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WATERFORD & SOUTH-EAST OF IRELAND

Archæological Society.

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JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

First Quarter—JANUARY to MARCH.

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Annual Subscription 10/-, payable in advance.

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, Hon. Editor, 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 1898.

The Annual General Meeting of the Society was held in the Council Chamber, City Hall, on Friday, March 10th. The President, Most Rev. Dr. SHEEHAN, F.R.S.A., presided.

A most interesting paper on "Ancient Irish Writings" was read by the Rev. J. Mockler, who has been appointed to the editorship of the Society's Journal in succession to the Rev. D. O'Connell, B.D., who resigned.

The Hon. Secretary read the Annual Report as follows:—

"The Society has now completed its fifth year of existence, and, as the balance-sheet shows, it is financially sound, but the Committee regret to say that considerable apathy as to its welfare has been displayed by many members in the manner in which they responded to the Treasurer's reminder that their subscriptions were overdue; 14 members resigned and 16 were struck off for not having paid their subscriptions; 2 members died during the year. The Committee are pleased to record the success of the Society's Annual Excursion last summer, when a most interesting day was spent visiting Jerpoint Abbey, Kells, Kilbree, Aughavillar, Sheeps-town and Knocktopher Abbey; the interest taken in the different places being very much enhanced by the admirable guide compiled for the occasion by our late editor, the Rev. Patrick Power, who was at great pains in making it interesting, even for those not well up in Archæology, the Committee take this opportunity of expressing their appreciation of his efforts in that direction. The Committee also wish to thank the Rev. W. Healy, of Johnstown, for his contribution to the day's enjoyment in delivering, amongst the ruins, an instructive address on Kells and its history."

The Report and Statement of Accounts were unanimously adopted.

The Officers and Committee of the Society were re-elected on the motion of Major Cuffe, seconded by Mr. Bolton.

Major Cuffe said that he had started a Museum in connection with the Society, and that Fathers O'Connell and Mockler had kindly undertaken to take charge of the geological and archæological specimens for the Society.

Major Cuffe proposed and Mr. Brett seconded a vote of thanks to the Mayor for his kindness in giving them the use of the Council Chamber that day for their meeting, the proposer remarking that he hoped the Mayor would join the Society, if he was not a member already, and also get others to become members.

The Chairman, in putting the resolution, which was passed unanimously, said—I believe the Mayor is deserving of our thanks, as the Mayors have been since the time when this Society was established, for the kindness they have always exhibited to the Society. I think now, at the close of the meeting, nothing remains except to emphasise again the fact that while the Society is up to the present being worked well and receiving sufficient financial support, we think it right to say to the public that as year after year our subscribers have become lessened, by death and removal from the city, and other such causes, the income of the Society has naturally decreased also, and to-day we find ourselves in this position: We have 147 names on our list of subscribers. The amount of subscriptions would be, if each and every one of these members paid, a sum of £73 10s. Now, it will cost at least that sum to continue on the working of the Society, four Journals being issued every year. Hence it will be absolutely necessary that the present number of subscribers should be continued, and of course the larger the increase the better for the Society and its members, because then we will be enabled to produce a still better Journal. The question of producing a Journal is a matter of money, and the more money that comes the better the Journal that we can offer to our subscribers. Seeing then that we have absolutely no margin, I think it ought to be the duty of the well-wishers of the Society to endeavour to increase the number of members. I think that by slight effort, which it would not be altogether unreasonable to expect, we should be enabled to obtain 200 members, and if we had 200 paying members in the Society, then we should be able to continue to work and reform it in a very

efficient manner, I think. That is the only remark that occurs to me to make, except that I would wish to mention that at an early date we will take into consideration the question of the excursion for the year, and that we hope we may be enabled to afford as much pleasure and instruction this year on the occasion of the excursion as we were last year, for I believe it was the unanimous opinion of all those who took part in the excursion last year the day was in every way a most enjoyable one (applause).

The proceedings then terminated.



Waterford and South-East of Ireland Archæological Society.

Dr.

BALANCE SHEET, 31st December, 1898.

Cr.

	£	s.	d.		£	s.	d.
To Members Subscriptions	109	10	0	By Harvey & Co., for Printing Journal	103	10	6
„ Sale of Journals	8	1	10	„ Secretary's Expenses, Postage, etc.	0	13	0
„ Balance brought forward from 31st Dec., 1897 ...	26	14	6	„ Father O'Connell's Expenses in connection with Editing Journal	1	5	0
				„ Caretaker of City Hall	1	0	0
				„ Balance to credit 31/12/'98	37	17	10
	£144	6	4		£144	6	4

Balance to <i>Cr.</i> 31/12/'98	£37	17	10
Due to Messrs, Harvey & Co., for 1898 a/c ...	35	16	0
	£2	1	10

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THE UNIVERSITY OF LISMORE.

By WILLIAM H. GRATTAN FLOOD, M.R.S.A.

St. Carthage, though scarcely two years in Lismore, left at his death an infant University, the fame of which in a short time extended to England, Scotland, Wales, and various parts of Europe. In 637, the monks unanimously chose St. Cuan, or Cuana, the brother of their dear founder, as second Bishop of Lismore, and he ruled wisely till his death on the 4th of February, 652. We find a St. Cuana of Mothel-Brogain commemorated on July 10th, who must not be confounded with our saint. In County Wexford, viz., at Ballybrenan, near Enniscorthy, there is a church (as also a well) dedicated to St. Cuan *Oge*, or Cuana, the Leper. (*a*)

At this date, the monasteries of Ardmore, Molana, and Clashmore were in full vigour, and sent forth many pious disciples throughout the Desie country. Bran *Fionn*, Prince of the Desie, richly endowed the new Cathedral of Lismore, which, unlike the majority of the then existing Irish churches, was built of stone, and on that account called a *Damliag* (a corruption of which is *Duleek*)= a stone church.

About the year 651, Turlogh O'Brien, King of Thomond, grandson of Hugh O'Keeffe, King of Cashel, retired to Lismore, and became a monk under St. Cuana. For many years he had governed his kingdom with great glory, and had several children, among whom was the celebrated St. Flannan, Bishop and Patron of Killaloe. St. Flannan himself had finished his studies at the University of Lismore from 638 to 640, and then went to Rome, where he was consecrated by Pope John IV., in 641. At the period

(*a*) Cuana MacEnda, King of Munster, and Tolamhnaeh, Chief of the O'Lehan territory—*i.e.*, the district around Castlelyons, Co. Cork—were killed at Ballyconnell, near Gort, in 649.—(F. Masters.)

when King Turlogh became a novice among the monks of Lismore "he had nearly reached the 75th year of his age, nevertheless the austerities which he voluntarily practised were almost incredible ; and it is related that he employed himself for a considerable time in breaking rocks and making a convenient road to the monastery." —(Brenan). This pious prince, having been after a time restored to his kingdom, died in Thomond, and was buried in Killaloe.

To St. Cuana succeeded St. Mochoemog, a favourite disciple of St. Carthage, during whose rule no special incident has been recorded, and he died March 12th, 655. Bran *Fionn*, son of Maeloughter (Maeloctraighe, Maelctride, Mael MacTirid, or Meltrides), was the ruling Prince of the Desie, whose pious mother, Nualathan, died in 670.

There is great obscurity as to the 4th Bishop of Lismore, but most probably it was the great St. Cathal, or Cataldus, whose episcopacy may safely be regarded as supplying the *lacuna* 655-660. The only real difficulty is the *name* of the see which he presided over, as his biographers distinctly call him *Episcopus Rachauensis*. Bishop Healy suggests *Rath Cua*, a district around *Sliabh Cua*, or Slieve Gue, near Cappoquin, which is by far the most satisfactory explanation. Colgan supposed the name of the see to have been *Sen-Rahan*, or Old Rahan, now *Shanraghan*, near Clogheen, in the diocese of Lismore—*Rachan* being presumably an error of the scribe for *Rahan*. This looks plausible, but we have no records of *Sen Rahan* even in the 9th century, and the real name must have been a place of importance. It has also been surmised that *Rachau* is intended for *Rahan*, near Tullamore, of which St. Carthage had been Abbot ; and, from the circumstance of St. Cathal having been one of his successors, he was named Bishop of *Rahan*. This is far-fetched. Coming nearer home, we find a townland near Lismore (not far from Tallow) which is still called *Rachau na gleanna*, whilst in the immediate vicinity there is a still more extensive townland called *Rath* (pronounced *Ralph*), divided into Upper and Lower *Rath*. (*b*)

(*b*) On June 12th, 1897, the Royal Society of Antiquaries visited the old *rath* and *souterrain* on Cluttahina Hill, near Cappoquin, and also the historic "Round Hill" of Lismore.

However, the identity of *Rachan* with *Sliabh Cua* as a *territorial designation* for the see of Lismore is strengthened by the fact that, as late as the year 1206, Felix O'Hea, Bishop of Lismore, "died at Slieve Cua whilst on a visitation." In fact *Sliabh Cua* was a most important centre, and is alluded to by St. Columba in reference to the founding of Lismore by St. Carthage. (c)

The seemingly extraordinary statement that St. Cathal had archiepiscopal powers, with twelve suffragans, may easily be reconciled to facts, because we know that in the existing diocese of Lismore are incorporated the extinct sees of Donougmore, Mothel, Kilcash, Kiltigan, Clonbeg, Kilbarrymeaden, etc., and moreover, the Celtic meaning of *Ard-Espoc* was simply "Chief Bishop" (d) in no way to be associated with our modern idea of Archbishop, or Metropolitan.

The parents of St. Cathal were Eochy (Euchus) and Ethnea (Achtana), and he was a native of the Decies, in the district called *Cathaind* or *Catandum*, "a town of Eumenia," that is Momonia or Munster. Ballycahill, near Thurles, has been suggested as the birthplace of this great ornament of the Irish Church, but this is most unlikely, inasmuch as Moroni, writing of Lismore and *Catandum*, distinctly says: "Brevissimum est enim inter utramque urbem spatium interjectum." No reasonable person could style 25 miles as *brevissimum spatium*. I take the name to be Canty, or Cayent (as it was written in the 16th century), which is not far from Lismore. However, passing over the identification of his birthplace, and the name of his see, we learn that he was a most brilliant student in the rising University of Lismore, and that, in his time, thousands of students flocked to its halls. In the metrical Life of our saint, it is stated that "there was an influx of Greeks and Romans, and people from Gall and Rhoetia, and England and Scotland."

Professor Hogan of Maynooth College, writes: "He raised a church at Lismore to the glory of God and the perpetual memory

(c) See *Journal*, Vol. IV, No. 18, p. 32. Numerous references to Slieve Cua may be found in ancient Irish Annals, the *Acta Sanctorum*, &c. One of the five prerogatives of the King of Cashel was "to pass over *Sliabh Cua* with a band of fifty men, after pacifying the South of Eire."—*Leabhar na g-Ceart*, p. 5.

(d) The dignity of "*Ard Espoc* of Leinster" continued in the church of SLETTY, Co. Carlow, under St. Fiacc and his successor, but was transferred to FERNS in the time of St. Aidan (Mogue), and to KILDARE in the 8th century.

of His Virgin Mother. (e) Frequent miracles bore testimony at this period to the interior sanctity of the young professor. So great was the admiration of the people for him that one of the princes in the neighbourhood grew jealous of his influence, and denounced him to the King of Munster as a magician, who aimed at subverting established authority and setting up his own in its place. The king accordingly *sent his fleet to Lismore*, where Cathaldus was taken prisoner and confined in a dungeon until some favourable opportunity should offer to have him conveyed into perpetual exile. The king, however soon found what a mistake he had committed, and, instead of banishing Cathaldus, he offered him *the territory of Rachan*, which belonged to Meltrides, the prince who had denounced him, and who was now overtaken by death in the midst of his intrigues. Cathaldus refused the temporal honours which the king was anxious to confer upon him, and proclaimed that he vowed his life to religion, and sought no other honours. He was, therefore, raised to the episcopate, and constituted the chief spiritual ruler of the extensive territory of the deceased Meltrides, whose tanist rights were made over on the Church."

St. Cathal is described by his early biographer (f) as "a youth endowed with a liberal discipline;" and he soon "attained to that excellence in instruction, that the Gauls, Teutons, English, Scotch, and other neighbouring people, who came to Lismore, flocked to hear him:—

"Lismore by various routes they seek—Lismore
Graced by the rising glories of his youth."

In 660 the young bishop, fired with the Celtic passion for travel, left Lismore and journeyed to the Continent. The learned Usher quotes as follows from Moroni:—"The icy Ierne bewails that so great an ornament of the west, second to none in piety, and celebrated in the ancient laws of Phalantus, should be sent to

(e) For the benefit of Southern readers I may add that, at the time when Father John Colgan was compiling his *Acta Sanctorum* (1635-1642), there were eight churches still remaining in the city of St. Carthage, including the Cathedral, Christ Church, and *St. Mary's*, the last named being reckoned as "the third important church in Lismore."—W. H. G. F.

(f) Both the Prose Life of St. Cataldus, by Bartholomew Moroni, and the Metrical Life by his brother, Bonaventure Moroni, were published at Rome in 1614. A distinguished lawyer, named John Juvenis, in his *History of Tarentum*, published at Naples in 1589, also chronicles the fame of our saint.

foreign nations : O Muse, relate, and permit me to take from his paternal roof a youth so flourishing, *who beheld the borders of Judea, and visited the monument of the Holy Sepulchre*, to where the admonitions and commands of God, and His care for a falling people, bring, as their father, during every age to come."

Our Irish saint laboured for some time in Rhoetia (the present canton of the Grisons in Switzerland, the capital of which was Coire or Quera), a country associated with the memory of our countryman, St. Fridolin. Volaterranus informs us that St. Cathal "is also honoured in Geneva, or Lake Lemán, as Bishop and Confessor;" and his brother was the great St. Donatus, of Fiesole, or Lecce, in the Kingdom of Naples. The erstwhile Professor of Lismore finally settled at Tarentum, where he died on March 8th; but the 10th of May is the Feast of his Invention and Translation, on which day his life appears in the *Acta Sanctorum*. In the office which is sung in his honour, it is stated that "when Drogan, Archbishop of that city, had caused the tomb in which the body of the saint reposed to be opened [in 1071], a gold cross was found in it, with the inscription, 'Cathaldus Rachau,' engraved on it," and that "it was tied to the statue of silver which the inhabitants of Tarentum had erected in honour of him." A second translation of his remains was made on May 8th, 1107, when Archbishop Rainaldo replaced the old marble sarcophagus by a still finer one of the purest marble; and the third or final translation took place on May 10th, 1151, when the relics were deposited by Archbishop Gerald in a new chapel which was erected in honour of San Cataldo."

A special Office of St. Cathal was accorded to the diocese of Tarento by Pope Gregory XIII, in 1580, but by a decree of the Sacred Congregation of Rites, on May 24th, 1892, a new Office and Mass was approved. In the same year (1892) the Archbishop of Tarento had an exquisite silver statue of our saint made. The name Cathaldus lingered for centuries in the diocese of Lismore, and was popular even as late as the 16th century. One of the last instances of the name is in the 17th century, and *Cathaldus* Barron is engraved on a tomb, with the date, 1615, in the now Protestant Church, of St. Mary's, Clonmel.

St. Jarlath, Jarnlaig, Jarloga, or Hierologus, was Abbot-Bishop

of Lismore from 660 till his death, January 16th, 699. There were two dreadful pestilences in Ireland in 656 and 664, the latter of which is described by St. Bede, who tells us that hundreds of English, both of the upper and middle classes, "were there at that time, having left their native land for the sake of study." Maenach MacFinghin, King of Munster, died in 661; and, during the plague of 664, his successor, Cuganmathair, as also St. Aileran, or Mo-Aileran the Wise, fell victims. (g) St. Molagga died January 20th, 666; Bran Fionn, Prince of the Decies, who had his principal seat at Island O'Bric, near Bonmahon, died in 670, and Colgu, son of Falvey Flann, King of Munster, succumbed in 677. (h)

During the reign of Finnachta *Fleadhach*, "the hospitable," chief monarch of Ireland, from 673 to 687, Prince Aldfrid of Northumbria made a circuit of Erin in 680, and spent some months in the University of Lismore. His mother was Fina, daughter of Kinfola MacCormac, Prince of the Decies, and hence he was specially interested in County Waterford. In the well-known metrical composition which this prince wrote describing his tour, we read:—

"I found in Munster, unfettered of any,
Kings and Queens, and Poets a-many;
Poets well skilled in music and measure,
Prosperous doings, mirth and pleasure."

In 682 or 684 a church was founded at Youghal, in the usual Celtic style. At this period, Lismore University was in the zenith of its glory, and its halls were crowded with students, who received instruction, books, and board gratuitously. Finnguin, son of Cu-ganmathair, King of Munster, died in 695; and in 700 the *obit* is chronicled by the *Four Masters* of Conall MacSweeney, Lord of the Decies. St. Colman, or Mocholmoch, the son of Finnbar of Castlelyons, Bishop of Lismore, died on January 22nd, 703, and in the same year died St. Ronan, Abbot of Lismore, on February 9th. Cormac MacAilill, King of Munster, was slain at the battle of Carn Feradhaigh, in 711.

St. Cuaran MacEgan, Bishop of Lismore, died February 9th

(g) Under date of 664 we read: "Branyn MacMael Ogther, King of the Decies of Munster, was killed."—(*An. of Clonmacnoise.*)

(h) *Annals of the Four Masters*—the dates being rectified.

(some say June 1st and July 1st), 717, (i) and was succeeded by St. Colman of O'Lehan (Castlelyons), whose wise rule contributed not a little to uphold the reputation of the University. St. Colman slept in the Lord, July 25th, 727. A celebrated Munster writer named Shiel, or Seduluis, flourished in 725. He studied for some years at Lismore, and wrote commentaries on the Sacred Scriptures. Having assisted at a Council held at Rome in 721, he was consecrated Bishop of Oretto in Spain.

In the Synodal Decrees of the early Irish Church, the second edition of which—edited by Wassersleben—was published at Leipzig in 1885, we find a commentary written by two monks of the diocese of Lismore. Fortunately, the MS. was brought to the continent, and so escaped destruction. St. Ruibin MacBrogan of Tehilly, grandson of Connad, “chief scribe of Munster,” and St. Cucuimne, “a select philosopher,” (j) who died respectively in the years 725 and 747, compiled this most valuable work on the canons, liturgy, and discipline of the Celtic Church. These learned men were Augustinian Canons of Dairinis-Molana on the Blackwater. St. Adamnan composed a quatrain for St. Cucuimne “to stimulate him to learning” :—

“Cucimne read the authors half through—

The other half of his career he devoted to his Nuns.”

This was in allusion to the adjoining Nunnery of *Sron-Caillighe*, or *Srath-na-gcailleach* = the river holm, or promotory of the Nuns, now called Strancally. Our saint replied :—

“Cucuimne read the authors half through—

During the other half of his career he will read

Until he becomes an adept.”

This St. Cucuimne composed the lovely hymn, “Contemus in omni die” in honour of the Blessed Virgin. Mone discovered three MSS. of this literary treasure (which dates from 695), two of which were of the 8th century. I append the version as given in the *Liber Hymnorum* :—

(i) St. Cnaran or Mochuaroc the Wise—incorrectly called Cronan by Colgan and Ware—BISHOP of LISMORE, died February 9th, 717, on which day his feast is kept. He also laboured, like St. Carthage, in Co. Wexford; and, at Edermine, there is a holy well, *Cooram Well*, where “stations” continued until a few years since. Pilgrims still visit it. Also known as “*Curvinas*, the humpy, the wise son of Nestman of the Decies in Munster.” Feast observed on the 4th of the Ides of February—February 9th.

(j) Annals of Ulster.

- “ 1. Contemus in omni die concinentes varie,
 Conclamantes Deo dignum hymnum Sanctae Mariae.
 2. Bis per chorum hinc et inde collandamus Mariam
 Ut vox pulset omnem aurem per laudem vicariam.
 3. Maria de tribu Juda, summi mater Domini
 Opportunam dedit curam aegratanti homini.
 4. Gabriel advexit verbum sinu Patris paterno,
 Quod conceptum et susceptum in utero materno.
 5. Haec est summa, haec est sancta, virgo venerabilis,
 Quae ex fide non recessit sed extitit stabilis.
 6. Huic matri nec inventa ante nec post similis
 Nec de prole fuit plane humanae originis.
 7. Per mulierem et lignum mundus prius periit,
 Per mulieris virtutem, ad salutem rediit.
 8. Maria mater miranda patrem suum edidit,
 Per quem aqua late lotus mundus credidit.
 9. Haec concepit margaritam, non sunt vana somnia,
 Pro qua sane Christiani vendunt sua omnia.
 10. Tunicam per totum textam Christo mater fecerat,
 Quae peracta Christi morte, sorte statim steterat.
 11. Induamus arma lucis, loricam et galeam,
 Ut simus Deo perfecti, suscepti per Mariam.
 12. Amen, Amen, adjuramus merita puerperae,
 Ut non possit flamma pyrae nos dirae decerpere.
 13. Christi nomen invocemus angelis sub testibus,
 Ut fruamur et scribamur litteris coelestibus.
 Cantemus in omni, etc.”

Doedhghus, or Daitghus, MacBaeth, Prince of the Decies, was strangled in 731, as we learn from the *Four Masters*. Cathal MacFionnngaine, King of Munster, joined Hugh V, Chief Monarch of Ireland, in a battle against the men of Leinster, in 735, at Beallach-Faly, King's Co., wherein he was victorious, and Cellach, Prince of Ossory, as also Cormac MacRossa, Prince of the Decies, with 3,000 of his people, was amongst the slain. (*k*). In 740 the great Irish code of laws was collected into one body called *Brathaneimhadh*, meaning “sacred judgments,” by the three brothers of O'Burechan, in the reign of Cathal, King of Munster (d. 742), namely, by St. Furanan (Foran), Bishop, Boethgal, Judge, and Mailtuile (Flood), Poet.

Fingal, Abbot of Lismore, departed this life in 744, and the *obit* of St. MacCoigeth (MacKeogh) is duly chronicled on December 3rd, 752. Bishop Sinchu died in 757, and his successor, St. Aedhan, or “little Hugh” MacRonan, ruled until March 16th, 767. During his

(*k*) In 735 a conference took place between Hugh Allen, King of Ireland, and Cathal MacFinguin, King of Munster, in which “methods were concerted for advancing the yearly revenue of St. Patrick [the Priarate of Armagh] throughout the kingdom”—with the result that the *Cain Padhruc* was proclaimed.

episcopacy the Irish Annals give the *obit* of Condath, Abbot of Lismore, in 759. A rapid succession of Princes of the Decies took place at this epoch; as we find the demise recorded of Donnchadh MacOwen, in 765, quickly followed by that of Tarpey O'Kearney, who is said to have perished of hunger. Under date of 773 the *Four Masters* take notice of the death of Sorley O'Concuarain, Abbot of Lismore, and that of his successor, Eugene MacRoinchenn, in the following year.

Orach, Bishop of Lismore, ruled from 767 to 781; and two years later we read: "Sorley, a celebrated anchorite of Lismore, was gathered to his fathers." In 782 Daniel O'Aithmit, Abbot of Dairinis-Molana, died. Archdall says that St. Sedulius of Lismore flourished in 787, but probably it is the same patristic writer previously alluded to under date of 725.

Hugh Oirdnighe, "the Legislator," was chief monarch of Ireland from 793 to 819, and, in the second year of his reign, as we learn from the *Annals of Innisfallen*, the Danes or Northmen first appeared in Ireland. (2) Carabran, Abbot-Bishop of Lismore, died in 806, and after that date the fame of the University was on the wane. In 812, during the reign of Felimy, King of Munster, the Danes plundered Dairinis-Molana and Lismore, as also Inisdamhle, or Little Island, Waterford. After a lapse of eight years, namely, in 820, Lismore was again sacked by the Northmen.

Under date of 822 the Four Masters notice the death of Sealbhach, Abbot of Innis-pick. O'Donovan, curiously enough, was unable to identify this Abbey, as in a note under the year in question he says that "the name is now obsolete." However *Inis-pick* or Pick Island, is none other than Spike Island, near Queenstown, and was one of the four Abbeys founded by St. Carthage of Lismore. The founder of Lismore remained "a full year in Pick Island," where, after his departure, "he left two score more of his brethren," *under the jurisdiction of the Bishop of Ardmore*. In the same year died Finnachta, son of Badhbhchadh, Prince of the

(2) About the year 792 Irish missionaries went to Iceland—which became an independent kingdom in 874. Two distinguished Irish saints, namely, St. Ernulph and St. Buo, laboured in Iceland about the year 890, and dedicated a church to St. Columba in Esinberg, as we are told by the learned Jonas.

Decies ; and three years later (825), his successor Cormac, son of Dombnall, went the way of all flesh.

Felimy MacCriffan, King of Munster, and Airtri (whose name is Latinized Artrigius), Archbishop of Armagh, promulgated the *Cain Padhruc* in 822 ; and two years subsequently the Primate made a visitation of the Munster province, receiving his customary tribute. Flann MacFoircheallach, Abbot-Bishop of Lismore, died in 823, and was succeeded by Tibraid MacBaedan, during whose rule the Danes, in 825, plundered the town, but did not secure much booty, as they were routed by the men of Fermoy. In 829 Suibhne, Abbot of Dairinis-Molana, "after a rule of two months, died at Armagh, in the same year."

About the end of March, 830, (*m*) Keating tells us that, owing to a great convulsion of nature, terrific damage was done in the Province of Munster. In particular, the island called *Inis Fidhe* was rent into three parts, now forming Long Island, Castle Island, and Hare Island, in the harbour of Schull. The mouth of the River Blackwater was completely diverted. "Instead of flowing north of the Ferry Point, through the valley that stretches from the creek of Piltown to Whiting Bay, the river piercing the confining bank of shingle, rushed to meet the ocean through the low-lying ground now forming the harbour of Youghal, and straightway converted a deep well-planted valley into an arm of the foaming sea. The embouchure at Whiting Bay (still called by the Irish *Beal-Abhan*, or the Mouth of the River) was gradually closed up, as the river deepened for itself a new and more direct channel by *Eo-chaille* or "Youghal," the pronounciation of which name is always a difficulty to the average Englishman.

More plunderings of the territory of Nan-Desie and of the Abbey-lands of Lismore are recorded in the years 831 and 833, but in 845 the great Danish chieftain, Turgesuis (Ragnar Lodbrok), was drowned. On August 18th, 846, died Felimy MacCriffan, King of Munster, who is also described as "anchorite, scribe, and Archbishop of Cashel," and is commemorated as a saint on August 28th. Two years later the old Annals chronicle the *obit* of Dermod,

(*m*) The Annals of Clonmacnoise give the date as 801, and describe "the horrible, great thunder, the day following the feast of St. Patrick"—*i.e.*, March 18th.

Abbot-Bishop of Kilcash, a see afterwards incorporated in that of Lismore. In 848 the battle of *Sciath Neachtain* was fought against the Danes by Olcobhar, MacKennedy, Abbot of Emly and King of Munster, and Lorcan, King of Leinster, in which the foreigners were defeated with the loss of Count Tomair, heir presumptive to the crown of Denmark, and 1,200 men. About the same time Donncaadh, King of Ossory, gave a sharp repulse to the Desie.

Tibraid MacBaedan, or O'Beithne, Abbot-Bishop of Lismore, died in 849 or early in 850. The oldest inscribed stone in Lismore Cathedral chronicles the death of Colgan, an eminent ecclesiastic, which occurred in 850. (n) The wording is "*Bendacht For Anmain Colgen*," which is Englished "A blessing on the soul of Colgan." From our old annals we learn the demise of Abbot-Bishop Sweeney MacConhuidir [son of the greyhound], nephew to Roichli, in 856. He is described as "scribe, anchorite, and Abbot of Lismore," and his stone monument may still be seen in Lismore Cathedral, with the words: *Suibne* **M** *Conhuidir*. (o) In 852 Sitric MacIvor was Danish King of Waterford, and in 853 he rebuilt the city. In the year following, a detachment of his troops sailed up the Blackwater, and formed a camp at *Eo-chaille* or Youghal, on the recently formed mouth of the river, "where," according to Hayman, "they built a fortress and laid the foundations of a commercial sea-port. (p)

In 852 Niall Caille, *Ard Righ* of Ireland, invaded Ossory, in order to compel the inhabitants to acknowledge one of the O'Phelan's of the Decies as King of Leinster. However, the monarch was drowned in the River Callan, whence the name Niall *Caille*. In 853, Aulaf, King of the Danes of Dublin, "treacherously captured Lismore, and martyrs were carried thence by force." During the same year Malachy, Prince of Tara, invaded Munster as far as *Mullagh Indeoin*, in the Parish of Newchapel, near Clonmel, and took hostages of the Northern Desie. In 857 he plundered and burned Munster as far as the River Blackwater, after having

(n) The *Annals of Innisfallen* have the following entry for the year 850:—"Colgan, an eminent ecclesiastic, died at Lismore."

(o) *An* is the contracted form of *Anmain*, dative singular of *Animm* = the soul.

(p) A curious corruption of the name *Eochaille* is the present O'KYLE, near Drumroe, in the vicinity of Lismore.

defeated its kings at Carn-Lughdhach, or Loughdahy, near Lisnackill, Co. Waterford, and Mailcrony MacMuiredach, Tanist of the Decies, with many others, was amongst the slain. (g) In 858 Mailguala MacDungal, King of Munster, was stoned to death by the Danes, but, in the following year, King Malachy defeated them at Drom-da-moighe. In 862 Aulaf, King of the Danes of Dublin, "killed all the chieftains of the Desie at Clonduff;" and, in the same year, Cearbhall [O'Carroll] MacDungal, Prince of Ossory, plundered the country of the Decies as far as Fermoy. (r)

Under date of 862 we read that Donal O'Leahy, *Bishop of Cork and Lismore*, "was mortally wounded by the Danes," and had as successor Bishop Maelbrighde (862-870). In 865 a victory was gained over the Danish fleet at *Eo-chaille*, or Youghal, by the people of the Decies, "and the fortress was destroyed." (s) In the following year, as the *Four Masters* write, "the chief of the Cork Danes was slain by the Desie." Nothing daunted, these fierce Northmen, under the leadership of Barode, or Brody, plundered Kilmolash, near Cappoquin, in 867. They then proceeded towards Cashel, but were met on the way, and totally routed with the loss of 170 men, by the combined forces of Ossory and the Decies. Lismore itself was attacked by the foreigners, in 870, under the command of Aulaf or MacAuliffe, but were again repulsed by the Desie, aided by "the gallant men of Fermoy, or the men of Mugai, namely the descendants of the famous Druid *Mogh Ruath*, under the captaincy of their chief, Fointeran." (This Aulaf founded the Church of St. Aulaf, or Olave, in Waterford, in 868).

In 870 Carroll MacDungal, Prince of Ossory, ravaged the territory of the Decies, on which occasion two of the Desie chieftains, Corcoran and Gorman, were slain. Four years later this same Ossorian Prince again invaded County Waterford "as far as *Bealach Eochaille*" (the Ballagh or pass of Youghal), now known as *Coill eochaille*, or Killahaly, on the road from Lismore to Youghal. Many southern readers are acquainted with the saying: "As old as the Youghal Road," whilst some centuries later the grand old tune

(g) *Annals of the Four Masters*.

(r) In 858 (*recte* 862) the Danish fleet of Waterford was defeated at Earlstown, near Mullinavat, by the Ossorians under King Carroll.

(s) *Four Masters*.

known as "Youghal Harbour" was composed. Reachtabhra, son of Bran Finn, Lord of the Decies, died in 876, and a year later Carroll MacDungal, aided by the Desie, was victorious over the men of Munster at *Mullagh Indeoin*, not far from Clonmel, "where fell Flannabhra, Lord of Gabhra, and many others along with him." Hugh VII, Supreme Monarch of Ireland, died on the 12th of the Kalends of December, 879, after which great anarchy prevailed.

Under date of 880 the *obit* is chronicled of Martin O'Roichlich, Abbot-Bishop of Lismore, to whose memory a stone cross was erected in his Cathedral, with the inscription: "*Bendacht For an Martain*," or "A blessing on the soul of Martin." The warrior prince of Ossory, Carroll MacDungal, and Donnchadh O'Davoren, King of Cashel, went the way of all flesh in 888; and in 889 "a slaughter was made of the Ossorians by the Desie," which included Prince Brennan, son of Carroll. Three years later we read of the death of Niall MacCormac, Lord of the Decies, and, in 893, Maelgorm, Tanist of the Decies, was slain. Patrick MacIvor, King of the Waterford Danes, died in 895; and in the same year the ancient annalists notice the demise of Flann MacLonan, "the Virgil of Ireland," at Waterford; also, of Duibhgilla MacBuadan and Owen MacCullenan, in the territory of the Decies. After a respite of two years, "an army was led by the Desie, the foreigners, and Ceallach O'Carroll, over Ossory, as far as Gowran," and in 897, Connechan (written variously Cenngegan and Finghuine), King of Munster, was slain. The last local *obit* of the 9th century is that of Maelbrighde, son of Frawley, "a holy man who was Archbishop of Munster," in 899.

No wonder that those frequent attacks on Lismore and the surrounding district were highly detrimental to the interests of religion and learning. What between the ravages of the Northmen, and the internicene feuds of the people of Desie and Ossory, the County Waterford was in a deplorable state. We are told that "books and manuscripts were burned and drowned; and the poets, historians, and musicians imprisoned, and driven to the woods and mountains."

Maelbrighde, Bishop of Lismore, died in 907, and Cormac MacCullenan—who was also Prince of the Decies—was appointed

his successor. Under date of 909, the Four Masters chronicle the death of Buadach, son of Mothla, Tanist of the Decies, and three years subsequently is noticed the death of "Maelbrighde, son of Maeldomhnaigh, Abbot of Lismore," styled "Prince of Lismore" by some annalists. There has been much confusion as to Bishop Maelbrighde and the Abbot of the same name, as also regarding Bishop MacCullenan and his namesake, the Archbishop of Cashel, but a glance at the dates will explain away the difficulty. In 908, Cormac MacCullenan, Archbishop of Cashel and King of Munster, bequeathed two magnificent chalices, one of gold and the other of silver, as well as a valuable silk vestment, to the Abbey of Lismore,

"and my golden chain
Shall the most pious Mochuda enjoy
As a reward for all his worthy labours."

This King-Bishop demised one ounce of gold and another of silver, as also his horse and arms to the monastery of Ardfinnan, in the diocese of Lismore, and he was slain at the battle of Ballaghmoon, about two miles from Bagnalstown, near Leighlin Bridge, on August 16th of the same year. In this terrible conflict fell many nobles, including Cormac MacMothla, Prince of the Decies, and 6,000 men. The year of this battle is variously given as 897, and 903, but 908 is correct. Bishop Cormac MacCullenan of Lismore lived for ten years after the date in which his namesake fought and died at Ballaghmoon, but, by a curious coincidence, he also was killed "by his own people" in 918, and an inscribed stone monument to his memory is at the western end of Lismore Cathedral, with the legend : *Or Do Cormac P.*

Further Danish raids were made on the abbey lands and city of St. Carthage in 912, 913, and 915, as also on Dungarvan and the Desie country. However, on August 22nd, 916, these invaders suffered a defeat near Clonmel, at the hands of King Niall *Glundubh*, who "pitched his camp at Tober-Glethrach (Clerihan?) in Magh Feimhin." This monarch was slain at Kilmashoge, near Dublin, September 15th, 919. The ancient See of Ardmore practically disappeared at this time, and we have no record of the prelates who ruled over it from the close of the 9th to the middle of the 12th century. Flaherty, Abbot-King of Munster, died in 921, and had

for successor the Norseman Callaghan, the history of whose exploits is recorded in the "Book of Lismore." MacGeoghegan tells us that in 930 "MacLeanna, Abbot of Emly and Lismore, was slain by the people of Eoganacht;" and, in 938, there is mention of the death of Kieran, son of Ciarman, Abbot-Bishop of Lismore.

For well nigh a century and a half the Northmen had committed the most awful depredations and sacrileges, and the lamp of learning, as a consequence, burned low in the venerable University of St. Carthage. Indeed, the marvel is that "Lismore of the Saints" survived the terrific destruction of its monasteries and churches. Inasmuch as the Celtic forts, duns, and churches, were mostly built of timber, with a roofing of shingles, we are not altogether surprised at the repeated conflagrations that are recorded in our Annals. Numerous are the traces of the Danish marauders throughout the County Waterford. They constructed numerous forts, ever since known as Dane's Rath or Moats. "These fortresses," as MacGeoghegan says, "were constructed of earth in a round form, raised to the height of about twenty feet, flat, and a little hollow on the top, and were sometimes thirty, sometimes forty fathoms in diameter. When the barbarians were pursued by their enemies, these served them as entrenchments or places of retreat; and, as they were built on eminences, in view of each other, their occupiers enjoyed the advantage of being able to convey the intelligence of any disastrous occurrence, from one extremity of the island to the other, by burning straw on the top of them."

The City of Waterford was a great Danish stronghold, as its name indicates, and *Helvick Head*, near Dungarvan, is distinctly Scandinavian, meaning "the creek of the cave." Smith says that the promontory of Helvick Head, not far from Wise's Point, or Ballinacourty, is remarkable. "Right in the middle of this open lies a large rock, called the Black Rock, which is never covered at the highest springs. . . . On the rock on the east point, called Carricknaman, *i.e.* 'the woman's rock,' was a large rock some time since [January, 1740] thrown up out of the sea." He also mentions the wonderful echoes in the caves under Helvick Head. Around Lismore are several "bee-hive chambers," where the inhabitants were wont to seek protection from the Danes, notably

one in the "Grove," and *the other* near the Cathedral on the banks of the Blackwater. The caves in Kilwatermoy and Ballymartin must also have afforded refuge during the Danish raids. (†) Numerous *lisses* or *raths*, and a few *duns* may be discovered between Lismore and Dungarvan. A remarkable fosse runs in a westerly direction from Cappoquin into County Cork, and is called in Irish *Clee Duff*, which was the ancient primitive boundary made as a means of protection against wolves.

Callaghan of Cashel slew 2,000 of the Desie in 940 (941) "ravaging the entire country as far as *Lis-Ruadh-rach*." O'Donovan was unable to identify this place, which, however, he locates in Co. Waterford, but in a charter of the year 1300 there is a fairly good phonetic attempt to English it, as it is written *Lisrathrath*, or the present *Lisronagh*, near Clonmel, in the diocese of Lismore. In the preceding winter (940-1) Murkertagh "of the Leathern Cloaks" made a circuit of Ireland, but was slain in 943 at Ardee. In 944 Kennedy contested the sovereignty of Munster with King Callaghan, but soon after yielded to him for the sake of the common cause, and united with him against the Danes. Some months later Callaghan visited Donal O'Phelan, Prince of the Decies, and gave him his sister in marriage.

Under date of 946 we read that "there was a battle between the Ravens of Munster [the *Dubh Galls* and the *Finn Galls*] in the valley of *Gleann Damhain* [Glendine], at Dairinis-Molana." on the Blackwater, "and the Ravens of the west were defeated and slaughtered there." Kennedy died in 951, Callaghan in 954, Dubhar Davoren M'Donnell in 954, Donogh MacCallaghan in 956, and Fogarty in 956, whereupon Brian Boru, son of Kennedy, ascended the throne of Munster. Dermot MacTorpèy, Abbot-Bishop of Lismore, died in 952 (the *Annals of Clonmacnoise* gives the date as 948), and was succeeded by Maenach MacCormac, d. 957 (*Annals of Clonmacnoise* say 953, "Abbot of Lismore.") The *Four Masters*, under date of 959, chronicle the death of "Cathmog, Abbot

(†) In Kane's "Industrial Resources of Ireland," we read:—"One almost insulated promontory at Bonmahon is perforated like a rabbit burrow, and is known as the *Danes' Island*, the peasantry attributing those ancient mines, like all other relics they cannot account for, to that people. In the abandoned workings antique tools have been found, stone hammers and chisels, and wooden shovels."

of Lismore and Bishop of Cork." This prelate was succeeded by Cinaedh, son of Maelkieran, during whose rule, namely, in 961, Lismore was plundered and burned by the Danes. St. Furannan [Foran], son of Ronan, a tribal saint of the Decies, Bishop of Donoughmore (a See which was then merged into Lismore), travelled to the Continent in 962, and died at Valcoidon or Waulson, on the River Meuse, April 30th, 980. Bishop Cinaedh of Lismore rested in the Lord in 964; and, in the following year the *obit* is recorded of "O'Phelan, son of Cormac, Lord of the Decies."

In 975, Dubhdaeth, Archbishop of Armagh, made a visitation of Munster, and obtained his tribute. During the following year Mahon, son of Kennedy, King of Munster, was treacherously seized in his own house at Bruree, Co. Limerick, by Donovan, son of Cathal, Prince of Cairbre Aodhbha. The *Annals of Innisfallen* add that he was "under the protection of Columb, son of Kerrigan, Bishop of Cork, who guaranteed his safety," but, notwithstanding, Mahon was slain by Molloy, son of Bran, either at Fermoy, or, as others assert, at Musherá, near Macroom.

Lismore was plundered and burned, for the last time, by the Danes in 977; and in 978 "the people of Ossory plundered the city and abbey." In all these plunderings and burnings the Cathedral of St. Carthage escaped, as it was a stone structure, (*u*) but the cells and other buildings were of wattle, *more Hibernico*. Brian Boru, in 979, attacked the assassins of his brother Mahon, and defeated them at Ballinacurra, whence he pursued them into Waterford; and, in the year following, Donal O'Phelan, Prince of the Decies, (*v*) was

(*v*) O'Heerin thus writes:—

"Two mild chiefs, whom I do not conceal,
Rule over the Decies, which I affirm,
O'Bric, who enforced all its tributes,
And also the wise and fair O'Phelan."

defeated and slain by Brian, "who captured the City of Waterford and burned the Danish fortresses to the ground." From the *Annals of Ulster* we learn that Cormac MacMaelkieran, Bishop of Lismore

(*u*) It was built in the Hiberno-Romanesque style. "The windows were narrow, and terminated with circular arches, each surmounted with a small window of circular shape."—(Ryland.)

(though the *Four Masters* incorrectly style him “successor of *Mochta*,” that is, Bishop of Louth), died in 982. (*w*)

Gilla Patrick MacIvor of Waterford (*x*) was slain in 983, and it is pleasing to note that the Danes were becoming more and more Christianised. King Olaf Cuaran of Dublin retired to Iona in 980, where he died, in 984, “after the victory of penance;” and, in 992, Sitric, the son of Ivor, King of the Danes of Waterford, founded the Abbey of St. Catherine in that city for Austin Canons of St. Victor. With this entry may fittingly end this paper, as the University of Lismore ceased to exist in 978, and nought remained but the Abbey and Cathedral, and Anchorite cells, which still continued, for over three centuries, to attract pilgrims to the spot hallowed by the memories of St. Carthage and St. Cataldus.

(*w*) O’Donovan properly takes a note of this mistake, but likely *Mochta* was an error of the scribe for *Mochuda*; and there is frequent mention of the Bishop of Lismore as “successor of *Mochuda*.”

(*x*) This Gilla Patrick was a Christian, and is the ancestor of the *Gilla Patricks*, or *Fitzpatricks* of Ossory.



GAELIC NAMES OF PLANTS.

BY REV. EDMUND HOGAN, S.J., F.R.U.I., D.LIT.

Last year a scientific work on Irish Botany was published by Messrs. Moore, Colgan, and Scully. It gives only about 80 Gaelic names of plants. Why does it give any, or only 80, and not 800, or 1,800? That last number could be supplied by the writer of these lines. As a mere Irishman, and not an utter stranger to botany, I feel disappointed and disedified at this. I hope that the branches of the Gaelic League, which are now spreading all over Ireland, will look to this matter. In the Co. Waterford there are three branches, the members of which might find it useful and pleasant to collect the Gaelic names of the flowers, seaweeds, shrubs, and plants, that have their habitat in that Gaelic county. I know that the people of Achill Island, Ballina, Lisdoonvarna, Ballycotton, Bantry, Killarney, and Dingle were able and willing to satisfy my curiosity on such points; and even in Wexford, Kildare and King's County I found that the people still know, and pronounce correctly, many Irish names of plants as well as of places.

Little has been done by Irishmen for our Gaelic Flora. But little as it is, an account of it may be interesting:—

1. Many names are given in the old Irish Glossary of the 8th, 9th, and immediately succeeding centuries, such as *olachrann*, an olive-tree, *olachaill*, olive-grove, *esealchaill*, oak-forest, *mirtchaill*, myrtle-grove, *rostan*, a rosebed, *fintan*, a vineyard, etc., etc.

2. A manuscript of the 14th or 15th century contains about 120 Irish names of plants, with Latin equivalents. This was published with a translation and notes by Dr. Whitley Stokes in the *Revue Celtique*.

3. About the same time, or soon after, some medical books were written containing the Irish names and the healing properties of plants. They are kept in the Royal Irish Academy, in Trinity

College and in other libraries. I have perused and turned to account one of those in the R. I. A. Library.

4. A manuscript, which in 1727 was in the possession of Dr. Caleb Threlkeld, (a) and seemed to him to have been written before the wars of 1641, contained about 407 Irish (and Latin or English) names of trees, shrubs, plants, herbs and flowers, distinguishing the Ulster, Leinster, Connacht, Munster names, and even these of counties, such as Wicklow, Carlow, Kildare, Leix, etc. The patriotic author's name is not known, but, says Threlkeld, it was probably Heaton, the name of an Irish divine quoted in the botanical works of Doctors How and Merrett.

On July 8th, 1726, from his house in Mark's Alley, Francis Street, Dublin, Caleb Threlkeld issued his very interesting "Short Treatise of Native Plants, with their Latin, English, and Irish Names; and an Abridgment of their Vertues . . . The first Essay of this kind in the Kingdom of Ireland," Dublin: Printed by Powell for Davys of Ross-lane, Norris, at the corner of Crane-lane, and Worrall, opposite to the Swan-tavern on the Blind-key, 1727.

Threlkeld was born in Cumberland, became a dissenting minister, and in 1712 an M.D. "Having a straight income and a large family, he removed to Dublin" (as many Englishmen so circumstanced did before and after him), "and settled there in the united character of Divine and Physician." He died in 1728, and was buried "in the new burial ground belonging to St. Patricks."

His book contains about 535 species, of which he gives about 407 Irish names, copied from a manuscript which, he says "bears great authority with me. I could not find any living persons could come near this MS., either for number or exactness of names among all those I conversed with *viva voce*. . . . During the summer months I used to perambulate in company of ingenious men, to have ocular demonstration of the plants themselves in their native soil, where Nature regaled our senses with her gaiety and garnishes, which makes some resemblance of the paradisaical state. . . . Now, readers, as I have intended to improve according to my station and capacity, so I would stir you up to contribute your quota, that we may wipe off that ugly characteristic which

(a) Threlkeld's *Synopsis stirpium Hibernicarum*, Preface.

Pomponius Mela has fixed upon the Irish inhabitants, *Cultores ejus inconditos esse*. Let the polite world know that Arts and Sciences flourish here and are encouraged, as much as in any other parts of Europe."

Alas poor Threlkeld! He got even less encouragement than those who write about things Irish from Irishmen of the present day. His subscribers numbered 99, and of these 43 were "of Galway." What connexion had he with those Galway Papists, five Ffrenches and seven Lynches, etc.?

He thinks the reasons why this branch of learning has been dormant in Ireland, and no public advances made towards its illustration are: "that the wars and commotions have laid an imbargo upon the pens of the learned, or discord among the petty subaltern princes has rendered perambulation perilous, lest they should be treated as spies, as I was myself once."

5. Eight years after the publication of Threlkeld's book, I find: "Printed and sold by Harrison at the corner of Meeting-house Lane, Cork, 1735, A General Irish Herbal . . . an account of the Herbs, Shrubs, and Trees naturally produced in Ireland, in English, Irish, and Latin, with a true description of them and their medicinal virtues, by John K'Eogh, A.B., Chaplain to Lord Kingston."

It is dedicated to MacDonnell, Earl of Antrim, to whom he says: "Since your Lordship is descended from Ancient *Gathelian Monarchs*, I hope you will encourage any undertaking which tends to the benefit of Old OGYGIA, especially that of our native *Vegetables*" (*sic*).

It appears that this botanist had not heard at Michelstown Castle of Threlkeld's book, published in Dublin eight years previously! He says in his preface: "This undertaking was never attempted before, that I could hear of. I only break the ice before others of more exalted genius." A comparison of the two books shows me that K'Eogh had Threlkeld's book, or at least, the Irish MS. copied by that writer, or some such manuscript. But he has about 547 Irish names, or 140 more than the other. Besides for "the benefit of mankind" he shows what herbs are: "Anastomatic, leptyntic, riptic, stegnotic, pycknotic, emphratic, metasyntic, escharotic, emmenagogic," etc.

... We owe him an obligation for the additional Irish names, and for giving all the names phonetically, to help botanists, of whom he says : "You will gain great advantage by having the name of the herb in Irish, for in case you did not know it or where you might find it, only repeat the name in Irish to one of your little botanists, and he will fetch it to you presently."

K'Eogh got more encouragement than the Dublin English doctor. He had 370 subscribers, and among these he had : MacCarthy Mor, the Archbishop of Cashel, 1 bishop ; 7 earls, 6 viscounts, 8 barons, 7 baronets, 3 knights, 10 ladies of rank, and 4 sons of noblemen ; 108 esquires, 1 gent ; 6 colonels, 4 captains, 3 lieutenants, 1 cornet ; 9 doctors of medicine, 23 clergymen, 6 counsellors at law, and 2 attorneys ; and 162 of the old Irish or old Anglo-Irish race. I hope Mr. Colgan's *Cybele* will be patronized by persons of such high position.

6. In 1780 Lightfoot's "*Flora Scotica*" contains 156 Gaelic names, "which, with few exceptions" (says Cameron) "correspond with those published in Ireland ; and the same is true of Alexander McDonald's lists published in his vocabulary edited in 1741" (*b*)

7. In 1794, Dr. Wade of Dublin in his Latin catalogue of plants in the Co. Dublin gives 440 Irish names. Among his authorities he does not quote Threlkeld or K'Eeogh ! He says he collected the Irish names with all possible diligence, but whether from books, manuscripts, or the mouths of the people he does not tell. He says he saw all those plants himself in the County Dublin, and as Gaelic was spoken in his time at Bohernabreena and on the slopes of the Dublin mountains, Wade may have got the Irish names from the people of that most romantic region. Mr. Kevin Doyle of Bohernabreena, or near it, told me that his father was punished for speaking Irish on his way to or from school ! Each boy had a tell-tale bit of stick tied round his neck ; each infraction of the anti-Gaelic law was notched on the stick, then marked on the boy's hand or back by the master and the *parents* ! Those were hard times ; and, from the evidence before the Commission on Intermediate Education, it seems that some people would wish them back again.

(b) Cameron's Gaelic Names of Plants, Preface viii.

8. In 1883 John Cameron of Sunderland published "Gaelic Names of Plants," issued by W. Blackwood and Son. He is since dead, and his work, as I have ascertained from the publishers, is no longer on sale.

Cameron, "for scientific and philological reasons, made an attempt to collect such names as are still used in the spoken Gaelic of Scotland and Ireland before it became too late by the gradual disappearance of the language." He spent nearly ten years in searching vocabularies, reading Irish and Scotch Gaelic, and in making numerous journeys among the Gaelic-speaking populations. He says, "No collection would be of any value unless the Irish names were incorporated; it is certain that (Gaelic Botany) *in vetusta Hibernica fundamentum habet.*" So Cameron gives all the Irish and Scotch names he could find, that is, about 1,200. The work, for Irish purposes, is marred by the wildest and most absurd attempts at derivation, in which, he says, the late "Canon Bourke gave most valuable assistance." Again, it is not in alphabetical order. *Ru* is the first word, and *griobhasgaich* is the last.

9. In 1898 was published the *Cybele Hibernica*, which has about 80 Gaelic names. If the patriotic authors bring out a second and enlarged edition, as I hope they will, I would respectfully suggest to them to insert all the ascertained or ascertainable Irish names in the body of the work, or in an appendix.



THE HISTORY AND TOPOGRAPHY

OF THE

PARISH OF HOOK,

CO. WEXFORD,

WITH A SERIES OF GENEALOGICAL NOTES RELATING TO THE
ANCIENT PROPRIETORS OF THE DISTRICT.

BY

GABRIEL O'C. REDMOND, M.D., M.R.S.A., CAPPOQUIN.

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[CONTINUED.]

In the preceding pages, I have laid before my learned readers a brief outline of the early Christian settlement in the parish of Hook, and I have identified the founders of the interesting ruins in the townlands of Portersgate and Churchtown, as Brecaun, Regulus of Brechnioc, and his holy son Dubhan (*a*). To the latter are also attributed three other monastic foundations in the county of Wexford, viz. : Cen-Dubhain, Disert-Dubhain, and Abbeydown(*b*); but of these I do not purpose to treat. Undoubtedly the ecclesiastical remains on the promontory of Hook, are deserving of a closer study of their architectural peculiarities than they have hitherto received. The near ties of relationship which existed between Brecaun and Dubhan, and the romantic situation of these crumbling relics of the past, guarding, as it were, the rock-bound coast, where they

(*a*) St. Dubhan is called *St. Hook!* in 16th century documents. Brecaun's Church is in Portersgate (Ord. Survey Map, sheets 49 and 54), not Galgystown, as inadvertently stated at p. 32, Vol. iv, No. 15—Jan.—March, 1898.

(*b*) Cen-Dubhain is near Adamstown. Abbeydown, or the Abbey of St. Dubhan, is near Clonegal, and Disert-Dubhan is, I think, identical with Old Ross.

are ever washed by the salt sea-foam, lend additional interest to their records.

In the glimmer of the dawn
They stand, the solemn, silent witnesses
Of ancient days.

Let me hope that the patience of my readers has not been too much taxed by the rather dry perusal of the foregoing records of these early Saints and Pilgrims. I fancy however that some will consider the story of Brecaun and his children, of much interest, on account of the very intimate connexion which it proves to have existed between Wales and the South Eastern coast of Ireland, and in a remarkable degree with the locality of which I treat. The introduction of Christianity in the Parish of Hook by this Cambro-Celtic family, followers of St. Patrick, and fellow-workers with that great apostle, is here shown to have been mainly the work of St. Dubhan, the Patron of the Parish, and I have therefore given these extracts, and explanatory notices, in order to elucidate the early Christian period of its history, which, as elsewhere in Ireland abounds in records of devoted followers of Christ. The discussion on the romantic legends and traditions, which obscure the authentic story of the Tower of Hooke, will tend perhaps to illustrate the Latin proverb "utile, dulce" by combining entertaining with instructive and useful literature. I shall now endeavour to ascertain something of the history of the Peninsula, subsequent to the establishment of Christianity there, and during the centuries preceding the era of the Anglo-Norman Invasion. As a convincing proof that the locality was known as *Rinn Dubhain*, at that eventful epoch, and not designated Hook (c),

(c) Therefore Strongbow could not have used the expression, "by Hook or by Crook." I believe the authentic origin of the saying to be as follows:—In the early period of England's history the land was everywhere clothed with forest, and as the inhabitants were few and far apart, the possessors of the land gave permission to their dependents to cut and lop the branches as far as the hook and crook would reach; but should it be discovered that the trees had been cropped higher than an ordinary man could reach, this privilege was withdrawn, and they could no longer gather their fuel "by hook or by crook." A neighbourhood where this privilege prevailed was always sought by new settlers; but inasmuch as it was uncertain whether the trees had been already topped, the men could never be certain of obtaining the needful fuel. Antiquaries have discovered old stones that are supposed to have been boundary marks with the *hook* plainly discoverable upon them; and this is believed to have been the ancient way of recording that the district possessed the privilege. This explanation is much more rational than the tradition on which attributes to

we have the evidence of the Book of Leinster. This ancient volume was compiled, or transcribed in the *first half of the 12th century*, by Finn MacGorman, Bishop of Kildare, who died in the year 1160, by order of Aodh MacCrimhthainn, the tutor of Dermot MacMurrough, that King of Ireland who first invited Earl Strongbow and the Anglo-Normans into Ireland in the year 1169. The book was evidently compiled for Dermot, under the superintendence of his tutor, by MacGorman, who had probably been a fellow pupil of the King (*d*).

We find in this invaluable Book an interesting reference to the district of which I treat. It is shown by an old tract, that at the close of the 3rd century Breasal Bealach, King of Leinster, obtained the aid of Finn MacCumhal or Cuail, and his warriors (known as the Fiana Eirionn, signifying the "Fenians of Ireland,"

Strongbow the expression "I shall take Waterford by Hook or by Crook," referring to localities so named in later times. That he never uttered these words is to my mind a fact beyond dispute, as I have already demonstrated that the point of land, now known as the "Hook," was not so called at the time of the Anglo-Norman invasion, but was designated by the Irish Rinn-dubhain, and that gradually the English colonists, as they gained ground, adopted the translated title, the word "dubhan" meaning a fishing-hook, and the Peninsula became known as the Point of the Hook, or Hook Point. In order to place reliance on Strongbow's traditional saying, we must presume him to have been acquainted with the Irish language, and to have gone to the trouble of rendering into English the Irish name Rinn-dubhain; but as he spoke Norman-French, or the language of Oúie, as it was then called, and not English, the argument is entirely against the probability of his having ever given utterance to the oft-repeated expression. It is, however, a very curious coincidence that the ancient Celtic word *Cruich* means a *hook*; not a fishing hook—but an ordinary hook—(compare the English word "Crook")—and Dubhan is equivalent to a *fishing hook*.

(*d*) The following entry occurs at end of folio 202, p. b, of the book in the original hand: "Benediction and health from Finn, the Bishop of Kildare, to Aedh (Hugh) MacCrimthainn, the tutor of the chief King of Leth Mogha Nuadat (or of Leinster and Munster). . . . And I write the conclusion of this little tale for thee, O acute Aedh (Hugh), thou possessor of the sparkling intellect," &c., &c. This note must be received as sufficient evidence to bring the date of this valuable MS. within the period of a man's life, whose death as a Catholic Bishop happened in the year 1160, and who was consecrated to the ancient See of Kildare in the year 1148, long before which period he must have been employed to write out this book. Aedh MacCrimthainn, for whom he wrote it, must have flourished early in the 12th century to be the tutor of Dermot MacMurrough. That the book belonged either to Dermot himself, or to some person who had him warmly at heart, will appear plainly from the following memorandum, which is written in a strange but ancient hand, in the top margin of folio 200, page a:—"O Virgin Mary! it is a great deed that has been done in Erin this day, the Kalends of August, viz.: Dermot, the son of Dounoch MacMurroch, King of Leinster, and of the Danes (of Dublin), to have been banished over the sea Eastwards by the men of Erin. Uch! uch! Ó Lord! What shall I do?" "uó, uó, a éomoiu ció do gen."

who are mentioned in the Annals of the Four Masters under the name "Fené or Feiné), in order to fight the Ard Righ, Cairbre Liffechar, who reigned from A.D. 268 to 284, and who came into the Leinster Province to demand the Borumean tribute of 9,030 cows "beautiful cows of one age." Now we read in this ancient tract, that Finn "the Famous" then resided "at *Rinn Dubhain on the East side of the Barrow,*" and the battle was fought at Ros Broc (e) (the wood of the Badgers), now St. Mullins, where the Ard Righ was defeated. Breasal Bealach determined to invite Finn Mac Cumhaill and his Fianna to abandon the cause of the monarch to whose service he was bound, and to join his forces to those of his immediate countrymen (Finn being himself a Leinster man) against the unjust demands of the chief king. Breasal accordingly set out immediately to wait upon Finn, whom he found at his residence at a place called *Rinn Dubhain, on the east side of the river Bearbha*, some distance below Teach-Moling. There he received a hearty welcome, and at once communicated to Finn his distress and the object of his visit, addressing him in verse:

"O Find! wilt thou come in friendship?
 Wilt thou, and the Leinstermen, be of one accord?
 If thou wilt come, arise! give battle
 To the powerful hosts of Tara.
 Hast thou heard of the oppressive tribute
 Which is carried from us to *Conn's Half*?
 Thirty cows and nine thousand,—
 Of beautiful cows of one age," &c.

Orig. begins thus:

Δ Findo in nép̄t̄i mí h̄áit̄s?
 In h̄ia ocūr̄ l̄áit̄im doenl̄ám?

It is further recorded that at the conclusion of the address Finn arose at once, and, accompanied by such of his Fianna as happened to be about him, he marched *northwards*, keeping the river Bearbha

(e) A poem of seventeen quatrains is found in the Book of Leinster, and also in the Book of Lecain, descriptive of Ros-Broc, the place which is now Teach-Moling (St. Mullin's) on the brink of the river Bearbha (Barrow) in the present county of Carlow. It begins "Ross-Broc this day is the resort of warriors."

"Rof m-broc m̄ōu ir̄ conām̄ cuan."

In this poem Finn is made to prophesy the coming of St. Patrick and the future sanctity of Ross-Broc.

on his left, until they reached Ros-Broc, where, as already shown, he was victorious. (*f*)

It must not however be supposed that the Peninsula was known as Rinn-Dubhain when Finn took up his abode there. The Book of *Lecain* contains two poems ascribed to Finn. One of them is taken from the tract in the *Dinnsenchus* on the origin of a place called *Druim Dean in Leinster*. This was a hill upon which Finn had a mansion. On one occasion when Finn was absent on an expedition into Connaught, a chief named Uinché, whom he had defeated in battle, escaped with twenty-one followers, and came directly to Finn's mansion at *Druim Dean*, which he totally destroyed. On Finn's return, after having pursued and slain Uinché and his party, he addressed this poem to the hill on which stood his desolate home. It commences

“Fóimócc ro óinn a Óhruim Dean.”

“Desolate is your mansion, O Druim Dean.”

Is it possible that *Druim Dean* was the pre-Christian designation of the *Promontory* of Hook, afterwards Rinn Dubhain Ailithir, and that the remains of ancient earthworks, trenches, and charred and burnt bones, &c., found on Bagenbun Head, owe their origin to Finn and his Fionna? This may have been the site of his mansion referred to in the poem.

Finn MacCumhail lived as we have seen in the 3rd century, but the topographical name was not applied to the Peninsula until the close of the 5th or beginning of the 6th century, when it began to be called the Point of the Pilgrim Dubhan—*Rinn-Dubhain-Ailithir*. Dubhan was the great-great-grandson of the Ard Righ, Cairbre Liffechar, whose sister Ailbhe became the wife of Finn. A glance at the genealogy at page 96, vol. iv, will make this quite apparent. I consider it very probable that Setna, to whose memory the ogham stone, found near St. Brecaun's church, and to which I have referred in the early pages of the history, was one of Finn's generals, who may have been killed or wounded at the battle of Ros Broc. The word *Ailithir*, in the nomenclature of the place; is, in my opinion, proof conclusive that the point of land was

(*f*) See page 26, Vol. IV., No. 15., Jan-March, 1898.

called after a Christian anchorite or pilgrim, and therefore could not have been so designated in the days of Paganism, when King Cairbre reigned, and Finn MacCumhail was the chief commander of the Fenian warriors. At the time when Finn MacGormac, Bishop of Kildare, *compiled* or *transcribed* the Book of Leinster, it was called Rinn Dubhain, and the writer, in referring to Finn MacCumhail, so referred to the district, but it was not so designated when Finn lived there. He was slain 149 years before St. Patrick's time. As I have already mentioned this territory comprised part of the ancient *Hy-Cinsealach* (so called from Eanna Ceansalach [Enna Cenpelaç] (g), son of Labhradh, son of Breasal Balach, who was son of Fiacha Baicheda, son of Cathair Mor; Ard Righ, A.D. 177), and was the extreme South Western limit of *Cualan and Hy-Kinsellagh*, and the furthestmost point from *Át Cliaç* [Dublin]. The modern counties of Wexford, Wicklow, Carlow, Queen's County, the greater part of King's County, Kilkenny, and that part of Dublin south of the Liffey, formed the ancient Kingdom of Leinster, or Coigdeadh-Laighan, or Laighen-Tir, *i.e.*, the territory or Province of the Spears. This extensive territory was under the regal authority of the MacMurroughs, who had fortresses,

(g) Enna Ceansalagh, from whom, the Ui-Ceansalagh, married *Conaing*. He defeated Eochaidh Muighmedon Ard Righ, circa, 360, at Cruichan Claenta (Croghan Hill) where he slew Cednathech the Druid, by whom he was called "Ceann-Salach," *i.e.*, foul head or laugh (Keating, p. 368). He was the King of Leinster at the time of the advent of St. Patrick, and his son Crimthán [Crimthann], was baptized at Rathvilly, circa, 448, and was the first Christian King of Leinster. From Crimthán descended Murchadh, the grandfather of Dermot MacMurrough, 1170. St. Patrick visited the districts of Leix, Ossory, and *Hy-Kinsellagh* (or Wexford) as far as the *Southern Extremity of the Province* (Vit. Tripart, lib. 3, cap. 19, et seg.) The Southern Extremity of the Province to which the great apostle penetrated was the Peninsula of Hook, where St. Dubhan flourished about the same time, and in all probability he visited the Pilgrim of The Hook on this occasion. On the eastern coast of the peninsula there is a bay called Patrick's Bay, about half a mile south of Brecaun's Church, where, perhaps, St. Patrick landed. On the north coast of the lesser Saltee Island is marked on the Ordnance Survey Map St. Patrick's Bridge. The great Apostle may have sailed round the coast of Wexford, visiting the various Christian missionaries and pilgrims who had established primitive mariners' churches along the coast from Carnsore to the Hook. Dubhthach MachLugair, Chief Poet of the Monarch Laeghaire, wrote three poems on the triumphs of Enna Cenpelaç and his son Crimthann Kings of Leinster. Eochu, another son of Enna, styled in the poem *Eochu Cenpelaç mac Enna* slew the Monarch Niall with a dart, with which he shot him across the river Loire—A.D., 405.

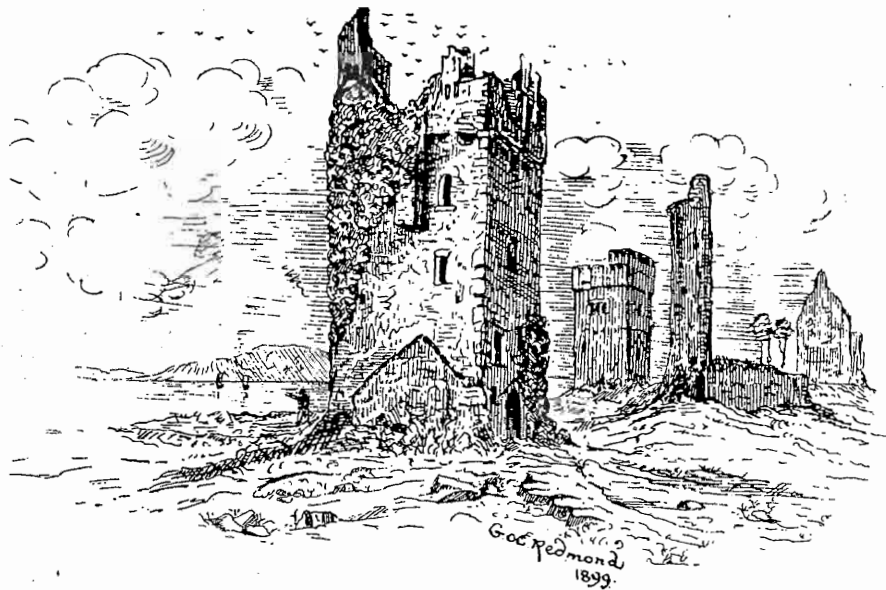
or royal residences at Dinn Righ (*h*) near the river Barrow, also in Kildare, and at Ballymoon in Carlow, and in later times at the City of Ferns (which was the capital of the Kingdom), and at old Ross. I have not met with any authentic record of the Celtic chief or clan who possessed the lands of Rinn-Dubhain-Alithir, in these early centuries of Christianity, beyond the fact that the clan O'Duibhgin or O'Dúgan were chiefs in the Barony of Shelburne, of which the Parish of Hook forms the Southern portion. Shane O'Dúgan, who died A.D. 1372, collected part of the Topography of Leinster, and was most probably a member of this ancient clan. He was historian and chief poet to O'Kelly, of Ibh Mainé, or Hy-Mainé, but it was chiefly compiled by O'Heerin, who says :

“ Leath Mogha, the portion of Heber the Fair,
The two Southern territories of Erin !
Thus the plain of Leinster is mine ;
And each brave man to the Bay of Limerick.”

(*h*) Cobhthach Cael Breagh, brother of Laeghaire Lorc, and younger son of Ugainé Mor, resided in the provincial palace of Dinn Righ (“ the Hill of the Kings”), an ancient royal residence founded by the Firbolgs on the brink of the river Barrow, near Leithghlinn (Leighlin). Laeghaire Lorc had one son, Ailill Ainé, who succeeded him as King of Leinster ; however his uncle Cobhthach soon procured his death by means of a poisoned drink. Ailill Ainé left an infant son named Maen Ollamh, but because he was dumb, and therefore according to the Brehon code ineligible to be made King, the usurper spared his life. The orphan prince was therefore allowed to reside in his father's palace at Dinn Righ. One of the ancient Historic Tales of Erin records the curious history of this Maen Ollamh, afterwards styled Labhraidh Loingseach, who became Monarch of Ireland about 541 before Christ. This tale, which is very interesting, details the Argain Dinn Righ, the destruction or slaughter of Dinn Righ, which was taken by Labhraidh from his treacherous grand uncle, Cobhthach Cael, the usurping King of Erin, who was killed in it. Maen Ollamh, the dumb Prince, recovered his speech, and hence was styled “ Labhraidh Maen,” meaning “ Maen speaks,” and his second name, Loingseach, or the Voyager, was due to an account given in the Book of Leinster of his voyages, and which is entitled “ Longeas Labhrada,” the voyages of Labhraidh. The following extract from a poem by *Ḷub̄t̄ac̄ Ua L̄ugair* (Dubhthach the son of Lugair), chief Poet of the Monarch *Laegaire* (432), refers to the Destruction of Dinn Righ :—

It is difficult to contend with Leinstermen
In manly actions.
Labhraidh Loingsech, it was that
Killed Cobhthach
At Tuaim Tenba.

Labhraidh killed the Monarch Cobhthach Cael, his grand uncle, A.M., 4658, and assumed the Sovereignty. He was born in Leinster. Tuaim Tenba, where this occurrence took place, is the locality long known as Dinn Righ. It is situated in the townland of Ballyknockan, a quarter of a mile South of Leithghlinn Bridge, on the West bank of the river Barrow, in the county of Carlow. The MacMurroughs occupied it in later times.



RUINS AT CLONMINES, BARONY OF SHELBURNE.

Another clan, Dugan, were chiefs of Fermoy, deriving their descent from Fergus Mor, King of Ulster, of the "Line of Ir," through Dubhagan, son of Lomainig, from whom originated the surname O'Dubhagáin, anglicised O'Duvegan, O'Dugan, Dugan, Duggan, and Doogan. The name Dubhagan means a "dark-featured, small-sized man" (*i*). The O'Dugans were chiefs in Wexford, Roscommon, Cork, Mayo, and Clare, and are to be distinguished from the O'Duigenan's, who were a different clan. The following list shows the names of many of the ancient chiefs in the county Wexford: O'Murchada or O'Murphy, chiefs of Crioch O'Felme, or Hy-Feidhlime (Hy-Felimy), a district extending along the sea coast, commonly called "the Murrowes," in the Barony of Ballaghkeene. The O'Murchadas were of the same race as the MacMurrroughs. O'Gairbidh or O'Garvey, other chiefs in Hy-Felimy, O'Cosgraidh or O'Cosgrave, chiefs in Beautraidhe, now the Barony of Bantry, probably descended from Cosgrach, brother of Cineadh, or Cineidi, who was father of Brien Boru. A brother of Cosgrach named Bran Fionn was the ancestor of the Sliocht Branfionn in Wexford, to whom I have already referred [see pp. 27-28, No. 15, vol. iv.] O'Lorcain, or O'Larkin, chiefs of Fothart, now the Barony of Forth. This clan had a fortress at Carn or Carnsore Point, and were driven out and scattered at the Anglo-Norman Invasion, when their ancient stronghold and lands were granted to Sir Osborne Code, one of the Knights who accompanied Robert Fitz-Stephen to Ireland in 1169. He was the third son of Walter Code, of Morewell, in Cornwall, who married the heiress of Damorell, of Gidleagh Castle, in Devonshire, in 1129, and soon after the invasion of Robert Fitz-Stephen he settled on the lands of Moliordoch, near Carnsore Point, and built the castles of Castletown, of Carne, and Clougheast (*j*). O'h-Airtg-hoile, anglicised Hartly, and Hartilly, chiefs of Crioch-na-glenel

(*i*) Another family of the surname O'Dugan derive from Maine, sixth son of Niall of the Nine Hostages, and again O'Duibhgin, O'Dugan (or O'Deegan) were chiefs of Muinntir Conlochta, a district in the Parish of Tomgraney, Barony of Tullagh, Co. Clare.

(*j*) The Arms of the family of Code or Codd are—a shield argent, with a chevron gules, between three Cornish daws, sable, beaks, and legs, gules. Carne, or Carnsore Point, is called after Cairenne, a sister of St. Dubhan. She built a cell there called Cill-Cairinnis.

(the country of the clans), or Criochnageneal, a territory near "O'Larkin's Country," above mentioned. O'Nuallain, O'Nolan, or O'Nowlan, and Nclan. This family derived from Eochaidh Fionn Fohart, a younger brother of Conn of the Hundred Battles. Foharta, or more properly Foghmhartach ("foghmar Ṗoḡmar, harvest") being the name by which Eochaidh's descendants were called, and the two principal districts inhabited by them still retain the name, viz. : the Baronies of Forth in the counties of Wexford and Carlow. Eochaidh Fionn Fohart, and Fiacha Suidhe, his brother, murdered two of their nephews, sons of Conn Ceacathach, and were banished into Leinster and Munster, and from them descended the O'Nowlans (from Eochaidh), and the O'Dolans, O'Bricks of Dunbrick, and O'Faelan of Dunfaelan, near Cashel (*k*). O'Kinsellagh, or Ui Ceansalagh, who were descended, as well as the MacMurroughs, Kavanaghs, and MacDamores, from Enna Ceansalach aforesaid. Donal or Donald Caombanach (Cavanagh or Kavanagh), a son of King Dermot MacMurrough, succeeded partly to the inheritance of the Kingdom of Leinster, slain 1175. He was called Cavanagh from having been fostered in Cill-Coemhgen, now Kilcavan, near Gorey, and some of his descendants took the name of Kavanagh or Cavanagh, or MacMurrough-Kavanagh. O'Cahill, O'Doyle, O'Bolger, MacCoskley, O'Brien, or MacBrien, and O'Moore, were powerful clans, and had large possessions in the counties of Wexford and Carlow. O'Doran held the high office of hereditary Brehons of Leinster, and being the judges of that Province had extensive possessions under its ancient Kings. The family of O'Doran retained portion of their ancient estates to the 17th century, when John Doran, of Dorantown, or Doran's land, lost his patrimony in the troubles consequent on the civil war of 1646. His daughter Joan married Oliver MacGarrett Redmond, of Ballenacurry, Parish of Ardimaie, in the Barony of Ballaghkeene. The MacMurroughs were inaugurated as Kings of Leinster at a place called Cnoc-na-Bhogha, attended by O'Nolan, the King's Marshal, and chief of Forth, in Carlow; by O'Doran, Chief Brehon of Leinster, and by MacKeogh, his chief

(*k*) MacGeoghegan, p. 84. ; Haverty, p. 40, and The Ogygia, part 3, cap. 64.

Bard ; and the MacMurroughs maintained their independence, and held the title of "Kings of Leinster," with large possessions in Wexford and Carlow, down to the reign of Queen Elizabeth. The Hy-Cavanagh were chiefs of the ancient territory which now comprises the Barony of Idrone East in the county Carlow, and in modern times became the representatives of the MacMurroughs, Kings of Leinster.

[TO BE CONTINUED.]



THE MANOR OF KILSHEELAN.

(CONTINUED.)

By COUNT DE LA POER (LORD LE POWER AND COROGHMORE).

In number 16 of the JOURNAL it was pointed out how Otto de Grandison obtained the Manor of Kilsheelan from the king. After Grandison, the Manor appears as forming part of the possessions of the Fitzgeralds, Earls of Desmond; but whether the Fitzgeralds were the immediate successors of Grandison, or whether there were intermediate lords, has not been ascertained.

The next notice found concerning the Manor, is in the reign of King Henry IV, into whose hands it had come in consequence of the minority of Thomas, Earl of Desmond, and the King, in the third year of his reign, granted the *custody* of it to James Butler, Earl of Ormond. In the Patent Rolls two references to this grant are to be found, of which the following is the substance: Grant by the King to James "le Botiller," Earl of Ormond, of the custody of the Manor of "Kilsillane," and of all the lands that had belonged to Gerald Fitzgerald, Earl of Desmond, and to John his son, in the Town of Clonmell and elsewhere in the County of Tipperary, which together with the "feod," etc., had come into the hands of the King on account of their deaths, and of the minority of Thomas, Earl of Desmond. Earl Thomas was the son and heir of the above-mentioned John, who had predeceased Earl Gerald, his father.

In the reign of James I, the Manor is again in the hands of the King, the Fitzgeralds probably having lost it in the previous reign, when the great Desmond estates were confiscated. In the sixth year of his reign King James granted (a) the Manor to Walter Lawless; Lawless "Holding all and singular the Manor, Castle,

(a) Patent Roll, 6th James I.

Tenements and other hereditaments (except the townland of Balliglissin-beg) of us" (the King) "our heirs and successors, *in capite* by military service, viz.: by the service of the twentyeth part of one Knight's fee." The lands of Balliglissin-beg Lawless was to hold of the Earl of Ormond and Ossory and of his heirs "as of his Manor of Kilshealane," by fealty and five shillings. From this it would seem that the Ormonds had some rights over the Manor. James's grant conferred many rights and privileges upon Lawless, such as the power to hold Courts leet and free pledge—patronage and nomination to churches—to seize the goods of felons and fugitive felons, and to be able to outlaw the male and female natives and villains with their followers. The lands mentioned in the grant are Liesnaharie, Sheskin, Balliglissin-beg (now Ballyglasheen), a ruined messuage, called the Manor House, and a Water Mill in the townland of Kilsheelan, in the County of Tipperary; the lands of Gortinatiny (now Gurteen-le Poer), and Knockery (Knocknaree), in the County of Waterford.

Who was Walter Lawless? For what services was he granted the Manor? What became of his heirs and assigns? Perhaps on these points some of your readers may be able to give information.



THE ANCIENT WRITINGS OF IRELAND.

BY REV. THOMAS MOCKLER.

The past will ever have a glamour of its own for the human mind. It exhibits "accomplished facts," so dear to the practical mind : it holds enigmas as yet unsolved so dear to the speculative mind. And if the past be the past of one's own country, each one, by an instinct of nature, is attracted to its study, and impelled to take an interest in whatever tends to represent its "very form and feature." Amongst the means that are at hand for the understanding and unravelling of the past, not the least useful are the labours of paleographers. Some of the fruits of their labours, in so far as they enrich our store of materials for the elucidation of Ireland's ancient writings, I purpose to point out.

In the Book of Lismore, in the Royal Irish Academy, there is a curious account of a "Dialogue" that is supposed to have taken place between St. Patrick and two heroes, Oisín and Caeilte. In this dialogue the following passage occurs :—"May you have victory and blessing, O Caeilte, and where are the seniors and antiquarians of Erin?" Let this be written in Tamhlorgaibh Fileadh, that is Headless Staves of Poets (O'Curry). Now, what were these Headless Staves? And a wider question : When did writing begin in this country? What were the materials used? What was the alphabet employed?

The first instruments for writing known to our ancestors were the axe and the knife: the first materials on which they wrote were stone and wood ; and the first letters they employed were probably the oghams. These *letters*, sixteen, it is thought, in the beginning varied in number in the progress of time, and consisted of points and lines, or combinations of lines, inscribed on, or at angles to, a

long stem-line. In form they present one feature that has not been sufficiently noticed. The "voiced" sounds seem to have been purposely represented by symbols simpler in form than those representing "voiceless" sounds.

When precisely, writing, whether on stone or wood, began it is, perhaps, now impossible to determine. Mr. Macalister, one of the latest investigators, declares that the question of the time, place, and manner of development of the ogham script is "insoluble" (Studies in Irish Epigraphy). As is usual in such questions, there are two extreme opinions. Perhaps between the two we should find the true opinion. Dr. Graves, a very painstaking enquirer, thinks that ogham writing is to be referred to some time between the 5th and 7th centuries. And Dr. Whitley Stokes, the learned philologist, says that "the circumstance that genuine ogham inscriptions exist both in Ireland and Wales which present grammatical forms agreeing with those of the Gaulish linguistic monuments is enough to show that some of the Celts of these islands wrote their language before the 5th century." (Three Old Irish Glossaries). Indeed the 5th Cent. A.D. forms the ogham *era*, according to what we may call the Conservative School of Philologists.

On the other hand there is a tradition ascribing the invention of this writing to a Tuatha de Danaan Prince, who lived 1,000 years before Christ. The conquering Milesians adopted it, and soon :

"Ogma's letters spread as wide
As Scotia's blood."

Others who see in the writing a resemblance to the Runes of the Saxons say it is of Teuton origin, and that before the Christian era :

"Hither was brought in the sword-sheath of Lochlan's King,
The ogham across the sea."

The widely different opinions show what difficulties there must be in the way of a satisfactory conclusion. In truth, the means at hand for judging are perplexing. What seems to point to an ancient origin is refuted by something else that seems to point to a comparatively modern origin. However, as between a Pagan and a Christian origin I shall proceed to give what I consider the most probable opinion. It seems to me that the intrinsic and

extrinsic arguments,—the form and name of the writing, the tradition and sober statement of authority, point to a Pagan origin.

In the first place the grammatical forms on the ogham stones are said to be more archaic than the forms found on the oldest Christian manuscripts. There is, moreover, on ogham stones an entire absence of aspiration, which is admittedly a later development of the language ; while there is on the other hand a trace of agglutination, a much earlier characteristic. The name, too—Bethluisnin, or Birch-Alder Letter—seems to refer to a time when flourished “The Druid’s Altar and the Druid’s Creed.” A good deal has been written to show that ogham stones must have had a Pagan origin, because no Christian symbols are found on them. And just as much has been written to show they must have had a Christian origin, because Christian symbols have been found on some of them. Neither argument is admissible. The first errs as regards the statement of fact in the premise, whilst the second draws too wide a conclusion. All that logically follows is that those that have Christian symbols have had a Christian origin.

We shall now consider what is said in literature on this question. All the old literature that touches on ancient writing leaves little room for doubt as to the use of ogham by the Pagan Irish. Cormac’s Glossary—a work of the 9th century—commemorates a remarkable fact. In describing the *Fé*, used for measuring corpses and graves, he says the Pagans used inscribe on it, as on everything held to be abominable, the ogham characters. Our early epics are abundantly confirmatory. Thus in the “Cattle Raid of Cooley” we read that the Pagan hero Cuchullain used to write ogham characters on wands for the information of Queen Meave. In the exile of the sons of Duil Dermait we may read that a young Gaelic prince of the first century wrote in ogham characters upon a spear. With an interesting story that will bring us up to the time of St. Patrick, I shall conclude my references from Irish literature to ogham writing. The story is of Corc, the son of Lughaidh, King of Munster, who was forced to seek protection at the Court of Feradach, King of Scotland. This king’s poet, Gruibné, an Irishman, found the young prince wandering in the woods near his master’s castle, and learned his history. Seeing

some writing on his shield he read it, and said : " Who was it that befriended you with the writing on your shield ? It was not good luck he designed for you." " What does it contain ?" said Corc. " What it contains is that if it was by day you arrived at the Court of Feradach your head should be cut off before evening ; but if it was by night, that it should be cut off before morning. (O'Curry's MSS., Mat. App. II.)

From these and many similar statements and stories we may, I think, conclude that ogham writing existed in pre-Christian times. Indeed there are some data that would bring us back 1,000 years before the Christian era. It is remarkable that ogham stones are found almost entirely in the South and South-West of Ireland, where, it is asserted by tradition, the Milesians landed at least 1,000 years B.C. Moreover, the traces of agglutination, the number of letters which is said to have been the same as Cadmus brought from Phoenicia to Greece 1,500 years B.C., the famous allegory of Aillian and Baillé (O'Curry)—all seem to denote a pre-historic foundation.

Because the letters " z " and " y " were used on the old monuments, and these two letters are found in the Roman alphabet, it has been argued that the Ogham characters must be based upon the Roman alphabet. These two letters are not in modern Irish; they are not found in old manuscripts; they were introduced into the Roman alphabet in the first century B.C., and thence it is concluded they were introduced into the ogham alphabet! If the objection be so put, the conclusion is unwarranted. Just as the Romans went to an earlier alphabet for their letters, so the Irish might have gone. A similar argument is mentioned with regard to the letter " q," which the Romans derived, as they derived the rest of their alphabet, from the Chalcidian alphabet of Cumae. A reply similar to the one just given is equally serviceable. In any case, any one that examines the letters of the two alphabets will see that in form they are quite different, and that the Irish letters are absolutely *sui generis*.

But a further question presents itself. Were the ogham characters ever employed for writing on parchment, or vellum, or waxed tablets? There appears to be no evidence that they were.

O'Curry thinks that the "Great Book of Skins" and the "Psalter of Tara," probably amongst the earliest books of Ireland, were written in Roman characters. And here it may be well to notice and to contravene a statement in the "Encyclopedia Britannica." It says: "The question whether the Irish knew the use of letters before the introduction of Christianity has been much discussed, but as there is not much evidence one way or the other, the discussion has not been profitable." "As regards Ireland, the only piece of evidence of the existence of a knowledge of writing before St. Patrick's time is the statement of Gennadius respecting the letters of Celestius. This, it must be admitted, would be very slender evidence to found a conclusion upon unless supported by more definite facts." Now, I hope to be able to show, by the assistance of our greatest authority on this matter, that the statement of Gennadius is not "the only piece of evidence," and that there are "definite facts" to support his statement.

And first: the poet Cuan O'Lochain, who died in 1024, states that "Cormac MacArt, the prudent and good, a sage, a poet, a prince, a righteous Judge of the Fené-men, compiled the Psalter of Tara." And the Book of Ballymote and the Yellow Book of Lecan state that "a noble work was performed by Cormac at that time, namely, the compilation of Cormac's Psalter."—(O'Curry MSS., app. vi—vii.) Now Cormac MacArt died in 266, and so we have evidence that long before St. Patrick's time there was at least one book in Ireland. Again: the Book of Leinster (fol. 149^b) quotes the following passage from a book called the Cin Droma Snechta (*i.e.*, The Vellum-book of the Snow-capped Hill), "Historians say there were exiles of Hebrew women in Erin at the coming of the sons of Milesius. . . . They said, however, to the sons of Milesius (who it would appear pressed marriage on them) that they preferred their own country, and that they would not abandon it without receiving dowry for alliance with them. It is from this circumstance that it is the men that purchase wives in Erin for ever, whilst it is the husbands that are purchased by the wives throughout the world besides!" Now is there any evidence that the author of the Drom Snechta—Ernin, a son of a King of Connaught—wrote the work before St. Patrick's voice was heard on Tara's hill? Dr.

Keating states explicitly the work was written before the saint's arrival. O'Curry attributes the book to the close of the 4th century or the beginning of the 5th century. Moreover, there is good ground for believing that the "Great Book of Skins," which was "carried away to Letha" (*i.e.*, Italy), was written before the Psalter or the Drom Snechta. And, finally, as to the evidence that there were written books in Ireland before 432, we would refer the writer in the Encyclopedia Britannica to the express statements to that effect in the ancient Gaelic Tripartite Life of St. Patrick, and in the Annotations of Tirechan, who was a pupil of St. Mochta, who was in turn a disciple of St. Patrick.—(O'Curry, app. ii.)

I shall finish by an attempt to answer the first question this paper asked: What were the Headless Staves? There can scarcely be a doubt of O'Curry's conclusion that they were *squared* staves, used for walking and for writing on. When used for writing they had the form of fans, and these when closed became staves, which were used for purposes of defence. There is an ancient ordinance in the Brehon Laws by which a priest is allowed to carry a slender lath or a graceful crook, and a poet is allowed to carry a Tablet Staff in accordance with the privileges of their order (O'Curry, loc. cit.) The Tablet Staff of the Brehon prescription is but a later form of the Headless Staff of the Book of Lismore.



ECCLESIOLOGICAL NOTES AND GLEANINGS IN WATERFORD AND ELSEWHERE.

(CONTINUED.)

BY M. J. C. BUCKLEY, M.R.S.A.I.

There stands at the western end of the nave of St. Mochuda's Cathedral, in Lismore, a very curious and interesting altar tomb, which deserves more than the following very short and rather incorrect description which has been given of it in the Journal of the Royal Society of Irish Antiquaries for September, 1897:—"There is also an elaborately carved Elizabethan altar tomb, with a floriated cross, emblematic figures, and animals on the top, and an arcade with figures of saints round the sides and ends." Such a meagre account is certainly most unsatisfactory from an ecclesiological point of view. This noble tomb, which was erected to the memory of a Sir John McGrath and Katherine Thorne, his wife, A.D. 1548, has carved upon the large slab, or *mensa*, which forms its top a very remarkable sculptured representation in low relief of the subject known by the name of the "Miraculous Mass" of St. Gregory, surnamed "The Great" (A.D. 604). It is founded on the tradition that whilst St. Gregory was saying Mass, there was suddenly revealed to a person who doubted of the Real Presence, a vision over the altar, of the Crucified Saviour Himself, surrounded by the instruments of His Passion, and represented as we see Him in the scene of the "Ecce Homo." This subject was a very favourite one about the middle of the 16th century, when the doctrine of Transubstantiation was being violently attacked by the

Reformers ; hence its introduction on this Irish tomb as an assertion of the faith of those who were buried beneath. This same subject is found in many countries and in every variety of treatment and of grouping. Albert Dürer has represented it in a most quaint and curious wood cut, but the finest of all these representations is to be found in the Chapel of St. Gregory in Rome. I am astonished that so little attention has ever been given to this remarkable specimen of Irish carving in "basso-relievo," and especially since I have seen it described in one guide book as "a clergyman offering the Host," and "a figure of Our Saviour, with the words *Ecce Homo, &c.*" !!! At the eastern end of the tomb is the figure of the Blessed Virgin Mary, standing with her hands raised in the attitude of intercession, exactly similar to the figures of the "Orantes" which we see in the Roman Catacombs. On either side under arcades are the statuettes of St. Brigid, and St. Katharine, distinguished by her sharp-toothed wheel, instrument of her martyrdom. The statues of the twelve apostles, under arcades, surround the sides of the altar tomb ; at the western end is the Crucifixion, with St. Mary and St. John, the sun and the moon, shown at the sides of the Cross, exactly as they must have stood on the ancient Rood beam or screen which separated in former days the nave from the chancel of this antique cathedral. The slab or *mensa*, six inches thick, is beautifully moulded, the moulding being "stopped" at intervals by a number of bosses, carved with the figures of strange animals, evidently extracted from one of the "Bestiarü," or natural history "Books of Beasts," which were so widely known and firmly believed in during the course of the Middle Ages, and whose animals are to be seen even to our days in the shapes of griffins, wyverns, basilisks, mermaids, scorpions, unicorns, and lions rampant, passant, couchant, and regardant, not only on shields of arms, but also swarming up the pinnacles and gables of the later decorated buildings, such as St. George's Chapel, Windsor, the hall at Hampton Court Palace, the great churches of St. Maclou and St. Ouen (or Owen), in Rouen, and many other places abroad, as well as in Ireland. (a) The

(a) Similar fantastic animals (such as were mentioned by Sir John De Mandeville and Marco Pola, in their famous, but mendacious, travels), are to be seen amongst the carvings of the oak stalls of St. Mary's Cathedral, Limerick, on the drip-stones of "hood" mouldings of doors and windows, etc.

“Floriated Cross” is a most admirable example of the continuance of interlaced “strap” ornamentation in the minds of the Irish carvers, the whole centre of this cross being composed of a ribbon pattern terminating in bold flower-de-luce ends, strongly reminding one of the Celtic type of design on the crosses of Clonmacnoise, Durrow, etc. Such a cross presents a most beautiful idea for execution in metal, for which it is very suitable, and affords an excellent hint to any of our young designers who might turn his attention to studying even the despised details of this neglected monument. The whole tomb in itself, with its arcading and good proportions, presents a fine specimen of an altar well adapted for a modern church, wherein the golden thread of Art tradition would be taken up and worked out, as was commenced a few years ago in the lovely, but still unfinished Church of St. Saviour’s, Sloane Square, London. The “grotesquely hideous” figure of St. John, as it is described in the *Journal of the Antiquaries’ Society* for September, 1897, is certainly deserving of a more scientific notice. It is remarkable as being exactly similar in its treatment to the earliest types of Byzantine statuary as we see them in the stone panels erected at present at the S.E. ambulatory of Chichester Cathedral, but originally brought from the lost Cathedral of Brightlingsea, which was swept away by the ocean waves many centuries since. I noticed, as in these Sussex carvings, that the eyes of St. John’s figure had formerly been either coloured, or else inlaid with glass beads or cement; in fact, in my opinion, all such early sculptures, as well as the ornamentation of the High Crosses of Ireland, were painted and gilt in parts, the use of colours and gold being very general throughout the Middle Ages, as they are to-day in the living Byzantine sculpture and ornamentation practised in Russia and other Slavonic and eastern countries. The late Mr. O’Neill, in his splendid work on Irish crosses, has also asserted that they were nearly always painted and gilt in many portions; the effect of such colouring must have been gorgeous.

The reproach of being very careless, if not altogether indifferent, as to the preservation of the tombs and monuments of ancestors has often been levelled at our present times, but amongst many examples of ancient Vandalism which occurred to me I

must signalise two very remarkable instances in the curious early chancel of Kilmolash, near Aglish, County Waterford. During some recent investigations there, of which some Notes were published in the Journal of the Waterford Archæological Society for October, 1896, I noticed that a handsome little incised slab in the style of the 13th century (bearing on its surface a "fleur-de-lis" Cross on three steps), about 2ft. 8in. long, of red sandstone, apparently of Norman origin, had been used as a foundation stone for a buttress at the north-west corner of the western facade of the Church. It had evidently been displaced and used for this purpose when the west front was being built in the course of the 15th century.

During a recent visit I have since remarked that a sandstone slab, with a Greek cross in low relief carved on it, surface has been used to form a heading for the reveal of the north-east window in the Chancel; it might have been a tombstone or it might have formed the upper lintel of the square-headed doorway of the primitive church before the round Norman arch of the chancel was inserted into its western wall. This cross-inscribed upper lintel reminds us, as has been most admirably pointed out by Bishop Graves, of Limerick, in his well-illustrated article, of the remarkable similarity between these early Irish doorways and those of the very ancient churches and oratories of the Koptic and Greek monasteries and "laura" of the Nile Valley and Abyssinia, wherein the cross is inscribed on the headings of the doorways (*b*) in the same manner as was (and is still) done with consecrated edifices by the Oriental churches. I also found in the ruined church of Kilrossenty, County Waterford, that the chamfered impost of the northern side of the chancel arch (of a late date) was

(*b*) It is a very remarkable fact, that in the small and little known Chapel of Saint Feréol, in the Island of Saint Honoratus in the Mediterranean, near the Isle of Lérins, where St. Patrick resided and studied for some time (and whence he is said to have banished all the snakes and other reptiles before his return to Ireland), has a western doorway and small round-headed windows, such as we see in the north doorway of the nave and in the chancel "opes" at Kilmolash. In this Chapel of Saint Feréol (dating from the middle of the 4th century at *latest*), there is the indication of the screen having separated the nave from the sanctuary, according to the Liturgy of the time. No Irish antiquary ever seems to have turned his attention to the buildings which St. Patrick must have seen; nor to the artificers whom he brought here to build oratories and churches.

incised with an early cross cut in low relief in the sandstone slab of a similar style to the one at Kilmolash. I hope in my next paper to give accounts of the vestiges of Rood beams and screens still to be seen in churches in the counties of Cork, Kilkenny and Tipperary, such screens being universally found in the churches of Europe, whether Cathedral, Parochial, or Monastic.



BURIAL AT NIGHT, BY TORCHLIGHT.

By THE HON. EDITOR.

Those who have read the *Antiquary* of Scott will remember the vivid account of the burial by torchlight of the Countess of Glenallan. (*Antiquary*, 25th ch.): "Amid the melancholy *sough* of the dying wind, and the plash of the rain-drops on leaves and stones, arose a strain of vocal music so sad and solemn, as if the departed spirits of the churchmen who had once inhabited these deserted ruins were mourning the solitude and desolation to which their hallowed precincts had been abandoned. . . . This deep, wild, and prolonged chant . . . was the appropriate music of one of the most solemn dirges of the Church of Rome. . . . At a little distance (from the coffin) were two or three persons attired in long mourning hoods and cloaks; and five or six others in the same lugubrious dress, still farther removed from the body around the walls of the vault, stood ranged in motionless order, each bearing in his hand a huge torch of black wax."

And then when the funeral service was over, Scott speaks of the "torches issuing in irregular procession from the ruins, and glancing their light, like that of the *ignis fatuus*, on the banks of the lake. After moving along the path for some short space with a fluctuating and irregular motion, the lights were at once extinguished. 'We aye put out the torches at the Halie-cross Well on such occasions,' said the forester to his guest."

It struck me that it would interest the readers of the *Waterford Archæological Journal* to be told, or to be reminded, that there is one remaining instance of a once prevalent custom of burying by torchlight. It has been the custom with the old family of the Dyotts of Lichfield, for almost three centuries, to bury their dead by torchlight late at night in the family vault "at the east end of the north aisle of the Church of St. Mary's-in-the-Market."

On the night of February 18, 1891, the latest case, as far as I am aware, of this remarkable mode of burial took place. On that night the remains of Colonel Dyott, who, for fifteen years, had represented Lichfield in Parliament, were buried in the family vault. Twenty torch-bearers had escorted the hearse from the family mansion, Freeford Hall. Unfortunately the silence and solemnity so conspicuous in the scene pictured by Scott were in this modern case absent. There was, indeed, plenty of grandeur, for the Mayor and Corporation attended in state. But there was also plenty of confusion, for a noisy and irreverent mob of many thousands of people had assembled, attracted by curiosity and the strangeness of the spectacle. "Directly the coffin was conveyed to the church," one of the London 'dailies' adds, "there was a rush by some thousands to gain admittance. Some forty members of the county police made an endeavour to keep back the surging crowd, and eventually the doors of the church were closed in order to prevent the place being stormed. In the *melée* one of the police inspectors had one of his fingers nearly bitten off!"

Such a disgraceful scene could only have occurred, I venture to say, in these modern days of irreverence and materialism and idle curiosity, and I will add of bad legislation and discipline as regards the sale of drink. Beer assuredly did a good deal to cause this sad degradation of a solemn rite, for we are told that the public-house nearest to the church had been granted an hour's extension for the special occasion, and that it was well patronised!

As that well-known magazine devoted to the records of the past, *The Antiquary*, said in its April issue, 1891, there was no conforming to ancient precedent or custom in allowing this public-house to be open. Elizabethan, Stuart, Commonwealth, and early Hanoverian legislation as to licensed houses and their restrictions was infinitely more strict than the present laxer principles. Or if we go to pre-Reformation days, there is abundant evidence of the excellent discipline maintained in Lichfield, when for some centuries it was under the immediate control of the Dean of the Cathedral Church. Each street of mediæval Lichfield elected annually its two guardians, who had to present all offences twice a year at the Dean's city visitation. Taverns were fined that were opened later

than eight in the evening, gambling was not allowed even in private houses, and other offences against order were dealt with on a like severe scale."

In the very interesting book, "Curiosities of the Church," the author, Mr. Andrews, devotes an admirable section to the custom of torchlight burial. Amongst those buried at night, Mr. Andrews enumerates Mary Queen of Scots at Peterborough Cathedral, and George II at Westminster Abbey. Among the other numerous torchlight burials at Westminster Abbey were those of Joseph Addison in 1719, of Matthew Prior in 1721, and of Samuel Foote in 1777.

The custom prevailed at Skipton, in Yorkshire, down to the beginning of the present century, but owing we are told to "grave inconveniencies" (an unintentional pun), the custom was prohibited at a town's meeting held in 1803.

A distinguished member of one of our oldest Waterford families—Don Pedro Sherlock, Colonel of the Ultonian Regiment—who died at Madrid in the middle of the 18th century, in his last will ordered his son and sole heir, Don Juan Sherlock, captain of the same regiment of Ultona, to inter his body at night. A copy of this will—the original is in the Record Office, Dublin—I have obtained through the courtesy of a representative of the Sherlock family in Waterford, and its publication may be interesting to the readers of our Journal. The date of the will is April 19, 1742.

"I order that I may be buried by night without pomp or vanity, and with as little expense as shall seem convenient, . . . and that the day after my death the Mass of the Presence, and the Vigils and Responses may be said. . . . And I likewise order that they give the necessary and accustomed charity to the Holy Places at Jerusalem." (a)

There used to be a practice of burying suicides on a public highway with a stake driven through the body, but this was prohibited by 4 George IV, c. 52, which required the coroner to direct their private interment, without religious rites, in the churchyard, within twenty-four hours after the inquest, and between the hours of nine and twelve at night.

(a) This Don Pedro was of the Parent House, Gracedieu line of Sherlocks.

If we search into the custom of burying among the more cultured pagan peoples, we find that with the Greeks, the body of the deceased person was carried out by the friends in a coffin, usually of earthenware, *before sunrise*, and buried outside the town.

Among the Romans, in early times, the burial took place at night, but in later times this was the practice only of the poor who could not afford a funeral display. Under the Republic burial gave place more and more to burning, which at last became universal under the Empire.

Under Christian influence cremation gradually disappeared from Europe, and burial became universal. The funeral took place by day, for Christian death being a victory, it was fitting that the funeral procession should have the appearance of a triumph. Hence, too, lamps and torches were often carried.

Besides the services in the church, or at the house, a service also took place at the grave. In Scotland, however, *all service* at the grave was abolished at the "Reformation" as savouring of superstition; and in England and Ireland and Ireland the Penal Laws pressed hardy on all Catholic services. We can easily understand, therefore, why the Catholics should have more general recourse to burial by night, in order that the burial service might be carried out free of interruption, and with all due rites.

Happily these bitter days have passed away, and now the one interesting survival of torchlight burial is that of the Dyotts of Lichfield, and that, too, is bound to cease if the disgraceful scenes occurring at the burial of Colonel Dyott in 1891, and at the burial of Mrs. Dyott some few years previously, be repeated.



FRANCIS O'HEARN, OF LISMORE DIOCESE.

BY REV. EDMUND HOGAN, S.J., F.R.U.I., D.LIT.

Some years ago I got a letter from a Belgian who was bringing out a work on Flemish writers or poets, among whom an Irishman, named O'Hearn, ranked high about a century ago. There was a movement started there for the Preservation of the Flemish tongue, such as is now going on in Ireland for the Preservation of the language of Saints Brigit, Columbcille, Columbán, Declan, and the great John Scotus Erigena, who is not however in the Irish Calendar of Saints. O'Hearn took part in that movement, as *An Chraoibhin*, Dr. Douglas Hyde, places his poetic genius at the service of our own. May our movement be as successful! Amen a Thighearna!

On receipt of the Belgian gentleman's letter, I wrote to several people of Waterford and Lismore, amongst others, to my worthy friend, Mr. Maurice Lenihan, editor of a Limerick newspaper. The information I received was = O. I'll try again by pouring some water into the pump. I hope it is not too late.

It was my good fortune to spend a fortnight or three weeks with the Brussels' Jesuits, who are called the Society of the *Bollandists*. They speak and write Flemish and are admirers of O'Hearn. Here is the result of my researches there.

In 1761, Thomas O'Hearn (of the diocese or town) of Lismore, took his Arts Degree at the Louvain University, "titulo Defensionis," that is, after having passed a public examination. In 1773, at Louvain University, Francis O'Hearn, of Lismore (diocese or town), took his degree in Arts. He was professor of Syntax and Rhetoric in the College of the Most Holy Trinity; also Public Professor of Christian Eloquence, "Canon of the Second Foundation in St. Peter's Church; also Canon of the Cathedral Church of St. Donatian at Bruges; President of the Irish Pastoral College of

Louvain in the beginning of the year 1793, etc." In the year 1794, when the French invaded Belgium, he returned to Ireland, and was appointed Parish Priest of St. Thomas' (parish or church) in Waterford, where he died on the 21st of October, 1801, and was succeeded in that post by his nephew, Father Thomas Flinn.

Thomas Flinn, his nephew, of Lismore (town or diocese), in 1783, took first place in Rhetoric in the College of the Holy Trinity, Louvain; in 1785 he became Master of Arts in the University of Louvain, and studied Theology at Louvain; in 1791, on the 16th of May, he was elected "Professor of Syntax" in the College of the Holy Trinity and placed on the Council of the Faculty; in 1793 he succeeded his uncle, O'Hearn, as Professor of Rhetoric; in 1794, at the French invasion of Belgium, he returned to Waterford, and on the death of his uncle 21st of October, 1801, he succeeded him as Pastor of St. Thomas' parish.

F. Francis O'Hearn was one of the sweetest of Flemish poets, and his verses are read with pleasure at the present day in Belgium. I hope some Irishman of the many who have studied at Louvain would translate them for us into Irish or English. Meanwhile, some of the writers or readers of the "Waterford Archæological Journal" might be able to identify the family and birth-place, and give the correct Irish name of Francis O'Hearn. A Waterford, or Munster or Dublin newspaper of 1801 must have some record of this distinguished man's death.

The following items may put some one on his track : A Waterford Jesuit, *Francis* John Hearn, was born on February 17, 1808, studied humanities at Stonyhurst College in England, became a Jesuit, June 28, 1835, was priest on the mission at Wigan, and on the 29th of April, 1847, died of typhus fever, caught while ministering to the Irish Catholics of that town in that dreadful year.

REPORT FROM J. T. GILBERT
ON THE
RECORDS
OF
THE CORPORATION OF WATERFORD.

[In the Tenth Report, appendix, part v., of the Historical Manuscripts Commission, the late Sir J. T. Gilbert gives a detailed account of the exceedingly interesting "archives of the Municipal Corporation of Waterford." Many of our readers may be glad to read in future numbers of our Journal extracts from some of the documents named in this valuable Report.—ED.]

MY LORDS AND GENTLEMEN,

The documents of the Corporation of Waterford, submitted to my inspection, were as follow :—

Original Royal Charters.

1. Richard 2, 25th March of first year, 1378 ; in very bad condition.
2. Henry 6, Dublin, 8th November, of ninth year, 1430.
3. Edward 6, Westminster, 20th November, of first year, 1461.
4. Edward 6, Dublin, 8th May, of thirteenth year, 1473.
5. Henry 7, Westminster, 14th March, of second year, 1487.
6. Henry 7, Westminster, 12th May, of third year, 1488.
7. Henry 8, General Pardon, of first year, 1509–10 (part wanting).
8. Henry 8, Westminster, 12th September, of second year, 1510.
9. Henry 8, Westminster, 12th September, of second year, 1510.
10. Henry 8, Westminster, 8th April, of sixteenth year, 1525.
11. Edward 6, Westminster, 17th April, of second year, 1548.

12. Edward 6, Westminster, 26th January, of second year, 1549.
13. Edward 6, Westminster, 26th January, of second year, 1549.
14. Philip and Mary, Westminster, 2nd June, of second and third year, 1556.
15. Elizabeth, 16th July, of sixteenth year, 1574.
16. Elizabeth, Dublin (date torn), of twentieth year, 1577-78.
17. Charles 1, Westminster, 26th May, of second year, 1626.
18. Anne, Dublin, 6th June, of fifth year, 1706

This Corporation also possesses a Roll of the reign of Richard 2, containing copies of charters and grants to Waterford from his predecessors, Kings of England.

On the margin of this Roll are depicted figures, apparently intended to represent the King's Officials, and Mayors connected with the various grants.

I am unable in this Report to describe the document precisely, not having seen it for some years ; and at the time of my inspection at Waterford for your Commission, I was informed it had been lent to the Secretary of the Kilkenny Archæological Society, with a view to its publication.

The volume, known as "the Old Parchment Book" of Waterford, consists of about 250 leaves, measuring nearly 16 inches in length, 12 inches in breadth, bound in oak boards covered with brown calf, partly numbered so far as 210, with varying paginations.

The contents are chiefly as follows :—

Old Register and table.

Entries of time of Peter Dobbin, Mayor, Robert Strong and Robert Walsh, bailiffs of the city of Waterford, in the 33rd year of Henry 8 (1541-2).

Inquisitiones, Memorials, Copies of Charters, and rates of duty in corn and salt.

"Order and manner of the election of Maiore and balyves
"and other officers, and of their solempne othes, and with other
"many usages and consuetudes accustomed."

Table, in Latin, of fees of the Court of the City of Waterford.

English and Latin lists of tolls, noted as taken from ancient rolls, which had been transcribed in the fifteenth year of Edward 4.

“ The assise and wyghte of the bred within the cite of Waterford, ordeined and estabed by James Rice, being Maior of the Cite, John Lincoll, and Henry Fagan, being ballives of the same,” the first year of King Henry the Seventh.

Copies of Town Acts of the year 1485, stated to be taken from the “ ancient book of memorandums of the City of Waterford, called the Common Paper,” examined and exemplified by the Mayor, two bailiffs, and other witnesses.

Copies of Letters Patent from Mayor, respecting the rights of Waterford, in the early part of the 17th century.

“ Liber Primus,” with the following heading, “ Here begynnith the boke conteyning all acts and statutes, ordayned and made by the common assent of Mayre, ballyffs, citsains and comynalte of the Cytie of Waterford from the fourth yere of the reigne of Edward the thirde unto the fyfte yere of Henry the eighte.”

This is followed by laws, orders, &c.

The front of page 91 is surrounded by a drawing of scriptural subjects, including the last Judgment, the Blessed Virgin, an old view of Waterford, with its arms and Irish name—*Portlarge*, dated 1566. From this page to 106 are occupied with rules, laws, and admissions to freedom of City to A.D. 1574.

Page 107 commences as follows:—“ Liber Secundus : Here begynnith the second boke whiche doth contaigne notable precedents used and accustomed for laudable ordenances with othres righte many digne to be recorded and kept in memorye.”

On page 110 begins:—“ Certayne of the auncient Customs used and contynued within the Citie of Waterford, the liberties, limites, suburbs, and franchises of the same, tyme out of mynde, and collected by the verdict of divers of the most auncient and discrete Aldermen and inhabitants of the said Citie, being sworne for that purpose, and afterwards approved, ratified, and confirmed by all the Citizens of the said Citie in the Common Assemblie at Michaelmas 1574, holden before the worshipful Mr. James Walsh, Maior, and Patrick Quemerford and Robert Walsh, Sheriffes, as the very auncient and old confyrmed customs within the same from the beginning.”

The remainder of the book is occupied with the following :—

Admissions of freemen ; Copy of Charter, 16th of Elizabeth ; Order by Mayor of the City, “ Admiral of the great port and “ haven,” respecting the sale of fish ; extracts out of “ the old red “ register book,” enumerating the cities and towns free of customs, pavage, and murage ; rentals of land appertaining to the body politic of the City of Waterford.

This volume presents specimens of fine and elaborate caligraphy. The leaves towards the end were adorned with many large gilt letters, some of which have been cut out.

The subjects dealt with in the laws and regulations are of high importance in connection with the history of various branches of trade, and elucidate many imperfectly understood points bearing on marine and commercial affairs in past ages.

These Waterford regulations, if printed in conjunction with the analogous records from the Dublin City Archives now passing through the press for Lord Romilly’s series, would go far towards giving an accurate view of the ancient position and social state of the commercial and municipal classes in Ireland and their relations with the native Irish, as well as with England and the Continent.

The other books of the Corporation of Waterford which I inspected, are as follow :—

1. From 1st October, 1662, with portion of 1580 inserted at back.

2. Book of memorandum of orders, &c. (1655 to 1657), on parchment, writing much faded.

3. 1663 to 1667. Admissions of freemen and proceedings of Council.

4. 1669 to 1715. Admissions of freemen and proceedings of Council.

5. 1688-9. Proceedings during reign of James 2 ; the first part has been lost, and the remainder is in a very bad condition from damp.

6. From 23rd October, 1700 to 1727. After which period the proceedings of Council are kept in regular order.

The list of freemen of Waterford extends from 1700 to the present time.

The foregoing documents are preserved in the Town Hall of Waterford in charge of the Town Clerk, John O'Brien, Esq.

I have the honor to be,
My Lords and Gentlemen,
Your obedient servant,

J. T. GILBERT.

Dublin, 19th November, 1869.



Notes and Queries,

WATERFORD, KILKENNY, AND SOUTH-EASTERN COUNTIES PRINTED BOOKS, &c.

PART III.

Thanks to the kindness of Mrs. Dorothea Townshend, authoress of "An Officer of the Long Parliament," "Endymion Porter," &c., a Co. Cork lady residing in Oxford, I am able to give a list of the Waterford and Kilkenny printed 17th century Broadsides, now amongst the Carte Papers in the famous Bodleian Library, at Oxford, a few of which, known to Dr. Madden, were named in the first portion of this paper.

By the Supream Councill of the Confederate Catholicks of Ireland.—Order for the Cessation of Hostilities for One Year in Ireland. Dated Cashell, Sept. 21, 1643, folio. Waterford, 1643.

A Declaration by the General Assembly of the Confederate Catholicks of Ireland, folio. Waterford, 1645.

Reprinted at Kilkenny, 1646.

A Decree of Excommunication Against such as Adhere to the Late Peace. By Rinuccini, Archbishop of Firmo. Dec. 1, 1646, folio. Waterford, 1646.

Also Oct. 5, Kilkenny, 1646.

Declaration of the Councill and Congregation of Confederate Catholicks against Plundering Roman Catholics dwelling in English Quarters. Waterford, 1645.

And Kilkenny, Sept. 28, 1648.

Proclamation by General Assembly of Pardon to All Who Shall Submit. Kilkenny, 1648.

Proclamation of Supreme Council against Malitious Reports.

Kilkenny, 1648.

Proclamation of Supreme Council Denouncing the Nuncio, Rinuccini, for Interferences. Kilkenny, 1648.

Declaration by General Assembly of their Zealous Endeavour to Preserve the Roman Catholic Religion. Kilkenny, 1648.

Declaration of Supreme Council.

Kilkenny, 1648.

Declaration of Supreme Council to Ulster: Kilkenny, 1648.

Declaration of Supreme Council on Late Treaty.

Kilkenny, 1648.

Declaration of Supreme Council on Terms of Peace.

Kilkenny, 1648.

Manifesto by Generall Assembly for Cessation, &c.

Kilkenny, 1648.

Proclamation of Generall Assembly against Owen O'Neill.

Kilkenny, 1648.

For the next five items I am indebted to the unwearied kindness of Mr. E. R. McC. Dix, of Dublin:

A Sermon on Zach. ii, 7. By Rev. Robert Daborn, 8vo. London printed according to Lowndes. But by Hazlitt said to be printed at Waterford. 1618.

Monarchy No Creature of God's Making. By John Cook, 8vo. (A copy in Worcester College Library, Oxford.)

Peter de Pienne, Waterford, 1651.

A Tragedy of Cola's Furie, &c., or Lirenda's Misery. By Hy. Burkhead, 4to. (British Museum, C. 21 c.) Kilkenny, 1645.

Second Part of Survey of Articles of Peace. By Walter Enos, 4to. Kilkenny, 1646.

O'Neill, His Declaration published in the Head of that Parte of the Ulster Army adhering to Him, &c., 4to. (In Cashel Diocesan Library.) Kilkenny, 1648.

Of the following items, those marked with an asterisk have been copied from Mr. M. J. Hurley's Sale Catalogue, in itself a very interesting and creditable specimen of Waterford printing.

N. Harvey & Co., Waterford, 1898.

* A Papist Misrepresented and Represented in a Twofold Character of Popery Printed by Jer. Caldwell at the Bible in Broad-street. Waterford, 1750.

Lord Castlehaven's Memoirs: Review of the Late War in Ireland, 8vo. Waterford, 1753.

† Juvenile Poems on Several Occasions. By J. J. "The First Attempts a Youthful Fancy Made." 93 pp. Printed for the Author by Esther Crawley & Son, at Euclid's Head, Peter-street.

Waterford, 1773.

(Prefaced by a list of 300 subscribers in Clonmel, Waterford and Cork.)

* *The Spiritual Combat*. Done into English by J. P. Printed by T. Lord, Michael-street. Waterford, 1792.

* *The Monk, a Romance*. By M. G. Lewis, Esq., M.P. 3 vols. (An unexpurgated edition). Printed for J. Saunders. Waterford, 1796.

* *Miscellaneous Poems*. By Edw. M. Mandeville. Printed by John Veacock, Bookseller on the Quay. Waterford, 1798.
(Contains "The Humours of Bonmahon," "Petition of the Tramore Bathers," and other items of local interest.)

* *The Life and Adventures of James Freney, the Highwayman*. Written by Himself. Printed in George-street. Waterford, 1809.

* *Poems by James Sheridan Knowles*. Printed for the Author, by John Bull. Waterford, 1810.
(The first edition of Knowles' Poems. Dedicated to Mr. Cherry. Opens with a sonnet on Waterford.)

* *Narrative of the Loss of the "Seahorse," Transport, in Tramore Bay, on the 30th Jan., 1816*. By J. J. MacGregor. Printed by John Bull. Waterford, 1816.

* *History of the French Revolution*. By John J. MacGregor. 1816—27. Sixteen volumes, the last eight of which were printed in Dublin, but the first seven volumes by John Bull, Waterford.

* *History of Intolerance*. By Thomas Clarke. In two volumes. Vol. I, John Bull, The Quay. Waterford, 1819.
(Vol. II was printed in London, 1823.)

† *The Righteousness of the Lord's Judgments Asserted; or a Call to Such as Like to Fare Sumptuously Every Day*. 324 pp. By Thomas Gouch. Printed for the Author by John Bull. Waterford, 1822.

(For the titles of the books marked † I have to thank Mr. Alfred Fayle, Merlin, Clonmel.)

* *Poetical Recollections*. By E. Owen. Printed for the Author by John Bull. Waterford, 1826.

* *The Plain Truth Vindicated and Asserted*. Printed by S. Smith & Son, Bailey's New-street. Waterford, 1830.

* Directory of Waterford, Kilkenny, Clonmel, Carrick-on-Suir, New Ross and Carlow. Kilkenny, 1839.

(The first attempt at a Directory on modern lines for these towns.)

* T. S. Harvey's Waterford Directory and Almanac for the year 1839, 8vo. Waterford, 1839.

(Compiled and published at Waterford but Dublin printed.)

* History of St. Olave's and Dominican Priory, Waterford. By Rev. Canon Gimlette, D.D., 4to. Waterford, N.D.

The Admirable Infancy of the Most Holy Virgin, &c., 12mo., 2 vols. (Title supplied by Mr. Dix.) Waterford, 1841.

* Fanning's Institute. Report of First 'Ten Years' Working, including the History of its Origin. Waterford, 1853.

* Standing Orders of the Waterford Artillery Regiment of Militia of Waterford. "The News" Office, Waterford, 1853.

Tropologia: A Key to Open Scripture Metaphors, in Four Books, to which are prefixed Arguments to prove the Divine Authority of the Holy Bible, together with Types of the Old Testament, royal 8vo. By Rev. Benj. Keach. Bonmahon, 1855.

* Recollections of an Old 52nd Man. By Captain John Dobbs. 8vo. 1st and 2nd editions. Waterford, 1859—63.

A Plain and Rational Account of the Catholic Faith, in Vindication of Catholic Morals, &c. By Rev. Robert Manning. 8vo. Waterford, 1861.

* Comala: A Dramatic Poem. By Dr. White. 8vo.

Waterford, 1870.

* History of County and City of Waterford. By Joseph Hansard. Dungarvan, 1870.

* Harvey's Handbook of Waterford and its Vicinity. 8vo.

Waterford, 1873.

* The Great Charter of the Liberties of the City of Waterford. Translated by Timothy Cunningham.

Reprinted "News" Office, Waterford, 1881.

* Waterford Literary and Scientific Association: Abstract of Letters and Papers. 8vo. Waterford, 1881.

In Memoriam: Very Rev. T. N. Burke, O.P. 16 pp. By Mrs. R. Manning. "Chronicle" Office, Clonmel, 1883.

Rosaire na Maigdine. 11 pp.

N. Harvey & Co., Waterford, 1897.

In Mr. Hurley's Sale Catalogue it is stated that Samuel Morrison, whose "Poems" were named in Part I of this paper, was a bookbinder in Cathedral-square, Waterford, and that D. G. are the initials of Deborah Grubb, whose "Poems" were likewise named in Part I.

J. COLEMAN, M.R.S.A.I.

Aglish, Co. Waterford.—With that Aglish mentioned in the Rev. P. Power's extremely interesting paper in the last No. of the JOURNAL was connected an incident in our later ecclesiastical history, which seems deserving of reproduction, from Hayman's *Memorials of Youghal*—a work now long out of print:—"When the Franciscan brethren were removed from their house in Youghal (in the 16th century), they withdrew to Curraheen, Co. Waterford, three-quarters of a mile from Aglish, and about eight from Youghal, a lonely spot amongst the mountains, where they were protected and re-established by the Fitzgeralds of Dromana (Cork Magazine, pp. 228-9). At Curraheen they erected a new Friary of a humble character, as might be expected. The ruins of this latter Friary have only been recently (*i.e.*, previous to 1863) removed. A modern house, near its site, was in 1854, inhabited by Brother John Londregan, a Franciscan, the lineal descendant of the Franciscans of Youghal."

J. COLEMAN.

Important Archæological Discoveries at Rome and in Babylonia.—We learn from the *Catholic Times* that the workmen employed in demolishing the old walls enclosing the Farnese Gardens, lately lighted upon a number of marble fragments on which several neatly-drawn architectural designs were inscribed. The fragments, nearly 400 in number, were sent to the Capitol Museum, where the distinguished archæologist, Professor Larciani, recognised them as forming part of the ancient *Forma urbis*, or map of the city, pieces of which had already been discovered. This map consisted of a number of marble slabs, forming altogether

a great parallelogram, twenty metres long by fifteen high, on which all the temples, streets, public and private buildings of Rome, at the time of her greatest splendour, were carefully engraved. Some of the pieces bear the names of localities already known to archæologists, while others (and these are the most important, as they will furnish clues for further discoveries) mention places and temples of which no trace has as yet been found.

Under the heading "Recent Biblical Archæology," Professor Sayce has a short but very interesting article in the *Expository Times* on a fragment of a cruciform tablet recently discovered in Babylonia by Dr. Scheil. This fragment contains unfortunately only a few broken lines, but these lines serve to show that the tablet originally contained a new version of the story of the Deluge. It must have been written in the age of Abraham.

We have received from the Society for the Preservation of the Irish Language, the Report for 1898. We are glad to perceive that the Council is able "to record the *highly satisfactory* progress of the Irish Language Movement." "The past year has been marked by new and important developments in the resuscitation of the national language." This is good news for the lovers of the noble Irish Tongue. That it is borne out by facts is clear from the Report. The Irish Language now holds a prominent place on the curricula of the three great systems of education in this country—Primary, Intermediate, and University—and in all three systems an advance on previous years has to be chronicled. The advance in the National Schools—which of old were justly called by Archbishop MacHale "the graves of the Irish Language"—is especially marked. Thirty-five teachers obtained certificates during 1898, as compared with twenty in 1897, while the number of children that passed the examination in 1898 was 1,012 as compared with 882 in 1897. The reports from National Teachers are extremely interesting, and I would instance as especially noteworthy the report of Mr. Foley, Ring National School, Dungarvan. As regards the Intermediate Schools, those conducted by the Christian Brothers are easily first. Of the whole number—504—who passed in Irish in the Intermediate rooms, 432 were pupils of the Christian Brothers' Schools.

We have seen in the papers the Annual Report of the Gaelic League, and it is as hopeful and encouraging as that of the Society for the Preservation of the Irish Language. In fact the growth of the League itself during the past year has been extraordinarily rapid and widespread. *Forty* new branches of the League have been established in various parts of the country, and all are working with great zeal at the study of the language, and at the propagation of a feeling of interest and pride in the possession of the old language of the Irish race. The new weekly organ of the League is to be called "An Ceaidheamh Soluis," "The Sword of Light." The first number will appear on St. Patrick's Day. We commend to our readers the appeal of the League for funds to pay travelling teachers and organisers who purpose going through the country, partly to teach the Irish language and partly to stir up a strong and intelligent interest in it.



JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

Second Quarter—APRIL to JUNE.

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- 1.—That the Society be called “THE WATERFORD AND SOUTH EAST OF IRELAND ARCHÆOLOGICAL SOCIETY.”
- 2.—That the purpose of the Society be the promotion of the study of matters having an antiquarian interest relating to Waterford and the South Eastern Counties.
- 3.—That Ladies shall be eligible for membership.
- 4.—That the Annual Subscription shall be Ten Shillings, payable on the first of January in each year; and that a payment of £5 shall constitute a Life Member.
- 5.—That the Society be managed by a President, four Vice-Presidents, and one Vice-President from each County taking part in the proceedings of the Society, Hon. Secretary, Hon. Treasurer, Hon. Editor, 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.

TRACTS ILLUSTRATIVE
OF THE
CIVIL WAR IN IRELAND OF 1641, &c.

EDITED WITH AN INTRODUCTION

BY

J. BUCKLEY.

In the whole range of Irish history there is perhaps no subject in respect of which such diversity of opinion exists as the Civil War of the 17th century. This is principally owing to the various conflicting interests that were involved, since no less than five distinct political parties existed in Ireland at that time. The actions and policy of each are represented by party historians in such a manner that the other parties and the general issues in which all were joined are more or less overshadowed. The result (except as studies of the principal characters or the lines of policy advocated or adopted by them) is accordingly unsatisfactory, if not misleading. The present contributions are not however intended to emancipate the subject from the partisan spirit in which it is enveloped, but rather have for their object the grouping of some events that materially contributed to turn the tide of affairs, in the light of which our local history of the time can be more appreciated.

Stored away on the shelves of our larger public and private libraries, uncatalogued, if not also uncared for, are several con-

temporary tracts relating to the Civil War, copies of which have become so very scarce as to be now unprocurable. They are invariably of small compass, but contain some very valuable information respecting many incidents in that prolonged struggle—incidents, which, often-times perhaps on account of their having been considered unimportant in the light of more striking and decisive ones, have remained unrecorded by the general historian of the period, and it may be not unfrequently have escaped altogether the notice of local history writers.

In view of these facts, and with the kind permission of the Committee of the Society, the republication of some of them is now undertaken in the Journal, by which means it is hoped they will be assured a more permanent lease of existence, and at the same time be rendered of more general use to those interested in them, as materials for the groundwork of local history. This project is by no means a novel one, since a very considerable amount of work in the same direction was long ago accomplished by Baron Somers, Rushworth and others, and more recently (1860) by Alexander Thom and Co., of Dublin, notwithstanding which, there is room to push the matter still further. An occasion like the present, with a journal suitable for their reception circulating in our midst, does not frequently present itself, and the opportunity is therefore availed of to submit a short series confined to those that more immediately concern the County Waterford and its immediate neighbourhood.

These tracts were usually written from an English standpoint, (be it Parliamentary or Royalist,) by officers who served in the engagements which they purport to describe, or by war correspondents who were then known as "News Letter Writers." The descriptions contained in them of the battles, sieges, marches or forays are generally very minute, although it must be said they are not altogether free from the partiality of the writer of them, or of the times and surroundings in which he wrote. The tracts are reprinted *verbatim*, and the reference to the whereabouts of their originals and short descriptions of them are given at the end of each.

A Gallant
 VICTORY
 Obtained by the LORD
 INCHIQUEEN
 Against the REBELS, at
 CAPOGH-QUEEN
 in IRELAND.

Which Garison is taken from the Rebels, that was kept
 by 120 Officers and Souldiers; 4 Peece of Ordnance
 taken, 150 Armes, 3 Barrels of Powder, 50
 Horse, and good store of Ammunition
 and Provisions,

ALSO

SAD NEWES from DUBLIN :

where the Rebels with *Preston*, have taken the strong
 Castle of *Catherlagh*, 3 Peece of Ordnance, 100 Arms,
 and 160 Officers and Souldiers; men, women,
 and children, forced to Dublin for relief,

*with the Votes of the REBELS at their councill of WARRE
 concerning their further designs against*

DUBLIN.

LONDON

Printed for W.S. 1647.

A GALLANT VICTORY OBTAINED BY
THE LORD INCHIQUEEN AGAINST THE REBELS,
AT CAPOGH-QUEEN IN IRELAND.

HONOURED SIR,

Since my last, we have had much action; that in these parts very sad. Generall Preston being sate down before Caterlagh (a very considerable passe upon the River of Barrow, to the County of Dublin, and within about 40 miles of the City of Dublin) with a party of some 2 or 3000 which quartered, about Clogre, Killegore, Quilirian, and so towards Laghlyn, and Idogh; in which parts are many of the very rigid party of the Irish Rebels. Preston received Orders from the assembly of the Confederate Catholikes at Kilkenny (which is within some 10 miles of Caterlagh) to take in that Garison to their obedience; first offering quarter, but that if they should refuse to surrender, to put all, (both, men, women and children) to the sword, after he had taken it.

Accordingly Gen. Priston sent in a Summons to the Governour, commanding the said Garrison for the use of the King, and the Assembly of the Lords and Commons of the Supream Councill at Kilkenny, and that if they would surrender the same they should have soldiers civilities, if not, then to expect no mercy.

Subscribed—PRESTON.

This summons being brought in, and delivered to Major Harman, who kept it under the Marquesse of Ormond, hee returned answer, that he kept it for the King, and had his commission from his Majesties Deputy Lievtenant, and desired to send to Dublin to know his Lordship's pleasure, and then he would returne answer.

Subscribed—HARMAN.

Preston not being satisfied with this answer sends again to him requiring a sudden answer, whether he would surrender or not, and threatning him, that if he did force him to storme it, that he would spare neither sex nor age, upbraiding him with the fury of the enraged souldiers, in case they should be so provoked.

Major Harman considering that besides the Officers and souldiers that were there appointed to keep it (who were too few to manage it) that there were many women and children, besides Inhabitants (Protestants of those parts, that came in for protection) whose condition was very unfit to beare a storme, besides the great importunity of the women, and the little expectation he could have of reliefe there, and those parts being wholly possessed of the Rebels, he condescended to capitulate.

The next day's treaty between them concluded the businesse, Major Harman being to surrender the garrison, upon condition that himselfe, with his Officers, and souldiers and the rest of those persons that were in the garrison, to have all quarter for their lives, and to have passes, and a safe Convoy to the City of Dublin.

To this thus agreed, both parties signed, and accordingly they marched out on St. Peter side. The Officers, souldiers, men, women and children, and with sad hearts were forced to surrender all to the Rebels, who marched in, and then Preston placed 100 foot to keep it for the Assembly at Kilkenny, against the Parliament and Ormond both, and Major Harmon with those who were marched out went to Dublin.

I have sent you here inclosed, a list of the particulars of what we lost in this garrison of Caterlaugh, that Major Harman was forced to leave to the Rebels, and he is now with the Marquesse of Ormond here in this City, but some of the inhabitants are with their friends in the adjacent villages, yet most of them are come in hither in a most sad and lamentable condition. O that God would so put our bleeding estate to your hearts, that we might find some speedy reliefe from England without which we are like to loose all.

This passe was so considerable a one, that we have not such another betwixt us and Kilkenny.

In Munster (God be thanked) is better newes. The Lord Inchiqueen marched from Cork with a party of horse and foot, resolving (by God's blessing upon his endeavours) to take in some garrisons, and do what he can to divert the Rebels from passing out of those parts, to joyn with Oneale or Preston, against this distressed City of Dublin, where we cannot represent our condition more sadly than indeed it is.

His Lordship first sent out a party of horse and fetched in some provisions for his Army, and then marched towards the Rebels' Garrisons. And this good newes we heare from thence that he hath taken from the Rebels, a strong hold which they kept in those parts called Capogh-queen, in which his Lordship hath found good store of Ammunition and Provisions.

I have sent you here inclosed a list of the particulars of what was in that Garrison, as I am informed by those who have beene lately in the quarters of Generall Preston, who hath received letters that the Lord Inchiqueen hath taken it, and that his Lordship is setting downe before another very considerable garrison.

Hereupon Generall Preston and Owen Roo Neale called a Counsell of Warre, and had a meeting neere Kilkenny, of the officers of their Army, as also acquainting the generall Assembly therewith, and receiving their representations.

It was concluded and agreed according to the inclosed paper, which is the heads of the resolutions of the Councell of Warre upon an order from the said assembly for them to consider of a way to divert the Lord Inchiqueen, and go on with their designes in these parts, where under a sad and bleeding condition we cry for help from you. The Lord direct you to lay your own divisions aside and joyne to helpe us, leaste you give advantage to a third, (a bloody party) to destroy both us and you. God direct you to help us. So prayes

Your humble Servant,

FRANCIS MOORE.

*Dublin the 7, of
May, 1647.*

THE VOTES OF THE COUNCELL OF WARRE, HELD NEERE KILKENNY,
BY OWEN ONEALE, GENERALL PRESTON, AND THE REST OF
THE OFFICERS OF THE ARMY OF THE GENERALL ASSEMBLY
OF THE CONFEDERATE CATHOLICS.

1. That Generall Preston with an Army of foot, and some troopes of horse, march towards the province of Munster, to divert the proceedings of the Lord Inchiqueen; and relieve the Garrisons kept for the Generall Assembly of the Confederate Catholiques.

2. That Owen Oneale remaine with his forces about Kilkenny, for the security of the forces in the province of Leinster, and that he have a party of horse, to fetch in provisions out of the County of Dublin.

A List of what was taken in Caterlagh Castle, which place was taken by Generall Preston, and the Rebels

3 Peece of Ordnance, small ones.	60 Officers and Souldiers, who marched to Dublin.
100 Armes, broken and whole.	100 and od, men, women and children, besides
Some Barrels of powder.	Bullet and amunition plenty,
Match proportionable.	Mach of Protestants goods.
80 Barrels of Beere.	
Provisions good store.	

A list of what was taken from the Rebels in Capogh-queen, by the Lord Inchiqueen.

150 Armes of several sorts.	Divers barrels of provisions.
120 men were in it, Officers and souldiers.	Match Bullet, and ammunion proportionable, only much broken.
4 Small Guns.	The Lord Inchiqueen's souldiers are very resolute.
3 Barrel of Powder.	
50 Horses.	

FINIS.

SOME OLD BEQUESTS OF THE CITY OF WATERFORD.

By PATRICK HIGGINS, F.R.S.A.I.

There are few cities of equal size and population, which, I think, can boast of as many charitable institutions, and bequests made by some of those good citizens and benefactors who have gone before us, as the *Urbs Intacta*.

I will at present only give particulars of a few.

The first I will mention was made by Colonel Alcock of the City of Waterford. The Alcocks are a very old Waterford family, and in their time took a prominent part in the civic government thereof. The bequest was made according to the following record:—

“PUBLIC RECORD OFFICE OF IRELAND.

“Certified copy portion of a record in the Public Record Office of Ireland, entitled Will and Codicils of William Alcock, 1779. Prerogative.

“Whereas I, William Alcock, of the City of Waterford, Esq., have duly made my last will and Testament hereinabove and hereunto annexed, dated the 6th day of January, 1788. Now I do by this writing, which I do declare to be a codicil to my said will and direct to be taken as part thereof, will and direct that my said Executors or the survivor of them Do with all convenient speed after my decease, out of my personal estate, raise, levy and pay over the sum of £500 sterling to the Corporation of the City of Waterford

upon getting for the same from the said Corporation a city seal for the sum of £30 a year for *ever*, or the said £30 a year for ever secured by the said Corporation in such manner as my Executors, the said Bolton Lee and Richard Kearney or the survivor of them shall approve of, to be paid to a clergyman of the Church of Ireland, yearly and every year, for preaching twelve sermons in the year, upon the first Sunday in every month, upon the subjects hereinafter mentioned, the appointment of said clergyman to be for *ever* in the two elder males of my family, the *first* appointment after my decease to be made by my brother Henry Alcock, Esq., and my son Henry Alcock, the sermons to be on the subjects following, four sermons on 'The proof of a God manifested in His works of the Creation,' one sermon of which upon the fourteenth verse of the third chapter of Exodus, 'I am, that I am,' four sermons on 'the Divinity of our Saviour, Jesus Christ,' one of which my will is should be preached on Easter Sunday, the text, 'If Christ is not risen our faith is in vain,' and four sermons on the Trinity and Unity of Almighty God,' if that subject should not be thought sufficient for four sermons I direct that one sermon be preached against Deism or to prove the 'immortality of our soul,' or 'the eternity of the torments of the damned,' or the 'folly of delaying our repentance to a death bed,' whichever the clergyman for the time being shall think proper, and I do declare that the said annuity so to be purchased as aforesaid is to continue and remain a perpetual stipend for such clergyman as shall be from time to time nominated and appointed by the persons and for the purposes hereinbefore mentioned. And I do hereby declare that my said will hereinbefore and hereunto annexed and this codicil Do contain my last Will and Testament. In witness whereof I have hereunto to this codicil set my hand and seal this 6th day of January, 1778.

W. ALCOCK. (SEAL)

"Signed, sealed, published, and declared by the said William Alcock as a codicil to be annexed to and to be taken as part of his last Will and Testament, in the presence of us, who have subscribed our names in his presence and in the presence of each other. Thomas Ivie, Michael Power, John Lymbery."

The following is a copy of the declaration made to prove the identity of the present two elder males.

County of Dublin, }
 To Wit. } I, John Denis Tottenham, J.P., residing at
 Rathfarnham, in the County of Dublin,
 do solemnly and sincerely declare that I know and am well
 acquainted with the family of Harry Alcock of Wilton, in the Co.
 of Wexford, Honary Colonel 3rd Battallion Royal Irish Regiment,
 and from family reputation I say that the said Harry Alcock and his
 brother, Usher William Alcock, are respectively great grandsons of
 William Alcock who died in the year 1779, having by a codicil to
 his will dated 6th January, 1778, founded a Lectureship for certain
 purposes therein mentioned, and are the two elder males of the
 family of the said testator now living.

The annual interest paid is £27 13s 10d., *present* currency, and
 the recipient of same now is the Rev. Thomas Quinn of Clonmore,
 Glebe, Enniscorthy, Co. Wexford, who was appointed to the
 Lectureship by the present two elder males of the Alcock family,
 pursuant to the terms of the codicil to the will.

There don't appear to be any direction given in the will as to
where the sermons were to be preached, and as the Alcocks are all
 now left the city, they appoint, it seems, from time to time, the
 clergyman who happens to reside nearest to them.

The next is

“MILES' BEQUEST,”

and was made by Alderman Thomas Miles, who was Mayor of the
 city in the years 1755 and 1762, and was accepted by the Corporation
 by the following resolution:—

“COUNCIL, 12TH SEPT., 1768.

“*Whereas* Thomas Miles, late of this city, Ald., deceased, did
 in and by his last will and testament in writing, bearing date on or
 about the 19th day of June, 1776, will and direct that out of the
 whole of his effects there should be lent on interest to the
 Corporation £1,200, provided the Corporation would pay at the
 rate of six pounds by the hundred by the year and that the interest
 thereof should be disposed of in manner following, that is to say
 that £1,040 should be yearly and every year divided into 52 equal
 parts and that one part of the said 52 should be distributed in bread
 in Christ Church to the poor Protestant inhabitants of this city every
Monday morning for ever, and that the interest of the one hundred

and sixty pounds remaining of the said £1,200 should be yearly paid to the person who should be appointed to inspect and oversee the bread weekly distributed to the said poor, and that the nomination of such person should be in his executors, provided he did not mention one before his decease, and that after his decease that the nomination should for *ever* remain in this Corporation, and did also will that after the decease of his Executors that this Corporation and the Bishop for the time being, together with the four Charter Justices, should be for ever Executors and Trustees to the said Charitable Donation, and of his said Will appointed Colonel William Alcock, Councillor Henry Alcock, Francis Barker, and John Miles, Esquire, Executors. It is hereby unanimously *Resolved* that this Corporation will accept of the said sum of £1,200 mentioned in the said Will of the said Alderman Thomas Miles, deceased, and will give security under the common seal of this city for the same at the rate of six pounds by the hundred by the year.

“WM. PRICE, *Mayor.*”

The annual interest paid is £66 9s. 2d., present currency, less income tax, and it is now paid to a worthy citizen, Mr. J. Palmer Graves, J.P., who was nominated and appointed by the Corporation for the purpose of overseeing the distributing of the bread, pursuant to the terms of the will.

The last is

“CHRISTIAN’S BEQUEST,”

which originally represented a capital sum of £100, the present currency being £92 6s. 9d., and was made by Minard Christian, by his will dated 29th July, 1704. He was Recorder of the city, and a descendant of the Ostmen or Danes.

He directed by his will that the interest thereof be applied towards clothing six poor men and women, once a year, at Christmas time, who should be inhabitants of the city of Waterford.

The annual interest paid is £5 10s. 9d., and is secured for *ever* by deed dated the 29th day of June, 1720, being at the rate of 6 per cent. The amount is paid to the Mayor of Waterford for the time being, for the above purpose, and distributed by him.

Waterford, June, 1899.

PRE-NORMAN LISMORE.

BY WILLIAM H. GRATTAN FLOOD, M.R.S.A.

The celebrated incident of the "Collar of Gold," sung by the poet Moore, occurred in the year 994; and, for some years afterwards, there was such peace in Erin that "a lone woman was able to traverse all Ireland, from the far North to Cleena, near Glandore, Co. Cork, carrying a ring of gold on a hazel rod, without fear of being robbed or insulted." As a proof of the friendly intercourse between the Danes and Celts at this period, it is only necessary to mention that Malachy II, King of Ireland, married the daughter of Olaf, Danish King of Dublin, whilst Olaf *Cuaran* married Sadh, or Sabina, daughter of Brian Boru.

Fitzpatrick, Prince of Ossory, was killed in 996 by Dondubhan, son of Ivor, King of the Waterford Danes, aided by Donnell, Lord of the Desie, the latter of whom died in the autumn of the same year. In 997, although Malachy II was nominally *Ard Righ*, Brian Boru was the real monarch of Ireland. About this time the Dano-Celts built the church of St. Michael in Waterford, just as their brethren in Wexford erected a church dedicated to St. Michael in that old town; and both churches were *outside* the walls.

Under date of 1013, the *Annals of Clonmacnoise* inform us that "the son of Randal [Reginald] MacIvor of Waterford was slain by the O'Lehans of Munster." On April 23rd, 1014, the decisive battle of Clontarf was fought, in which Mothla (Malachy) O'Phelan, Prince of the Desie, was one of the valiant commanders on the Irish side. From the old Annalists we learn that on the following day (Holy Saturday), the bodies of Brian Boru, Murrough, and Turlough, sons of Brian, and *Mothla O'Phelan*, were borne to the Abbey of St. Columbkille, at Swords, and thence to Armagh, the obsequies lasting 12 days and 12 nights; and the four heroes were interred in the south aisle of Armagh Cathedral.

The average reader may probably wonder what relation these Desie incidents bear to Lismore, but it is as well to repeat the fact that the present county of Waterford was, until the 12th century, known as "the Desie country," or the territory of *Nan Desie*, a name still represented in the baronies of Decies Within Drum and Decies Without Drum.

During the episcopacy of Mael Sluaig, Bishop of Lismore, namely in 1021, Amalgaid (Awley), Archbishop of Armagh, made a visitation of the Munster province, and in the following year, Sitric II (Sitric MacIvor), King of the Waterford Danes, was killed by the people of Ossory, and was succeeded by Randal (Reginald) MacIvor, (a) who, during the lifetime of his father, had built Reginald's Tower.

King Malachy, who had reassumed the sovereignty of Ireland on the death of Brian Boru, was gathered to his fathers on Sunday, the 4th of the Nones of September, 1022. After this, there was an interregnum of 20 years; and Corcoran Clery (who had been Professor of Theology in Armagh University, and subsequently Abbot of Iniscathay), *an anchorite of Lismore*, acted conjointly with Cuain O'Lochain, a celebrated poet, as Regent of Ireland. However, the latter personage was killed in 1024, and Corcoran Clery was given sole direction of the affairs of the nation.

Mael Sluaig, Bishop of Lismore, died in 1025, whereupon the monks elected Murtoigh O'Selbach, or O'Shelly, whose episcopacy lasted from 1025 to 1034, as we learn from the *Annals of Innisfallen*.

In 1026, Donogh O'Brien, King of Munster, compelled the Danes to do him homage and deliver hostages. (b) Five years later there is a local entry in the *Four Masters*, 1031—"Murray, the son of Bric, that is, Maelmurry O'Bric, slew Dermod, son of Donal O'Phelan, Prince of the Desie, at the battle of *Sliabh Cua* [Slieve Gue.]"

An inscribed stone in the west end of Lismore Cathedral, bearing the words OR DO DONNCHAD, records the memory of Donnchadh, who, with his kinsman O'Bric, was assassinated in the

(a) *Annals of Clonmacnoise sub an.*

(b) Sitric III, Danish King of Dublin, died on his pilgrimage to Rome in 1028. From the *Four Masters* we also learn that "Aulaf, son of Sitric, was slain by the Saxons on his way to Rome," in 1034.

Cathedral in 1034. In chronological sequence, this is the fifth, and last, remaining pre-Norman inscribed stone (the first of which dates from 850) in Lismore Cathedral. In the same year, on the death of Bishop O'Shelly, Kenny MacAirthir (or O'Heerin, as some call him) was elected to the see of Lismore.

In 1035, Reginald, son of Reginald MacIvor, of Waterford, as the *Four Masters* relate, was slain at Dublin; and in 1038, Cuman O'Rehan, King of the Waterford Danes, was slain by the people of Upper Ossory, or, according to the *Four Masters*, "by his own tribe." During the episcopacy of Bishop MacAirthir (*MacAirthir* = the son of the pilgrim), the city of Waterford was plundered by Dermot, son of Maelnambo, King of Leinster, in 1037.

From 1024 to 1040, Lismore was the seat of government, inasmuch as Corcoran Clery, Sole Regent of Ireland, lived there. His *obit* is chronicled at Lismore, in 1040, and he is said to have been "a celebrated divine, so greatly excelling all western Europe in piety and learning, that every contest throughout the kingdom was referred to his decision."

In 1048, Dermot, King of Leinster, laid waste the district of the Decies, "carrying off many prisoners and considerable booty." From the *Four Masters* we learn that, in 1051, "Murtoogh, son of Breac [O'Bric], Lord of the Decies, was burned by the O'Phelans," after which "the son of Phelan, son of Breac, was slain by Malachy, son of Murtoogh, son of Phelan, son of Breac." At the close of the same year, "Phelan, son of Bradan [also written *Buatan* and *Brathan*], son of Breac, was killed in the *damliag* [stone church, *i.e.*, the Cathedral] of Lismore.

The city of St. Carthage was still visited by students and pilgrims, and, under date of 1056, we read that "Cetfaidh, head of the piety of Munster, a wise and learned saint, died on his pilgrimage at Lismore." (c) In the following year, Finguine O'Finguine, "heir of all Munster," was killed by Malachy O'Bric; and, by way of retaliation, in 1059, "Malachy MacGilbride O'Phelan smothered Thomas O'Mulrenin and Malachy O'Bric, Lord of the Decies, in a cave." (d)

(c) *Annals of the Four Masters.*

(d) *Ibid.*

Kenny MacAirthir, Bishop of Lismore, died in 1063, (e) and was succeeded by Maelduin (*Maeldodius*) O'Regan. Maelisa Mac-Amalgaid (MacAwley), Archbishop of Armagh, made a visitation of the Munster province in 1068, and received his customary tribute.

O'Phelan, Lord of the Decies, was taken prisoner by Turlogh O'Brien (f) in 1067, "and he was delivered into the hands of O'Bric, who blinded him." The unfortunate O'Bric, notwithstanding this calamity, lived until 1085, as the *Four Masters* have the following entry under that date: "The blind O'Phelan, namely Gilbride, Lord of the Decies, died."

Under date of April 7th, 1085, we read of the demise of Gilla, Abbot of Ardfinnan, in the diocese of Lismore. The Danes of Dublin, aided by their brethren of Wexford, burned Waterford—which was then part of the diocese of Lismore—in 1088, but, a few months later, as is recorded in the *Annals of Ulster*, "there was a great slaughter of the Danes of Dublin, Wexford and Waterford by the O'Neachays of Hy Liathain of the Decies, the day that they enterprised to spoil Cork."—(*Four Masters*.) Here I may observe that the O'Lehan country, *i.e.*, Hy Liathain, embraced the district beyond Tallow, Co. Waterford, namely, Mogeely, the parish of Ballynoe, the territory of Castlelyons—now more or less represented by the barony of Kinnataloon, Co. Cork—all, at that date, in the diocese of Lismore. In 1104, the chieftain O'Lehan erected the Castle of Castlelyons, which was destroyed by fire in 1771. When removing the old walls a stone fireplace was discovered on which was inscribed: *Lehan O'Cullone hoc fecit MCIIII*.

Murtogh O'Brien succeeded his father as King of all Munster in 1086, or, as some say, in 1089. Usher quotes an epistle of St. Anselm, Archbishop of Canterbury (1093—1109), to Murtogh, "the glorious King of Ireland." His authority was even acknowledged by the inhabitants of the Hebrides and the Isle of Man; and,

(e) The entry is thus given by the *Annals of Ulster* and the *Four Masters*:—"Cinaedh, son of Aicher, Bishop of Lismore, died."

(f) Turlogh O'Brien, Sovereign of Munster, was acknowledged as liege lord by Godred IV, King of Dublin, in 1072, and he died in 1086, "on the day preceding the Ides of July," at Kincora, in the 77th year of his age.

in 1102, his daughter was married to Sigurd, son of Magnus, King of Norway. (g)

St. Maeldodius, Bishop of Lismore, died in 1090, and is commemorated by the Bollandists on May 21st. His successor was the famous Niall MacAedhucan, or MacEgan, who ruled the vast territory of the Decies from 1090 to 1096, when the See of Waterford was formed. His beautiful pastoral staff was accidentally discovered in the Castle of Lismore during some structural alterations in the year 1814. In the same box was found the "Book of Lismore," both which treasures had lain concealed behind the wainscotting from the time of Miler Magiath, the first apostate Bishop of Waterford and Lismore. As regards the crozier, it is truly an exquisite specimen of the goldsmith's art in Ireland during the last decade of the 11th century, and the manufacturer's name was Nectan or O'Neachtan. It is carefully preserved in a glass case in the billiard room of Lismore Castle, and bears the following inscriptions: OR DO NIAL MAC MEICC AEDUCAN LASAN DERNAD IN GRESSA. OR DO NECTAIN CERD DORIGNE IN GRESSA, which may be translated: "Pray for Niall, son of Aeducan, for whom this crozier was made. Pray for Nectan, who made this work of art." The crozier measures 3 feet 4 inches in length, and has an outside casing of pale bronze, within which is an oak staff, "the crook being bordered by a row of grotesque animals, like lizards or dragons, one of which has eyes of lapis lazuli, and the whole fitted in with filigree work." It is a matter of regret that the ornamental plaques were torn off, as they were of wrought silver, but the silver pins still remain. There are blue glass beads in some of the bosses, whilst "the edge of the crook has twelve panels of metal and eight of enamel in blue and white checkers."

In 1091, according to the *Four Masters*, Murtoogh O'Bric, Lord of the Decies, was killed. From the same authority we learn that in 1094 (? 1095) "Donnell, Archbishop of Armagh, made his first visitation of Munster, and obtained his full tribute." During the year 1095 Lismore suffered considerably from an accidental fire, but the Cathedral fortunately escaped destruction. Several of our

(g) Magnus, from his stay in Scotland, became thoroughly identified with the Scottish race, and hence we find him as "Magnus Barefoot." (*Torfaeus*, tom iii., lib. vii). He was slain at Moichaba in 1103, and was interred at Downpatrick.

annals have an entry for the year 1095. to the effect that Scanlan O'Cuaimisighe (now Englished Cramsey), Penitentiary of Lismore, died of the Plague.

Between the years 1050 and 1096 the Christianised Danes of Waterford had several times petitioned the Archbishops of Canterbury, who were regarded as Metropolitans of the Danes in Ireland, to give them a bishop of their own. At last, Malchus, a Dane, a Benedictine monk of Winchester, was consecrated first Bishop of Waterford by St. Anselm, on December 28th, 1096, and in the same year he "erected" his cathedral church (*h*) in Port Lairge.

Murtogh *Mor* O'Brien was solemnly crowned Monarch of Ireland at Tara, and held a council at Cashel in 1102, presided over by Gilbert, or Gilla *Espoc*, Bishop of Limerick and Apostolic Legate (1102—1139). He then assigned the city and cathedral of Cashel—at that time ruled by Maelmurry (Marianus)—for ever to the Archbishops of that See. (*i*) Under date of 1103 we read that "the two O'Brics, Tanists of the Decies, were slain." In 1106, Cellach, or Celsus, Archbishop of Armagh, made a visitation of Munster, "and obtained 7 cows and 7 sheep, and half an ounce of silver from every cantred, besides many jewels." Gilla *Mochuda* O'Regan was elected Bishop of Lismore in 1113, in succession to Bishop MacEgan, and, during his episcopacy, namely, at the beginning of Lent, 1117, "the oratory of Mailisa O'Brolgain (*j*) at Lismore, as well as a great portion of the city itself was burned."

The celebrated Synod of Rathbreasil, "on the plain of Magh Morsaid," in the barony of Eliogarty, Co. Tipperary, was held in 1118, and was attended by 50 bishops. As one result, the number of sees in Ireland was reduced to 26, and the boundaries and jurisdiction of each see were defined. (*k*) A curious item of infor-

(*h*) The Cathedral of the Holy Trinity, or *Christchurch*, *i.e.* the Head Church, dates from 1052 or 1054. This grand Danish Church had two quasi-transeptal towers, but the original design was mutilated by the Anglo-Normans.

(*i*) King Murtogh signed the *postulata* for the Danish Bishops of Dublin, Waterford, and Limerick.

(*j*) Dr. Sigerson, in his "Bards of the Gael and Gall," gives some examples of hymns composed by Maelisa O'Brolgain.

(*k*) At the Synod of Rathbreasil, 1118, presided over by Gilbert, Bishop of Limerick, in his capacity as Apostolic Legate, seven sees were appointed for Munster, *viz.* : Lismore, Cork, Ardferit (Raithmaighe deiseast), Emly, and Killaloe, subject to Cashel, the then Archbishop being Maelisa O'Hanmire. Limerick and Waterford were subject to Canterbury. "Lismore extended (according to Keating) from Port Lairge, or Waterford, to *Milededch* (Waterford Harbour), on the brink of the river Berba (Barrow), to *Cumar na thri n-iski*, and thence to Cork, and from the river Suir southwards to the sea."

mation is chronicled by the annalists for the year 1118, namely, the capture of a *mermaid* by the fishermen of Port Lairge, or Waterford.

The great O'Brien, King of Munster, weary of the world, finally resigned his crown to his brother Dermot in 1117, and retired to the monastery of Lismore. "He took minor orders, and employed the remainder of his life in preparing for eternity." (1) His death occurred on the 4th of the Ides of March, 1120, at Lismore, and he was buried in Killaloe Cathedral. His cousin Donal O'Brien, surnamed *Gearr lámhach*—the short-handed, ruler of the Danes of Dublin from 1095 to 1118, also retired to Lismore, where as a professed monk, he practised all manner of austerities, and died at a very advanced age in 1135.

In 1120, St. Celsus, Archbishop of Armagh, made a second visitation of Munster, including Lismore, and received his tribute. Another Northern prelate, namely, Aengus O'Gorman, "successor of Comgall," *i.e.*, Abbot of Bangor, came southwards in 1123, and "died on his pilgrimage at Lismore-Mochuda." No doubt, this holy Abbot was actuated by a desire to see the great monastery which was founded by St. Carthage, a *quondam* student and favoured disciple of St. Comgall. The city was plundered by the Danes in 1121; and, a year later, Turlogh O'Connor, King of Connaught, ravaged Munster "from Tralee to the sanctuary lands of Lismore, as far as *Bealach Eochaille*," *i.e.*, the Youghal Road—at present called the *Coill eochaille*, or Killahala Road. However, the Munster troops, being united under Conor O'Brien, defeated Turlogh at Ardfinnan.—(Hardiman.)

In 1123, Maelmurry O'Loingseach, (*m*) "of the ships," generally known as Malchus, was appointed Bishop of Lismore. "Although an Irishman, he had been a Benedictine monk of Winchester, whence he was taken to be raised to the episcopacy." During the same year (variously given as 1124 and 1127) he was visited by St. Malachy, who remained for over a year studying in Lismore under the direction of Malchus. MacMaras O'Regan, Abbot of Lismore, died in 1128; and in the following year is recorded the death of Maelbrighde O'Flannan, *Anchorite* of Lismore.

(1) MacGeoghegan's *History of Ireland*, p. 233.

(*m*) The O'Loingseachs, or O'Lynchs, of the South of Ireland, were Lords of Owny, Co. Tipperary.

In 1129, Cormac MacMurtoigh MacCarthy, King of Munster, who had been deposed by King Turlogh O'Conor, (n) "was compelled to go on a pilgrimage to Lismore (which St. Bernard calls "capital of the Kingdom of Munster"), and there to receive the pilgrim's staff from Bishop Malchus." King Cormac was assigned a poor dwelling in the monastery, and was placed under the instruction of St. Maelmaedhog. We read that the monarch's food consisted of "bread and salt, and water." Some time afterwards he was restored to the sovereignty of Munster, (o) and, in 1134, refounded the Abbey of St. Finnbarr's, Cork, of which he appointed St. Maelmaedhog abbot. He also repaired the *damliag* of Lismore, and founded two churches in the neighbourhood. At this time there were numerous parish churches in the city of St. Carthage—some say twenty. St. Celsus, Archbishop of Armagh, died at Ardpatrick, on Monday, April 1st, 1129, aged 50, and, by his express wish, was buried at Lismore, in the cemetery of the bishops, on Thursday, April 4th.

In 1130, a Dane of Limerick "stole the jewels belonging to the church of Clonmacnoise." The *Annals of Ulster* inform us that "he tried to sail from Lismore, and from Waterford, and from Cork, but no ship into which he entered could get a full wind, while the sails of other vessels were amply filled." This sacrilegious Dane was named Gilla Cogan, and, as we learn from the *Annals of Clonmacnoise*, "he was apprehended by Conor O'Brien, who gave him up to Clonmacnoise, where he confessed that *he had tried to get shipping from Cork, Lismore, and Waterford, but St. Kieran prevented him.*" This incident proves that Lismore was a famous southern port in the 12th century. Moreover, the Bishops of Lismore were always "Admirals of the Port of Lismore," and had jurisdiction for several miles down the river. (p)

(n) Turlogh gave *Desmond* to Donnchadh, Cormac's brother; and assigned *Thomond* to Conor O'Brien.

(o) In 1134, King Cormac was present at the consecration of "Cormac's Chapel," Cashel. Maelisa Foley, Archbishop of Cashel, died in 1131, and was succeeded by Donal O'Conaing. Cormac was murdered, in 1138, by Dermod *Sugach* O'Conor Kerry.

(p) In the 7th century, according to the ancient Life of St. Carthage, "the tidal water extended five miles above Lismore."

In 1133 and again in 1136, St. Malachy made a visitation of Munster. On the former occasion, while the saint was at Lismore," as Lanigan writes, "his sister died." (q) During the latter visit, as we learn from St. Bernard, the Primate freed some persons possessed by the Devil. He also assembled a Synod, which he presided over in St. Carthage's Cathedral, in order to formally condemn the assertion of a Lismore cleric who denied the Real Presence. This unhappy man soon after retracted his error, and was received back into the bosom of Mother Church. At the close of the same year, or early in January, 1137, St. Malachy resigned the Primacy, and was succeeded by St. Gilla MacLiang, or Gelasius, who made a visitation of Munster in 1138.

Maelisa, or Eachmarcagh, son of Ainmire, Bishop of Waterford, "learned senior of the Irish, fountain of wisdom and charity," (r) died at Lismore in 1136, at the venerable age of 88, and was succeeded by Malchus of Lismore, "who had been clamoured for by the clergy and laity of Waterford." St. Bernard thus writes of Bishop Malchus: "He was an old man full of days and full of virtues, and the wisdom of God was in him. He was endowed by God with such abundant grace, that he was celebrated not only for his life and doctrine, but also for his miracles." (s)

In 1137, Dermot MacMurrough and Conor O'Brien, aided by the Danes of Dublin and Wexford, besieged Waterford. "They carried off with them the hostages of Donnchadh MacCarthaich of the Decies, and of the foreigners of Port Lairge." (t) Lismore suffered from an accidental fire in 1138. In 1140, the Danes of Waterford were defeated by the Danes of Dublin, "in which the son of MacTormair was slain." From the *Four Masters* we learn that, in 1142, O'Regan, Abbot of Lismore, was killed by Thady O'Kennedy.

(q) "He was so displeased with her on account of her worldly mode of living, that he had determined never to see her again during life" (Lanigan).

(r) *Annals of the Four Masters*.

(s) Malchus, so eulogised by St. Bernard, had, in the year 1132, in company with Gilbert, Bishop of Limerick, visited St. Malachy in his monastery of *Ibrach* (likely Iveragh, Co. Cork), and prevailed on that great servant of God to accept the primacy of Armagh. St. Malachy died at Clairnaux, November 2nd, 1148.

(t) *Annals of the Four Masters*. Conor O'Brien, King of Munster, sent magnificent presents to Lothaire, King of the Romans, for the expedition to the Holy Land. He himself, having built the Castle of Cahir, Co. Tipperary, made a pilgrimage to the shrine of Kildare, where he died in 1142.

Towards the close of 1149, Bishop Malchus, who, since 1136, had ruled the see of Waterford together with the see of Lismore, resigned the burthen of the episcopacy. His successor as Bishop of Waterford was Tostius, a Dane.

St. Gilla Christ, or Christianus, O'Conarchy, (*u*) the friend of Pope St. Eugenius and St. Bernard, at Clairvaux, and Abbot of Mellifont since 1141, was consecrated Bishop of Lismore in 1150, and was also appointed Papal Legate.

The civil and ecclesiastical history of Ireland is involved in much obscurity from 1140 to 1151, but, in the latter year, we meet with one local entry to the effect that O'Bric—the O'Bric—was killed by *Gearr-na-gCuenneog*, *i.e.* the short man of the churn, who was slain immediately after by the sons of Donnchadh Mac Carthaich. St. Christian, as Papal Legate, presided, with Cardinal John Paparo, Nuncio of Pope Eugenius III, at the historic Synod of Kells, which opened on March 6th, 1152, attended by numerous prelates, including Tostius, Bishop of Waterford, and almost 3,000 ecclesiastics. The constitutions of this remarkable Synod (*v*) are a sufficient answer to those who pretend that it was only after the invasion of Ireland by the Anglo-Normans real attention was given to the evils consequent on three centuries of Danish wars and internecine feuds. To the Munster Province were assigned the suffragan sees of Limerick, Killaloe, Iniscathy, Roscrea, Kilfenora, Emly, Waterford, Lismore, Cork, Cloyne, Ross, and Ardfert. (*w*)

In 1154, Teague Cele O'Brien, "a man held in general esteem for purity of morals, died at Lismore." *The Four Masters* add:—

(*u*) St. Christian, or Christianus, O'Conarchy, *i.e.* Connery, was born in a village called *Teach-Conarchy*—Ballyconnery, near Dungarvan, Co. Waterford—although Colgan supposed him to have been a native of a townland near Bangor, Co. Down. The revered author of "Mellifont Abbey" (1897) says, but on no good authority, "that he is commonly supposed to have been Archdeacon of the Diocese of Down." Professor Stokes gravely asserts that he was a Frenchman (*Ireland and the Anglo-Norman Church*, p. 146).

(*v*) Twenty-three (23) bishops attended this Synod, and the number of independent sees was fixed as 38.

(*w*) From the *Visio Tugdaldi Militis* (Tugdál, or Tuathal, a native of Cashel), a MS. in the archives of the Benedictine Monastery of Subiaco, written between the years 1143 and 1147, the author says that "Ireland hath 34 chief cities, whose bishops are subject to two Metropolitans—the Northern Irish having Armagh for their metropolis, whilst Cashel is the chief city of the Southern part." In this vision the writer is supposed to have seen Nehemias O'Moriarty, Bishop of Cloyne (who died in 1141) in the company of the blessed.

“He had been proclaimed King of Thomond, but was defeated by Turlogh, King of Ireland, who cruelly put out his eyes.” Lismore was again accidentally burned in 1157. St. Christian was President of the Synod which was held at Mellifont Abbey in 1157, (x) and at Brighdhaig, Co. Meath, in 1158, when 25 bishops, not including those of Connaught, attended.

The aged Maelmurry O’Lynch, better known as St. Malchus, who had resigned the Bishopric of Lismore in 1149, passed to his eternal reward in 1159. (y) There is also a record of the death of Bishop O’Carroll at Lismore in 1167. St. Christian was not unmindful of the interests of his own order, and hence we find the Cistercian Abbey of Inislounaght (near Clonmel), in the Diocese of Lismore, founded in 1146, where died, in 1163, a saintly and literary lay brother named Congan, the intimate friend of St. Bernard and St. Malachy. There was a Synod held at Athboy, Co. Meath, in 1167, which was attended by 26 bishops and some lay princes. Not a few authorities (including the county historian, Smith) have stated that Donnchadh O’Phelan, Lord of the Decies, was present, but this is incorrect.

Murtogh O’Brien was slain by the grandson of Conor O’Brien in 1168. *The Four Masters* add: “He himself (the murderer) and his conspirators were killed immediately after by O’Phelan, Lord of the Decies.” Donald *Mor* O’Brien, whose wife was a daughter of Dermot MacMurrough, King of Leinster, (z) then succeeded to the kingship of Munster. On the invitation of this same Dermot MacMurrough, on May 11th, 1169, Robert FitzStephen and Maurice Prendergast, with an army of 300 archers, 30 knights, and 60 men at arms, landed at Bannow, Co. Wexford. A second contingent arrived the day following, headed by Maurice FitzGerald, and included Hervey de Montemarisco (Mount Morris), Milo FitzHenry, David Barry, and other adventurers. So began the Anglo-Norman invasion of Ireland—the saddest epoch in our history.

(x) St. Christian presided in virtue of his Legatine authority. The Primate, Gelasius, who also assisted, died at an advanced age, March 27th, 1174.

(y) St. Malchus, Bishop of Lismore, is commemorated on April 10th.

(z) King Dermot founded the Abbey of Kilclehin, Macully, or Kilculiheen, known also as *de Bello Portu*, Co. Kilkenny (but within the liberties of Waterford), for Canonesses of the congregation of Arouaise, a branch of the Augustinian Order, in 1151, as a cell to St. Mary le Hogges, Dublin.

ON COATS OF ARMS AND CRESTS.

At the beginning of the year, a very lucid account of "The right to bear Arms" (a) was published by "X" of *The Saturday Review*; and as the right to Armorial bearings is so little understood, and as the unwarrantable assumption of them is so very general, all who wish for information on the matter will find therein a clear and simple exposition. Meanwhile a few words on the subject may prove of interest to the readers of "The Journal."

Sir Edward Coke, Chief Justice of England in 1609 says, "Nobiles sunt qui arma gentilitia antecessorum suorum proferre possunt," and Camden, "Nobiles dividuntur in minores et majores. Nobiles minores sunt equites aurati, armigeri, et qui vulgo generosi et gentlemen vocantur." Sir James Lawrence, on the Nobility of the British Gentry (b), writes "... Arms are the criterion of nobility. Every nobleman, in the true meaning of the word, must have a shield of arms. Whoever has a shield of arms is a nobleman. In every country in Europe, without exception, a grant of arms (or letters of nobility) has conferred gentility on all the descendants."

From the foregoing it will therefore be seen that the common custom of confining the designation of "Noble" to Peers only, is altogether erroneous, and arises from a misapprehension as to the correct application of the word. Now may come the question who are those who are entitled to use Coats of Arms and Crests? They are as follows. All those who have, to the satisfaction of the Officer of the Crown, (in Ireland, Ulster King of Arms), proved a legitimate male descent from some ancestor who was legally entitled to Armorial bearings. All to whom a grant of Arms has been made by Ulster; and further, in cases

(a) Elliot Stock, 62, Paternoster Row, London. 1899.

(b) Page 3, 4th edition, London. 1840.

where a family has for generations made use of a coat of Arms—one adopted by some ancestor,—Ulster may, if he thinks well, on application, “confirm” the Arms, but with a “difference,” by which is to be understood that a certain mark or sign will be placed on the shield, thereby making the Arms different to what they were previous to the confirmation, and then, and only then do the Arms so confirmed become legal. Under these circumstances alone is any one entitled to use a coat of Arms and Crest, all used otherwise are null and void. The right to a coat of Arms and Crest can only be granted by the Sovereign, through the officer appointed for that purpose. No one can grant Arms to himself, “for Arms are legal by virtue of their recognition and registration by the Crown, *not* by virtue of their usage.” (a)

E. DE LA POER.

THE MANOR OF KILSHEELAN.

In the last number of the “Journal” under the above heading, I mentioned that the Desmonds probably lost the Manor in the reign of Elizabeth, when their great possessions were confiscated. This I now find was not the case, but that the Manor passed by marriage to the Butlers of Ormond. James Butler, ninth Earl of Ormond “married Joan, Daughter and Heir to James the 11th Earl of Desmond, with whom he had the Manors of Clonmell, *Killsheerlane* and Kilfeacle in Tipperary.” (b) After Lord Ormond’s death, Joan married Sir Francis Bryan, Knight Marshal and Lord Justice of Ireland, who died in Clonmel, second of February, 1549; she married thirdly Gerald Fitz Gerald, 16th Earl of Desmond, and dying in 1564, was buried at Askeaton. (c)

E. DE LA POER.

(a) The right to bear Arms, by “X”.

(b) Lodge’s Peerage, Vol. II., p. 19. 1754.

(c) „ „ Vol. I., p. 16. 1745.

FETHARD CAVALRY, CO. WEXFORD.

By FRANCIS JOSEPH BIGGER, M.R.I.A.,
 Editor of the *Ulster Journal of Archaeology*, Ardrie, Belfast.

This Yeomanry Regiment was formed by the Government under the Marquis of Ely in 1796, in view of the coming Insurrection. Whether it took the place of the Volunteer Regiment named the Fethard Independents, of which Major Matthew Jacob had command, or not, I am unable to say, nor can I give any details as to their actions during the unfortunate struggle of 1798.

The following Commission which lately came into my hands speaks for itself, so I here give it verbatim. It is a square double-sheeted form, three sides of the paper being used.

BY THE LORD LIEUTENANT-GENERAL AND GENERAL GOVERNOR
 OF IRELAND.

Richmond, &c.

Whereas an Act has passed in the Session of Parliament, held in the 42nd year of His Majesty's Reign, entitled, "An Act to enable His Majesty to accept and continue the services of certain Troops or Companies of Yeomanry in Ireland." And whereas His Majesty has been graciously pleased by His Warrant under His Royal Sign Manual, bearing Date at His Court at Saint James's, on the 20th Day of September, 1796, to give us full Power and Authority to Issue Commissions in His Name to such Persons as We shall deem expedient for His Majesty's Service, for levying armed Corps within this Kingdom, for the Preservation of the Public Peace, and to quell Insurrection and resist Invasion: Now We deeming it expedient for the Purposes aforesaid to raise An Armed Corps in the County of *Wexford* to be called the *Fethard Cavalry*

and having trust and Confidence in the Courage and Loyalty of

Edward Lumsden, Esquire,

do by Virtue of the said Authority, in His Majesty's Name, and in Conformity to the above recited Act, by these Presents, constitute and appoint the said *Edward Lumsden Esquire*

to be *first*

Lieutenant to that *Corps* commanded by *The Marquis of Ely* and called the *Fethard Cavalry* (but not to take Rank in His Majesty's Army except during the Time the said *Corps* shall in consequence of their voluntary offer be called out into actual service). You are therefore carefully and diligently to discharge the Duty of *first* Lieutenant, by exercising and well-disciplining both the inferior Officers and Soldiers of that *Corps*.

And we do hereby command them to obey you as their *first* Lieutenant, and you are to observe and follow such Orders and Directions from Time to Time as you shall receive from your Captain, or any other your superiore Officers, according to the Rules and Discipline of War, in pursuance of the Trust hereby reposed in you. Given at His Majesty's Castle of Dublin, the *16th* Day of *January, 1809* in the *forty ninth* Year of His Majesty's Reign.

By His Grace's Command.

E. B. Liddehales.

Edward Lumsden Esquire

to be *first* Lieutenant }
in the *Fethard* Corps of }
Cavalry. }

All the words in *italics* are written in ink, the remainder is printed, the stereotyped form being used.

THE HISTORY AND TOPOGRAPHY

OF THE

PARISH OF HOOK,

CO. WEXFORD,

WITH A SERIES OF GENEALOGICAL NOTES RELATING TO THE
ANCIENT PROPRIETORS OF THE DISTRICT.

BY

GABRIEL O'C. REDMOND; M.D., M.R.S.A., CAPPOQUIN.

(All Rights Reserved.)

[CONTINUED.]

The accompanying map of Leinster will, I feel sure, interest my kind readers who have patiently followed me so far in this discursive account of the old Barony of Hook. It is a fac-simile copy from a quaint map of Ireland in my possession, to which is attached an explanatory title as follows:—"A Topographical and Historical Map of Ancient Ireland, shewing the Five Kingdoms of the Pentarchy: Meath, Ulster, Connaught, Leinster and Munster, as they existed under the Milesian Kings, with the old Principalities and other Chief Divisions: the Palaces of the Kings, ancient Cities, Bishops' Sees, and remarkable Places; and the Territories possessed by each of the Irish Princes, Lords and Chiefs, from the 11th to the 17th century; also the Possessions of the Danes in the 10th, 11th, and 12th centuries; and of the great Anglo-Norman and old English families from the reign of Henry II, to that of Elizabeth, comprising the period from the latter end of the 12th to about the middle of the 16th century. On the printed sheet accompanying the map, an account is given of the extent of all the ancient Territories, and of the Possessions, Rank, Titles, and Descent of all the Irish Princes, Lords and Chiefs; and also the Titles and Territories of the Anglo-Norman Lords, and great English Families. The Milesian Chiefs are all distinguished by O, and Mac. The Head Chiefs are placed

about the middle of each Barony, and the others on their localities. The Anglo-Irish are placed on some part of their possessions, and the word Danes is marked on the Territories which they possessed. The Abbreviations are—P. Prince, L. Lord, C. Chief, C^s Chiefs, B. Baron, V. Viscount, and E. Earl." Underneath the Title are the words

EIRE ARD INIS NA RIG.

Noble Erin, Island of Kings.

This map was compiled by Philip McDermott, M.D. (a)

Many, if not all, of the names of the ancient Irish chiefs in the County of Wexford are marked on this curious map, as well as those of the Anglo-Norman lords and gentlemen who came in with Strongbow and colonized the county. It will be noticed that the Celtic family of O'Larkin were Lords of Forth, *O'Dugan Chiefs in Shelburne*, (b) and O'Cavanagh in Shelmalier. These are the only Celtic names marked on the southern coast of Wexford, although many minor chiefs and clans inhabited the district between Carnsore and the Hooke; for instance, O'h-Airtghoile, or Hartly, as recorded at page 33, and perhaps Laffan or O'Laffan in the Hook, of which family I shall give a notice in a future chapter. I have already pointed out that the Barony of Shelburne, in which the Parish of

(a) No date given. The Boundaries of Ireland on this map are as follows. North—the Hyperborean or Caledonian Sea: South—the *Virgivan* Sea (now St. George's Channel), and the Cantabrian or Spanish Sea: East—The Irish Sea or *Scythian Valley*: West—the Atlantic or Western Ocean. An ancient Geographer, Marcianus of Heraclea, who wrote in the 3rd century, and copied the works of the celebrated Greek Geographer, Artemidorus of Ephesus, who lived in the century before the Christian era, thus describes Ireland,—“*Juvernica Insula Britannica ad Boream quidem terminatur oceano Hyperboreo appellato, ab oriente vero oceano qui vocatur Hiberuicus; a meridie vero oceano, Virgivo; sexdecem habet gentes, undecim civitates insignes: fluvios insignes quindecim; quinque promontoria insigni et insulas insignes sex.*” Translated—“*Juvernica (Ireland) a British Isle, is bounded on the North by the Ocean called the Hyperborean: on the East by the Sea which is called the Hibernian: and on the South by the Virgivan Sea: it contains sixteen nations and eleven famous cities, fifteen large rivers, five great promontories, and six remarkable islands.*”

Gildas, the British Historian in the 6th century, called St. George's Channel and the Irish Sea “*Scythica Vallis*” or the *Scythian Valley*, because it was the sea that separated the Scythians or Irish Scots from Britain.

The “16 nations” also alluded to, refer to the several nations as the Brigantes, etc., who settled in Ireland, but were subject to the Milesian Kings.

(b) The names marked in the Barony of Shelburne, co. Wexford, are O'Dugan, Chief: Sutton, Coleclough, De Montmorency, Redmond, Hay, and Laffan.



Leinster

ANCIENT LEINSTER.

Éire Ára
Imr
na Ríú

THE SCYTHIAN VALLEY

THE VERGIVIAN SEAS

Geo. Redmond.
1899

Hooke is situated, is said to have been peopled by the Siol-Bran, *i.e.*, the progeny of a man named Bran, presumably some distinguished individual, and that O'Duibhgin, or O'Dugan, was the Chief of the clan. Among the hostages taken by Strongbow after his conquest and sub-infeudation of Leinster, we find the names of these three chiefs of southern Wexford recorded in that interesting and invaluable MS. written in old French, (*c*) and ascribed to Morice Regan, Dermot McMurrrough's *latimer*, or secretary. This ancient MS. is generally known as "The Conquest of Ireland." It has been published, with a translation and exhaustive notes, by Goddard H. Orpen, Esq., B.L., under the title, "The Song of Dermot and the Earl," and is a most reliable source of information to the student of the Anglo-Norman Invasion in the 12th century. From this work I have transcribed the following passage in the original Norman-French, with Mr. Orpen's translation, and a few notes:—

E le cunte out ia conquise,	3208	And the earl had already conquered	3208
De leynestere ses enemis :		His enemies of Leinster :	
Kas uers sei aueit murtherdath, (<i>d</i>)		For he had with him Murtough,	
E pus douenald keuanath, (<i>e</i>)		And next Donnell <i>Kavanagh</i> ,	
Macdonthod (<i>f</i>) e macdalwi, (<i>g</i>)		MacDonnachadh and MacDalwy,	
Omorthe e odymesi, (<i>h</i>)		O'More and O'Dempsey,	
<i>Oduuegin</i> (<i>i</i>) le ueil flori,		<i>O'Duuegan</i> , the hoary old man,	
Obrien (<i>j</i>) del duffthre altrisi,	3215	Likewise O'Brien of the Duffry,	3215
Gylmeholmoc (<i>k</i>) et mackelan, (<i>l</i>)		Gilmoholmoock and MacKelan,	
E de obarthi olorcan ; (<i>m</i>)		And <i>O'Lorcan of Obarthy</i> ;	
E tuz les ostages de pris,		And all the hostages of renown,	
De leynestere les plus gentils,		The noblest of Leinster,	
Out li quens, sachez, uers sei	3220	The Earl you must know had with him	
Solum le anciane lei.			[3220
		According to the ancient custom,	

(*c*) "An old French Poem" from the Carèw M.S., No. 596, in the Archbishop's Library, at Lambeth.

(*d*) Murtherdath. *i.e.* Murtough Mac Murrrough, brother to Dermot nan-gall, set up as King by the Irish.

(*e*) Dovenald Keuanath. *i.e.* Donnell Kavanagh, natural son of Dermot Mac Murrrough, from whom the late Art Mac Murrrough Kavanagh of Borris, Chief of the Clan Kavanagh, derived descent.

(*f*) Macdonthod. *i.e.* Donnell Mac Douchadh, King of Ossory.

(*g*) Macdalwi, probably the Machtalewi of Giraldus. He was a Chieftain in Leinster, but his territory has not been clearly identified.

(*h*) O'More and O'Dempsey are sufficiently identified.

(*i*) Oduuegin. *i.e.* O'Duibhgin. Mr. Orpen adds, "perhaps O'Dubhgin of Fearann-deiscertach, now the Barony of Bargy." It must be noted however that O'Duibhgin, or O'Dugan, was also chief of Shelburne.

(*j*) Obrien del Duffthre, O'Braoin of the Duibh-thire. The name probably represents the Irish O'Brain, usually anglicised O'Byrne, but more correctly O'Brin or O'Breen. The O'Brain here mentioned probably belonged to the Siol Brain, who gave their name to the Barony of Shelburne.

(*k*) Gylmeholmoc. *i.e.* Donnell Mac Gillmoholmoock. A chieftain in that part of the co. Dublin through which the river Dothair or Dodder flows, and also in Coolock townland.

(*l*) Mackelan. *i.e.* Faelan Mac Fhaelain, Lord of Ui-Faelain.

(*m*) Olorcan of Obarthy. Probably O'Lorcan of Fothart an Chairn, now the Barony of Forth, co. Wexford.

O'Duvegan, mentioned in the poem as *le uel flori*, was Chief of the Irish in Shelburne in 1170, and one of those who opposed the landing of the Normans. With regard to the Barony name Shelburne, there is another derivation recorded, which seems to me more probable than that tracing it to a man named Bran, of whose identity we possess no record. In a detailed and most entertaining account of the Barony of Forth, written in the latter part of the 17th century, and edited by Philip H. Hore, Esq., of Pole Hore, the following passage occurs:—"The Barony of Shelburne derives its name from having belonged in pre-historic times to the Siol-Brannach, *i.e.*, Seed or Race of Britons, (*n*) a colony apparently from the adjacent coast of Wales. Of all the Baronies in the Shire, it is the richest in the ruins of abbeys, castles, towns, and historical reminiscences, comprising the monasteries of Dunbrody and Tintern, two preceptories of religious knights; the ancient town of New Ross; the extinct boroughs of Clonmines, Bannow, and Fethard, and the important Fort of Duncannon. The historic interest of this district begins from the dark and uncertain age when some Scandinavian sea-rover erected *a rude tower* (*o*) on the furthest point of Hooke promontory, and grows fuller and warmer from the day when FitzStephen planted his mailed foot on the sward at Bannow, to the period of the contest for the kingdom between William of Orange and James Stuart." The writer further remarks that this race of Britons, *i.e.*, the Siol-Brannach, may have been the progenitors of the O'Byrnes, Kavanaghs, and other indigenous clans who moved northwards, and kept the country to which they emigrated against the English—their hereditary foe. The derivation of Shelburne given by Dr. Joyce—*viz.*, Siol-Bran, may be a mutilated form of Siol-Brannach, the latter word, Brannach, or

(*n*) See page 28, Vol. iv., No. xv., Jan.—March, 1898, of this Journal. The Barony of Shelmaliar derives the name from Siol Malaor [Siol-Malaor]. *i.e.* the Seed or race of *Malaor*, which being a Welsh name aids the conjecture that the O'Byrnes of Glen-malaor [Glenmalure] co. Wicklow, were of British extraction.

(*o*) See page 208, vol. iii, No. 14, October, 1897, where the learned reader will find a description of the primitive beacon light, upon the *site* of which in early Anglo-Norman times the massive structure known as the Tower of Hooke was erected—and also see page 168, vol. iv, No. 17, July—September, 1898.

Brenagh, or Brenach, meaning a Welshman or Briton, (*p*) and to that race we may reasonably ascribe the origin of the Barony name, Shelburne. In O'Curry's MS. Materials of Ancient Irish History, a corroboration of this will be found. The learned author says:—"The Cruithneans or Picts, it is stated, fled from the oppression of their King in Thrace, and passed into France, where they founded the city of Poitiers, or Pictiers, which is believed to derive its name from them. Here, too, however, they were threatened with an act of tyranny which induced them again to fly, and there is reason to believe that they proceeded first to Britain and from thence to Erin, and that they landed here on *the coast of Wexford*. Crimthaun Sciath-bél, one of King Eremon's leaders, was at this period Chief of this part of the country, and at the time of the landing of the Picts, he was engaged in extirpating a *tribe of Britons* who were settled in the forests of Fotharta (*q*) [now the Barony of Forth, Co. Wexford], a tribe distinguished as having been one that fought with poisoned weapons, and who were known as the *Tuatha Fiodha*, or Forest Tribes. On the landing of the Picts they were

(*p*) The Irish designated the Welch race Brenagh or Breathnach. In the Annals of the Four Masters, vol. ii, p. 821, A.D. 1415, the Walshes, Lords of the Walsh Mountains, are mentioned thus—"Sir John Talbot . . . plundered Mic na m-Breathnach, *i.e.*, the sons of the Welshman." The Walsh Mountains, or *Sliabh-Breathnach*, are in Co. Kilkenny. The Saxons, when they seized upon Britain, called the Welsh, as they did all foreigners, *Wallenses*, and thus the barbarous name remains to the people and their country.—[Giraldus.] The Anglo-Saxons called the Britons *Wealhas*, from a word in their own language which signified literally foreigners, and hence we derive the modern name Welsh. *Wallenses* is the latinized form of *Wealhas*. By changing the letter G into W, according to the Saxon usage, Galles became Walles, the Britons being descended from the Gauls. Even to this day the French call the Prince of Wales by the name *le Prince de Galles*.

(*q*) It has already been shown that the two principal districts called Fotharta or Forth, *i.e.*, the Baronies of Forth in Carlow and Wexford, derive that name from Eochaidh Fionn Fohart, brother of Conn of the Hundred Battles, who flourished A.D. 123-157. Marianus O'Gorman, quoted by Colgan (Tr. Th., p. 374), speaking of a Saint Ermineus, has "Ermineus, *i.e.*, Mernocus de Rathroi in Hy-Garchon, *id est*, in Fotharta Lageniæ." By Fotharta, or, as pronounced in Irish, *Foharta*, most probably he meant a tract of country of which the Baronies of Forth in the counties of Wexford and Carlow formed only a part. The ancient Fotharta, or rather the seven districts of that name, so called from Eochaidh Fionn Fohart, comprised a very great part of Leinster. The town of Wexford, or the site on which it has been built, was in Fotharta. Hy-Garchon comprised a great part of the present counties of Wicklow and Wexford, and was nearly identical with the more ancient territory of Fotharta, which designation is now retained only in the two Baronies of Forth in Wexford and Carlow, the latter being distinguished as Fotharta Fea or Fotharta Osnadhaigh. At the time of the landing of the Picts, however, the name had not been applied to any part of Leinster.

well received by Crimthaun, the Chief, who engaged their assistance to *banish the Britons*, and the battle of Ard-Leamhnacta (or New-Milk Hill) was fought between them, in which the Britons were defeated, chiefly, it is said, by the agency of Drostan, the Pictish Druid, who devised an antidote to the poison of the weapons. This antidote is said to have been nothing more than a bath of new milk, over which the Druid's incantations were recited, in which the wounded men were plunged, and out of which they came healed and restored. The coming of the Picts at this remote time into Erin to the Scots (or Milesians) is spoken of by Venerable Bede in his Ecclesiastical History (cap. i; b. i)."

The Britons were probably driven *west* out of the Forests of Fotharta into the territory now called Shelburne, (*r*) where they settled, and from whose descendants the locality was designated Siol-Brannach, but this settlement was long anterior to the Roman Invasion of Britain.

The district of Hook and Templetown, of which we now treat, forms the southern part of Shelburne Barony, and at the time of

(*r*) In a MS. entitled "A briefe description of the Barony of Forth, in the Countie of Wexforde, together with a relation of the Disposition and some peculiar customs of the ancient and present Native Inhabitants." Which was written about the year 1680, the county is described as comprehending, and subdivided into eight baronies—viz. :

Fort	} called	Scarawalsh	} ye	} Not created			
Bargye		ye			Ballaghkeene	} into Baronies	
Shelburne		Englishe			Gowry		} until the
Shilmalier		Baronies					
Bantry			} James I.				

This interesting MS. is in the possession of Sir T. Phillips, Bart., Middlehill, Worcestershire, but the author's name is uncertain. It has been ascribed however to a Roman Catholic Priest named Synnot.

Another account of the Barony of Forth, written by Col. Solomon Richards in 1682, mentions the eight baronies of the Co. Wexford as follows:—"Gorey, Ballaghkeene, Scarawalsh, Bantry, and Shilmalier are the Irish baronies; *Shilburne*, Bargye, and Forthe the English baronies." He further remarks—"The Barronyes of Shilmaleere, *Shilburne*, and Bantry are generally good, firme, high and dry riding ground, and excellent, holsome air, and affords store of partridges, phaysants, grouse and hare, and abundance of cocks in time of yeare, and many foxes at all time. The aforesaid barronies of Forth, Bargy, Shilmaleere, *Shilburne*, and Bantry *heretofore* were distinguished from ye rest of ye county by the name of ye Englishe barronyes, but now (1682) the 2 first only—viz., Forth and Bargye, retain among ye common people ye old or ye Saxon language and customs." We may infer from this record that the peculiarities of manners and customs, as well as language, prevailed in Shelburne as in Forth and Bargye, the three English southern baronies previous to the disruption of order, and plunder of property by the Cromwellian Settlement.

Strongbow's Invasion, the inhabitants of that part of the county were a race in which the blood of Milesian (or Scythian) Celtic, and ancient British ancestors commingled, and among whom independent communities of Danes existed here and there along the sea coast. Wexford and Waterford were free Danish settlements in the 12th century, and no doubt a few Danish families were scattered over the country, and lived in harmony and good will with their quondam Celtic foes. Rinn-Dubhain, or the Peninsula of Hooke, more correctly Dubhain's Point, was inhabited by some of the clan O'Duibhgin, and probably by descendants of Welsh settlers who accompanied St. Dubhan and his fellow missionaries in the 5th and 6th centuries. The ancient Celtic name became anglicised, and assumed the form of Hook Point, and at the present day pure Celtic place names in this and the adjoining Parish of Templetown are the exception rather than the rule. In Hooke Parish the townland nomenclature is quite English in origin, with two exceptions, viz., Slade and Galgystown; thus, Houseland, Loftus Hall, Portersgate and Churchtown (at the extremity of which the Tower stands) and which is so called from the religious foundation of St. Dubhan, near the Point. The townland name of Galgystown, or Gaulstown, commemorates a settlement of foreigners, possibly Danes, but the name is not a conclusive proof of this, and may with more probability owe its origin to the Anglo-Norman era. Gallstown, or Gaulstown, is a translation of Ballynagall, Ballynagall and Ballygall, which means *the town of the Englishmen.* (s) The terminations gall, nagall, gill, and guile are exceedingly common all over Ireland; the first and second mean "of the Englishmen," and the forms gill and guile "of the Englishman." Dr. O'Donovan states that the Anglo-Normans were called "Galls" by the Irish (t) because they considered them to be Gauls or Frenchmen, but it should be observed that they called the Danes "Galls" before the Anglo-Normans came among them. The word gall has been used in the Irish language from the remotest antiquity to denote a

(s) See Joyce's Irish Names of Places.

(t) "The Sassenach," or Saxons, were the English who came into Ireland A.D. 1424 with the Earl of Ormond, and subsequently during the reigns of Elizabeth and James I, and in Cromwell's time, and have never been regarded by the Irish as the "ould stock."

foreigner. For some centuries before the Anglo-Norman Invasion it was applied to the Danes, and since that period to the English. It is obvious that it must have been originally applied to a colony of Gauls, sufficiently numerous and important to fix the word in the language. We find it in Dubhghaill and Fionghaill as applied to the Danes. The Dubhghaill (or Black Foreigners) are supposed to have been the people of Jutland and the southern shores of the Baltic; the Fionnghaill (or White Foreigners) the Norwegians, two distinct tribes and enemies to each other. (*u*) The so-called Danes were not all from Denmark. They comprised swarms from various countries—viz., Norway, Sweden, Zealand, Jutland, and the shores and islands of the Baltic, and they were known by different names. In the Irish Annals they are referred to as Galls, or foreigners; Geinti, or Gentiles, *i.e.*, Pagans; and Lochlanni, or inhabitants of Lochlann (Lake-land) or Norway, and subsequently as Dubh-Lochlannaigh and Finn-Lochlannaigh. By the English writers they have been called Ostmen, Esterlings and Vikings, and the generic term, Norse or Northmen and Scandinavians is often applied to them. Gallstown or Galgystown, (*v*) in the Parish of Hook, means therefore the town of the foreigner, and may possibly have been occupied by an early Danish settlement from Waterford or Wexford, or perhaps from Clonmines; (*w*) but it seems to be more probable that the name

(*u*) A.D. 849, "The Dubhgoill arrived at Ath-Cliath [Dublin], and made a great slaughter of the Fionnghoill, who had settled there.—(Annals of Ulster, A.D. 849.) They were driven into the country north of Dublin, still called Fingall, and the inhabitants are locally called Fingallians.

(*v*) This townland is recorded in the "Book of Survey and Distribution" as the "lands of Gallstowne," not Galgystown. Galgy or Galgey is a family surname, but no record exists of any person of the name having had land or interest in the Hook. Galgy is merely a corruption of Gall. Gallstown was part of the inheritance of Alexander Redmond, of Redmond's Hall, Esq., in 1641.

(*w*) See sketch of ruins at Clonmines, page 32, preceding number of the Journal. It must not be supposed that Clonmines derives its name from the silver mines which formerly existed there, and which are said to have been worked by the Danes. Cluainmain (which is a compound of cluain, a meadow, and maighin (pronounced moyne), the diminutive of magh (maw or moy), a plain), means "the meadow on the little plain." It has been translated "the ecclesiastical Retreat on the plain," referring, no doubt, to an early church which was built there. Cluainmain or Clonmeen, the meadow on the little plain, might be called the smooth meadow. The State Papers of the middle of the 16th century contain some curious particulars as to the working of the mines.

commemorates the first Anglo-Norman invader (*x*) who obtained a grant of land there. The doughty Raymond "le gros" gave the lands of Fethard and the neighbourhood to his son, from whom the family of Fitz-Raymond or Fitz-Redmond derive name and origin; and no doubt the Peninsula of Hook was part of the grant. Since the 12th century many alterations of the denominations of ancient places have occurred, and they cannot always be identified with the parish or townland etymons at present known. Wherever the English settlements were formed new denominations frequently replaced the old. During the reigns of Elizabeth and James I, numerous instances are recorded of a change in the old nomenclature, and thus Gallstown may have at that time become Galgystown. We find the ancient Celtic denomination Rinn-Dubhain no longer in use, and indeed unknown to the majority of the inhabitants, having completely perished, the peninsula being divided into the six townlands which comprise the modern parish of Hook—viz., Churchtown, Gallstown, Hall, Houseland, Portersgate and Slade. Danish place names along and near the southern coast of Wexford are intermingled with Celtic denominations, and no doubt the mail-clad invaders found on their arrival a race of Dano-Irish, deriving their origin from Milesian, ancient British, and Scandinavian progenitors: but I do not find any record to show that an independent colony of Danes occupied the territory now called Templetown and the Hook. Nevertheless, there are many topographical features which manifest the activity along the coast of the sea-rovers, such as the following, which indicate a Scandinavian origin: the Saltees, the Tuscar Rock, Greenore and Carnsore Points, the Skarr, the Raven Point, and others, but not one of these are in the Hook district, nor can I find any authenticated Danish place name there. (*y*) No doubt the sea between Wexford and Waterford was familiar cruising ground to the Scandinavian vikings, whose former sway is thus commemorated

(*x*) A.D. 827 rel. 827, the Pagans or Gentiles were overthrown by the Ui-Ceinnsealagh (Annals of the Four Masters). From this entry I would infer that the Danes did not effect a permanent settlement anywhere in the County Wexford outside the chief town, and that therefore Gallstown was so called from an Anglo-Norman settlement.

(*y*) I have seen it gravely stated in a historical work that Hook is a Norse name.

by the localities I have mentioned. The words *Tuscar* and *Skarr* are evidently derived from the Scandinavian *sker* or *skjar*, a reef—*skere*, reefs—and the word *sceir* (*sker*) means, according to the dictionaries, a sharp sea-rock—such as the *Tuscar*. (*z*) It is applied to rocks inland, however, as well as to those on sea, as is proved by the fact that there are several places far removed from the coast whose names contain the word. We have an instance of this in the place name *Skarr*, (*aa*) County Wexford, which locality is about two miles north of Duncormack, and a considerable distance from the sea. Near the entrance to Bannow Bay is the *Selskar Rock*, which has a terminal syllable as in *Tuscar*. *Carnsore Point* means the *sandy point* of *Cairenne*; *öre* is the old Scandinavian name for the sandy point of a promontory, and *Cairenne*, or *Carennia*, was one of the holy sisters of *St. Dubhan of Hook*. (*bb*) She built a cell at this south-eastern corner of the county, called *Cill-Cairinnis*, of which she was abbess, and hence we have the place called *Cairenne's point*, or *Cairrene's öre*, as the Danes termed it, just as the Irish-speaking population called her brother's seaside domicile *Dubhan's point*, or *Rinn-Dubhain*, the Celtic *rinn* being the equivalent of the Scandinavian *öre*. *Greenöre* may thus be translated the green sandy point, and perhaps *Roslare* may be a compound of Irish and Danish root words—viz., *ros*, a wood, and *are*, for *ayre*, *eyre*, or *öre*, meaning, as I have already mentioned, a sandy spot of land and also a strand. The *Saltees* next attract our attention in this list of Scandinavian place names. In an early deed concerning a

(*z*) Can any of my learned readers explain the first syllable *Tu* in *Tuscar*. At this place there are several distinct rocks known by the names of "Hen and Chickens" North and "Hen and Chickens" South, and situated between these is the rock on which the *Tuscar* lighthouse is built. Perhaps the *Tu* denotes a clump of rocks as distinct from a single rock.

(*aa*) This place was formerly the property of a family named *Wilson*, now extinct, the last representative being *Christopher Wilson*, of *Scar*, Esq., whose wife was *Elizabeth Redmond*, 7th and youngest daughter of *Mathew Redmond*, of *Killygowan*, Esquire, who died in 1780. *Christopher Wilson* was one of the grand jury of the County Wexford in the famous *Mountain of Forth* case in 1722. Before the *Wilson*s acquired *Scar* or the *Skarr* it was in the possession of a family named *Bryan* or *Brian*, who came originally from *Somersetshire*. It is recorded that *Captain James Bryan*, of the *Skarr*, took up arms 2 Decr., 1641, and was killed 20 Decr., with "three gentlemen of his companie." His father, *Walter Bryan*, Esq., died 1637, seised among other lands, &c., of a *Castle* and of *Scarre Carrig* (*Inquis*).

(*bb*) See page 96, vol. iv, April—June, 1898, where the genealogy of *St. Dubhan* is given at length. Also note at page 33 of the preceding number,

grant of lands by Hervey de Montemarisco to Christ Church, Canterbury, and a transfer of the same lands to the Abbey of Tintern, Co. Wexford, mention is made of these islands thus, "et duas insulas de Salteye cum eorum pertinenciis." Bannow is recorded in the same deed as "insula de Banewe," &c., and it has been suggested that the name Saltees, as well as the old form of Bannow, are Scandinavian, *ee* being the term for an island in the language of that country. (*cc*) In England this form constantly occurs, but in that country it usually takes the form *ey* or *ea* which are pronounced alike, *e.g.*, Whittlesey, Horningsey, Maney, Longey and others in the fens. They are spelt *ea* or *ey* according to fancy, but the latter is the older mode, and are the names of places situated upon raised spots in the fens that were always above the floods, and so were well called islands, many of them not being approachable except across water. The same form occurs in Iona and in Colonsay, and others in Scotland. On the coast of Norway it appears as *öe*. Dr. O'Donovan gave it as his opinion, that the name Saltees means Saltislands, but would not even conjecture whether it is of Saxon or Danish origin. Ireland's Eye and Anglesey are of Danish origin, meaning, the one Ireland's Island, and the other England's Island. It is probable that Salteye is also derived from the same source. Raven Point also deserves a passing notice, as in this curious designation we have a trace of the vikings of Wexford. The raven was regarded as sacred by these fierce sea-warriors, and upon their battle standard was depicted in black "*a reafen*," the bird of evil omen. A similar place name is found in England, and is thus mentioned by Worsae: "On the extremity of the tongue of land which borders on the north the entrance of the Humber, there formerly stood a castle called Ravensöre, *i.e.*, Raven's Point. Öre is, as is well known, the old Scandinavian name for the *sandy point* of a promontory." A glance

(*cc*) In the Crown Rental Records of Co. Wexford, temp. Elizabeth, the Saltees are included in a demise of lands. The following is an extract:—

TOWN OF SALTS, &c.—Farm of 120 acres, arable, meadow and pasture, in the Town, Village or Island of Salts. 60 acres arable, meadow and pasture, in the Town of the Island of *Little Salts* (*i.e.*, Saltees), demised to Thomas Woods, Gent., for 40 years from Michaelmas, 1559, by Indenture dated 5th Oct., 5 Edw. VI.

at the map of Wexford Harbour will convince us that the entrance to it on the north is guarded by a sandy point, now known as the Raven Point, but which, no doubt, in the days when Wexford was a powerful Danish settlement, was called Ravensöre, and which is situated on the extremity of a sandy promontory, as in the case of Ravensöre on the Humber. In the Epicedium of Regnar Lodbrog is recorded an engagement of the Danes and Irish at Vedrafjord, or Waterford, and thus it is described—

In heaps promiscuous
 Was piled the enemy: Glad was
 The *kindred of the Falcon*. From the
 Clam'rous shout they boded
 An approaching feast,
 Marstein, Erin's king, 'whelm'd
 By the irony sleet allayed
 The hunger of the Eagle and
 The Wolf. The slain at Vedra's ford
 Became *the Raven's booty*.

The Lodbrokar Quida, or the Death Song of Regnar, records the deeds of Regnar Lodbrog (supposed to be identical with Turgesius, who built Turgesius' Tower in Waterford), and it states that Regnar's final battles were in Ireland and Wales. (*dd*) Johnstone, the translator, surmises that the Irish king, Marstan, or Marstein, of the poem, is the Melbricus mentioned by Saxo Grammaticus in Danica Hist. Frankfort, 1576, where it is distinctly stated that Regnar Lodbrog invaded Ireland, and having killed its king, Melbricus (Marstein), took Dublin, where he remained a year. As Regnar was king of the Black Gentiles, the black "reafen" was a very suitable banner. The slaughter at Vedra's ford must have taken place between the years 815, when Turgesius came to Ireland, and 843, when the tyrant was captured by King Malachy the Great, King of Meath and Monarch of Ireland, and put to death by drowning in Loch Uair (now Lough Owel, Co. Westmeath. (*ee*) The present name of Waterford is derived from Vedra's fiord, which, in the Norse language, means a haven, dedicated to Vedra, a Scandinavian deity, sometimes called in records Vader. In the death song of Regnar Lodbrog, in the original Norse, we find the locality referred to as *Vedra's ford*. The poem was translated into

(*dd*) Lodbrokar Quida, Copenhagen, 1782.

(*ee*) Annals of the Four Masters, A.D. 843, and Annals of Ulster, A.D. 844.

Latin verse by Olaus Wormius, and he renders Vedra's fiord or Vaderfiord in the Latin as Vadroësinus, which is equivalent to Vader's haven or Vedra's haven or fiord. Part of this ode is quoted in Malbatt's Northern Antiquities, and it may be seen at length in Blair's Dissertation, prefixed to Ossian's Poems. In the interesting extract which I have here given, it will be noticed that the victorious Dubhgoill are called the *kindred of the Falcon*, and in a literal as well as an allegorical sense the slain at Vedra's fiord became the Raven's booty. The ravens of the air, no doubt, like vultures hovered o'er the scene, and the ominous black "Reafen" standard of the Norsemen was borne aloft and fluttered in the breeze where now the "Urbs Intacta" stands at Vedra's fiord. When the same Black Gentiles settled at Wexford, they planted the standard at the mouth of the harbour, on the spot now called Raven's Point, as a sign of their possession of, and jurisdiction over the town. Now, Robert FitzStephen, the precursor of the adventurous Richard de Clare, Earl of Pembroke, was well aware that the Danish stronghold at Wexford was impregnable by sea. When he approached the coast of Ireland with his small band of mail-clad knights and archers, he wisely and prudently *war-hawked* the sable Raven, emblem of the fierce Dubhgoill, and steering his troopships in a south-westerly direction, he rounded Carnsore Point, directed their course towards the Peninsula of Hooke, and effected a safe and unopposed disembarkation at "la Banue," now Bannow, on the 1st May, 1169. In the following year Raymond, with his knights, selected Baginbun Head as his landing place, an event which has rendered the promontory of Hooke for ever famous in the annals of our country, and which, although an "oft-repeated tale," is yet full of interest, and bears about it all the charm of adventure and romance; mingled with the sorrowful recollection that it was the result of an act of treason, by which

The emerald gem of the western world
Was set in the crown of a stranger.

Before I conclude the Pre-Norman period of the history of Hooke, and proceed to follow the chronicles of that eventful epoch, so far as they relate to the district of which I treat, a few words will not be out of place regarding the name by which this remarkable and interesting peninsula was known to the early colonists of

Ireland, and during Pagan times down to the advent of Dubhan, the son of Braccan, who, as is recorded, gave his name to the locality. This most southern part of Hy-Kinselagh was in the *plain of Magh Itha*, which from the most remote times was intimately connected with the ancient history of Ireland. We have seen how the peninsula was called Rinn-Dubhain Alithir to commemorate the name of the pious missionary, by whose zeal the light of the Gospel was diffused throughout the district. Aengus de Matribus Sanctorum, in "the Book of Leccan," has the following passage, "Ippinō Dubam alitir in tir cēr na imirgī," &c., Irrind Dubhain Alithir in Tir aes na himirghi, but the Dinnsenchas of Sliabh-Marghi gives a still older name for Rinndubhain, and to this I would wish to draw particular attention. It is still well known throughout the country by speakers of the Irish language that Edar or Ben-Edair is the Irish name for Howth, (*ff*) meaning the peak of Edar. The most reliable Irish authorities record that the place received its name of Ben-Edair from a Tuatha-De-Danaan chieftain, Edar, the son of Edgaeth, who was buried there, while others say that it was so called from Edar, the wife of Gann, one of the five Firbolg brothers (*gg*) who divided Ireland between them. The former is, however, the opinion generally adopted, as his wife's name is also mentioned. Edar had a daughter named Aisi, and it is recorded in the Dinnsenchas of Sliabh-Marghi just referred to, that she was drowned off a headland to which she gave her name, and the name of the place is Rind chind Aisi, *Rind chind Aisi, i.e.*, the headland of Aisi, daughter of Edar, a quo Ben-Edair (Howth). Marga was her mother; she retired to her dwelling on the mountain, and died there of grief, and from her these hills on the west of the Barrow at Carlow were named Sliabh-Mairghi. (*hh*) Rind chind Aisi was therefore the name of the promontory now called Hooke, when the Milesians under Heremon and Heber arrived in Erin, in the year of the world 3500, *i.e.*, about 1699 years before the Incarnation of

(*ff*) Howth is Danish. It is found written in ancient letters Hofda, Houete, and Howeth, all different forms of the Norse word Hoved, a head.—[Worsae.]

(*gg*) Their names were Slange, Rughraidhe, Gann, Genann, and Seangann.

(*hh*) Vide "Ogygia," p. iii, cap. 44, p. 271.

Our Lord, or Anno Mundi 5199. (*ii*) This point was the southern extremity of the Plain of Magh Itha, (*jj*) a tract of country extending westward from Hook Point to the confluence of the Suir with the Barrow and the Nore, in other words, that part of the Barony of Shelburne south of Dunbrody. In later times the Plain of Magh Itha was called "Tir-aesa-n-an-Imirgi," *i.e.*, "the land of the people of the expedition," a name given to it from being the last resting place of the Deisi, before they were finally expelled from Leinster in the reign of Cormac Ulfada, or MacArt, King of Ireland, A.D. 254—277. Leaving this place they went by sea southwards, and landed on Dursey Island in Kerry, after which they finally settled on both banks of the Avonmore, or Blackwater, in the county of Waterford.

The estuary of the Suir and Barrow was anciently known as Miledech, Loc da Caoic, and Comar-na-tri-uisge, *i.e.*, the confluence of the three waters. The topographical nomenclature of the peninsula is thus clearly shown from the earliest times; first as Rind chind Aisi, the southern point of Magh Itha, which in later times became Tir-aesa-n-an-Imirgi, a name which records the exodus from Leinster of the people who afterwards became numerous and powerful, and established themselves in the territory of N'an Deisi, now the County Waterford. The Point was known as Rind chind Aisi until the name of Dubhain was applied to it about the end of the 5th or beginning of 6th century, and thus it was called until the Norman colonists anglicised it into the Hook Point, the name by which it is now so familiarly known.

[TO BE CONTINUED.]

(*ii*) According to the chronology of the Four Masters, founded on the Septuagint, Roman Martyrologies, Eusebius, Arosius, and other ancient authors.

(*jj*) *Magh Itha*, the Plain of Ith, so called from Ith, the uncle of Milesius, who was sent by his nephew with 150 men to bring him an account of Ireland. There was, however, another Magh Itha in the north. Ith landed in Munster, and travelled through the country as far as Donegal, where the Tuatha de Danaans attacked and routed his men, and wounded him to death, at a place called, from the fight and his name, Magh Itha (the plain of Itha, an extensive plain in the Barony of Raphoe, Co. Donegal.)

EARLY IRISH "UNIVERSITIES" AND PALACES.

By MICHAEL J. C. BUCKLEY, M.R.S.A.I., YOUGHAL, CO. CORK.

After reading the very interesting historical sketch of the old "University" of Lismore in the January Number of this Journal, it seemed to me to be an opportune time for a few notes respecting the architectural features of our early Monastic teaching establishments, as well as of "palaces" and chiefs' residences up to the period of the Anglo-Norman invasion.

We read that great numbers of zealous scholars flocked to Lismore "University" or its "High School," not only from Britain but also from the Continent of Europe. Now the name of "University" at once brings up a vision of stately halls, spacious quadrangles, and lofty towers, with vast libraries, stored with countless books, such as we see in the Mediæval edifices of Oxford and Cambridge at the present day. But this vision would be indeed a delusive one—"a baseless fabric"—in the case of our old schools. The houses of the scholars were made of wattles, plastered with clay, and thatched with reeds or coarse straw; they were similar in all respects to the "cabins" of the clansmen. This type of house has continued to exist down to the present day, when it is gradually being replaced by the less picturesque, but far more comfortable and commodious contract-built "labourer's cottage." A large number of such "cabins" were generally crowded together within the enclosure of the "liss" or earthen rampart which served both for defence and separation; such a "liss" existed at Lismore, on the hill whereon the Hiberno-Norman Castle now stands. A small stone church oftentimes was built in the midst, or else on the highest ground, within the "liss" or enclosure: in later days a round tower reared its conical roof in

close proximity to the church. The ancient round tower and church of Lismore Castle (now changed to a banquetting hall) still exist in their original positions. Owing to the fragile and perishable materials of which the cabins were composed they soon decayed, leaving not a trace behind. This was the "architectural" aspect of Lismore, Ardmore, Clashmore, and numerous other Irish schools from about A.D. 630, till A.D. 950.

There being no large lecture halls until a late period, the scholars assembled in the open air in fine weather, and listened to the instruction given them by their teachers, precisely as the "poor scholars" of the penal times did, when they imbibed classical lore, theology, and mathematics from the lips of the "hedge" schoolmasters, those long forgotten precursors of the learned and titled "professors" of our modern days. In winter and during the long evenings and nights (till a certain fixed hour) they discussed and studied round the hearth, or by the flickering light of bog-pine splinters, rudely made "dip" candles, or logs of wood. Their dormitory was on benches or settles along the walls of their humble abodes, and their meals were partaken of in the same apartment. Traditional customs, akin to this primitive mode of "college" life have existed for centuries in some of the great public schools of England, as at Eton and elsewhere. Books and manuscripts were exceedingly scarce, and were valued at a very high price; writing apparatus of the simplest description was employed for taking notes, etc. (such as charcoal and boards, pencils and slates, sand and fingers, and waxen tablets and a metal "stylus" or point); as to all modern sanitary appliances, they were unknown, the nearest river or brook furnishing the most convenient bath room. Even up to comparatively recent times the discomforts which were endured by the mediæval students were very great indeed, and very hard to be borne, as we learn from the graphic account of life in Merton College, Oxford, in the 14th century, lately published by the Warden of that college. Our ancestors must have been filled with zeal for learning in order to gain knowledge under such rude and trying conditions! There are monasteries in the Lybian desert still in existence, according to Father Jullian, S.J., Curzon, and other travellers, which, with few variants (owing to climatic necessities),

recall to us the appearance of such a monastic school, as Lismore was, in the early middle ages. These monasteries were at one time the home of the learned, and their neglected libraries (as at St. Saba, Sinai, and elsewhere) are now yielding up rich treasures of Biblical and Classical Greek lore.

The "bee-hive" huts of the Skelligs and other island monasteries are an adaptation of the circular "cabin" form (which was the shape of the primitive Irish house, such as we find on "crannoges" and in "duns") to the *stone* materials, which alone could be got on such islands. These huts are also surrounded by a "cashel," or stone enclosure, corresponding to the earthen "liss" of the mainland. Even in such large conventual settlements as at Glendalough, Clonmacnoise, etc., no trace remains of any domestic or "collegiate buildings, the stone churches or oratories being the only edifices remaining. The Canons' houses on the Rock of Cashel are of too recent times to be noted here, wherein I only wish to speak of our primitive "Laura" and schools.

As the "palace" has replaced the convent and its seminary on the castled hill of old historic Lismore, I now come to the second part of my subject, namely, old Irish Palaces, and the question arises as to ancient Tara: "was it a palace, or a liss (or "lios")?—and I beg to offer a few notes thereon. It has very often occurred to my mind, on hearing the familiar lines of Moore's melody—

"The harp that once through Tara's halls
The soul of music shed"—

to ask myself the question as to what sort of structure these "halls" belonged, and whether in any way whatsoever they resembled our modern conceptions of such "palatial" remains.

As all that relates to our early Irish history now excites so much intelligent attention throughout Europe, I think that a few notes on this subject may be of interest to your readers. In the first place, judging from the rather vague and grandiose descriptions of the bards and ollamhs, one would be tempted to imagine that this early Irish regal habitation was somewhat similar, though on a smaller scale, to the magnificent stone and brick buildings which have been un-earthed on the banks of the Tigris and Euphrates by the labours of the explorers of modern days. But,

unfortunately for the sake of the romance which runs all through Moore's "Melodies" (as well in his "History of Ireland,") there is no real foundation for any such ideas of perennial grandeur in the construction or materials of our so-called "palace" of Tara, no more than there is in the appellation of "cities" given to the collections of wattle and mud-built huts and cabins which grew up round early castles and abbeys in the course of the 6th, 7th, 8th, and up to the beginning of the 12th century.

Still, humble as were its materials when compared with the enduring granite and fire-baked tiles of its Egyptian and Assyrian prototypes, such "lisses and enclosures (as Tara undoubtedly was), possess a very great interest for the Ethnographer and student of the progress of the civilization of the human race, once that man had commenced to construct houses and fixed dwelling-places after having abandoned either the dark recesses of the hill-caves of his Troglodyte state or the coarse peltries and roughly woven stuffs of the tents and pavilions of his nomadic existence; for the erection of such a habitation as Tara shows that instruments and implements employed in building—of a primitive type, it is true—were used in rearing the walls and covering the roofs of such a house.

As poetic story and Bardic song afford us little or no assistance in gaining a clear idea of the "palace" of Tara, and as there are no remains of buildings on the actual spot in Royal Meath—only green mounds and shallow fosses marking its ancient site—I am obliged to have recourse to the remains of some of the earliest buildings of this class in Europe, and at the same time to cast a glance at similar structures still existing, strange to say, in another island, namely, New Zealand (our Antipodes), wherein, the types of architectural ornament and construction, as well as the weapons, fortifications and social customs are very similar to those which prevailed in Ireland many long dim centuries before the Christian era.

I prefer to follow the modern "comparative" system of investigation, rather than the cut-and-dried tales of the literary men of the Middle Ages, who in writing the history of ancient Ireland according to their own ideas, passed over the greater

portion of the social life and habits of the people, giving us no manner of information whatever as to the dress, food, abodes, or domestic life of the individuals composing the nation, and putting down in their annals solely names and dates of warriors, kings, and their wars, with here and there a very short remark concerning weather, a plague, a tempest, or some other meteorological curiosity, until we arrive at the sad Mediæval period of invasions, plunder, and ravages of Dane and Northmen, with internecine strife, which reads, as a French historian once remarked of early European history, like a description of the savage feuds of boars and wolves.

As Ireland never came under the direct dominion of the Roman Empire (although Agricola says that at one period he seriously contemplated crossing the sea from Wales in order to conquer free Ireland), still there can be no doubt that the Irish in their predatory excursions to the Continent of Europe, especially to the neighbouring countries of Gaul, brought back with them ideas of civilization which in a great measure coincide with those that were prevalent in the times of the Frankish and Merovingian kings of ancient Gaul. The habitations which the Irish of these primitive periods saw on the Continent differed altogether from the stone construction of such fortified enclosures as Staigue, in Cork, Cilfinane (or Treda-na-Ree), and Dun Ængus, which are almost Cyclopean in their masonry. Dwelling-houses of the ordinary class were mostly of a round beehive shape, such as are still preserved in the circular earthen enclosures, or "pahs," of New Zealand. These houses were generally made of wood, very seldom of stone, the walls being formed of wattles and clay, and the roofs thatched with reeds cut in the marshes, the exteriors being daubed with red ochreous earths, zig-zag and circular patterns being scratched in rude designs on the interior walls, which were often whitewashed; the only aperture for smoke being made in the top of the cone-shaped roof, as could still be seen some years ago in the mud thatched cabins of our peasantry, which in this respect, as in some others, had changed very slightly during two thousand years before the introduction of the new Labourers' Cottages Act. But as regards these houses of the

lower classes there was little, if any, difference between those of Britain and the Continent and the cabins of the Irish at this remote period. Houses of a higher class, which were inhabited by the kings and nobles, differed in many ways from these primitive barbaric abodes. In the first place the word "palace" in itself derives its origin from two primitive Aryan nouns, namely, "pal," a pointed stake used in fortified enclosures (hence our English word "Pale,") and "liss," or "lice," a space surrounded or walled by such stakes, exactly as we see them in the New Zealand square and circular "pahs," or forts, on the tops of the hills and in the plains of that interesting island. From the name of the enclosure the house that stood within it took its appellation; such houses, being almost generally the residences of kings and nobles, became associated with ideas of grandeur, luxury, and magnificence, which culminated at last in the creation and erection of such mighty structures as Versailles, the Louvre, the Vatican, and Windsor, as well as in fortified dwellings such as York, Coucy, London, and Dublin Castles which are all built on the sites of early Celtic, Saxon, and Gaulish "lisses," or forts.

In common with its prototypes, such as they existed in the great royal houses or Gallo-Roman *villa* at Verberie, near Compiègne; of Chelles, Noisy, Braisne, and Attigney, in France, as well as in the recently discovered villas at Brading (Isle of Wight), Silchester, and elsewhere in Roman England, the "palace" of Tara was a vast enclosure of mounds, fosses, or ditches, with sharpened stakes planted thereon, which formed a defensive *enceinte* for the various buildings of its interior. In no way did it bear the military aspect of the feudal palaces and castles of the Middle Ages; in the centre stood a large structure of wood built of trunks of trees, from which the bark had been removed, their exterior surfaces being carefully smoothed and rubbed with oil to preserve them from the effects of the weather. In form these structures were quadrangular, and the ends of the trunks of trees of which they were reared were roughly carved by hatchet into various shapes, not wanting in grace and relieved by bright colours, such as we still see executed by the native carpenters of Russia and Scandinavia on the outsides of the baulks of timber which they use

in constructing the walls of their houses; the roofs of the same structures were framed with joists and transomes, off which the bark had been carefully peeled so as to render them white and shiny, thus affording little or no refuge to industrious spiders to weave huge cobwebs; these roofs were thatched either with rushes, reeds, or barley or rye straw. The inside walls were wattled with twigs, which were then covered with a strong "putty" or plaster of loam, which was generally whitewashed and afterwards decorated with bands of bright colours, in which yellow, red, and blue predominated. The floors were formed of earth, well beaten by the feet, on which a coat of hard mortar was carefully spread and afterwards polished; such a floor as was discovered by myself and an archæological friend, the lord of the manor, in a burned Roman villa of about the year A.D. 43, in Somerset. The lower portion of the walls of this villa, which was partly of wood, showed traces of elegant Britanno-Roman painted decoration executed on thin plaster of exactly the same type as the Celtic ornamentation of which I have previously spoken in these notes. This large hall of the "palace" of Tara served not only as a dwelling-place, but also as a dormitory or sleeping *locale*, as well as a banqueting place, a court of justice, and for bardic competitions. Along the walls at intervals were ranged heavy and massive benches and tables supported on trestles, all being made of well-seasoned oak, cut in the primeval forests of Ireland. At the upper end of the hall was a massive semi-circular table, in the centre of which sat the king or chieftain, having the queen or chieftainess, with the head bards, historians, poets and literary men (thus showing the honour paid in old Erin to literature, even in these remote days) on his right hand; whilst on his left were his son or successor, with his principal warriors, guests, and sub-chiefs in their respective degrees of rank, for the gradations of rank were scrupulously observed for long ages. I have reason to believe, from various allusions in early Irish writings, that the only movable seats—or, as we would call them nowadays, chairs—to be found in the hall were placed along this high table; the tradition of this high table still prevails in our collegiate and monastic establishments. The floor, on the occasion of banquets and other ceremonies, was strewn with fresh-cut

rushes, amongst which were mixed bunches of spearmint, sheaves of the aromatic-smelling bulrush, or *calamus aromaticus*, which plant I have seen used for strewing the streets and churches in Belgian cities during civic and religious processions of the present day. A like custom prevailed up to such recent times as those of Elizabeth and James I; needless to say that before the introduction of modern politeness at the dinner table, this herb-strewn floor was made the handy receptacle for half-gnawed bones and other *detritus* of the tables, which were greedily fought over by the dogs (I note the absence of the "harmless, necessary cat," then a great rarity in Ireland) that lay by their masters' feet under the tables. The viands, which were nearly always prepared in an outer cooking house or kitchen, were served up on edible plates, which articles, as we see in old illuminated MSS., were made of thin oatmeal circular cakes, that, becoming sopped with the gravy and juices of the meats (venison, boar, ox, fowls, and fish), were eaten as a *bonne bouche* by the hosts and guests during the progress of the meal. (a)

In winter time the fire—of wood and turf—was made and kept alight on a hearth-stone in the centre of the hall, the smoke thereof escaping by a circular opening in the roof; a souvenir of this antique custom is still to be seen in many of the halls of the Universities of Oxford and Cambridge in the shape of "louvres," or large ventilators, which allowed the smoke from the mediæval fires to escape from their interiors. The benches along the walls were used as bedsteads both by the chiefs and warriors after their

(a) The use of forks was utterly unknown, and the fingers were employed instead, thus necessitating the cleansing of the hands with water in bronze basins, which were carried round the hall by the servants. The only knives which were known in those days were the "skeans" or daggers, which were used indifferently either in flaying and cutting up the game killed in the chase or in attack and defence in battle; such knives were always carried by their owners in sheaths or leathern covers by their sides (or as the Highlanders still carry their "skean dhuv," in the ligature which binds their stocking below the knee of the left leg.) When not held in the hand whilst cutting the meats, these knives were stuck by their points into the festive board, and many instances are recorded of bloody quarrels and assassinations having taken place at the table owing to this custom. Hence it is that in drinking toasts at the present day in many old corporate and collegiate halls in England the two male guests on either side of the person who is drinking the toast rise up as if to defend him at that moment. This is a curious survival of a very antique sign of friendship.

repasts, being somewhat similar to the "settles" which were so generally seen in Irish farmhouses at the commencement of this century. Oftentimes at such repasts people of the higher classes placed on their tables some beautiful drinking vessels, made from the long horns (*b*) of the native wild bulls killed in the chase, and mounted most elaborately in gold, silver, and bronze; such a drinking horn still exists in the possession of the ancient family of the MacMurrough Kavanaghs, of Borris. The common people drunk either water and milk, ale, "metheglin" or "mead," and wine brought from the Continent, out of wooden vessels (called "methers"), with two or four handles, which circulated along the table from hand to hand, each man passing it on to his neighbour after taking a drink. Immense cauldrons, made of riveted bronze plates, were kept boiling in the cooking house for the preparation of the cooked meats; a fine specimen of such cauldrons still exists in the Kilkenny Museum.

Rudely-moulded unbleached wax candles were used at a very early period in such "halls," serfs or slaves being kept to attend to their "snuffing," as well as to hold large splinters of bog-fir, which served to illumine the banquets. The harp to which Moore alludes in his beautiful poem was always hung, carefully wrapped up in doe and badger skins, near the head Bard, for such a precious instrument was never exposed to the dust and rough usage of everyday life. It was not uncovered and used until after the repasts, when its notes, evoked with an art which has astonished and delighted future ages, were struck by the deft fingers of the Bardic musicians of these early days.

Now, such banquets often lasted during weeks in a perpetual round of hospitality, which was one of the most popular traits of the Irish character in these heroic periods. The gentler arts of human life were cultivated by the ladies in an apartment standing apart from the rest of the buildings, called by the poetic name of the "Greenan," or "the sunny-house," generally built in a southern

(*b*) Dinners and other repasts were announced by the sound of the horn, which could be heard at a long distance. This custom still survives in the sounding of the dinner hour in barracks and all military establishments by trumpet.

aspect near a garden or "plaisaunce," where medical and other herbs for simple remedies were carefully reared. Outside this royal "hall" and its bath-house—for the ancient Irish were well acquainted with the sanitary uses of what is called nowadays the Turkish Bath—were ranged the "cottages" of the Feenean and other body-guards of the king or his chiefs, whilst artificers of various trades, and their families, lived in cabins outside the military bounds of this vast enclosure. Besides these there was a space set apart for the "Feis," or annual competitions in music, literature, and feats of strength and dexterity, such as races, wrestling, hurling, and even football matches. There were generally four entrances to the "liss," all such entrances being strongly guarded and protected by various devices against sudden attack by an enemy. Outside the "liss" were the bawns for the cattle and the huts of the herdsmen and hunters, trappers, etc.

Such, in brief, are the outlines of what the ancient "halls" of Tara must have been, and such outlines we owe to modern archæological discoveries and comparisons with structures such as those of Emania, Creeveroe, Rathcroghan, Dinnree, Cashel, Caher, and others. I hope that this necessarily short and non-scientific description of Tara may prove interesting to your numerous circle of readers, and may also tend to dispel the many erroneous and unfounded ideas concerning our ancient "palaces" in this land, which in so many ways remind us of the heroic days of the Illiad and Odyssey of Homer's heroes, wherein Ajax, and Achilles, and Agamemnon feasted and sang in the same brave and manly spirit as Cuculain, and Cormac, and Fergus Mac Roy, and Ossian did in the grand old days of the Red Branch Knights, whose Bards repeated this magnificent refrain, the motto of their fearless race, long before the coming of St. Patrick :

We, the Fianna of Erin, never uttered falsehood,
Lying was never attributed to us ;
By courage and the strength of our hands
We used to come out of every difficulty.

REVIEWS.

History of Enniscorthy—(By W. H. Grattan Flood, M.R.S.A. Price 3/6.)—This is one of a class of books that we desire to see greatly multiplied. It is scarcely possible to write the ideal History of Ireland until we have first written good county histories, and it is scarcely possible to write good county histories until we have good parish histories. England had not many good parish histories until quite recently, but they have multiplied exceedingly within late years. It is to be hoped that we in Ireland may follow this good example. We have followed the lead of England, I fear, in many doubtful and in many injurious courses; let us try to follow her in this one good course of writing good local histories.

We welcome warmly Mr. Flood's History of Enniscorthy. Though the design of the book does not quite satisfy us—it is too much of the nature of a mere guide book, and compilation of facts and dates—yet we can give unstinted praise to the care and accuracy displayed by the author. It really is a work that displays an altogether commendable diligence, and on the whole may be said to escape the greatest of the dangers that beset the writing of local histories—the danger of being dull. Enniscorthy has not a very exciting history to tell, but it is none the less interesting and important, and whether we look at the interesting phases of past life which are in Mr. Flood's book presented to us, or whether we consider the deeper topics of national history which have coloured the local records with something of more than local interest and importance, we are equally bound to record how deeply indebted we are to the patient labours of the author. Published for the author at Enniscorthy.

Historical Manuscripts Commission.—The Historical Manuscripts Commission has lately issued the second volume of the catalogue of the records and muniments preserved in Kilkenny Castle. The volume contains many interesting and valuable papers,

some of which have been published already, but others are published for the first time. There is a long series of documents and proclamations issued from Dublin Castle, and having reference to the chief events that took place in this country (and sometimes also in England) in the reigns of Charles II, James II, William III and Anne. It is with very varied feelings we glance over these documents. Sometimes they deal with trade, sometimes with religion, sometimes with matters of high State policy, sometimes with matters of little moment. One has for its object to safeguard the prosperity of the butter trade, another to secure toleration and equality for those who had been persecuted for their religion, another to impose penalties on the practice of a religion that the State did not like, another to announce the coinage of "brass money." We can only draw the attention of our readers to these valuable documents, which were edited in part by the late lamented and supremely gifted Sir John T. Gilbert, and which have been completed and brought out by Lady Gilbert, his equally talented wife.

Revue Celtique.—In the current number of the "Revue Celtique" Miss Eleanor Hull's "Cuchullin Saga" is noticed and warmly praised by M. Louis Duval. Miss Stokes's "High Crosses of Ireland" is reviewed by M. D'Arbois de Joubainville, who gives it high commendation. Dr. Whitley Stokes severely criticises Dr. Atkinson's edition of the *Amra Choluimb Chille*, or Eulogy of St. Columba. He charges Dr. Atkinson with the mistake of taking a complete prose work for a "fragmentary metrical composition," and scathingly characterises his translation of the "Amra," of which he himself furnishes a translation. The recent edition of the *Oidhe Chloine Uisneach* by the Society for the Preservation of the Irish Language, is commended on the whole, but with a few qualifications.

Journal of the Royal Society of Antiquaries of Ireland.—We have received Part I, Vol. IX, of this noble Journal. It contains no fewer than ten Papers—some of them it is true rather Notes than Papers—eight plates and thirteen illustrations. Mr. R. A. Stuart Macalister vigorously attacks the view that there is a cryptic element in ogham inscriptions.

The Ulster Journal of Archæology.—Of the six articles in this Journal, the indefatigable editor, Mr. F. J. Bigger, M.R.I.A., has written one, edited with notes another, and collaborated with Mr. W. J. Fennell in writing two others. In the very interesting article, "The Irish in Rome in the 17th Century," the editor gives a great number of the inscriptions over the illustrious dead in San Isidoro's, and photographs of the fresco paintings of Luke Wadding and John Colgan that are amongst the treasures of its aula maxima. We have also illustrations of the tombs "of the Earls" (the princely of O'Neills and O'Donnells) in San Pietro (Montorio), and the inscriptions on the slabs that mark their resting-place. The photograph of Hugh O'Neill, the young Baron of Dungannon, son of Hugh O'Neill, Earl of Tyrone, displays to us a very remarkable face, with its mingled expressions of sadness, thought, and gentleness—almost effeminacy. English translations of the inscriptions are given for the benefit of the general reader, and are on the whole skilfully and accurately done. But the translations of the inscriptions over Hugh MacCaghwell and Luke Wadding are not accurate, and some of the others are excessively literal.

By far the most important book relating to Ireland that has been published since our last issue, is the "Literary History of Ireland," by Douglas Hyde, LL.D., M.R.I.A. It will be sufficient to say of this great work that there exists no other book which even attempts what Dr. Hyde has splendidly accomplished, namely, a full, clear and connected account of Irish Gaelic literature, and a critical estimate of its value. At the same time the book is a most eloquent and convincing plea for the preservation of the Irish language and the study of Irish history.

Miscellanea—The Acquisition of Objects of Antiquarian or Historical Interest. Important Report.—Since our last issue the Report has been published of the Committee appointed by the Treasury to enquire (1) into the circumstances under which certain Celtic ornaments found in Ireland were recently offered for sale to the British Museum; and (2) to consider the relations between the British Museum and the Museums of Edinburgh and Dublin, with regard to the acquisition and retention of objects of antiquarian and historic interest. The Report is a very interesting

document, but too lengthy to be inserted fully in our Journal. We shall try to give the main points. The "Celtic Ornaments" mentioned under the first head of enquiry, consisted of eight objects of which the most important was "a hollow collar in two sections, with elaborate repousse ornament of eccentric curves." These objects are stated to have been found early in 1896 by a farm labourer whilst ploughing the lands of Mr. Joseph Gibben in the neighbourhood of Limavady, and they afterwards came—how it does not clearly appear—into the possession of Mr. Gibben, a jeweller of Belfast, from whom they were purchased by Mr. Day, who is a collector of antiquities. Mr. Day in turn sold the articles to the British Museum for £600. Now if the hoard found near Limavady be "treasure-trove" (that is in the words of Sir Edward Coke, "any gold or silver in coin, plate, or bullion, of ancient time hidden, wheresoever it be found, whereof no person can prove any property") it ought according to law to have been delivered up to the police or the Government of Ireland, and it would in that case no doubt have been handed over to the Academy, to be under their charge in the National Museum of Ireland. Was then the hoard "treasure-trove"? There was a conflict of opinion as to this, and when early in the Parliamentary Session of 1898 a discussion arose as to this question, it was on the one side maintained that the hoard was treasure-trove, and that therefore the treasure ought to be recovered by the Government, and handed over to the Royal Irish Academy; and on the other hand it was maintained that, apart from other objections to such a course the authorities of the British Museum were precluded by the Statutes which govern that institution from parting with such possessions, even were they so minded. The following facts should be noted. The find was made early in 1896. In the autumn of 1896 Mr. Robert Day, F.S.A., a collector of antiquities, living in Cork, informed Mr. C. H. Read, the Keeper of the British and Medieval Antiquities in the British Museum, that he had secured from a silversmith (Mr. Gibben, Belfast) some very fine gold ornaments of late Celtic work. On the 14th January, 1897, the ornaments were exhibited at a meeting of the Society of Antiquaries of London. On the 30th January, a report of this

meeting appeared in the "Athenaeum." The Trustees of the British Museum sanctioned the purchase of the articles for £600 on the 9th April, 1897. Did the Royal Irish Academy make any effort to obtain these articles? Dr. Atkinson who is Secretary to the Council of the Royal Irish Academy, states that, that body had no knowledge of the "find" in question till the publication of the "Athenaeum" newspaper, January 30, 1897; that they immediately appointed a committee to consider the circumstances thus disclosed to them; and that he was directed to make enquiries of Sir Patrick Coll, (Chief Crown Solicitor for Ireland,) by whom he was told that the Irish Government had no information on the subject, and that they could not move the Constabulary to act, till further particulars were furnished as to the time and place of the discovery. No other steps were taken by the Academy from that time, February, 1897 until February, 1898, and then Dr. Atkinson in explanation of this seemingly long delay, said he was satisfied that the articles were *prima facie* treasure-trove, and that as such they would surely be brought to the Academy for valuation, and for subsequent deposit in its custody. With regard to the value of the objects, Dr. Atkinson stated that the Academy might have given £200 or £250 for them, but that on his initiation the Council would not have offered any such sum as £600. Finally, it may be stated that Mr. A. J. Evans, Keeper of the Ashmolean Museum, Oxford, read a Paper at the meeting of the Society of Antiquaries, London, referred to above, in which he said: "There is at least no question as to the indigenous Celtic character of the most important relic contained in the Irish hoard. The hollow gold collar, with its bold repousse designs, is undoubtedly an ancient Irish fabric, and is at the same time the *finest* example existing of this class of work." Mr. Evans seems also to have been of opinion that probably a golden boat (model), and possibly the other objects (a solid gold torc of stout wire, etc.), with one exception, were of Irish origin. On the other hand, Mr. Read contended, in his evidence before the Committee, that there was no proof that any of these objects was made in Ireland. As the Committee had been appointed simply to enquire into the circumstances under which the ornaments were acquired by the British Museum, it

confined itself to this enquiry, and expressed no opinion on the merits of the question. With regard to the important question, "whether any relaxations should be made in the regulations, statutory or otherwise, which prevent the British Museum parting with objects which it has once acquired," the Committee stated that the majority of witnesses were in favour of releasing to some extent the statutory provisions which prevent the British Museum from parting with objects which it has acquired, and recommended that the necessary steps should be taken for that purpose. It added, however, that such relaxation should be confined to cases in which the Trustees may be willing to transfer, by way of exchange or otherwise, some article to one of the other National Museums (of Ireland and Scotland); these institutions in turn relaxing some of the restrictions that heretofore have bound them in relation to objects once acquired.

Two Interesting Communications.—Father P. Power has sent us word that he has discovered a remarkable Ogham, inscribed Pillar-Stone, near Lismore, of which he purposes to give an account in the next issue of our Journal.

The distinguished Louvain Professor, M. Van Even, has sent us a copy of his Essay on Dr. O'Hearn. His great desire now is to find the collection of Flemish Poems written by Dr. O'Hearn, taken by him to Ireland in 1797, and (presumably) left to his nephew and successor in his Waterford parish, Rev. T. Flinn. It will, I think, interest our readers to know that M. Van Even is charmed with our Journal, a copy of which was sent him by the kindness of Miss Raymond, of Devonport. He cries out in admiration: "How well brought out it is, and how fine the print, and how good the paper!"

J. M.

Notes and Queries.

Naval Affray between the Citizens of Waterford and Ross in 1518.—Capture by the Waterfordians of the Ross Corporate Mace.—A curious inquisition which is appended to the presentment of the Grand Jury of New Ross in October, 1537, reveals the warlike spirit of the Waterford citizens in 1518. It is a well known fact that in consequence of their loyalty by repulsing Perkin Warbeck, in 1497, the English monarch sent them two letters of thanks, and a legend: *Urbs intacta manet Waterfordia*. For all that, we find Sir Piers Power, in defiance of the government, assuming the shrievalty of County Waterford, in succession to his father, in 1483, and holding it as a petty sovereign till 1510. His first wife was a daughter of Gerald *Mor* FitzGerald, Lord of Decies, and he married secondly a daughter of the Earl of Kildare. In this connexion I may mention that, in the autumn of the year 1516, the Earl of Kildare, Lord Deputy of Ireland, besieged Clonmel, which surrendered on favourable conditions. The year 1518 found the English influence in Ireland at its lowest ebb, and the Pale was limited to the four counties of Dublin, Kildare, Meath and Louth.

From the Inquisition which follows it will be seen that the citizens of Waterford availed themselves of the unprotected condition of New Ross to pay off some old scores against the municipality of that ancient town. The translation of this interesting document runs as follows:—

“An Inquisition taken at Ross before John Taylor, Sovereign of the town, on the 1st day of September, in the 10th year of the reign of King Henry VIII (1518), by the undersigned, namely:—Henry Walshe, William Blake, senr., Thomas Butler, Robert Dargan, John Lang, Maurice Clayton, Nicholas Gregory, John de Roos [Ross], Robert Loughnane, William Taylor, Thomas Badrogan [Bergin], William Owen, Nicholas Berkley, Philip Burns, James White, Cornelius Taylor, Richard Brewer, and Matthew Catomas.

“Which jurors find upon oath that Nicholas Devereux, David Brewenes [Briones], Richard Walsh, junr., Nicholas Strange, Richard Aylward, John Roche, Nicholas Gough, William Busher, Henry Neale, Patrick Walshe, Nicholas Wadding, Thomas Lombard, John Sherlock, Richard Browne, Edward Sherlock, James Hore, Maurice Madan, Richard Fleming, William Fagan, Patrick Comerford, Henry Bryan, James Leech, Thomas Bayliff, Thomas Lee, Richard Strange, James Woodlock, John White, James Wyse, Robert Walshe, Robert Bryan, David White, Robert Kenny, Walter White, Jermyn Barbor—citizens and commonality of the City of Waterford aforesaid, on the authority of Patrick Roope [de Rupe or Roche], Mayor of said city, together with many Spaniards, French, Bretons and Irish, came riotously with a fleet of boats and ships, in pirate or warlike fashion, variously armed, namely, with surcoats, coats of mail, helmets, shields, spears, swords, lances, cross-bows, weapons, bows, arrows, broad axes, and bombards or cannon, with the intent to assault and besiege the town of Ross, on the 22nd day of May, in the 10th year of the reign of Henry the Eighth (1518).

“So that, intimidated by this piratical assault and siege, and for the preservation of the aforesaid town [of Ross], the sovereign and burgesses of the said town *were compelled to deliver to the aforesaid bailiffs and commonality of the city [of Waterford] a mace of silver gilt, of the value of £20.*

“They also say that the aforesaid sovereign and commonality of the said town, on the occasion of this assault, were at a loss of, and damnified to the amount of, one hundred pounds of silver.”

Another Inquisition was held on the same day at Ross, when the same jury found that the aforementioned citizens of Waterford “were guilty of the death of Gervaise Taygermain, of Bristol, killed by a bombard, or cannon, at Ross, on the aforesaid 22nd day of May (1518), and afterwards thrown into the sea and drowned from one of the ships of the aforesaid citizens [of Waterford].”

It is more than probable that this mace was recovered in the reign of Edward VI, on payment of a fine by the Ross citizens, and is the one at present in custody of the Ross Corporation, being about a foot and a half in length, with the royal arms and initials E.R. = *Eduardus Rex.*

WILLIAM H. GRATTAN FLOOD.

Archæological and Literary Miscellany.—Whilst the recent successful annual celebrations known as the “Feis Ceoil” and “Oireachtas,” the starting of what is named an “Irish Theatre,” and also the flourishing report of the Gaelic Society and that for the Preservation of the Irish Language, and likewise that of the National Literary Society, Dublin, indicate no falling off in what is termed the Irish Literary Renaissance, it is somewhat curious that so few Irish books should have appeared of late, “The Literary History of Ireland,” by Dr. Douglas Hyde (London: F. Unwin), and “Highways and Byeways in Donegal and Antrim,” by Stephen Gwynn (London: Macmillan), being the sole notable outcome of the last six months. To “The Report on the Manuscripts of the Marquis of Ormonde, preserved at the Castle, Kilkenny,” Vol. II (Historical Manuscripts Commission), (London: Eyre and Spottiswoode), a melancholy interest attaches, as being the last work on which the late Sir J. T. Gilbert was engaged, whose completion is due to the efficient aid rendered by his talented widow, better known as Rosa Mulholland. The papers in this volume are of great historical value, and of much interest especially are the letters it contains of the great Duke of Ormonde, the most faithful upholder of English rule in Ireland to which the latter country has ever given birth, whose own most devoted adherent was, singular to say, Peter Walsh, a Franciscan Friar, who also figures in this volume.—The Irish Archæological Journals of the past two quarters are all very readable ones, whose most notable paper, one of exceptional interest indeed, is that in the last *Ulster Journal*, on “Irish Relics and Monuments in Rome,” by its editor, Mr. F. J. Bigger. Aably edited by the indefatigable Hon. Secretary of the Royal Society of Antiquaries, Ireland, Mr. R. Cochrane, is the admirable and profusely illustrated guidebook to the historic spots intimately connected with Ireland of old, on the West Coast of Scotland, which the Society has chosen for its principal excursion this year. Ever welcome is Colonel Vigors’ annual volume (viz., IV, No. 1) of the Association for the Preservation of the Memorials of the Dead, Ireland, for the year 1898, whose text, illustrations, etc., are in interest and merit no way behind the preceding volumes of this unique and most commendable Irish Association. Like

most other archæological societies in Ireland it is not so well known and supported as it deserves. Mr. E. R. McClintock Dix, 17, Kildare Street, Dublin, an enthusiastic promoter of all works of this kind in Ireland, has now become its treasurer, to whom in future the annual subscription (five shillings) is to be sent. Mr. Dix has also in contemplation the formation of an Irish Bibliographical Society, and will, it is to be hoped, find many supporters amongst the readers of this Journal. One hears with much pleasure that one of our members, the Rev. W. P. Burke, has made a most exhaustive examination of the Waterford Municipal Records, and intends to publish a work on the subject. A book already named in these pages is "The Register of Wills and Inventories of the Diocese of Dublin in the Times of Archbishops Tregury and Walton, 1457—1483," from the original MS. in Trinity College, Dublin. Edited with Translation, Notes, and Introduction by Mr. Henry F. Berry, M.A., B.L., this forms the latest extra volume issued by the Royal Society of Antiquaries, Ireland, and though not perhaps of general interest, is a most important contribution in its way to Irish archæology. In contrast to England, Ireland possesses but very few documents of a testamentary character prior to the middle of the 16th century, and the present volume is the only official collection of wills for the 15th century known to be extant in Ireland. The wills of a people, as Mr. Berry remarks in his very interesting, instructive, and exhaustive Introduction to this volume—one on which he has evidently bestowed much time, care, and attention—illustrate the manners and customs, as well as the social condition of the various classes of testators, and while important to the genealogist, are invaluable as material for social history and progress. The Royal Society of Antiquaries consequently are to be warmly commended for their decision to supplement the many other documents of great interest and importance relating to Ireland which from time to time they have published, by this volume, the sole representative of a class of such historical and social importance as are these Irish wills of the 15th century. In the Introduction to this work Mr. Berry gives a description of the original Register now in T.C.D., and furnishes biographical notices of the two Archbishops during whose rather

stormy episcopacy these wills were drawn out, with also a short account of the state of the law regarding the disposition of property by testators at that period. Of the testators whose wills are included in this Register, besides those of the two Archbishops, the remaining documents in it number eighty-three, of which fifty-six are wills (with inventories) of farmers, some of whom resident on the coast were also boatowners and fishermen; twelve wills of merchant citizens of Dublin, and four of persons who may be described as gentlefolk. There are also five administrations (intestate), whilst six of the documents are purely ecclesiastical. In addition this volume contains a register of Visitations made in the year 1498, together with some excommunications. The Notes—topographical, biographical, and glossarial—which Mr. Berry has affixed to this volume of Fifteenth Century wills, very considerably enhance its value, interest, and importance.—A notable archæological discovery is that recently announced as having taken place at the Sheephouse Quarries, near Oldbridge, Drogheda, where a quarry labourer, after excavating about three feet of earth, found a bronze crucifix, about two feet six inches in length, and a small bell composed of silver or white metal. On the apex of the cross was the figure of an eagle with outstretched wings, and at the end of each arm a lion and a lamb. The base of the crucifix was bound in iron, bearing elaborate scroll work. The bell had neither tongue nor handle. Where they were discovered some decayed pieces of wood almost reduced to dust were found, from which it would appear these two articles had been enclosed in a wooden box. It is to be hoped, if genuine, these interesting relics will be carefully preserved.

THE WATERFORD & SOUTH-EAST OF IRELAND ARCHÆOLOGICAL SOCIETY.

ANNUAL EXCURSION.

In accordance with a circular sent to the members of the Society by the Hon. Secretary, W. L. Burke, Esq., the Annual Excursion took place on Thursday, June 15th, and left Waterford by the 10-10 a.m. train for Ardmore. Arriving at Dungarvan Station, the party found wagonettes waiting for the drive to Ardmore over the mountain, which is about 12 miles. A zig-zag, well-engineered road takes you over the Drum, and from various points there are magnificent views, looking back over Dungarvan and out to sea. Descending into the valley of Ardmore (where formerly the river Blackwater ran into the sea, which now flows through Cappoquin to Youghal through the gap in the Drum Range, which history tells us was made by an earthquake at a time when all Europe was shaken, and the formation of land very much altered), and crossing a rich and well-cultivated district, the village of Ardmore comes into view, lying close to the sea. From the cliffs above it, where the party had luncheon, at St. Declan's Temperance Hall, the view looks out over the Bay of Ardmore. Ten minutes' walk brought us to St. Declan's Holy Well, and the ruins of the church by the cliff, commonly called Dysart Church, which was built by St. Declan, A.D. 420.

THE CATHEDRAL.—This is the most important archæologically, as well as the most interesting architecturally, of the ruins remaining. It consists of a nave and choir separated by a very beautiful and elegantly-pointed arch. Almost every phase of ancient Irish architecture is represented in this church.

OGHAM STONES.—Standing within the choir the visitor will not fail to notice the two Ogham stones in the north-west and south-west angles respectively. One of them was discovered

built into the eastern gable of the little oratory known as Relig. Deglain (St. Declan's Oratory). A third Ogham stone, now in the National Museum, was found built into the nave wall of the Cathedral.

THE ROUND TOWER.—After the Cathedral, the Round Tower ranks in archæological importance. It is in an excellent state of preservation, thanks to the care of the Board of Works, in whom, with the Cathedral and St. Declan's Oratory, it is vested as a national monument.

ST. DECLAN'S CHURCH, CELL, AND ORATORY.—This building is also called Relig. Deglain (signifies little peated building). The Oratory is, in fact, one of the oldest buildings in Ireland, a primitive 6th century cell of the type almost confined to the Isles of Arran.

Arrived at the Temperance Hall luncheon was served. Here we were met by the much-respected parish priest, the Rev. John Walsh, who kindly took us in hand and explained all the interesting features in the locality. A pleasant walk down to the sea (where we were pointed out St. Declan's stone on the beach, a boulder with a passage underneath it) and through the smart little town, we arrived at the Cathedral, and to our agreeable surprise we found there Mr. Buckley—M. J. Buckley, Esq., M.R.S.A.I.—who has written several articles in our journal, and is a most talented lecturer. He had most kindly walked from Youghal—five or six miles—to meet the members of the Society at Ardmore, and now gave us a lecture on the splendid old remains of the Cathedral and the Round Tower, which stands close to it on the south side; then took us to the famous Oratory or Cell of St. Declan, one of the very oldest buildings or churches in Ireland. This little church was built by St. Declan, who lies buried there. Our thanks are due to our honorary secretary and to those who took trouble in making all the arrangements. (*Extract from a description by one of the party—Major Otway Wheeler Cuffe*).

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

Third Quarter—JULY to SEPTEMBER.

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Annual Subscription 10/-, payable in advance.

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, Hon. Editor, 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.

LISMORE UNDER THE EARLY ANGLO-NORMAN REGIME.

BY WILLIAM H. GRATTAN FLOOD, M.R.S.A.

Ancient Lismore was the theatre of many stirring events from the 7th to the 12th century. Kings, Princes, Archbishops, and Bishops had come to lay their bones in this sanctified spot, just as in the case of Iona, whose founder had predicted the glories consequent on the rule of saintly prelates from St. Carthage to St. Christian. Around the venerable Cathedral had gradually sprung up a famous city, with its university, parish churches, and monastic cells (a), and, under St. Christian, Papal Legate (1150-1178), "Lismore of the saints and sages" upheld much of its former renown.

On May 1st, 1170, Raymond FitzWilliam, surnamed *le Gros*, with other freebooters, landed at Dundrone or Dundonnell, about four miles from Waterford, with a force of 130 Knights and archers, and, being joined by the other Anglo-Normans from Wexford, under Hervey de Montemarisco, proceeded to attack Waterford. The Danes, aided by Malachy O'Phelan, Prince of the Decies, and O'Ryan, Prince of Idrone (Co. Carlow), with 200 men, were utterly defeated. It was on this occasion that the fiendish massacre of 70 Irish prisoners—all noble citizens—took place, as is recorded by Stanihurst.

Strongbow, or, more correctly, Richard de Clare, Earl of Pembroke, disembarked at Waterford, on August 23rd, with about 2,000 men, and, aided by Raymond le Gros, the combined forces besieged the ancient city by the Suir, on the feast of St. Bartholomew. The enemy were twice repulsed by the Danes and Celts, but, on the 25th, Port Lairge was captured—Reginald, King

(a) See paper on "Pre-Norman Lismore" in the *Journal* vol. v., April-June, 1899.

of the Waterford Danes, and Prince Malachy O'Phelan being taken prisoners. They were, however, pardoned, owing to the intervention of Dermot MacMurrough, who arrived at this juncture. This act must not be construed as one of clemency on the part of the wretched King of Leinster, but was the result of opportuneness, owing to the nuptials which were then about to be celebrated, in the Cathedral of the Holy Trinity, between the Norman widower Richard de Clare and Aoife, or Eva, the beautiful young daughter of Dermot MacMurrough.

On October 18th, 1171, Henry II. landed at Crook (*b*), near Passage, Co. Waterford, with 400 ships, containing 500 men-at-arms, numerous horsemen and archers, etc., accompanied by Strongbow, William FitzAldelm, Humphrey de Bohun, and a large retinue. During his stay he spent £27 1 8 on "wine bought at Waterford," as is recorded in Sweetman's *Calendar*. Amongst the chiefs who came to pay homage to King Henry were Dermot MacCormac MacCarthy, King of Cork and Desmond, and Donald O'Brien, King of Thomond—as also Fitzpatrick, Prince of Ossory, and Malachy O'Phelan, Prince of the Decies, to all of whom, according to Stanihurst, he gave valuable presents.

The English monarch, after the celebration of the feast of All Saints, and having appointed Humphrey de Bohun, Hugh de Gundeville, and Robert FitzBernard of Newmarch as Governors of Waterford, journeyed to Dublin, on November 3rd, *via* Dungarvan and Lismore. He remained in the city of St. Carthage for three days as the guest of St. Christian, and held a *curia* at Lismore, "where the English laws were promulgated, and several statutes passed, the general purport of which was afterwards cited in an Irish Act of the year 1484 [2nd of Rich. III.]" (*c*). Richard de Clare was named Lord Marshal of Ireland; Hugh de Lacy,

(*b*) Hoveden gives us Crook as the landing place, and minutely chronicles the very hour as "three o'clock in the afternoon." The brilliant English editor of Hoveden displays his knowledge of Irish topography by informing the reader that Crok or Crooke was "an error for *Cork*," from which the royal army marched to Waterford in the course of a couple of hours. Considering that Roger Howden himself gives the distance between *Crok* and Waterford as "*about eight miles*," the translator, evidently ignorant of the place name Crook, Co. Waterford, locates the place as *CORK*—60 miles away—a journey which even now, at the close of the 19th century, could not be performed by rail in four hours. Delightful scholarship!

(*c*) Pipe Roll No. 458, as quoted by Smith.

Justiciary or Lord Constable ; Bertram de Verdun, Chief Seneschal (a title still borne by his descendant, the Earl of Shrewsbury) ; Theobald Walter, Chief Butler ; and de Wellesley, Royal Standard Bearer.

Henry II. reached Dublin on November 11th, where he spent Christmas and Shrovetide, and returned to Waterford on March 25, 1172. Ryland adds : " There are strong grounds for believing the remark of the historian [Sir John Davis] that, at his departure, he left not one true subject behind him." He arrived in Wexford on the Friday before Shrove Tuesday, and spent the six weeks of Lent at Selskar (St. Sepulchre's) Abbey, sailing from Wexford Haven on Easter Monday, April 17th.

The proof of Henry II. holding a *curia* at Lismore is strengthened by the fact that on his return to England he sent to Ireland a MODUS TENENDI PARLIAMENTUM, the original of which is now lost, but had been in the hands of Sir Christopher Preston (as is asserted by Dr. Dopping, Bishop of Meath), and came into the possession of Sir Francis Aungier, Master of the Rolls, in 1624, out of the Treasury of Waterford. This definite statement was vouched for by the Bishop of Meath, who heard it from the lips of the Earl of Longford, the grandson of Aungier. The document was found amongst Aungier's papers by Sir James Cuffe, Deputy Vice-Treasurer of Ireland ; and, Bishop Dopping's nephew, Mr. Samuel Dopping, communicated the record to Molyneux, who gave an account of it in his " Case Stated." Moreover, the exemption of this record, embodying the statutes passed at Lismore, as chronicled by Matthew Paris, is cited in a statute, the 6th of Henry IV., and quoted by Coke (*4th Inst., cap. 1 and 76*), who tells us that the original document was produced before Sir John Talbot and the Council of Ireland at Trim, in 1416.

The Council of Cashel was held in the Spring of 1172 ; and an account of its proceedings and canons was sent by the messengers of King Henry to Pope Alexander III. The Sovereign Pontiff, according to the Black Book of the Exchequer, wrote a letter to St. Christian, Bishop of Lismore, Legate of the Apostolic See, and the other Irish prelates, on September 20th, 1172, exhorting them to observe fealty to the English monarch. However, the authenticity

of these letters, as also the confirmatory grant of Pope Alexander, in reference to the "privilege of Pope Adrian," is open to the greatest suspicion, and rests mainly on the authority of that mendacious courtier, *Giraldus Cambrensis* (*d*).

In the winter of 1173, we read that Raymond le Gros and Earl Richard de Clare "wasted and plundered the territory of O'Phelan, Prince of the Decies, not even sparing *the sanctuary lands of Lismore.*" Nay, more, "the despoilers extorted a large sum from the Bishop [St. Christian] for forbearing to burn the Cathedral." Again, in February, 1174, these marauders defeated the Danes of Cork, who had equipped 35 vessels, under the command of Gilbert, son of Turgesius, "to intercept the convoy *which was coming by sea from Lismore,*" which convoy was under the command of Adam de Hereford (*e*). Moore writes:—"Finding some boats just arrived from Waterford at *Lismore,* they embarked on board of them the greater part of their plunder, and sent them under the conduct of an officer named de Rutherford [? de Hereford] to Youghal; but, while waiting there for a westerly wind to convey them to Waterford, they were attacked in the mouth of the river by a fleet of 35 barques." (*f*) Philip Walsh, an adventurer from Wales, "leaped with his drawn sword on board the Danish Admiral's ship, and killed Gilbert," whereupon the Danes withdrew their forces, and the booty was forwarded by sea to Waterford. "In the meantime," as MacGeoghegan writes, "Raymond with difficulty marched his army thither by land, with the remainder of his spoils from the province of the Decies, consisting chiefly of cattle, to the number of 4,000. He had to contend with Dermot MacCarthy, King of Cork and Desmond, who opposed him in his march." In the summer of the same year (1174) the Lismore Annals have an entry to the effect that "the son of Earl Strongbow made a hostile incursion on the city of St. Carthage, plundering it."

(*d*) The genuineness of "Adrian's Brief," and of Alexander's confirmation of same, is denied by Stephen White, S.J., MacGeoghegan, Cardinal Moran, Dom. Gasquet, Bellesheim, Father Morris, Laurence Ginnell, and others.

(*e*) Adam de Hereford, in accordance with the usual practice of compounding for sins, founded the Priory of St. Wulstan's, Celbridge, in 1204.

(*f*) Moore's *History of Ireland*, vol. ii., p. 271.

Meantime, the City of Waterford, which had been recaptured by the Dano-Celts (defeating the Anglo-Norman garrison under Forstall, Governor of the city), was again taken by Raymond le Gros, who came to the relief of Strongbow in the early autumn of 1174. Both of those leaders then marched to Wexford, where they remained during the winter and following spring, and where Raymond wedded Basilia, the sister of Strongbow.

Eugenius, last Bishop of Ardmore—a See which was then merged into that of Lismore—was a subscribing witness to the charter which King Dermot MacCarthy granted to the monastery of St. Finnbarr, at Cork, in 1174, of which St. Maelmaedbog of Lismore was first Abbot.

Some writers allege that there was a Synod held at Waterford in 1175, at which, *for the first time*, was read the Papal Brief authorizing the mission of Henry II., but this statement rests solely on the authority of Giraldus Cambrensis, and is quite opposed to various circumstances. Moreover, it is not mentioned by Labbe, Migne, or Wilkins. Certain it is that there was *then* no Bishop of Waterford; and St. Christian was not present. However, there was a royal *curia* held in England on October 6th, 1175, when Henry II. signed a treaty with the Irish monarch, securing the sovereignty of Ireland to Róderic O'Connor, but King Henry was to receive "a hide from every tenth head of cattle," and to have "the government of Dublin, Meath, and Leinster, as also *Waterford and Dungarvan, and the territory between them.*" At the same time, Henry II. made use of his civil authority over Waterford, the see of which was then vacant by the death of the Danish prelate, Tostius, to nominate Augustine, an Irishman, as Bishop of that diocese, and sent him over for consecration to Donal (Donatus) O'Houligan, Archbishop of Cashel.

Richard de Clare, Earl of Pembroke, died in 1176, (*g*); and in January of the following year, King Henry sent over William

(*g*). The exact date is uncertain. Dugdale gives "the Nones of April," 1176, whilst others say "in the late Spring or early Summer of 1177." Cambrensis says "June 1st." However, his ordinary *obit* was celebrated by the monks of Christ Church, Dublin, on April 20th; and his anniversary was solemnly sung "on the Sunday next after St. Peter *ad Vincula* [August 1st]." His father-in-law, Dermot MacMurrough, died, according to the Annals of Loch Ce, at Ferns Abbey, "on Friday, January 1st, 1171," but the more generally accepted date is May 4th, 1171. Eva de Clare died June 1st, 1177.

Fitz Aldelm de Burgo, as Viceroy, assigning him as colleagues John de Courcy, Robert Fitz Stephen, and Milo de Cogan. The two last mentioned received a grant, in 1177, of the Kingdom of Cork and Kerry, "by an exact division towards the Cape of St. Brendan on the sea-coast, and towards Limerick and other parts, and as far as the water [Blackwater] near Lismore, which runs between Lismore and Cork, and falls into the sea [at Youghal], excepting the city of Cork, and the cantred (*h*) belonging to the Ostmen of said city provided, however, that the whole land as far as Waterford, together with the city of Lismore, shall remain in the King's hands for the government of Waterford."

Thus in the year 1177, we find practically the whole county of Waterford, including Dungarvan and Lismore, as an appanage of the English crown; and Sir Robert de Poher was appointed to the custody of the same. The rectory of Dungarvan, with its 13 Chaplains, was vested in the royal gift; and the Anglo Normans built a fine parish church there, as also a church at Ring, dedicated to St. Nicholas, the favourite tutelary saint of sailors.

Maurice Fitzgerald, the common ancestor of the Geraldines, died at Wexford, September 1st, 1177; and early in the following year, William Fitz Aldelm de Burgo, Viceroy of Ireland, appointed his nephew, Walter Allemand, as Seneschal of Waterford and Wexford. Notwithstanding the supposed fealty of the people of the Decies, Lismore was again devastated by the Anglo-Norman adventurers, in 1178, who also burned the abbey and town of Ardfinnan, but as the *Annals of Innisfallen* tell us, "the Irish gathered against them at the Round Hill of Lismore, and nearly killed them all."

The venerable St. Christian, or Gilla Christ, Bishop of Lismore, and Papal Legate, utterly worn out from episcopal work, and finding himself unable to cope with the Anglo Norman invaders, resigned his see in the summer of the year 1178, and retired to the Cistercian Abbey of Odorney, Co. Kerry (*i*). He was succeeded by Felix O'Hea, an Irishman.

(*h*) A Cantred consisted of about 100 villages or townlands. Formerly, there were 184 *tuathas*, or cantreds, in Ireland, each governed by a petty prince.

(*i*) Odorney Abbey, which was quaintly named by the Cistercian annalists as *Kyrie Eleison*, was founded in 1154. In 1537 Edmund, 11th Lord Kerry, was created Baron of Odorney and Viscount Kilmoly. He died in 1541.

At the third General Council of Lateran, held from March 5th to March 19th, 1179, there were six Irish Prelates present, including St. Laurence O'Toole, of Dublin, Bishop Felix O'Hea, of Lismore, and Bishop Augustine, of Waterford.

Fitz Aldelm was succeeded as Viceroy, in 1179, by Hugh de Lacy, who however was assigned as colleague, Sir Robert de Poher, Governor of Waterford and Wexford. From the Pipe Rolls we gather that there was a dearth of corn in Co. Waterford in the autumn of this year, as an account was sent in to the Treasury by Robert Beauchamp (de Bello Campo) "for 200 seams of wheat sent to Robert de Poher in Ireland, £30, by the King's writ" (j). Here I may observe that five persons of the name of Poher, or le Poer, came to Ireland in the reign of Henry II. from whom are descended the numerous family of Powers in the County Waterford.

In November, 1179, Milo de Cogan and Robert Fitz Stephen came to Waterford, accompanied by Philip de Braose, to whom the King had granted the district of Limerick. They had a force of 110 knights, 110 horsemen, and a considerable number of foot soldiers. From Waterford, as we learn from Ware, they marched to Lismore, and thence to Cork, where they were welcomed by John de Londres, Governor of that city. The object of their visit to Lismore was, in accordance with the instructions of Henry II., to look out for a good site whereon to build a castle as a protection against the "mere Irish" of Coshmore.

Early in 1180, Robert Fitz Stephen and Milo de Cogan (k) drew up an agreement whereby, of the ten cantreds near Cork, de Cogan obtained "the seven to the west and south," and Fitz Stephen "the three eastern," embracing the fertile district of Imokilly, including Inchiquin, near Youghal. Previously, Philip Barry had been granted Castlelyons (l), Muskerry (Donegan), and

(j) Pipe Roll. 26 Hen. II. Rol. 8.

(k) Milo de Cogan, lived at Carrigaline, Co. Cork, and called his residence *Belvoir* or *Beauvoir*. The last lineal descendant of Robert FitzStephen died at Youghal, in 1792, in great poverty.

(l) In 1151, Gillagott O'Carrain, Lord of Imokilly, was killed at *Cuil Colluin*, near Castlelyons, by the MacTires or Wolfes. The church of *Cuil Colluin* was founded by St. Abban.

Killeigh, by Fitz Stephen, his uncle ; Adam Roche (de Rupe) was given Ross, Co. Cork, and its dependencies ; and le Fleming was given Fermoy. In all these grants, the Ostmen, whether of Cork, Waterford, Wexford, or Limerick, were exempt, being under the immediate government and protection of the Crown.

Felix, Bishop of Lismore, on his return from the Lateran Council, stayed for a time in Dublin, and was cordially received by the Abbot of Thomas Court—an abbey founded during the visit of Cardinal Vivian, in 1177, by Fitz Aldelin de Burgo, for Regular Canons of St. Victor. In order to conciliate the Anglo-Norman interest, the Bishop, during the Advent of the year 1180, gave the church of St. John at Lismore to this Abbey, on condition that the Canons of St. Thomas should give yearly to Lismore “two wax candles, each weighing two pounds.” About the same time Richard Carew (Mangonel) granted to this same Abbey a burgage in Dungarvan [near Cork], the church of St. Colman at Cork, the church of *Inis Pick*, with the tithes of the whole island [Spike Island, founded by St. Carthage of Lismore], the church of Matre or Appleford, near Fermoy [also founded by St. Carthage], the church of Carroltown and that of Tullyrathen, &c.

Under date of 1181, the Lismore Annals narrate that Cullen O’Cullane (Collins), chieftain of *Hy Liathain* (Castlelyons), and O’Phelan, Prince of the Decies, made a sortie against the Anglo-Normans. They attacked the temporary fortress erected at Lismore, and killed the garrison numbering 60 to 80 men (*m*).

In the winter of 1182-3, Milo de Cogan, “having occasion to hold a conference with the citizens of Waterford, proceeded with his son-in-law Ralph [an illegitimate son of Robert Fitz Stephen] to the neighbourhood of Lismore, where he intended to have remained until morning at the house of one MacTride [MacTire or Wolfe, whom the *Annals of Clonmacnoise* call “Prince of Ui Mac Caille or Imokilly”]. The narrative, as given in the *Annals of Innisfallen*, goes on to say that during the night, de Cogan and Fitz Stephen, with five other Knights, were attacked by an armed band of Munster men, and put to the sword, a fate they justly

merited for their robbery and sacrilege. On learning of this surprise, Dermot MacCarthy, King of Cork and Desmond," instantly took up arms and proceeded to Cork, from which place, however, he was repulsed by the vigorous operations of Raymond le Gros [with a large body of troops from Wexford], who aided Robert Fitz Stephen, then shut up in that place" (n). On the arrival of the Anglo-Norman troops at Cork, "Fitz Stephen was found deprived of his reason." Raymond le Gros, as Giraldus Cambrensis informs us, "succeeding to the inheritance of Fitz Stephen, *obtained the sole Constablership of Waterford*, although even then the country was not completely subdued or tranquil" (o). It is only pertinent to add that Dermot MacCarthy was slain, near Cork, by Theobald Walter, the 1st Butler, in the winter of 1185.

In order to replace his brother Milo, slain near Lismore, the King sent Richard de Cogan to Ireland in December, 1183, with a reinforcement of troops; and, about the last week of February, 1184, Philip Barry and his brother Gerald—*Giraldus Cambrensis*—arrived with more supplies. This Philip Barry, 1st Anglo-Norman Lord of Castlelyons, in 1184, made a grant to the Abbey of St. Thomas, Dublin, of "two carucates (p) of land adjoining the town of Dungarvan [near Cork] to the west of the bridge, with a meadow near the Castle, a mill, and three acres of land."

Hugh de Lacy, one of the ablest of the Anglo-Normans, having given mortal offence by his marriage with Rose, daughter of Roderic O'Connor, last King of Ireland, was dismissed from the office of Viceroy in September, 1184, and was replaced by Philip of Worcester—being the 7th Lord Lieutenant within 14 years. Not long afterwards, the widow of Ralph Fitz Stephen (who was killed near Lismore, as chronicled above) married William Carew, who thus acquired much property in the counties of Cork, Waterford, and Kerry.

During the Lenten season of 1184, Raymond le Gros, tired of war's alarms. with the sanction of Felix, Bishop of Lismore,

(n) *Annals of Innisfallen*.

(o) Giraldus's *Conquest*, Book II, p. 286.

(p) A *carucate* of land was the portion capable of being ploughed by one plough within twelve months. By the 19th of Edw. II it was reckoned as 100 acres.

founded a Preceptory for Knights' Templars at Rhincrew, on the Blackwater, not far from the Austin Abbey of Dairinis Molana. It was a most picturesque situation on a promontory (*Rinn-cruaidh*—the firm headland), overlooking the river, and was richly endowed by its founder—the church being at Templemichael. An excellent illustrated description of Rhincrew appeared in the *Kilkenny and S.E. of Ireland Archæological Society's Journal* for 1857, from the pen of the late Mr. Edward Fitzgerald of Youghal; and a more recent description was published in the pages of this *Journal* by Father Power, F.R.S.A.

Prince John, Earl of Morton, and Lord of Ireland, landed at Waterford on Easter Thursday, April 1st, 1185. This royal youth of 19 summers proved his utter incapacity for government; and his gratuitous insult to the Irish chiefs at Waterford aroused the Celtic blood. However, he founded the Benedictine Priory and Hospital of St. John, "near the Bristol Wall" in Waterford, as a cell to the Abbey of SS. Peter and Paul, at Bath (q); and he erected the castles of Tibroughney and Ardfinnan, but his visit is principally memorable for the building of Lismore Castle.

On the occasion of the visit to Lismore of Henry II, in 1171, the almost ruinous buildings of the ancient Abbey and University, with the adjoining Round Tower (ignorantly called "Sir Walter Raleigh's Tower"), on such a truly magnificent site, suggested to the English monarch the idea of erecting a fortress thereon, and making it a castellated episcopal palace. Of course, with a pliant Bishop and a loyal Anglo-Norman clergy, it would be no difficult matter to keep County Waterford law-abiding. Felix, Bishop of Lismore, seemed inclined to fall in with the views of Henry II, and, accordingly, Prince John, in the early summer of 1185, laid the foundations of Lismore Castle. An 18th century writer describes the Castle as "boldly situated on the verge of a rock, rising perpendicularly from the Blackwater."

(q) The date is variously given as 1189 and 1190, whilst Father Power in his account of this foundation (*Journal*, April, 1896) says "in or about 1191"—forgetting the fact that he himself assigns the period to "the occasion of Prince John's first visit to Ireland"—which certainly was in April, 1185. One of its early charters is dated 1194 signed by Sir Robert de Poher, Baron of Dunhill.

King Henry, foreseeing the danger that was bound to accrue from the policy pursued by his licentious son, recalled the Prince in November, 1185, and committed the government of Ireland to John de Courcy (*r*). No better proof of the extravagance indulged in by John and his courtiers, during an eight months' stay, than the sober entries in the Pipe Rolls for 1185-6, wherein one read of bakehouses, kitchens, horses, dogs, cheeses, etc., for the use of the King's son in Ireland" (*s*).

In the winter of 1185, or in the spring of 1186, Raymond le Gros was laid at rest in the Abbey of Dairinis Molana, not far from the Preceptory of Rhincrew, in the diocese of Lismore. Father Power, in his interesting paper on Molana (*t*) writes :—"A modern inscribed slab, surmounted by a funeral urn, at the base of the window, describes this as the burial place of Raymond le Gros. *On what grounds the truth of the statement in the inscription rests the writer does not know.*" Although I am not at present immediately concerned with Raymond le Gros, or Molana Abbey, it is quite sufficient to state that, apart from the authority of Ware, we have an almost unassailable record of the truth of the statement in the inscription in the Carew MSS, viz. :—"1186. Raymond, surnamed le Gros, bur. in the Abbey of Molan, nere unto Youghal." Father Power also states that at the dissolution, this Abbey "*passed first to John Thickpenny.*" This is not so, inasmuch as it first was given to James, 14th Earl of Desmond, on December 21, 1550; after whom it was leased to John Thickpenny of Lismore under commission of August 6th, 1575. Strangely enough, in 1180, Raymond and his wife Basilia had directed their bodies to be buried in the Abbey of St. Thomas, Dublin, but neither request was carried into effect. Raymond lies in Molana Abbey, Co. Waterford, whilst Basilia (who took for her second husband Geoffrey Fitz Robert, the illegitimate son of Robert Fitz Stephen) died in 1211, and was buried in the chapter-house of Holy Trinity

(*r*) Hugh de Lacy had fallen into disgrace; and, whilst endeavouring to protect his palatinate of Meath, he was killed at Durrow Abbey, on July 25th, 1186. His death was regarded as the direct vengeance of St. Columba, whose abbey at Durrow de Lacy had desecrated.

(*s*) Pipe Roll 31. Hen. II and 32 Hen. II (see Sweetman's *Calendar*, No. 71-82).

(*t*) *Journal*, Oct.-Dec., 1898, pp. 209-12.

Cathedral, Dublin, of which her nephew, William, was Prior in 1209.

The aged St. Christian O'Conarchy, who had resigned the see of Lismore in 1178, died amongst the monks of his own beloved order, at the Abbey of Odorney, Co. Kerry, in 1186. His feast is commemorated in various calendars on March 18th, and we read in the Cistercian menology that "he was remarkable for his sanctity and wonderful miracles" and that, next to St. Malachy, "he was regarded by the Irish nation as one of its principal patrons."

Donald O'Brien, King of Thomond (*u*), in 1189, captured Ardfinnan Castle; and, shortly afterwards, Lismore Castle was taken by surprise by the people of the Decies, on which occasion Robert Barry (brother to Giraldus Cambrensis) was put to the sword. About the same time "all the castles in the Decies and in Ossory were taken," as we learn from the *Annals of Leinster*; and Sir Roger le Poer was slain at Dangesdrony, or Danesfort, in Ossory. However, in the autumn of the same year, "the Irish, finding it impossible to hold out the Castle of Lismore against the English troops, determined to destroy it," but surrendered on terms (*v*).

On the decease of Murtoth (Maurice) O'Houligan, Archbishop of Cashel, in 1191, Matthew O'Heyne, O. Cist., was appointed to the vacancy, and was also made Papal Legate. There was a Provincial Council held at Dublin, in 1192, presided over by Archbishop O'Heyne, and it was attended by a large number of Bishops, including Felix of Lismore, and Augustine of Waterford. By an act of this Council the see of Roscrea was united to that of Killaloe; and Ardmore was definitively united to Lismore.

During the terrific gales of the year 1192 Lismore Cathedral suffered not a little; and the church of St. Mary's, Youghal, was dismantled (*w*). The Anglo-Normans, in order to strengthen their

(*u*) "Edaoin (daughter of O'Cuinn), Queen of Munster [Thomond], died on her pilgrimage at Derry, victorious over the world and the devil," in 1188 (*Annals of Ulster*). King Donald died in 1194.

(*v*) MacGeoghegan's *History of Ireland*, p. 290.

(*w*) St. Mary's Church, Youghal, was rebuilt, mostly with the old materials, on the original foundation, in 1205.

position in the territory of Nan Desie, on the Tipperary side, erected the castles of Kilfeacle and Knockgraffon, in 1192, having driven out the O'Sullivans of Clonmel and Knockgraffon. The advent of Philip of Worcester, in 1195, with fresh supplies of troops, overawed the Celts of Munster for the time being.

In 1196, Donal MacCarthy, Prince of Desmond, "put the English garrison of Imokilly to the sword, and razed the castle to the ground" (x). He also razed the newly erected castle of Kilfeacle and killed the garrison; and, at length, the Anglo-Normans were glad to come to terms with him.

Smith, our county historian, tells us that, in 1197, a Dane of Ardmore settled a tract of land, in that ancient cathedral town, on a family called Mernin; and, "this tract continued in the same name and family to the year 1745, when they sold it" (y). Ardmore Castle was built at this time: it certainly dates from the period 1191-1198.

Prince John, having succeeded to the English throne on April 6th, 1199, appointed Meyler FitzHenry, a grandson of Henry I., as Viceroy of Ireland, replacing the iniquitous Hamon de Valoignes. On July 16th of this year, King John confirmed the grant of Henry II., whereby the Knights Templars were given mills in Waterford and Wexford; the village of Crook, Co. Waterford; the village of Clontarf, Co. Dublin; the lands of Kilbarry, near Waterford, called "of St. Barry," a small marsh near that city; the church of St. Olave, with the land belonging thereto, etc. Some months later, namely, on Thursday, October 19th, there is a record of a grant made by King John to Gerald FitzMaurice Fitzgerald of various lands, including Maynooth, Rathmore, Straffan, Imokilly and Inchiquin. Notwithstanding the flagrant peculations of the ex-Viceroy, de Valoignes, the English monarch not only forgave him (on payment of a fine of 1000 marks), but granted him, in fee, two cantreds of the barony of O'Connell, Co. Limerick. On June 5th, 1200, William de Burgh was given the Castle of Tybroughney; and on October 28th, Meyler FitzHenry got a grant of 3 cantreds of land.

(x) MacGeoghegan's *History of Ireland*, p. 293.

(y) The Mernin family still flourishes in Co. Waterford.

in Co. Kerry, including *Eoganacht Loch Lene, i.e.*, Killarney. And so, the work of partitioning out the various lands in Ireland to the Anglo-Normans went merrily on—King John selling the ancient Celtic estates to the highest bidder, regardless of the old or the new owners.

In 1200, Archbishop O'Heyne, of Cashel, and Robert, Bishop of Waterford, were subscribing witnesses to a charter in favour of St. Mary's Abbey, Dublin. About the same time, Gerald FitzMaurice Fitzgerald built a lighthouse on a cliff west of the harbour of Youghal, and, according to Hayman, "richly endowed a Nunnery or Chapel of St. Anne, on condition that the Nuns should see that the light was regularly maintained."

The country round Clonmel and Clogheen, in the diocese of Lismore, was "wasted" in 1201, owing to the dissensions between Philip of Worcester and William de Braose. The result was that Philip was ordered by the King to deliver up to de Braose the castle of Knockgraffon and "all other castles and lands of the honour of Limerick." The town of Youghal was incorporated in 1202, and soon outrivalled Lismore as a port.

From the Irish State Papers we learn that, at the close of January, 1203, the King issued "letters of protection for the *brethren and sisters* of the Hospital of St. John of Waterford, with license to hold in peace all their chattels, lands, and tenements" (z). I gladly notice this document, as it proves the correctness of the surmise by Father Power in connexion with this ancient Alms House.

In July, 1203, King John, ignoring the existence of Felix, Bishop of Lismore, issued letters of presentation to the church [Rectory] of Dungarvan, in the diocese of Lismore, "directed to the Bishop of Waterford, for David, clerk [chaplain] of Meyler FitzHenry." This David Walsh was the first Anglo-Norman Rector of Dungarvan, one of the wealthiest rectories in Ireland; and the "parsonage" was invariably a plum for some favoured cleric, nearly always non-resident. On October 13th, of the same year, the King notified to Meyler FitzHenry, Justiciary of Ireland, that William FitzAldelm de Burgh was given livery of his castles of *Kilfeacle* and *Inniskisty*.

(z) Patent Roll, 4th John, No. 5.

For the year 1203 the two local *obits* are those of Art Corb O'Phelan, Lord of the Decies; and Maelettrim O'Dubhrathra (O'Dowra or O'Doran)—better known as Eugenius—last Bishop of Ardmore, who is credited with the erection of Dysert church, on the site of St. Declan's cell (*aa*). In 1204, according to the *Annals of Leinster*, as quoted by Dr. Smith, there was a great plague in the territory of Nan Desie, "which emptied most of the houses in it."

On November 18th, 1203, we meet with a grant to a certain Everbriect "of Duinmore, Co. Waterford, with *the church of St. Eoth* [Killea], Cullen, Furnace, and Credan Head, viz. :—4 Knights' fees, to hold of the King in fee, by the service of one Knight in Waterford, as the charter of King Henry, the King's father, testifies" (*bb*).

With this entry I may fittingly conclude the present paper. The old Celtic order was completely changed in and around Lismore. St. Christian ended the pre-Norman successors of St. Carthage; and the year 1203 found Lismore a comparatively Anglo-Norman stronghold. However, there seemed a strange fatality over the first adventurers as detailed in the preceding pages; and, the violation of the sanctuary lands of Lismore did not prove profitable for the authors. Giraldus Cambrensis assures us that Robert Fitz Stephen, Raymond le Gros, Hervey de Monte Marisco, John de Courcey, and Meyler Fitz Henry never had any lawful issue.

(*aa*) See *Journal*, July-September, 1898.

(*bb*) Chart, 5 John, No. 18.

ANOTHER OGHAM DISCOVERY.

BY REV. P. POWER.

In the issue of this Journal for July, 1896, it was the present writer's privilege to describe an ogham-bearing pillar stone which he had discovered a few weeks previously in the neighbourhood of Dunhill. On the third anniversary of the "find" then chronicled the contributor of the description was fortunate enough to discover, within the confines of County Waterford, a second hitherto unnoticed ogham monument. Seemochuda, near Lismore, is the locality of the discovery now recorded. The following are briefly the circumstances which brought the inscription and monument to light. On the first Sunday of May last the writer, being otherwise disengaged, determined to explore the mountainous, wild, and little known district lying to the north-west of Lismore. The special objects of the search in question, which was chiefly suggested by the place name, Seemochuda, were—traces in local nomenclature or tradition of the great founder of Lismore. Seemochuda (Σφό Μοχουδα)—it may be necessary to explain for the behoof of that stranger in a strange land, the Irishman ignorant of his own language—signifies the seat or sitting place of Carthage. Mochuda, be it observed, is another name for Carthage. The townland of Seemochuda, the greater portion of which is untilled and untillable mountain, lies about six or seven miles from Lismore-Mochuda, in the heart of a singularly rugged region. With some difficulty the summit was reached. To the west the Kilworth and Nagles mountains were discernible, while to the south rose the hills of Drum and the uplands of Killwatermoy. On the north and east, however, the Knockmealdown range obstructed the view. Between the range aforesaid, and the writer's standpoint on Seemochuda hill flows the Araglen river forming the boundary between the counties of Waterford and Tipperary. At the observer's feet on the south bank of the stream a patch of arable land, some thirty or forty acres in extent, attracted attention.

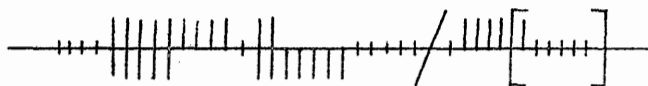


OGHAM MONUMENT, SEEMOCHUDA, NEAR LISMORE.

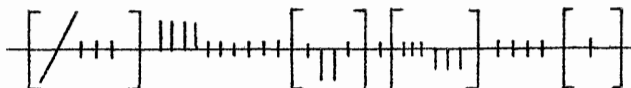
Within the patch in question a low mound of rounded outline and natural formation rises from the edge of the narrow glen through which the river runs. An Irish speaking resident volunteered the information that this mound is "Mullaë an Sfoe." The name is suggestive. It is remarkable, by the way, that it is only the speaker of Irish who has any grip of local tradition or history or any intelligible explanation of place names. And that pillar stone rising out of the summit of the mound? That, the Irish speaker explained, is the back of the chair on which St. Mochuda sate. There were three such stones, he continued; one resting horizontally on supports served as the saint's table while he ate, a second was the seat proper of the chair, while the third, still standing *in situ*, was the back or upright part of the seat. Only a single stone (the third) is now to be found; the others were, so the neighbours say, rolled down the slope and into the stream by some mischievous and ignorant (English speaking) young men. As the stones in question were probably ogham inscribed, like the pillar remaining, their destruction is much to be deplored.

Descending the mountain by a rugged path, the writer reached the *mullach* in less than half an hour. A slight examination of the pillar stone sufficed to convince him that the latter was inscribed, but that, alas, the scores were in some cases very indistinct and uncertain. The pillar is a slab of sandstone about a foot and a half wide. It stands about five feet in height above the surface of the mound, and is embedded to the depth of a further foot and a half in the soil. The accompanying engraving is from a photograph taken on the occasion of the writer's second visit. The inscription, which is on the eastern face of the stone, seems to have been carved right around the *arris*, but its upper or central portion is so worn as to be almost, if not entirely, illegible. In front of the pillar is a small enclosed space, like a grave or *leaba*, six feet in length by about four feet wide, and surrounded by a rough wall of loose stones some two feet in height. Strange to relate, no legend or tradition of any kind attaches to the enclosure, though the inference is that it is the burial place of the individual commemorated in the inscription. The absence of tradition is perhaps sufficiently accounted for by the fact that this region was practically uninhabited

till recently. Its occupation and partial reclamation, half a century ago or thereabout, was the outcome of one of the saddest chapters of local history—the Usher-Keily evictions. But to return to our pillar-stone ; reading as usual, from the left hand lower corner upwards, the first word seems plain enough, viz.—*Ercagni*. The succeeding word is evidently the inevitable *magi*, although the writer failed to detect the last stroke of the *q* or the scores of the *i*. Father Barry’s experienced eye, however, has detected the missing marks. The following is therefore the reading so far :—



Here the difficulty begins. We have now reached the top of the left hand *arris* near the apex of the pillar. The stone, as has been said, is somewhat worn at this place, and, although an occasional score can be detected, the result is altogether so meagre, uncertain and unsatisfactory, that the writer would not deem himself justified in basing a reading on it. Father Barry would read the right hand *arris* upwards, and would supply some scores, suggested partly by the context and partly by the blank or worn spacing. The result then would be :—



The reader will ask—Who was the individual here commemorated—was he king or warrior, priest or poet ? No satisfactory answer will probably ever be given. His fame and memory faded perhaps with his death two thousand years ago, and not even one little trace of them can be discerned in the uncertain prehistoric twilight. The name, it will be noticed, is, as usual in oghamic inscriptions, in the genitive case the word *lia*, stone, being understood. The full translated text of the first line would therefore be :—“The stone of Ercan.” This imperfect second line makes no sense, unless with Father Barry, we read it from the bottom

upwards, in which case we perhaps get, as the continuation of the first line:—"of the son (of) Lifi." The name Ercan or Erc, it will be interesting to note, is not new to oghamists. It occurs elsewhere in the County Waterford, namely, on one of the Garrawn or Garranmillion stones, near Kilmacthomas, described by Rev. E. Barry, M.R.I.A., at page 228, vol. II. of this Journal. On the Garrawn stone, however, the person commemorated is not Ercan himself but "Maellan son of Ercan." Since its discovery, four months ago, our pillar stone has been visited and examined by Professor Rhys of Jesus College, Oxford, in company with the Hon. Sec. of the Royal Society of Antiquaries. The joint report of two so competent authorities is awaited with much interest.

A correspondent well versed in such matters writes to the present contributor that, having examined the site and made some study of the question, he considers the *mullach* or bluff on which the pillar stone was found to be the place where St. Carthage died. *Suidhe* (situs), he contends, would mean the temporary seat or resting place. The correspondent alluded to bases his theory on a certain passage in one of the ancient "lives" of the Saint taken in connection with his discovery on the spot of portion of a rough stone cross. To the present writer the theory, too, suggested itself independently, but on more careful study of the lives he was obliged to reject it as untenable. As the theory may suggest itself to others, and as the subject is of interest, it may not be out of place to here briefly review the pros and cons of the question. About eighteen months previous to his death Carthage, now old and infirm, and desirous of more quiet than the great monastery with its students, pilgrims, and busy monks afforded, determined to retire to a solitary place. He chose a sequestered place in a glen or valley, and here he erected a cell wherein he remained till the day of his death. Hither, from time to time, came some of the older monks seeking the Saint's advice and guidance. With no little difficulty the aged men toiled down the steep way which led to the hermitage, and with much labour they dragged themselves up to the monastery again. Carthage at last pitying their feebleness and fatigue resolved to save them further labour by returning himself to the monastery. Midway, however, or thereabout, on the return

journey he died at a place where he had a vision of angels ascending and descending. He ordered the monks who were carrying him to lay him down. Then lying or seated on the ground he gave his last instructions to the brethren, received the viaticum and peacefully expired. A cross "cruce migrationis" was erected on the spot, whereon it appears to have stood at the date of the writing of the Saint's life. For fulness sake it may be here explained that there are two or three ancient lives of St. Carthage. Two lives are published by the Bollandists, under May 14th. The first of these, known as the *Codex Salamanticensis* life, has likewise been published by the Marquis of Bute (Edinburgh, 1888). The second Bollandist life its learned editors style the *Codex Hibernicus*. It is probable that most, if not all, of the Irish MS. lives still scattered through the country, or preserved in the home libraries, are but copies, more or less exact, of this second Bollandist life. The contention of my correspondent above-mentioned is that the site of Carthage's retreat was at, or in the neighbourhood of, the place called the "Three Duns," a mile or so higher up the Araglen river than our pillar stone, and that on the journey thence to Lismore the Saint died on the *mullach*. The first "Life" is relied on to sustain this. This life (Bute version) states of the Saint's retreat:—"in secretam que suberat monasterio vallem se contulit." It is to be observed here, however, that the Bollandist differs slightly from the Bute version; the former has—"in secretam quae ibi erat monasterii vallem se contulit." The second reading seems to imply that the retreat was close to (*ibi*) the monastery. If, however, the *Codex Salamanticensis* leaves room for doubt in the matter, the *Codex Hibernicus* must be admitted to make strongly against the theory enunciated. "Adivit (Carthagus)," runs the narrative, "quemdam locum secretum et tutum ubi est clarum monasterium in valle proxime ad orientem magno monasterio ejus in sua civitate Liasmor." Surely, this proves that the retreat was close (*proxime*) to Lismore! The description would hardly suit the "Three Duns," some seven or eight miles distant. Again, the secluded place was to the east of the great monastery; the "Three Duns" would be north or north-west. Admit, therefore, the authority of the second life—and there is no reason for doubting it—and my correspondent's theory becomes untenable.

SOUTHERN FORTS IN 1624.

FROM THE REVD. CANON J. F. M. FRENCH, VICE-PRESIDENT ROYAL SOCIETY OF ANTIQUARIES.

The following account of the state of the Forts in the South of Ireland in the year A.D. 1624, is taken from a Manuscript formerly in the Library of Archbishop Tenison, from which it passed to the British Museum, London, where it is now preserved. This Manuscript is also to be found in the National Manuscript Series.

THE FORT OF DUNCANNON.

“The Fort of Duncannon upon the river of Waterford is much out of repair, the “platformes” are rotten, the ordinance lying upon the ground, and the house is readye to fall downe. It is so rotten that the raine pierceth into every roome, both in the dwelling house and in the store house. Soe that ther is not any place to kepe the munition and armes dry, and most of the walls of this fort which is towards the land is made of sodde and earth, but towards the sea they are built of stone and lyme. The Counterscarpe is worne away, and the palisadoe is quite gone and no signe of it.”

WATERFORD FORTE.

“The fort of Waterford is nothing neere finished. the walls wherof are all of stone and lyme but not built to half the height, there is no moate at all about it, and nothing finished but only the gate house. Ther is a frame for a house of tymber of 100 foote long to lodge 100 soldiars sett with a rooffe but not slated; soe that now it is all rotten and redde to falle (as I am informed).”

HALEBOLING FORTE.

“The fort of Haleboling was a very strong fort, standing in an iland, the walles beinge made of soddes and earth, in which there is standing a store house built of stone and lyme, and a gate house. Also ther is a house built to lodge some few soldiars and officers, but now the fort is cleane downe to the ground, by reason the Commanders whoe had the charge of the place did suffer their officers to keepe cowes and sheepe in the iland and suffer them to

graze on the walles, and have made such passages in the bullwards and rampiers in severall places, that any man may ride in on horseback and never go in at the gate, soe that now there is nothing standing but the store house, the gate house and some part of the house that was built for the soldiers. Soe that I wrote to the Lord Viscount Faulkland (then Lord Deputie) and acquainted his Lordship of the ruins thereof, and then it pleased his Lordship to give me order to remove all the ordinance from thense to the fort of Cork, wher I left them, least that pirates should have caryed them away, for ther was nobody left to secure them, and this doth containe about som eight or tenn acres as I imagin."

CORK FORTE.

"The fort of Cork is built all of stone and lyme, but as yett it is not finished nor defensible, for ther is no parapett upon the walles, neither is the great mountaine of earth carried away. Nor the ground leveled. Only ther is a guard house built of deale boorde to defend the soldiars from the weather when they watch and ward, which they do dayly for the securing of the ordinance which I left there."

KINSALE FORT.

"The fort of Kinsale is made of soddes and earth upon a rockage ground looking towards the harbour's mouth. But this fort is made of five bullwarks, but all decayed by the negligence of the officers, for they kept cattell therein upon the fort land, and soe had recourse into the fort, wherby they fed upon the walles and so trode down the earth that they made way cleane through the bullwarks and rampardes, there is another fort within this being of foure bullwarks, built all of stone and lyme, with a good house there in built castle wise, in which ther is good lodginge for the Captain, officers and soldiars, also a strong towre of stone and lyme built for a store house, which serveth at this tyme for to keepe the munition and divers utensells. There is severall peeces of ordinance which ly upon the ground for want of carriages, and these are a fit bootie for pirates, for they may land at ther pleasures without any hinderance. Ther is some VI or VII acres of land adjoyninge to this forte, and this may be made an iland for a small charge."

NICHOLAS PYNAR.

The document from which I have extracted the foregoing descriptions contains reports on the state of other forts written in the same quaint way, and with the same contempt for what in our day passes for correct spelling and grammar, but as these forts are at a greater distance from Waterford, and consequently not likely to be so interesting to the members of the Society, I have not copied Mr. Nicholas Pynnar's description of the state in which he found them.

Your readers will observe how absolutely unprotected the coast line was left in 1624. Will not the question occur to them—is it better protected now? In case there was a foreign war what protection has Waterford from the sudden attack of an enemy's fleet? or even of one hostile war ship? Duncannon was in ruins in 1624. Is it adapted for the protection of Waterford City now?

J. F. M. FF.



TRACTS ILLUSTRATIVE
OF THE
CIVIL WAR IN IRELAND OF 1641, &c.
II.

A
LETTER,

From

A person of quality in the Parliaments
Army, in Munster in Ireland, to an Honourable
member of the House of
Commons

With a particular

RELATION

of

The taking in of the CASTLE of
Dromannagh, the Castle, Town, and Garrison of Cappo-
quin, both lying on the Black-water: And the Castle,
Towne, and Port of Dungarvan, being one of the
Rebels principall Sea-Towns in Munster by
the Parliaments Forces under the com-
mand of the Lord Inchiquin, Lord
President of Munster.

A LETTER FROM A PERSON OF QUALITY IN THE PARLIAMENT'S
ARMY IN MUNSTER IN IRELAND, TO AN HONOURABLE MEMBER
OF THE HOUSE OF COMMONS.

SIR,

In my last letter I made a discovery unto you of some fears, that the enemy upon the many alarms given unto them by our flight and inconsiderable parties, would have fortified their frontier Garrisons, to a resolution of defending them against us, and to have put us to a weary siege, for the reducing of those Holds, which at the first of the Spring might have been taken in with much facility : What I then conceived, was (I beleeve) at that time their intention, they received into each of those places, strong guards to secure them against any opposition we could make against them ; but God, who hath the hearts of all men in his hands, hath bereaved them of theirs, disappointed their resolutions, and produced no other effects out of all their contrivements, but Glory to himselfe and Honor to his servants, for he hath already delivered unto our hands those Garrisons, which were a terrour to all our Quarters, Drummana, Cappoquin, and Dungarvan, and without any great expense, either of time or bloud : It was Sir, I confesse, the subject of much admiration to us all, and I hope we shall continue the memory thereof amongst us, as an incitement to thanksgiving to our God. The manner of their reducing being notorious and publike, will, I doubt not, come to your knowledge by the pens of many others. Yet I send you inclosed a particular of their several proceedings, and may not omit to give you some account of the behaviour of the Lord President herein, whose vigilancy and forwardnesse was so great, that we may justly call his personall actions, the chiefest instrument, under God, of effecting those designes, though he were Generall of the Army, and had those others under him who could well answer the expectation of their own employments, in paying the Batteries, in drawing on their Guns, in observing places of advantage for our Cannon, and the like, yet he thought it no dishonour to act their severall offices for the expediting of the service, knowing that the Souldier is more

provoked to diligence and gallantry by example than by precept. I do not hereby desire to derogate any thing from those who were his assistance in the worke, they must receive their honours in their due places, and may most of them (Officers and Souldiers, those of the new Regiments, as well as of the old) challenge a portion answerable to their employments ; but I must not transgresse, I intend but a short letter, and will not make it a discourse.

Sir, God hath placed you amongst the number of those worthies there, who have so charitably undertaken the management of this un-questioned just war : We are now in a faire proceeding to effect somthing of consequence upon the enemies of the Church ; as a poore Member whereof, I offer up my prayers unto God, that a timely assistance may be sent unto us in this day of opportunity. You have begun nobly, in God's name goe on, and evidence to the world, that his cause shall not be destitute of patrons which will own it and abet it ; Besides what a dishonour would it be to our masters there ? What a discouragement to the souldiers here ? What an encouragement to the enemy abroad ? to see us nipt in the blossome, and lose the hopes of our forward increase, for want of food to give us growth and vigor, which if seasonably provided, I dare confidently averre, through the providence of God, which we presume to promise to our selves, that this sommer will afford such an account of the warre in Munster (if it be not retarded by the interposition of particular designes of malice to breake us amongst our selves) thus the undertakes themselves will begin to account that their best husbandry, which they have expended upon this designe, I will not inquire your piety so far as to beseech your motion to the House for an expedient herein, your own inclination is a sufficient prompter to an action of so much charity and honour, I shall therefore trouble you no farther, but shall always remain,

Sir,

Your most humble servant,

B. M.

*Dungay, 10 May,
1647.*

A RELATION OF THE TAKING IN OF THE CASTLE OF DROMANNAGH,
THE CASTLE, TOWN AND GARRISON OF CAPPOQUIN, BOTH
LYING ON THE BLACK-WATER, &c.

About the 26th of the last moneth, the Lord President marched forth, with the Army towards, the Black-waterside, and sat downe before the Castle of Dromannagh a strong hold of the Rebbles which hath greatly annoyed our Quarters, and having made a small brach in the out works whereon an assault was given by our men who drove the Rebels to retreat into their castle. The officers considering the same to be a place of much strength, and likely to cost a great expense of blood, and some waste of time, their principall design being upon Cappoquin (a passe of greater importance) did condescend to accept the Castle of Dromannagh at the hands of the destroyers upon quarter only for life and their wearing apparell, and accordingly on Fryday the last of April that place was surrendred to the Lord President, wherein was found very little booty, they having a long time expected a siege and disposed of all things which were of value out of their castle wherein there were only foure barrells of powder, a proportion of Match, one or two small peeces of Ordnance, some Murtherers, Sling-peeces and about 100 Armes, the ward consisting of about 60 men.

From hence the Lord President, having intelligence of a fresh supply that night to be sent into Cappoquin, immediately dispatched away all the Horse-forces to face that Garrison, and surround it till the Foot drew up, which proved to be so seasonably done that the supply of Match and powder being upon the way to that place under the convoy of a regiment of Foot, and three Troopes of Horse, was upon the appearance of our Horse force to retreat in some hast to Clonmell, this disappointment of their munition (we afterwards discovered) occasioned them upon the first Summons to embrace a treaty, and the second of May to give up, upon quarter, to march away with bag and baggage, except such of our owne men as should be there found and had runne from there colours all which to the number of 23, we condemned to be hanged.

So as we gained that important passe and the forementioned castle with the loss of only two men, and about six hurt, without any great expense of time or munition. This place will be an

excellent Garrison both in respect of securing our own quarters, and annoying the Rebels, for which it is most commodiously seated, having a strong castle to countenance the towne and out-works, and a bridge also very well fortified with a defensible work at the furthest end from the towne.

The President being possessed of this place drew the whole army into it and the adjoining villages to shelter themselves from the violence of the weather, which then proved to be exceeding wet and foule, giving great impediment to our progresse, but for our encouragement it pleased God that about the same instant there arrived Collonel Temple with his regiment of Horse, and soon after a ship laden with corn, and the Admiral with 5000 pound in Spanish mony. And now the Lord President being forced to spend a little time in the settling and disposing these new forces, which he had no sooner dispatched, but he ordered the remove of the army from Cappoquin to Dungarvan, a sea-towne well walled and fortified, and one of the Rebels chiefe Ports in Munster, and a receptacle for their pyrats and Dunkirk friggots that our coast of England as well as Ireland. In this removal his Lordship found very great difficulty, though the way were short not above seven miles for want of carriages and draught horses and oxen for his artillery and provisions, wherein he was driven to that exigency that he was inforced to hyre the souldiers for money to helpe forward both the Ordnance, and other necessaries, heere his Lordship did even resolve to decline, harkening to all tearms or treatyes after the first summons if the defendants should refuse to surrender. But finding that after foure dayes constant battery with four battering peeces, that they could make no assaultable breach, and that though we had taken one castle by storme neere the towne by which they secured their water, that these wltin did not appeare to be in any distresse, and finding also that through want of carriages provisions grew so scant in the Army, as that divers of the men fell sick, and many faint, and that the crosnesse of the winds did hinder the comming about by sea of those provisions that were appointed to come that way, and that to change the places of battery would be a work of much time and trouble, the Lord President did with the advice of the officers accept the surrender of that place, on quarter, to march away with bag and baggage.

Upon our comming into the towne we found the cause that induced them to give it up, was of munition (as at Cappoquin) which was also upon the way towards them by sea from Waterford, but was prevented and drawn back by Captain Willoughby, and Captain Plunket's frigate, who lay before the Harbour's mouth on purpose by the Lord President's directions. We also found that if we had carried the town by storm, the castle within it might well have been justified against us, and would have probably cost much blood in the acquiring.

In this place was little of value left they having as at Dromanna and Cappoquin shifted away all they had in expectation of a siege, which we understand they begin to provide for at Waterford, Clonmell, Cashel and Fetherd, all which places we desire to be dealing with, and would be of great advantage, but want of carriages for the trayne will not suffer us to march on so considerable designes, and to take in more garrisons till our army be more numerous will too much enfeeble it. In this towne we gained 12 peeces of ordnance, lost one Captaine and had a Major wounded, taken prisoner, and released upon the surrender, about six men more were lost, and three horse shot, and of the Rebels about 100 slaine.

This town and harbour will be of great advantage to the Parliament's shipping, where they may lye conveniently to meet with any of the rebels ships as they come out of Waterford, or hover upon, or coast near Yoyhall.

I had almost forgot to acquaint you, that in our march to Dungarvan we took a castle called Cornisleedigh, belonging to one Philip Which Cragh, lying upon the edge of the mountaine between Cappoquin and Clonmell.

The officers and souldiers are singularly active and desirous to continue in action, and expresse great resentment at the thought of any impediments that should hinder them in their progresse and march. They are all unanimously affected both to the service and to their Commander in chiefe.

FINIS.

ANCIENT GUILDS OR FRATERNITIES OF THE CITY OF WATERFORD, A.D. 1663.

THE GUILD OF THE TAILORS, CLOTHIERS, HATMAKERS, HABERDASHERS, HOZIERS, BROIDERERS, BUTTONMAKERS, BARBERS, BARBER CHIRURGEONS, WEAVERS, TALLOW CHANDLERS, SOAPBOILERS, TOBACCO SPINNERS, AND ROLLERS AND CUTTERS OF TOBACCO, DWELLING AND RESIDING WITHIN THE CITY OF WATERFORD.

By P. HIGGINS, F.R.S.A.

The laws affecting trades in our ancient city over two centuries ago will probably seem to many of us to have been very strict and assuredly they will seem very strange to Trades Unionists of to-day. A tradesman could not at that time leave the city to go to Passage to work, or work for any one except an Alderman, without first getting permission from the Mayor and Master of his Guild, and in default of such permission was liable to be summarily arrested and lodged in gaol *until* certain fines were paid by him.

It is to be regretted that some of the trades above mentioned have disappeared altogether from the city, such as the Hatmakers, Buttonmakers, Weavers and Tobacco Spinners, &c.

All the members of the Guild were "Freemen," and as such enjoyed special privileges which, with the exception of the right to vote at Parliamentary Elections, were abolished by the passing of the "Municipal Reform Act" in 1841; but the right to vote at Municipal Elections was restored by the Local Government (Ireland) Act, 1898.

"Freemen" were admitted by right of "birth," "apprenticeship," and marriage, and also by "special favor," which last form of admission is abolished, except in case of "Honorary" freemen. "*Honoris Causa.*"

Under the "Great Charter" of King Charles the First "The Mayor, Sheriffs and Citizens of the County of the City of Waterford" were empowered (inter alia) to, and in pursuance thereof, did incorporate the said Guild of Tailors, &c., under their Common seal as follows :—

To all Christian People to whom *these presents* shall come We the Mayor Sheriffs and Citizens of the County of the City of Waterford Do send *Greeting* in the Lord God everlasting Whereas King John of famous memory by his Letters Patent dated at Malbridge the 3rd day of June in the 7th year of His reign among other privileges granted to the City of Waterford, that they should have, and enjoy, their reasonable Guilds and Fraternities as the Burgesses of Bristol have used, which part of Charter according to ancient usages prescriptions and customs time out of mind our most Royal King Charles of ever blessed memory by his late letters Patent dated the 26th day of May in the 2nd year of His reign And likewise all his Progenitors Kings of England by their letters Patent have confirmed. We the said Mayor Sheriffs and Citizens in our public Dernhundred holden after the feast of St. Michael the Archangel by our common consent and assent for the universal good and behoof of the Tradesmen dwelling within the Corporation and for the general Government and Civilty of the Kingdom which cannot subsist without Artificers and Manufacturers Have given granted and confirmed and for us our heirs and successors do give grant and confirm *quantum in nobis est* to the Tailors, Clothiers, Hatmakers, Haberdashers, Hoziers, Broiderers, Buttonmakers, Barbers, Barber Chirurgeons, Weavers, Tallow Chandlers, Soapboilers, Tobacco Spinners, Rollers and Cutters of Tobacco dwelling and residing within the City of Waterford aforesaid that they for ever hereafter shall be one body politic and one Guild in name and substance and really incorporated consisting of one Master and two Wardens of the Society of Guild and fraternity of Tailors, Clothiers, Hatmakers, Haberdashers, Hoziers, Broiderers, Buttonmakers, Barbers, Barber Chirurgeons, Weavers, Tallow Chandlers, Soapboilers, Tobacco Spinners, Rollers and Cutters of Tobacco, and that they shall be for ever known and esteemed and reputed by that name and by that name shall have

perpetual succession within the liberties, precincts, franchises and suburbs of the said City. And that one of the said Guild or fraternity shall be yearly chosen and elected by the said Guild or greater part of them to be Master of the Society aforesaid for one whole year and also that two discreet persons shall be chosen and elected Wardens of the said Guild for one whole year and the said election of Master and Wardens for ever hereafter in the Tailors Hall or other convenient place within the said City shall be yearly upon the Thursday night before the feast of St. John the Baptist and from thenceforth shall take upon them the regimen and disposition of said Guild but before the said Master and Wardens shall take upon them the exercise of the said offices shall make and take their corporal oaths before the Mayor of the said City of Waterford for the time being to discharge use exercise and perform all and singular acts and things appertaining to their several offices to the utmost of their power direction and understanding. And for the better execution of the premises We the said Mayor Sheriffs and Citizens have ordained constituted and appointed and by these presents do make ordain constitute and appoint Samuel Hurst Master of the said Guild Society and fraternity and John Waller and Abraham Carter Wardens of the said Society to continue in their respective offices for one whole year if for some reasonable cause they or any of them be not removed and for misgovernment or other apparent defect. We do allow that they may be removable and deposed by the greater number of said Guild and others chosen in his or their stead and place or places to supply the residue of the said year. And therefore for prudence of policy of Civil Government We have given and granted to the said Master and Wardens Guild and their successors that for ever hereafter they may assemble and congregate together and make wholesome and reasonable Laws and Conditions not repugnant to the Laws and Statutes of this Kingdom for the better Government of the said Corporation and Guild. And that they may impose fines and amerciaments upon any person or persons of the said Guild and collect and levy and convert the same to their publick and common uses so that the said Bye-Laws and constitutions be ratified allowed and confirmed by the Mayor

Sheriffs and Citizens of the said City before any such fine and americiaments be levied and collected from any one serving in the said City of Waterford seven years apprenticed to any of the Company aforesaid or other the Trades and vocations in this Charter mentioned, may after that time be admitted free, the party or parties so admitted free by the said Company shall for his said freedom pay unto the Master for the time being to the use of the Company aforesaid Twenty Shillings sterling and unto the Mayor and Sheriffs of the said City of Waterford for the time being, to the use of the Corporation the sum of Two shillings and six pence sterling. And if any man of the said Company of Tailors, &c., do or shall at any time hereafter depart his shop or standing to work in any man's House in Waterford without it be in the House of an Alderman and that in time of extremity that then it shall be lawful to and for the said Master of the said Company of Tailors for the time being to commit such person to the City Gaol there to remain until he satisfy and pay to the Mayor and Sheriffs for the time being for the use of the Company of Tailors $\frac{6}{8}$ sterling. And that if any man of said Company of Tailors shall at any time hereafter upon any occasion upbraid scandalize or speak unbeseeingly to the Master and Wardens for the time being or to any other Master that served heretofore, the party or parties so offending shall forfeit and pay to the Mayor and Sheriffs for the time being to the use of the Corporation the sum of $\frac{6}{8}$ sterling and to the Master and Wardens for the time being to the use of the Company of Tailors $\frac{6}{8}$ sterling. And that the Master of the said Company for the time being and all other ensuing Masters and Company of Tailors &c. shall and may keep and detain for their wages all or any work or works done by them for the Inhabitants of the City of Waterford until they be satisfied and paid for their work and works so done by them or any of them. In consideration whereof if the said Master Wardens and Company or any of them for the time being do or shall at any time hereafter spoil or misdo any work put into their hands to make or do, then it shall and may be lawful to and for the Master of the said Company for the time being to compel the said party and parties so offending to make due and full satisfaction to the Owners for the trespass by them committed.

And moreover the party and parties so offending shall forfeit and pay to the Mayor and Sheriffs for the time being to the use of the Corporation the sum of 6/8 sterling and to the Master and Wardens of the said Company for the time being for the use of the Company aforesaid the sum of 6/8 sterling. And further that no person whoever being a Tailor or any other Trade within this Charter mentioned shall or may work in *Passage* or in any part of the liberties of the said City of Waterford aforesaid but that first he shall repair to the Master of the said Company of Tailors for the time being in Waterford aforesaid, and pay to the said Master to and for the use of the Company of Tailors Twenty Shillings sterling and to the Mayor and Sheriffs for the time being to the use of the Corporation 2/6 sterling. And if any work contrary to any thing herein that then it shall and may be lawful for the Master and Wardens for the time being to enter into any House within the liberties aforesaid and finding any Tailor or others working in any of the Houses aforesaid being not free nor prenticed, then to apprehend and bring before the Mayor of the City of Waterford to be committed to the Gaol until the party so offending pay unto the said Mayor for the time being for the use of the Corporation 6/8 sterling and to the Master of the Company for the time being for the use of the Company the like sum of 6/8 sterling. Provided always that neither this our Grant or anything therein or in these Presents contained may be contrary to the effect of any Letters Patent granted to us or our Predecessors by his late Majesty King Charles the First of blessed memory or by any of his Predecessors or Progenitors. Provided also that notice or warning being first given to the Master, Wardens, Guild and Society aforesaid it may be lawful for us and our Successors to take away and nullify this said Grant and all and singular things in the same contained when it shall please us or our Successors and all and singular things therein to make void any thing cause or matter to the contrary notwithstanding. In Witness whereof We the said Mayor Sheriff^s and Citizens to these Presents have fixed the Common seal of the said City this 13th day of May in the 15th year of Our Sovereign Lord Charles the 2nd by the Grace of God King of England,

Scotland, France and Ireland Defender of the Faith and so forth
and in the year of our Lord 1663.

(Signed),

JOHN EYRES, Mayor.
MATTHEW JOHNSON, } Sheriffs.
ZACH. CLAYTON, }



The site of the "Guild Hall," as appears by an old map of the City, was at the corner of Broad-street and Peter-street, now Messrs. Clarke's, and commonly known as the "Corkman's."

Notes from Translation of "Great Charter" by Timothy Cunninghame in 1752.

"Guild" signifies fraternity or Company, and for this reason, viz., that everyone was to pay something towards the charge and support of the Company.

As to the origin of these "Guilds" or "Companies," it was a law among the *Saxons* that "freemen" should find sureties to keep the peace, or be committed, whereupon their neighbours entered into an association and bound themselves to produce the person that committed any offence, or to make satisfaction to the injured party; in order to do which they raised a sum of money among themselves, which they put into a common stock, and thereout, on occasion, made a pecuniary compensation according to the quality of the offence committed, and hence our Fraternities and Guilds, which were in use long before any formal Licenses were granted for them. But now they are a Company joined together with Laws and orders made by themselves, by the license of the Prince, and "Guild Halls" signify the Halls of any such society or fraternity, where they meet and make laws for their better government.
Camb.

"Amerciament," or "amercement" is the pecuniary punishment of an offender against the King or other Lord in his Court, that is to have offended, and therefore to stand at the mercy of the King or Lord.

The statute of "Magna Charta" ordains that a "freeman" is not to be amerced for a small fault, but in proportion to the offence, and that by his "Peers or Equals."

Amerciaments differ from fines which are punishments certain, that grow expressly from some statute ; but amerciaments are such as are arbitraly imposed, and being a more merciful penalty than a fine, if they be too greivous, a release may be sued for by the ancient Writ called "Moderata Misericordia."

Kitch 78, 214.



THE BARONS OF CLUAN.

BY REV. W. HEALY, P.P., M.R.S.A.I., JOHNSTOWN.

In the March number of 1898 I gave a biographical sketch of the last Baron of Cluan, commonly known as "Edward the Harper." As little or nothing was known of him beyond the tradition of his having fought and fell at Aughrim in the cause of King James the Second, the article attracted not only the general attention of the readers of the *Waterford Archaeological Journal*, but brought me several kind letters of thanks from members of the Barron family who were particularly interested. What I value most in the correspondence is an intimation that documents were still in existence which would show that the last Baron of Cluan did leave male issue, and that the "missing links" establishing a regular descent can still be found. I have no doubt but this must be true, for if "Edward the Harper" had died childless the tradition to the contrary could scarcely have so strongly survived among the peasantry. In the Poem dealing with his ultimate end at Aughrim, and which I ascribed to Mr. Anderson, he or the real author emphasises the tradition in the 10th stanza :—

" Down comes the Lady Ellinor,
All trembling for joy,
And brings to welcome back his sire
Her sleeping infant boy."

To this I appended the following foot note :—" There is no evidence that Edward the last Baron of Cluan was ever married. I am aware that it was popularly believed in the locality that he had been married to a lady of rank who had received her education for some time in France, and was accordingly capable of conversing with Count Lazun and his fellow-officers in the French tongue on the occasion of their visit to Cluan Castle. In case Edward Baron

had never been married, which seems probable unless some information to the contrary from State Papers or otherwise be forthcoming, the Lady Ellinor of the Poem must have been his sister or grandmother, who could possibly have been then living though ninety years of age or thereabout." Mr. Burtchaell, the able Secretary of the Royal Society of Antiquaries, made a fruitless search for evidence of Edward's issue amongst the State Papers, and if family documents exist to confirm the tradition I need not say how gladly I shall welcome them. In the article I also inserted a second foot note *re* the tradition of the ruin and blight brought upon Cluan Castle by the curse of a distracted widow for the cruel and unjust murder of her only son by one of the barons. It is but right to say that the same story of "quieting the froward widow's son" by hanging him is also related of one of the Butlers of Tinnehinch, called the *mad Butler*, as may be seen in the notes on "Graig-na-managh and St. Mullins" by the late Dr. Comerford, Bishop of Kildare and Leighlin. In Granny Castle on the Suir, near Waterford, is still seen an iron bar from which the peasantry believe "refractory" tenants used to be hanged by Margaret Fitz-Gerald, the historical virago and wife of Pierce 8th Earl of Ormond. In those days of feudal power the Lord of the Castle or Manor might hang away at his sweet will so long as he bowed subjection and paid his fee to the Royal Sovereign of England. Hence the cruel act of one of the Barons of Cluan, on which the following Poem is grounded, might perhaps be told with equal truth of *mad Butler* of Tinnehinch, and of a thousand other Anglo-Norman Barons who, wielding absolute power of life and limb over their subjects, made but too often a wanton display thereof for the purpose of inspiring terror.

The following is the original Poem :—

(1).

The Baron has made a Pilgrimage
 Unto an holy shrine ;
 The Baron has made a lasting vow
 Never on flesh to dine.

(2).

For he hath done a ruthless deed,
 A deed of hellish die ;
 For he has hanged a widow's son
 Upon a gibbet high.

(3).

It was a deed of cruelty,
 As ever knight had done;
 For no offence or slight to slay
 A Widow's only son.

(4).

She did complain her boy to him,
 "Froward he is and wild.
 "His Father served thee many years,
 "And he's my only child.

(5).

"At fair or dance or festival,
 "For many miles around,
 "The foremost in each merriment
 "My boy is surely found.

(6).

"If thou wilt chide he may amend,
 "And grow a sober boy,
 "And to his aged mother bring
 "Nor grief, nor shame, but joy."

(7).

Chide him I will, the Baron said,
 Lest he should bring thee shame;
 For thine and for his Father's sake
 His vagrant will I'll tame.

(8).

To-morrow morning let him come
 To take advice of me,
 An altered child and dutiful
 He shall go back to thee.

(9).

Home went the mother joyfully,
 And smiling told her son
 At morning's dawn to Cluan hie,
 Some work is to be done.

(10).

The boy rose early from his bed,
 And hied him to the gate;
 The Baron fierce with his yeomen
 His entrance did await.

(11).

Now, boy, the counsel I will give,
 As shall for years be found,
 A warning to each wanton youth
 In all the country round.

(12).

Thy mother's voice thou didst not heed,
 Nor eke her sinking years,
 For which thou'lt hang on gallow's tree
 Despite thy groans and tears.

(13).

Make fast the rope around his neck,
 Take heed that it be strong;
 Up with the varlet! let him hang
 On gibbet all day long.

(14).

Oh ! vainly to that Baron fierce
 For mercy did he cry ;
 The gallow's tree was near at hand,
 And he was hung on high.

(15).

Impatiently his mother sate
 Within her humble home,
 And musing to herself would guess
 The mood in which he'd come.

(16).

But oh ! fond mother, never more
 Thy son alive thou'lt see,
 A cold and stiffened ghastly corpse
 He hangs on gallow's tree.

(17).

Go, Page, and to this old dame tell,
 With all the haste you can,
 That she may now bring home her son—
 He is an altered man.

(18).

Away then went the little Page,
 And fast let fall the tears ;
 Oh ! how this bloody tale shall I
 Tell to a mother's ears ?

(19).

“ Old dame,” said he, “ thy boy is dead
 “ Upon a gibbet high ;
 “ The Baron has hung thy only son,”
 Wild was the mother's cry.

(20).

Oh ! curse upon that cruel lord,
 May ruin and disgrace
 Fall swiftly on his felon head
 And on his wicked race.

(21).

May evil spirits haunt his path
 Whitherso'er he go ;
 May wildest ravens pluck his eyes
 In death when he lies low.

(22).

May lightning rend his castle high,
 And foxes in his hall
 Bring forth their young, and ravens build
 Within its broken wall.

(23).

For more of these, of evils dire,
 The woe-struck mother prayed,
 All which befell that cruel lord,
 As I have heard it said.

(24).

No tale is oftener told than this
 Beside the cottage fire ;
 No tale's believed to be more true
 By peasant or by squire.

(25).

And oft at night a fearful sprite
Is seen within that tower,
And night birds fly all screaming by
Disturbed by evil power.

(26).

No traveller passeth by at night
That ruined castle drear
But he doth sign the holy cross
And mutter many a prayer.



WATERFORD, KILKENNY AND SOUTH-EASTERN
COUNTIES' EARLY PRINTED BOOKS.

PART IV.

The items in the present instalment marked with an asterisk have been kindly supplied by Mr. Dix, Dublin, whilst for those marked thus † I am indebted to Mr. James Buckley, London, to whom belongs the credit of having been the first to take up the subject of Waterford bibliography in this Journal.

* A Copy of a Letter from an Officer in the Army of Ireland to the Protector concerning his changing of the Government. 4to.
Waterford, 1654.

† A Declaration made by the Rebels in Ireland against the English and Scottish Inhabitants within that Kingdome. Also a Traitorous Oath lately contrived by the Confederate Rebels in the Councill held at Kilkenny and a General Proclamation published by the said Councill for arming of all Catholikes from 18 to 66, etc. (6th July, 1644). Waterford printed. Reprinted 4to, London, 1644.

† The Bloody Diurnall from Ireland : being Papers of Propositions, Orders, an Oath and several Bloody Acts and Proceedings of the Confederate Catholiques assembled at Kilkenny. Kilkenny printed. Reprinted 4to, London, 1647. British Museum, E 386—(16).

* An Inquisition of a sermon preached in the Cathedral Church of the City of Waterford in February, 1619, and addressed to the very worthy and constant Catholic Citizens of Waterford, encouragement in their faith and true felicity. By R. P. Fr. P. C. . . . Ordinis Eremitarium S. Augustini et Sacrae Theologiae Doctore. Printed at the Confederate Printing Press. By Thomas Burke, Waterford.
1644.

[This "Inquisition," which was a Reply to the Sermon on Zech. xi. 7, by the Rev. Robert Daborne of the College of Youghal,

mentioned in Part iii of this Paper, bore the aprobatio of Michael Hackett, Sacræ Theologiae Doctore et Cathedralis Waterfordiensis Precentor, and prefixed to it was an "Address" from "The Printer to the General Reader," which being now of historic value is here reproduced in its entirety:—

"According to St. Jerome, books are the lively image and everlasting representations of the wit and learning of their authors; but without the *print* many either lie hidden in obscure angles or are moth-eaten in old desks, or hutches, or finally buried in perpetual oblivion. I might therefore say much of the incomparable good and benefit that doth redound to the Commonwealth by the *print* of which the Catholikes of this Kingdome were deprived since the revolt from the true religion, which was not the lesse of their sufferings, or the meanest prejudice done to their learned men. Our adversaries being not ignorant that the natives of this Kingdom are of pert, acute and quick understanding and very prone to learning and literature; wherefore it was contrived and plotted that they should be debarred and hindered, not only from the ways of achieving to learning and literature, but also deprived of all means to publish their learning, which by much toyle and study they acquired in foraine countries. But now that it hath pleased God after so long pressures and afflictions to dispose so of the affaires of the Catholikes of this Kingdome, necessitated to take armes for their own just and lawful defence against Puritans and corrupt ministers of state, that among other blessings they have also a *print*. I am confident that the studies and brave work of our learned men shall shortly come to light for the publicke good. And among other very learned bookes this was much recommended, partly because it concernes so much the renowned Catholikes of this ever loyall City of Waterford, and partly because it treateth exactly of many points and articles of that holy, ancient, Catholicke, Apostolic and Roman religion, for the defence and propagation of which the Confederate Catholikes of this Kingdome took armes. And as soldiers with swords, pikes and guns, doe fight for the restitution, and defence of that only true religion; so it is meet and expedient that the pen and the *print* bestirre themselves also for so worthy a cause. Wherefore I present thee *gentle reader* with this my labour in the *presse*, confident that to thine use I will shortly publish other learned works, which hitherto, through the iniquity of former times, lay lurking in darkness. In the meantime I entreate thee to make good use of this *Inquisition* fraught with such store of good ammunition as shall enable thee to encounter with the most insolent and rebellious Roundheads which oppose themselves to God, King, and Country."

Bearing on the above is the statement in Power's *Irish Literary Enquirer*, "based on the Rev. Dr. Oliver's 'Jesuits,' 1845, page 242, that Father David Bernard purchased a press in France for the use of the Fathers at Kilkenny, but that this was taken from them by Robert Bagot, Secretary to the Supreme Council, in virtue of an order dated 28th May, 1648. Another press belonged to the Jesuit Fathers at Waterford, to which some of the Irish Bishops subscribed.

* Queries concerning the Lawfulness of the Present Cessation with Answers. By Bishop Rothe. Kilkenny, 1648.

* Socrates: A Dramatic Poem. By Amyas Bushe, 4to. Edward Crofton. Kilkenny, 1741?

- † Constitutiones Ecclesiasticae pro Uniti Diocesibus Ardfertense et Aghadoensi, pp. 126, 16mo. J. Calwell. Broad St., Waterford. 1747.
- Fugitive Pieces. Anonymous. Waterford, 1810.
- * Think Well O'nt. By Bishop Challenor. Translated into Irish (Roman type). By Patrick Denn. 18mo. John Haggard. Clonmel, 1819.
- † The Kilkenny Maid and other Ballads, 8 pp. W. Kelly, Waterford. 1820.
- * Observations on Ireland by an Irishman. 8vo. Kilkenny. 1820.
- * Selim. A Turkish Tale in Verse. G. Fitzgerald. 8vo. London and Clonmel. 1821.
- * Pastoral Instruction of the Bishop of Troyes. Translated by the Abbe Cummins. 8vo. Kilkenny. 1822.
- The Nativity. A Poem. By T. Hoare. 8vo. Waterford. 1824.
- * Four Maxims of Christian Philosophy. Translated into Irish (Roman type) by James Scurry. 12mo. Waterford. 1825.
- Leisure Hours. Poems. By James Moore Shelley. 12mo. Waterford. 1830.
- Review of the Political State of the Co. Wexford. By Martin Doyle (Rev. W. Hickey). 8vo. Waterford. 1831.
- The Dream of Life: A Narrative Poem. Anonymous. Waterford. 1840.
- (Taken with the foregoing volumes of Poetry from D. J. O'Donoghue's Dictionary of Irish Poets.)
- * A Discourse on the Round Towers of Ireland, in which the Errors of various Writers on that subject are detected and confuted. By John Flanagan. 4to. Thomas Kelly. Kilkenny. 1843.
- An Answer to Mr. Flanagan's Extravagant Assertions respecting the Round Towers. By M. Delany. 4to. Carlow. 1843.
- * Reliques of Irish Jacobite Poetry. By Edward Walsh. 8vo. Kilkenny. 1844.
- † McDermott's Farewell (copy in British Museum). 16mo. Waterford. 1845.

Freedom of Election in Ireland, or Violence and Intimidation, illustrated. Trial of Thomas Walsh with others at the Carlow Assizes, 1853. 8vo. Carlow. 1853.

A Pictorial Outline of the Rise and Progress of the Bonmahon Industrial Infant and Agricultural School, Co. Waterford. By David Alfred Doudney. 16mo. (A copy in the British Museum). Bonmahon. 1855.

St. Ciaran : Memoir of his Life, &c. By John Hogan. 8vo. Kilkenny. 1876.

Chronicles of the County Wexford, being a Record of Memorable Incidents, Disasters, Social Occurrences and Crimes, also Biographies of Eminent Persons, &c. Brought down to the year 1877. Compiled by George Griffiths (Editor of the Co. Wexford Almanac and Directory). 8vo. Printed at the *Watchman* office, Slaney Place. Enniscorthy N.D. (1878).

History, Guide and Directory of the County and City of Waterford. By P. M. Egan. Kilkenny, 1895.

Through the Green Isle : A Gossiping Guide to the Districts Traversed by the Waterford, Limerick and Western Railway System. Illustrated. By M. J. Hurley, F.R.S.A.I. 8vo. Second and enlarged edition. N. Harvey & Co. Waterford, 1896.

J. COLEMAN, M.R.S.A.I.

[TO BE CONTINUED.]

REVIEWS, NOTES, &c.

If anyone wishes to get a clear and accurate statement of the main purpose and results of archæology he cannot do better than read a volume of Essays published by John Murray, and edited by David G. Hogarth, entitled, "Authority and Archæology Sacred and Profane, Essays on the Relation of Monuments to Biblical and Classical Literature."

The object of the work is to sum up the present position of the relations between the history or literary records, and the monuments or material records, of the remote past. The Essays are from the hands of some half-dozen competent scholars, who divide the wide ground of archæological discoveries between them, and give us the latest results of the labours of specialists.

As all of us know but too well, archæology is a science that demands specialization. The field of archæological research is so wide, and bristles with so many difficulties, and claims such undivided attention in all its parts, that one man can do little more than cultivate one small corner no matter how earnest or able he may be. When he has cultivated his corner with the labour of a lifetime, the results of his work are published in scientific journals that are read only by specialists. How then shall ordinary scholars know what is being done in all the varied departments of archæology, in the work of excavation, in the study of "finds," in the deciphering of hieroglyphics and cuneiforms? Manifestly then some such work as that edited by Mr. Hogarth was a desideratum—a work that summed up results, and explained what had been done, and was being done, by archæologists to throw light on various problems presented to us in the Bible, in Christian antiquity, and in classical literature and history.

Nobody could read such a book as Mr. Hogarth's without being struck by the value and interest of the discoveries of archæology during the century. If these discoveries do not always

add more certainty to the statements of history and literature, at all events they add more life and reality to them, and in many cases they help to give us more light on doubtful or contraverted points, and even to come to a decision we could never reach without their aid on many interesting questions.

Since our last issue we have received three copies of *An Gaeil* (The Gael), and we hasten to express our acknowledgments of the courtesy of the Editor and Publishers in sending them to us.

As most of our readers know, The Gael is a monthly bi-lingual (Irish and English) magazine devoted to the promotion of the language, literature, music and art of Ireland. It is published in New York, but may be obtained through Messrs. Eason and Son, Dublin, or any local newsagent. The September number contains several interesting articles both in Irish and English. Its price is sixpence.

EXCAVATIONS IN THE ROMAN FORUM.—For some time past excavations have been carried on with great vigour in the Roman Forum. The search has been rewarded by several important “finds,” notably, of some antique coins, and a group of Etruscan vases, which the report states to be “of exceedingly great artistic value.”

Of course there have been excavations of the Forum before this, but apparently they were half-hearted and superficial. The present vigorous operations have already revealed what is supposed to be the “Tomb of Romulus,” with the very ancient inscription beneath it, and scholars and antiquarians are looking with great expectations for further discoveries.

J. M.

Notes and Queries.

Supplementing the Note (page 194, vol. iv.), "Anecdote of Father Redmond and Napoleon," these two items from the "Popular History of the Insurrection of 1798, by Rev. P. F. Kavanagh," Centenary Edition (Cork: 1898), deserve a place in the Journal:—

Execution of Father Redmond on Gorey Hill.—The Insurgents having taken the mansion of Lord Mountmorris in Camolin Park, took all its belongings which might be of use to them, set fire to it, and then marched off. The Rev. Father Redmond, P.P., of Ferns, having heard of it, went to the Insurgents and advised them to give back at least half of what they had taken. Hunter Gowan, hearing of Father Redmond, ordered him to be taken and hanged. Accordingly Father Redmond was taken and brought to Gorey Hill, where himself and an insurgent (whom they caught on the way), named Patrick Carroll, were hanged and buried together. Their grave can be seen at the present day on the side of Gorey Hill, facing Kilnahue lane. It is represented by a square mound overgrown with weeds.

Hunter Gowan v. Father Redmond.—The story is told that the late John Mulligan, who held an extensive farm at Kilnahue (now in possession of his grandsons), was riding down to the town of Gorey one dark night; he had ridden as far as that part of the road which is opposite the grave of Father Redmond, when a cavalryman in uniform appeared before him and began to attack him. The cavalryman closed on him several times, but each time a priest in full vestments beat him back, until Mr. Mulligan made his escape. Mr. Mulligan never recovered the shock. He died in a few days afterwards, and the horse which he rode was ever after greatly addicted to shivering. The cavalryman is represented to have been Hunter Gowan and the priest Father Redmond.

These notes were sent to Father Kavanagh by Mr. John Redmond, of Gorey, and will be found in the Appendix (p. 307-8) to the Centenary edition of his History of the Insurrection of 1798.

JAMES McCARTE.

Waterford Corporation Records.—*Apropos* of Dr. Gilbert's report on these Records reproduced in the last No. of the *Journal*, it is but right to recall that the late Mr. W. A. Sargent, B.L., made several extracts from the "Liber Antiquissimus Civitatis, Waterford, A.D., 1661," which were published in Nos. 6 and 7. In 1865, the late J. Camden Hotten, a London publisher, proposed bringing out "The Illuminated Charter Roll of Waterford, *temp.* Richard II", but probably from a lack of sufficient subscribers this proposed volume, 4to, on tinted paper, with nineteen large and most curious plates in fac-simile, coloured by hand, including an ancient view of the City of Waterford, was never brought out. In the advertisement referring to it, on the cover of Power's *Irish Literary Enquirer*, 1866, it is further described as follows: "Amongst the Corporation muniments of the City of Waterford is preserved an ancient Illuminated Roll of great interest and beauty, comprising all the early Charters and Grants to the City of Waterford, from the time of Henry II to Richard II. A full length portrait of each king, whose charter is given, including Edward III when young, and again at an advanced age, adorns the margin. These portraits, with the exception of four which are smaller, and on one sheet of vellum, vary from eight to nine inches in length—some in armour, and some in robes of state. In addition to these are portraits of an Archbishop in full canonicals of a Chancellor, and of many of the chief Burgesses of the City of Waterford, as well as singularly curious portraits of the Mayors of Dublin, Waterford, Limerick and Cork, figured for the most part in the quaint bipartite costume of the Second Richard's reign, though partaking of many of the peculiarities of that of Edward III. *Altogether this ancient work of art is unique of its kind in Ireland and deserves to be rescued from oblivion by the publication of the unedited charters and of fac-similes of all the illuminations.* The production of such a work will throw much light on the question of art and social habits of the Anglo-Norman settlers in Ireland at the close of the fourteenth century. The Charters are, many of them, highly important in an historic point of view. The Illuminations, by permission of the Mayor and Corporation of Waterford, have been accurately traced and coloured for the work by George V. Du Noyer, M.R.I.A., and those Charters

which have not already appeared in print will be edited by the Rev. James Graves, A.B., M.R.I.A., Hon. Sec. Kilkenny and South-East of Ireland Archæological Society". Publisher, Artist and Editor have long since passed away, and thus was lost the opportunity for publishing this interesting Waterford Municipal Record.

Archæological and Literary Miscellany.—The past quarter's output of works relating to Ireland has been confined chiefly to topographical books, and those mostly of the Guide-book class, the demand for these latter being no doubt considerably augmented by the exceptional fineness of the summer, and the consequent much greater influx of tourists throughout the country. Amongst these is a fifth edition of "Murray's Handbook for Travellers in Ireland," edited by Mr. John Cooke of Dublin; the twentieth edition of A. & C. Black's "Guide to Killarney and the South of Ireland"; the twenty-third edition of the same publishers' "Guide to Dublin and the East of Ireland"; and the nineteenth edition of their "Guide to Galway, Connemara, and the West of Ireland," the latter edited by Mr. E. D. Jordan. Iliffe Sons, London, have brought out two interesting shilling volumes ably written by Mr. T. O'Neill Lane, entitled "The Way about Ireland," and "The Way about the Irish Lakes and Rivers." "The Santa Croce of Ireland" is a little illustrated guide to Holy Cross Abbey and the Rocks of Cashel, issued by Gill, Dublin, and written by Mr. J. B. Cullen. The lately opened tourist routes in the middle and south of Ireland are likewise well catered for in "The Shining Shannon," by Mr. M. J. Fitzpatrick (Crossley, publishers, Dublin), and "The Kingdom of Kerry," by Mr. M. P. Ryle, published by the Irish Associated Press, Dublin; one of which city's most popular institutions has also had its new Guide-book in Dr. E. MacDowd Cosgrave's "Guide to the Zoo." Of books of Archaeological interest, all to be noted are Mr. Lawrence Ginnell's "Doubtful Grant of Ireland by Pope Adrian IV. to Henry II.," Dublin, Tatton and Co.; and the Rev. J. O'Lavertys' "Popular life of Saint Malachy," (Belfast, "Irish News" Office.) . . . The suggestions contained in that portion written by Colonel Plunkett of the forty-sixth Report of the Department of Science and Art, as to forming a collection in Dublin of casts

of the many good specimens still existing in Ireland of the Irish Branch of Romanesque Architecture dating, from the 9th to the 12th century, is one that will meet with warm approval from all Irish antiquaries. The opposite of this is the judgment that must be pronounced on the insensate and destructive excavations which it seems are still being continued in the "Hill of Tara" in search of the "Ark of the Covenant!!!" "Literary Ideals in Ireland," a series of letters by John Eglinton, W. B. Yeats, A. E. and W. Larminie, though highly commendable in their aim, hardly warrant that reproduction in book form which they have attained since their appearance in the Dublin "Daily Express" newspaper, whose Saturday issue now contains a literary supplement,—a feature that might well be adopted in other Irish journals. "The Orange Society," which has played such a conspicuous part in latterday Northern Irish History, forms the subject of a book by the Rev. H. W. Cleary (London: C. T. Society, 69, Southwark-bridge Road); and of a smaller work "Orangesim as It Was, and Is," by Richard Niven, (W. & G. Baird, Belfast). The two long promised first volumes of the Irish Texts' Society are now on the point of publication. Another announcement is made of what is much needed, "A Bibliotheca Hibernica, or Bibliographical account of the principal works relating to the Topography and Genealogy of Ireland," undertaken by an Irishman, Mr. John J. Roddy, 10, Rahere Street, Goswell Road, London, who purposes having it ready early in 1900, at the subscription price of a guinea per copy. . . . The movement in favour of the study of the Irish language, in spite of criticism and controversy, appears to go on apace, and has led amongst others to the bringing out of a new edition of the late Archbishop Machale's Irish Version of Moore's Melodies, edited by Mr. T. O'Neill Russell (Dublin: Gill); and a photographic reproduction on permanent paper of Foley's English-Irish Dictionary, by E. E. Fournier, (Dalkey, Dublin), three other Irish dictionaries being announced as in preparation. . . . The third number of the Journal of the Limerick Field Club, is a very creditable one (Limerick: Guy & Co.), the archæological items including an excellent biographical sketch of Eugene O'Curry, by the Rev. T. Lee; "Old Limerick" by the Rev. J. Dowd; and a paper

on "Early Limerick Newspapers and Books." The notes and notices are good, and it also contains an obituary notice of the late Miss M. A. Hickson, who was so great an authority and frequent a writer on southern Irish history, that of Kerry in particular. A nearer kindred body, the Kildare Archæological Society, has recently had a successful excursion, but we have heard nothing of its Journal lately. The last number of the *Cork Journal* is adjudged more than usually interesting by the "Cork Examiner." The Rev Edward Barry furnishes a continuation of his erudite history of "Barrymore," the first history we believe that has appeared of the originally Anglo-Norman Barrys, whose descendants are now so numerous especially in the South of Ireland. From our own valued contributor Mr. J. Buckley, London, comes an interesting original account of "The Battle of Knocknamiss," to which he has prefaced an instructive and appropriate introduction, and added useful notes, etc. Father Jarlath Prendergast supplies another important instalment of the ancient history of Kerry, which he is so ably editing and elucidating with much valuable original matter. To an anonymous writer is due a notice of "The Writers and Printers of Youghal;" whilst Canon Courtenay Moore has a final word on the "North Cork Militia Regiment in 1798." The July Journal of the Royal Society of Antiquaries, Ireland, is mainly taken up with the narrative of its recent highly successful visit to the antiquarian objects on the west coast of Scotland. This excursion, another year, the Society purposes following up by a voyage to view the antiquarian remains in Brittany and Western France. The Ulster Journal, which was rather late to make its appearance, is quite a readable number, the most notable paper being the Rev. J. E. McKenna's "Franciscan Friary of Creevelea, County Leitrim," which is copiously illustrated. The Reviews of Books in the same number are useful, reliable, and informing.

JOURNAL

OF THE

WATERFORD & SOUTH EAST OF IRELAND

Archæological Society.

Fourth Quarter—OCTOBER to DECEMBER.

Waterford & South East of Ireland
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Annual Subscription 10/-, payable in advance.

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- 1.—That the Society be called “THE WATERFORD AND SOUTH EAST OF IRELAND ARCHÆOLOGICAL SOCIETY.”
- 2.—That the purpose of the Society be the promotion of the study of matters having an antiquarian interest relating to Waterford and the South Eastern Counties.
- 3.—That Ladies shall be eligible for membership.
- 4.—That the Annual Subscription shall be Ten Shillings, payable on the first of January in each year, and that a payment of £5 shall constitute a Life Member.
- 5.—That the Society be managed by a President, four Vice-Presidents, and one Vice-President from each County taking part in the proceedings of the Society, Hon. Secretary, Hon. Treasurer, Hon. Editor, 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.

TRACTS ILLUSTRATIVE

OF THE

CIVIL WAR IN IRELAND OF 1641, &c.

III.

MORE VICTORIES

Lately obtained

In IRELAND

THE

SUCCESSFULL and victorious Proceedings of the noble and faithful Lord IN-CHIQUIN, Lord President of Munster, against the Rebels there.

certified

IN THREE LETTERS:

Two of them under his Lordships own hand, directed to the Honourable *William Lenthall* Esquire, Speaker to the Honourable House of Commons:

The third to an Honourable Member of the said House, from an eminent Officer in the ARMY.

LONDON

Printed for *Robert Bostock* at the King's Head
in *Paul's Church-yard*. 1647.

A LETTER FROM THE LORD OF INCHQUIN, LORD PRESIDENT OF
MUNSTER, DIRECTED TO WILLIAM LENTHALL, ESQUIRE,
SPEAKER OF THE HONOURABLE
HOUSE OF COMMONS.

SIR,

Being constrained by divers necessities of the souldiers to retire about five weeks' sithence out of the field, where I had been in the Rebels quarters of the County of Limerick, before I could look into the County of Tipperary, I did after some short refreshment, and the best (though but mean) provision which I could make for the souldier, apply my self and this army forthwith again into the field; and being for want of oxen and other carriages unable to draw forth my artillery or to carry any larger proportion of bread then what the souldiers knapsacks would contain, I marched with the army into this county, which I entered upon on Saturday, the third of this instant; and having taken severall castles therein, to the number of ten or twelve, putting to the sword the warders of such places as stood in opposition to the armie, I passed over the River Shewer not far from the Castle of Cahir, an ancient and eminent hold of the Rebels, environed with two branches of that river, which was observed to be, in all appearance, of that strength, as it was both by them and by the officers of this army esteemed impregnable: notwithstanding which, the importance of the place being seriously considered by us, we were occasioned to make an attempt upon it by this accident: One of our horsemen being plundering near the town, was by some of the Rebels wounded, and carried a prisoner into the Castle, from whence he was admitted to send for a chirurgeon into our quarters to dresse his wounds, of which we made this use: One Colonel James Heppesly, who had formerly served the King, and was (upon some assurance given me by a friend, of his doing service) admitted to come into our quarters, being an ingenuous person skilled in chirurgery, and in fortifications, took upon him to go under a disguise into the castle, and to dresse the wounded trooper, which accordingly he did with so great caution and circumspection, as that he discovered perfectly the condition of the castle in each respect,

the weaknesse of the ward, and especially some defects in the wall of the outward bawne, which rendered it assaultable by our men; the taking whereof would probably induce the surrender of the castle, which he collected from the observed timorousnesse of the warders; which sorted to so good purpose, as that falling on the place defective with a party led on by Colonel Heppesly himself, we carried that outward bawne, and some out-turrets by storm, and within a few hours after had the castle surrendered unto us on quarter onely for life, though upon entry of it we found that the same was by no force of ours to be reduced, if the defendants had not been by divine providence deprived of any courage to oppose us.

The place is justly looked upon by this armie as the most important in the whole province, being of that strength as not to be taken from us so long as we have victuall to support a garrison therein, whereby a passe is kept open for us to make daily incursions into this country, which hath been a principall contributory to the Rebels Army.

To the performance of which service the souldier was enabled with no other food then the roots under, and corn above the ground (all their cattell being driven away before us out of our reach), of the later whereof wee had great and abundant store, so as we have burned in this county about 20,000 pounds worth, whereof there could be no use made through want of hand-mils (for which I have often and earnestly written), the water mils being for the most part either burned or deserted.

From Cahir we marched this instant to the city of Cashell, formerly the Metropolitan See of this province, where the citizens and inhabitants amazed at the reducing of Cahir, left open the gates, and fled to the cathedrall, a large and spacious pile seated upon a rock near the walls of the town, and of late very much fortified, and at present fully manned with divers companies of the Rebels, which will render any attempt we shall make upon it very difficult; notwithstanding which, we determine, by God's assistance, to leave no means unassayed for the reducing thereof: after which we designe to fall upon the town of Fethard, an eminent walled town; and from thence to march into Clonmel, to reduce which wee have yet no great hopes, in regard wee understand that place to be very regularly fortified, and strongly

manned, so as without artillery there can be no feizable attempt made upon it. But if it shall please God to blesse us with successe on that place, wee may confidently assert the Parliaments interests in this province to be high, and the Rebels mean and inconsiderable. Sir, the gentry of this county by the reducing of these places, and the burning of their corn, begin to make sute that they may be admitted to a contribution ; which shall be imbraced, so far as may conduce to the better carrying on of the war, and supporting this armie, and advancing (as my zeal and duty obliges me) of the Parliament service, for which I have no other means than this of keeping the field ; from whence if I shall be driven to our garisons by the violence of the weather, or by an overpowerfull armie, I am utterly ignorant how the armie now abroad, or the sick men and others in garison may be preserved from starving, without seasonable supplies from the Honourable Houses, to whose service I have faithfully devoted my self, remaining,

Sir,

Your humble servant,

INCHIQUIN.

Cashell, 12 Septemb., 1647.

ANOTHER LETTER OF HIS LORDSHIP'S OF THE SAME DATE.

SIR,

The occurrences here are seldom worthy to be a trouble to you : And though you perceive by those that accompany this letter, that the Lord hath been pleased to go along with our proceedings in an extraordinary manner this Summer, yet certainly if our want of means and carriages were considered, there would in reason have been but a slender expectation of our endeavours ; and now the nakedness of the souldiers grows so powerful an assistance to our other wants, that we

shall suddenly be disabled to contend with them, if clothes be not speedily sent thence for our relief : and therefore I am to request your favour in the behalf of this army (that have undergone much hardship, and are most willing to sacrifice their lives in the Parliaments service) now destitute of clothes and shoes, insomuch as within these few nights of cold weather some of the souldiers have died of cold, which must needs be a great discouragement to the rest. And as I take it to be my part humbly to represent it to that honourable House, so I am confident that by your good means the same may the more seasonably be removed ; wherein your assistance may contribute much to the service of the State, and shall much oblige,

Sir,

Your very humble servant,

INCHIQUIN.

Cashell, 12 Sept., 1647.

A LETTER FROM AN OFFICER OF QUALITY IN THE PARLIAMENTS
ARMY IN MUNSTER, TO A WORTHY MEMBER OF
THE HOUSE OF COMMONS.

SIR,

From Castlegrace I gave you an account of the proceedings of the army since my Lord of Inchiquin's last march abroad into the field where he hath been very active and successful, blessed be God. He burnt the country round about, and afterwards fell on the out-wall or bawne of the Castle of Cahir, upon some intelligence that his Lordship gained of a defect in some part of it : in the gaining whereof Colonel Courteney, Colonel Heppesley, and divers others, behaved themselves gallantly, so as with the losse of one Captain Basse, and three or four soldiers, we got the bawne, and made our approaches under the castle-gates, and within a few hours after, got the castle upon

quarter for life onely, upon a parley by them desired. This castle was heretofore besieged twelve weeks by the old Earl of Essex, then Lord Lieutenant of Ireland, with the Queen's army in those wars, and is conceived to be one of the strongest holds in all Munster, being also seated on an island on the River Shewer, upon which river the strong walled town of Clonmel and many other strong castles are situated ; and it opens a passage to the county of Kilkenny and those parts. My Lord hath placed in garison the regiment of Colonel Francis Roe, which was sent over by the Parliament with the Lord Lisle, at Cahir. From hence my Lord commanded us to march immediately to the city of Cashel, six large miles distant, where the supreme Council of the Rebels lately held their meetings ; and found that the sudden and unexpected taking of Cahir castle, and the burning of the country, had so affrighted the souldiers and inhabitants, that the souldiers had quitted the city, left open the gates, and were gotten into the Cathedral Church standing on a high rock neer the city, which they had fortified formerly ; in all, six entire companies, and about two hundred townsmen, and some women ; who being summoned by my Lord the first night, stood upon high terms : the next day his lordship offered them to march with their arms, which they refused, but afterwards would have accepted of it ; but my Lord having drawn out the men ready, and conceiving the work to be feasible, commanded the men to fall on, which they did resolutely and bravely, and in little more than an hour's time the church was taken, and all the men put to the sword, except the Governour (Lieutenant Col. Butler) who is dangerously wounded ; Major Butler, who was maior of the town, his son, and some few others who were taken prisoners. Those slain were above four hundred : and such was the goodnesse of God to us, that we lost but one captain and eight men in this service ; but indeed we have neer an hundred hurt. The Rebels are in a cruel fright, whereof my Lord intends to make the best use he can and is now sending to summon Fitherd, a strong walled town five or six miles hence, and within fourteen miles of the city of Kilkenny, which hath been the nest and magazine of the chiefest of the Rebels. Blessed be the Lord for this good successe on this noble Lord and this army, who are very entire, and very ready to do as much as men in their case can do for the service of the Parliament.

I thought good hereby to give you notice of what hath past since my Lord made his dispatch, being now three days ago, and withal to let you know that we have now received notice that the Lord Taaff with about five thousand Rebels (who dare not give us battel) have done us some mischief about Cork in our absence, in burning the houses and corn about Carrigroghan, from whence they went to Awneboy, six miles westward, and burnt also there, and got some money to spare other parts; and now they lie about Bandon, and threaten it. What my Lord and the Councel will do hereupon, is not yet known to us; but without doubt they will do what they conceive best for the service, as far forth as God shall enable them: and if we be so happie as to overtake them, I trust I shall send you a further Relation by the next, which you will have cause to blesse God for. And so I rest,

Your humble servant,

R. C.

Cashel, 15th Sept., 1647.

FINIS.

[British Museum—E. 409 (2)]



FITZ-EUSTACE OF BALTINGLASS.

At an early period the family of Fitz-Eustace or Eustace occupied an important position in the County of Kildare, where they were second only to the Geraldines in power and influence. They were "a great but unfortunate race, whose history, replete with spirit-stirring incident, romance and vicissitude, records at one time vast power and influence, and at another, unmerited suffering and ruin" (a). Two distinct origins have been assigned to them. Sir Bernard Burke says that, "John Fitz Eustace, a Norman Lord, accompanied Strongbow to Ireland, and founded in that country the historic family of Fitz-Eustace or Eustace" (a). On the other hand, in the Harlean MSS., British Museum, it is stated that Sir Eustace Poer died 1311, and that from his eldest son have descended the Lords Power and from his second, the Fitz Eustaces or Eustaces. The *Book of Howth* says, "mark that the Eusteys descended lineally of the aforesaid Lord Ustas [Sir Eustace Poer] which were very noblemen in those days of knighthood and ability," and Hollenshed, in his *Chronicles*, confirms this descent.

In 1462, Sir Rowland Fitz-Eustace, Lord of Kilcullen, Lord Deputy to the Duke of Clarence, and Lord High Treasurer of Ireland, which latter post he held for thirty-eight years, was created by Patent Lord Baron of Portlester; he died in 1496 leaving an only daughter, Alison, who married Gerald FitzGerald the eighth Earl of Kildare (a). On the death of Lord Portlester, Thomas Eustace became chief of the house, and he was in 1535 created Lord Baron of Kilcullen. In reference to the creation of this barony, Lord Chancellor Audley writing to Mr. Secretary Cromwell, under date of 13th September, 1535, says, "I have also made two patentes for two barons of Ireland, that is to say, to Sir Richard Power, Kt., and

(a) Extinct Peerage, by Sir Bernard Burke, 1866.

Thomas Eustace, gentleman. Cowley [Clerk of the Crown] showed me that the old course to make barons there is to have letters patentes out of the Chancery here in England. Wherefore I have made and sealed the same patentes, and send theym unto you for speede of the dispache of Ireland matters, praying you to move the King's grace thereof, and to order the said patentes as shall stand with his pleasure." The receipt of the two patents was acknowledged in the following October by a "Bill indented made the tenth daie of October, in the xxvij. yer of the reigne of our sovereigne lord King Henry VIII.; witnesseth that I, Johr. Alen, Master of the Rolls in Ireland, have received of the right honourable Mr. Thomas Crumwell, principall secretarie to our said sovereigne lorde, two patentes, one of creation for Thomas Eustace, another like to Sir Richard Power, of barons of Parliament in Ireland (*b*).

In 1542 the Baron of Kilcullen was created Viscount of Ballynaglass, and by Margaret his wife, daughter of Sir Peter Talbot of Malahide, he left issue two sons, Sir Rowland, his heir, and Richard.

Sir Rowland, second Viscount, married Joan, daughter of James Butler, Baron of Dunboyne, by whom he had issue six sons, viz.: James, his heir, second Edmund, third William of Naas, ancestor of the present representative of the family, fourth Thomas, fifth Walter, sixth Richard. James, third Viscount, son and heir of the preceding lord, "acted a conspicuous part in the political drama of his time; having with other lords of the Pale complained in 1576 to Queen Elizabeth that their liberties and privileges had been annulled by the cess, and that no tax ought to be levied upon them but by Act of Parliament, he was, with the lords of Delvin, Howth, and Trimlestown, by order of her Majesty, committed prisoner to the Castle of Dublin, and in like manner their lawyers whom they had sent with their complaints to her Majesty, were committed prisoners to the Tower of London (*a*)". The condition of Ireland during the reign of Elizabeth was most deplorable. Centuries of continual misrule on the part of the English Government, together with perpetual internal strife, had brought the country to an almost

(*b*) Extract State Papers Henry VIII., Vol. 2, No. 68. Record Tower, Dublin Castle.

inconceivable condition of wretchedness and misery. Large tracts lay waste, and part of the country was little better than a desert; ruin and desolation was to be seen on every side. To all this there had been added a fresh source of dissension, that of religious animosity. Elizabeth and her advisers had made up their minds, and had, and were, doing their uttermost to establish the Protestant faith in the country, and to uproot and destroy the Catholic religion. The mass of the Irish, whether of Celtic or of Norman origin, determinedly resisted the attempt, and none was more forward in the defence of his faith than James Eustace, third Viscount of Baltinglass; so that when the Earl of Desmond (*d*) took up arms against Elizabeth, Lord Baltinglass became one of his strongest supporters.

Baltinglass "being a Catholic, and the Protestant religion having been (as Spencer says) forced upon the Irish people with great terrors and sharp penalties, he did join the Earl of Desmond in arms in the hope of placing Queen Mary of Scotland upon the throne of those kingdoms" (*a*). The Earl of Ormonde, (*e*) Elizabeth's cousin and staunch partizan, had in vain endeavoured to dissuade the viscount from joining in resistance to the Queen, Baltinglass who was not, however, to be thus influenced, sent the following characteristic letter to Lord Ormond:—

"I have received your letter. Whereas you hear that I assemble great companies of men together, you know I am not of such power, but whatever I can make it shall be to maintain truth. Injuries though I have received, yet I forgive them. The highest power on earth commands us to take the sword. Questionless it is a great want of knowledge and more of grace to think and believe that a woman, uncapax of all holy orders, should be the supreme governor of Christ's Church, a thing that Christ did not grant unto his own mother. If the Queen's pleasure be, as you allege, to minister justice, it were time to begin; for in this twenty years past of her reign we have seen more damnable doctrine maintained, more oppressing of poor subjects under pretence of justice within this land, than ever we read or heard [since England first received

(*d*) Gerald FitzGerald the 16th Earl.

(*e*) Thomas 10th Earl.

the faith] done by Christian princes. You counsel me to remain quiet, and you will be occupied in persecuting the poor members of Christ. I would you should learn and consider by what means your predecessors came up to be Earl of Ormond. Truly you should find that, if Thomas Beckett; Bishop of Canterbury, had never suffered death in defence of the Church, Thomas Butler, *alias* Beckett, had never been Earl of Ormond" (*f*).

The resistance to Elizabeth, headed by Desmond, was carried on for nearly ten years, "with such a determined obstinate spirit as in the end brought him and his family to a most fatal catastrophe." The Earl was taken prisoner and "his head struck off by Daniel Kelly; which being sent by the Earl of Ormond to the Queen, she caused it to be fixed upon London Bridge" (*g*).

The downfall of Desmond brought with it the ruin of Baltinglass. Hollingshed says the Viscount of Baltinglass "being advertised of the death of the Earl of Desmond, which was no small grief unto him, and he also very wearie of his trolling and wandering on foot amongst bogs, woods, and desert places (being altogether distressed and in great misery, and now destitute of all his friends and acquaintances, and not able to hold head any longer against her Majesty's force) did embark himself for Spain in hope to have some relief and succour and to procure some aid from the King of Spain, and by that meanes to be of some abilitie to renew his force and rebellion. But he found in the end very small comfort. And therefore of a very melancholy grief and sorrow of mind as it is thought, he died, being in very extreme poverty and need." Lord Baltinglass died in Spain in 1583, leaving no issue by Mary, his wife, daughter and co-heir of Sir Henry Travers of Monkstown Castle, County of Dublin. "Two years after his death an Act of Parliament was passed against the family, called the Statute of Baltinglass, which not only made estates tail forfeitable for treason, but did also [as Spencer says] cut off and frustrate all such family settlements, as had been made for the twelve years, prior to the

(*f*) Some authors maintain that the Butlers derive their origin from Gilbert à Becket, the father of St. Thomas of Canterbury.

(*g*) Lodges Peerage, 1754.

rebellion, but the difficulty with which that Act was obtained was so great that, was it to have been passed again, he was very sure it never could. By these *post facto* laws the family of Eustace was deprived of their estates and titles. The Eustaces were attainted almost by hundreds, their broad lands seized on and their chiefs destroyed" (a). Of the Viscount's brothers, Walter was executed in Dublin in 1583, while Edmond and Richard, more fortunate, made good their escape out of the country.

The memory of Lord Baltinglass has now nigh passed into oblivion, few either know or remember that such a man ever existed: Yet the memory of one who, so bravely battled in defence of his faith, and in resistance to tyranny, one who, in the cause of justice, sacrificed an exalted position and large possessions, should not pass away but should live in the hearts of his countrymen. Lord Baltinglass was one of Ireland's noblest martyrs.

In 1839 the Rev. Charles Eustace, the direct descendant of William Eustace of Naas, and heir male of James, third Viscount of Baltinglass, petitioned the Crown, praying that his right to the Viscounty might be admitted. The petition was referred to the Attorney-General for Ireland, who made a report thereon, concluding in these words—"I am of opinion that the petitioner has shown sufficient evidence of his right to the dignity of Viscount of Baltinglass, in case the attainder of James, the third Viscount, created by an Act of Queen Elizabeth, were reversed.—Signed MAZIERE BRADY." Later on the Crown submitted the case to the Attorney-General for England, who fully confirmed the report previously made by the Irish Attorney-General. Notwithstanding this the "title has been allowed to remain obscured by the forfeiture of Queen Elizabeth's time" (a). The Act passed in Elizabeth's reign, "was presumed to have attainted the title; but recent researches seem to show that the legality of the attainder cannot be sustained, and that consequently the dignity is at this moment unobscured by any penal enactment, on the following grounds—

- "I. The previous sanction of the English Privy Council had not been obtained before the introduction of the Act into the Irish Parliament. This initiatory proceeding under Poyning's Law, then in full force, was indispensable.

" II. James, 3rd Viscount, against whom the Act was specially directed, had died *three years previously*.

" III. There is no record of the attainder to be found in the archives of the Privy Council, London.

" IV. The pardon and promise of indemnity granted by the Parliament of James I. to all who had opposed the Government of Elizabeth, destroyed the attainder, even if such attainder were effectual.

" V. The title was borne and recognised by two viscounts long subsequent to the passing of the statute " (*a.k.*).

The late Henry Eustace, male heir and representative of the third Viscount, purchased Genanstown, near Nenagh, in the County of Tipperary; he married Albertine, daughter of the Marquis Paulucci, General, and Governor of Genoa, and widow of Count Foschi, by whom he left an only daughter Henrietta; he was succeeded by his brother, Charles Edward Eustace, the present representative.

U. POWER AND COROGHMORE.



(*l.*) William Eustace, the third brother of James 3rd Viscount was living in London in 1610, as Viscount Baltinglass. (*a*)

AN ACCOUNT OF THE TOMB SLAB ERECTED BY CHRISTOPHER SHERLOCK.

In November, 1896, the Rev. Peter Sherlock, S.J., stationed at Dalkeith, Scotland, writing to a Waterfordian, said, "Now for some thing which probably will be new to you :

Between the years 1860 and 1865 there was a well-preserved tomb slab belonging to the Sherlock family unearthed in the old Franciscan chapel in Waterford. My mother, Mrs Alexander Sherlock, formerly of Butlerstown Castle and Killaspy, but then (1860 to 1865) residing at Sweet Briar Park, Tramore, gave £10 to the Franciscans of Lady Lane, Waterford, to have it preserved." The story the old slab tells, is, that it was erected by a

Christopher Sherlock,
Merchant,
to the memory of his
mother, Margaret Fagen,
wife of
James Sherlock,
(son of
John the Armiger,)
who afterwards married
Richard Shee, Knight,
and died Augt. 21st, 1639.

Christopher Sherlock erected it also to his own memory and to that of his wife, Helena Leonard, daughter to Alexander Leonard. At the head of the stone is a rough modelling of the Sherlock Crest, viz. :—a Pelican feeding its young. Beneath it in the upper shield, are the arms per pale of Sherlock (Christopher) and his mother Margaret Fagen, viz. :—Per chevron gules and ermine. In chief three covered cups or. The lower and larger shield carries the arms of Christopher and his wife, Helena Leonard. The dexter side having the two Fleurs

de lys for Sherlock, and the sinister is party per fesse, the chief being seemingly an annulet with bars under it. One chief being indented. The dates for the deaths of Christopher and his wife Helena are not recorded—the very troubled times were at hand—they may have fled from Waterford as did so many others at that period.

Margaret Fagen, the mother of Christopher, cannot have been buried beneath it, for in her last will, dated 1639, she expressly directed her body to be buried with that of her first husband, James Sherlock, in Christchurch, Waterford. This James Sherlock made his will at "Gracedu Castle," 1601. Margaret Fagen survived her first husband 38 years. Soon after his death she married Sir Richard Shee. He died 1608.

The above Margaret was daughter to Christopher Fagen, Alderman of Dublin. The name has been more than once recorded amongst the Mayors of the City of Dublin. These Fagens held Fetrim and other lands proved by Inquisitions.

The Sir Richard Shee of Upper Court, Kilkenny, Knighted 1589, to whom Margaret Fagen became second wife, had had for his first wife, Margaret Sherlock, daughter of John Sherlock of Mothe (Mothel), Co. Waterford, styled the Armiger. Sir Richard Shee was Senechal of Irishtown, Kilkenny, 1568; Treasurer of the Regalities of the County Tipperary, 1596; and Deputy to the Lord High Treasurer of Ireland, 1576. He had five sons and four daughters. The youngest daughter, Rose, was first wife to James Sherlock of Gracedieu. After her death he married Margaret Fagen. Rose Shee Sherlock is buried at Kilbeg. On p. 196 of this *Journal*, particulars are given by the Rev. P. Power of the Altar Stone beneath which she rests. Lucas was the eldest survivor. He was ancestor to the Shees of Cloran. Marcus was progenitor of the Shees of Sheestown, Co. Kilkenny, and Gardenmorris, Co. Waterford. Of the other sons Thomas died without issue, and John became a Jesuit. John's comings and goings had to be kept as private as possible, he being what was termed in the Government jargon of the day "a Rome Runner."

Sir Richard Shee was founder of the Shee Alms House, Kilkenny. "This old fabric is the only memorial of that once opulent family in Kilkenny." Panelled in one of the gable ends of the old building—the

part leading to the female quarters—are still to be seen the family arms of Sir Richard Shee and his first wife, bearing the following inscription :—

“ Insignia Ricardi
Shee, Kilkenniensis
Armigeri et Margari-
ritai Sherlock uxoris
Illius qui hoc
Xenodochium
feri fecerunt.
1582.”

Returning again to the old slab it may be remarked that the implements of Our Lord's Passion are carved in rather low relief towards the base of the slab. We find the Cross with floriated ends surrounded by the Crown of Thorns, the lance, the nails, &c. There are other emblems also of which the writer has not been able to ascertain the meaning.

The Rev. Peter Sherlock, S.J., who first spoke of this old slab is now in his 80th year, stationed at Clitheroe, Lancashire. He is in the full possession of all his faculties, able still to do missionary work in the English Province of Jesuits, of which he has been a member since his early youth. He is the third of the name and of the same family who has had the honour of fighting under the banner of St. Ignatius of Loyola. “There was a Rev. Patrick Sherlock, S J, who died suddenly at Salamanca, aged 30 (in the Society 13 years), on the 13th August, 1614. He was most probably of the Rathcurby family of Sherlocks.” After him came the Rev. Paul Sherlock, S.J., stated to be of the Gracedieu line. He was born August 14th, 1595. His life was spent in Spain. He presided over the Irish Colleges of Compostella and Salamanca and died August 9th, 1646. The present veteran, Rev. Peter Sherlock, S.J., is of the Butlerstown branch, being second son of Alexander Sherlock, Esq., J.P., of Butlerstown Castle and Killaspy, and Helen, daughter to Peter Grahan and Mary Roche.

ANCIENT AND ILLUSTRIOUS WATERFORD FAMILIES.

THE WYSES OF THE MANOR OF ST. JOHN'S,
WATERFORD.

By P. HIGGINS, F.R.S.A.

This ancient family is now represented by Captain Lucien William Bonaparte Wyse, J.P., governor of the County and City Infirmary, member of the County Council and High Sheriff-elect for the County for 1900.

The following short memoir will, I am certain, be extremely interesting, especially to Waterfordians. Much could be written of them, as at the Manor of St. John's is to be found many rare and valuable original documents relating to the affairs of our ancient City which have never been published. It is to be earnestly hoped that some day the owner will take some steps to let them see the light and satisfy the curiosity of many. The memoir is from "The Landed Gentry," and is as follows:—

Lineage.—The ancestor of this ancient house was a younger son of the family of Wyse, originally of Greston, Cornwall (1167), and subsequently of Sydenham, Devon (1320). He accompanied Richard, Earl of Pembroke, into Ireland, 1171, with the rank and title of knight, and immediately after the Earl's landing and taking possession of Co. Waterford (one of the first conquests of the English) was rewarded with large possessions (part of which, near Dungarvan, retains the name of "Wyse's Point," as marked in the oldest sea charts), *in capite*, at two knight's fee, and the usual condition of military service. King John, when he visited Waterford as Earl of Moreton, granted 1195, a charter to the priory,

now Manor of St. John's, afterwards confirmed by Edward I., 1281, by which it was exempted from all tolls and other charges, with power to hold a court for the trial of minor offences within its jurisdiction, whilst the right to all tithes, great and small, was granted by Walter, Bishop of Waterford, and confirmed by his successors. From 1452 to 1690, when the city surrendered to King William, there were (besides several members of Parliament) thirty-six Mayors and High Sheriffs of this family. The Mayor, Thomas Wyse, on signing the capitulation of the city, as Governor to William, 1690, paid out of his private purse £1,530, the sum required by the King to save the citizens from an immediate levy, which sum was never repaid to him. The Wyses were amongst the heaviest sufferers by confiscation. In 1647 the entire of their property was seized and possessed by the usurping powers, and it was not until 1663, after the restoration of Charles II., that they were restored to its enjoyment by a decree of the Court of Chancery, with large deductions, however, such as Chapelizod, Co. Dublin, one hundred houses within the city of Waterford, retained by Cromwell's soldiers, or those who purchased from them.

The chief line of the English Wyses were those seated at Sydenham, Devon, for details of whom refer to *Wise of Clayton Hall*. A junior branch, as already mentioned, was established in the sister kingdom so far back as the 12th century by

Sir Andrew Wyse, Knt., who passed over to Ireland with the first band of warriors that, under the command of Strongbow, sought a settlement in that country. He had issue, William and Robert. The former

William Wyse, *s.* his father, and was progenitor of the Wyses, of whom we are about to treat. His descendants, as well as those of his brother Robert, soon extended their name and possessions in Co. Waterford.

Andrew Wyse, the son of William, was father of

Philip Wyse, mentioned in the deed of feoffment of 1323. He had two sons, William and John. The elder,

William Wyse, had by the aforesaid feoffment, *temp.* Edward II., a confirmation of certain lands in Co. Waterford. His son and successor,

William Wyse, *m.* a dau. of the Aylward family, and was father of

Philip Wyse, whose son,

John Wyse, *m.* a dau. of the Madans (one among the first alliances of the English gentry with the native Irish), and left a son and successor,

William Wyse, who was father of four sons, George, Walter, Richard, and Galfrid. The 3rd son,

Sir Richard Wyse, was father of Andrew and James. The latter,

James Wyse, married into the distinguished family of the Waddings (from whom was descended the celebrated Franciscan monk, Luke Wadding, an eminent writer of the 17th century), and was father of

John Wyse, whose son,

Maurice Wyse, was Mayor of Waterford 1452, and was living 1495. In four years afterwards John Wyse and James Sherlock were appointed Justices to hold assizes in the adjacent districts (Patent Roll, 14 Henry IV., in Chancery, Ireland). This

John Wyse, of the Manor of St. John, the son of Maurice, inherited, by descent, those lands of Island-i-Kane, Ballydermody, &c., which had been the subject of the family settlement of 1325 amongst the Wyses. In 1533,

Sir William Wyse, son of John, by his wife, a dau. of Henry Sherlock, being then Mayor of Waterford, wrote to Cromwell, the King's Secretary, an official letter on the state of Ireland, which is preserved in the British Museum, in which he alleges certain correspondence between the Emperor Charles V. and the Earl of Desmond, the object of which, he infers, was an "invasion of the cities and towns by the sea coast of this land." It is to be here observed, that during his mayoralty occurred the memorable Geraldine rebellion, when Waterford, under his government and control, adhered so firmly to Henry VIII., that the loyalty of its citizens was acknowledged by three royal letters of thanks, and Sir William Wyse himself, having gone to England 1536, was made Esquire of the King's body, and subsequently received the honour of knighthood as "an honourable gift for their renowned fidelity,"

and returned to Waterford with a cap of maintenance and gilt sword, presented by the King to the Corporation, to be borne thenceforth before the Mayor on all state occasions, which practice is still continued. Sir William *d.* about 1556, leaving issue, when various inquisitions *post mortem* were taken to ascertain his estates and possessions in the county and city of Dublin, counties Cork and Tipperary, and above all, in the county and city of Waterford.

Henry Wyse, of the Manor of St. John, the eldest son of Sir William *m.* Joan Clarke, of Bristol and *d. circa.* 1564. It is also recorded that this Henry Wyse had an exemption to him and his heirs from all tolls and grist at Watkin's mill, on the remarkable condition of defending the granter's title and enjoyment of the watercourse "from St. Catherine's to Ship's or Sheep's Bridge, according to the charter of King John to the House of St. John." This Henry *d.s.p.* and was *s.* by

James Wyse, the son of his next brother John, by Maryanne Walshe, of Co. Dublin. As heir to his uncle, Queen Elizabeth granted him by patent, in the 2nd year of her reign, 1563, all and singular the manors, lordships, castles, &c., of which his said uncle died seized. This James *m.* Alisonne, of the family of Chief Baron Finglass, author of the *Breviate of Ireland*, dau. and heir of Finglass, of Co. Dublin, and *d.* 1596, leaving issue.

1. John.

2. Andrew, appears to have been Knight of Malta, Prior of England, Privy Councillor to King Philip of Spain, in the kindgom of Naples, &c.

3. Henry, of Monkstown, Co. Cork, followed Lord Baltimore to America, and was the founder of a family in Virginia, represented by the celebrated Confederate Orator and Statesman, Lieut.-Gen. Henry Wise.

4. Thomas, Mayor of Waterford.

5. Nicholas, Sheriff of Waterford, 1605.

The eldest son,

John Wyse, of the Manor of St. John, aged 24 at his father's death, 1596, *m.* Mary, dau. of Bartholomew Lincolne. He *d.* 1625, and left three sons. The eldest,

Robert Wyse, Sheriff of Waterford, 1630, *m.* Mary Wadding, but *d.s.p.* 1632. He made a settlement of the family estates in 1631. His brother,

Francis Wyse, of the Manor of St. John, *m.* Genette, dau. of Robert Walsh, Mayor of Waterford 1602, was his heir-at-law. By his will, 1647, he left very large bequests to the charitable institutions of Waterford, and five shillings to each of its citizens. His heir-male,

Thomas Wyse, eldest son of Andrew, Sheriff of Waterford 1632, 3rd son of John Wyse, by Mary Lincolne his wife, *m.* the only child and heiress of Thomas Synnell, of Cuddagh, Queen's Co., and was *s.* by his nephew,

Robert Wyse, *m.* Anstace Le Poer, of Guilcah, Co. Waterford, and had (with a dau., Zaveria, *m.* Edward Fitzgerald, ancestor of the Fitzgeralds of the Little Island, near Waterford) several sons, among whom,

Francis Wyse, of the Manor of St. John, *m.* Mary, dau. of Thomas Masterson (descended from Sir Thomas Masterson, Knt. of Ferns, seneschal of the Co. Palatine of Wexford 1588), of Castletown and Monaseed, Co. Wexford, by Thomasine his wife, dau. of John Walshe, of Philltown, Co. Kilkenny, and by her (who *m.* 2ndly, Laurence Esmonde, of Ballinastra) had issue,

1. Thomas.

1. Catherine, a nun. 2. Anstane, a nun.

3. Margaret, *m.* Edward Dunne, of Brittas, Queen's Co. (*see Dunne of Brittas*).

Mr. Wyse *d.* 1717, and was *s.* by his son,

Thomas Wyse, of the Manor of St. John, *m.* 1st, 1720, Mary Bourne, of London, and by her had issue,

1. Francis, his heir. 2. John.

3. Richard.

1. Anne, *m.* John M'Carthy, of Spring House, Co. Tipperary, and was maternal grandmother of Peter, Count D'Alton, and the Right Hon. Richard Lalor Shiel, M.P. 2. Charlotte, a nun.

3. Margaret, *m.* Thomas Houghton, of Kilmannock, Co. Wexford. Mr. Wyse *m.* 2ndly, 1740, Dame Hester Edwards, *nee* Dacon, of Norfolk, widow of Sir Francis Edwards, Bart. (Her

dau., Hester, heiress of Sir Francis Edwards, *m.* Viscount Malpas, eldest son of the 3rd Earl of Cholmondeley.) By Dame Hester he had no issue. His eldest son,

Francis Wyse, of the Manor of St. John, *d. unm.* and was *s.* by his nephew, Thomas, son of his brother,

John Wyse, *m.* Mary Ann, dau. of Walter Blackney, of Ballyellin, Co. Carlow, by Mary his wife, dau. of John Byrne,* of Cabinteely, by Marryann his wife, dau. of Dudley Colclough, of Duffrey, and had, with other issue,

1. Thomas, his heir. 2. Walter.

3. James, *m.* but *d.s.p.*

4. Francis, *m.* Mary, dau. of — Scally, and had issue,

1. Francis. 2. James.

3. Thomas, County Inspector, R.I.C., *m.* 1857, his cousin, Frances, dau. of Francis Wyse, of Rathkullen, and was drowned at Loughrea, Co. Galway, 1879, leaving issue,

1. James Edward, Capt. Irawaddy Flotilla Co., Burmah.

2. Thomas Francis, M.D., *m.* 1893, Elizabeth, dau. of A. Lynch.

3. Alfred William, *m.* 1890, Mary, dau. of I. Mahon, of Buenos

Ayres.

1. Alice, *m.* W. M. Crealock.

2. Mary, *m.* 23rd Nov., 1882, Charles Brenan, Dublin.

3. Frances Maria, *m.* 1885, Henry Forbes Montague Watson, of Lumclone, Co. Carlow, who *d.s.p.* Jan., 1891.

1. Mary, *m.* Richard Hore, and had issue.

2. Elizabeth Frances, *m.* Maurice Hore, nephew of Richard, aforesaid.

1. Eliza, *m.* John Snow, of Snow Hill, Co. Kilkenny, and left four sons and two daughters.

2. Mary, *m.* Anthony Galwey, of Carrick-on-Suir.

3. Catherine, *m.* her first cousin, Walter Blackney, of Ballyellin.

4. Margaret, *m.* James Scully, of Tipperary.

The son and successor,

* This John Byrne, of Cabinteely, was son of John Byrne, of the same place, by Mary his wife, dau. of Waltre Chevers, of Monkstown, by Alson his wife, dau. of Nicholas, 1st Viscount Netterville (*see Byrne of Cabinteely*).

Thomas Wyse, of the Manor of St. John, *m.* 6th Jan., 1791, Frances Maria, only dau. and heir (by Fanny Barron his wife) of George Bagge, of Dromore, Co. Waterford, and by her had issue,

1. Thomas, his heir.

2. George, *b.* 1798, first an officer in the 6th Regiment of Foot, afterwards Barrister-at-Law, and Senior Police Magistrate of the City of Dublin, *m.* 1822, Winifred, 3rd dau. of John Flanagan, of St. Kathrine's Park, Leixlip, and of Old Castle, Co. Roscommon, and by her (who *d.* 27th April, 1856) left at his decease, 4th Nov., 1867,

1. John, *b.* 18th Dec., 1825, formerly an officer 57th Regiment, and Aide-de-Camp to Lieu-Gen. Sir Harry G. W. Smith, Bart., G.C.B., afterwards in holy orders, and died in 1898.

2. Arthur George, Resident Magistrate, Castlebar, Co. Mayo, *b.* 7th August, 1830, formerly an officer in the 48th Regiment, and *d.* Jan., 1891.

1. Winifrede Mary.

3. Francis, of Rathcullen, *m.* Mary, dau. of John Hay, of Ballinkeele, of an ancient Co. Wexford family (a branch of which, represented by Count Hay de Slade, is established in Brittany since the time of James II.), and *d.* 1855, leaving issue,

1. Thomas *d.* October, 1886.

2. John, an officer 34th Regiment, *m.* 1861, a lady of the Onslow family.

1. Eleanor.

2. Frances, *m.* (*as above*) 1857, her cousin Thomas Wyse.

3. Mary, a nun.

1. Harriett, *d.* 1866.

2. Mary Ann, *m.* Lorenzo Power, of Bonmahon, and had issue, Thomas Power, J.P., Captain Waterford Artillery, *d.* 1865.

3. Frances, a nun, *d.* 1849.

The eldest son,

The Right Hon. Sir Thomas Wyse, K.C.B., of the Manor of St. John, Co. Waterford, D.L., Her Britannic Majesty's Envoy, Extraordinary at the Court of Athens, *b.* Dec., 1791; *m.* 1821, Letitia, dau. of Lucien Bonaparte, Prince of Canino, brother of Napoleon I., Emperor of the French, and had issue two sons.

1. Napoleon Alfred Bonaparte, J.P. and D.L., Co. Waterford, High Sheriff of the City 1870, a Knt. Commander of the Order of St. Maurice and Lazarus, also of that of the Nichan Iftichar, of Tunis, author of *Notes sur la Russie*, Paris, 1854, and of the *Flores Pictavienses*, Perigeux 1869; *b.* Jan., 1822.

2. William Charles Bonaparte, late Capt. Waterford Militia, J.P., was High Sheriff Co. Waterford, 1855; author of numerous poetical works in Provencal and English; *b.* Feb., 1826; *m.* 1864, Ellen Linzee, dau. of W. G. Prout, of St. Maybn, Cornwall, and *d.* 3 Dec., 1892, leaving issue

1. Lucien William Bonaparte, now of the Manor of St. John's.

2. Andrew Nicholas Bonaparte, *b.* 1870, M.A. London University, Inspector of National Schools; *m.* 16th Sept., 1896, Marie eldest dau. of the Count de Chripounoff, of Bielevetz, Eletz, Orel, Russia, and has issue.

Helen Victoria, *b.* 1897.

3. Lionel Harry Bonaparte, *b.* 1874.

4. Napoleon Estelle Bonaparte, Lieut. Waterford Artillery, *b.* 1876.

Sir Thomas Wyse, formerly M.P. Co. Tipperary, and subsequently M.P. for Waterford, held office under Lord Melbourne's administration as one of the Lords of the Treasury and as joint Secretary of the Board of Control, and was distinguished as a statesman, scholar, and orator. As representative of this very ancient family, he held his estates direct from the Crown, and as lineal descendant of the original grantee, he inherited the rights of the Prior of St. John, and was, in that capacity, still subject to visitations of the Lord Bishop of the Diocese. He *d.* 1862.

Arms—Quarterly: 1st and 4th, sa., three chevrons erm., for Wyse; 2nd and 3rd, arg., a chevron between three Cornish choughs sa. *Crest*—A demilion rampant gu. gutte d'eau, holding in the dexter paw a mace ppr. *Motto*—Sapere aude.

Seat—Manor of St. John's, Waterford.

Motto—Sapere Aude.

LISMORE IN THE 13TH CENTURY.

BY WILLIAM H. GRATTAN FLOOD, M.R.S.A.

In 1204, Adam, Lord Roche, founded a Cistercian Abbey at Fermoy, called *de Castro Dei*, which was colonized from the Abbey of Innislounaght in the diocese of Lismore. It is interesting to add that until this period the parishes of Kilworth and Clóndulane, near Fermoy, were regarded as belonging to Lismore.

From the State Papers we learn that, on August 31st, 1204, King John issued a mandate from Geddington, commanding Meyler Fitz Henry, Justiciary of Ireland, to take the district of Dungarvan, County Waterford, into the King's hands—which district is described as being one of three cantreds then held by Donal O'Phelan, Lord of the Decies. In this mandate it is stated that Donal O'Phelan had quit claimed to the crown the whole of Dungarvan; and, therefore, the Justiciary was ordered "to cause the villeins and fugitives therefrom, with their chattels and retinue, to return"—Donal being left in possession of the other two cantreds in the Decies, "for which he was to give hostages." (a) At this date there was an annual fair which had been granted to the citizens of Waterford, commencing on the feast of St. Peter *ad Vincula*, i.e., on August 1st, and lasting for a week, with stallage and tolls.

The election of David, surnamed *Breathnach*, or Brannach,—the Welshman, Rector of Dungarvan, as Bishop of Waterford, received the royal assent on October 19th, 1204. As before stated, he was non-resident, and only came to Ireland at the close of November of that year, being consecrated early in 1205.

(a) Close Rolls. 6 John, m. 18.

There still existed a desire to die in a city hallowed by the memory of so many saints ; and, we learn from the *Annals of Innisfallen* that in 1205, Laurence O'Sullivan, Bishop of Cloyne, ended his days at Lismore, and was buried in the *Reilig Espoc*, or "cemetery of the Bishops"—now represented by a quasi-liss on the left-hand side of the avenue leading to Lismore Castle.

Archbishop O'Heyne, of Cashel, resigned his see in February, 1205, and became a Cistercian monk of Holy Cross Abbey (*b*) ; and, in the following year, Felix O'Hea, the aged Bishop of Lismore, passed to his eternal reward, whilst on a visitation at Slieve Cua, having as his successor Thomas O'Hea. Meantime, King John, on September 10th, 1205, made a grant to "Master G [oeffrey] of Bristol, of the church [Rectory] of Dungarvan, with its chapels and appurtenances ; to hold for life in frankalmoigne."

Not long after the election of Thomas, Bishop of Lismore, the Anglo-Norman Bishop of Waterford sought to sequester various see lands, belonging to Lismore ; and this he felt more secure in doing owing to the death of Donal O'Phelan, which event is thus chronicled in the *Annals of Leinster* under date of 1206 :—"Donal O'Phelan, Lord of the Decies, successor to Art Corb, died at Cork, in the army of Lord Justice Fitz Henry."

It is evident that in 1205—the year in which the city of Waterford got its first charter—Ireland had been partly partitioned into counties ; and, under date of April 3rd, 1206, there was an Inquisition held as to "whether the castle of Kilmallock, the cantreds of Carbery *Outragh*, Slieveardagh, Cumsy, and Eoganacht Cashel, and the cantred in which the castle of Ardfinnan is situated, belong to the Kingdom of Cork or the Kingdom of Limerick" (*c*). Of course, the county of Tipperary was not then formed ; and Ardfinnan Castle belonged to the see of Lismore. On November 8th, 1207, the King forbade "the Justiciary and bailiffs of Ireland, on pain of forfeiture, from disturbing, or allowing to be

(*b*) On April 3rd, 1206, the King approved of the appointment of Albin O'Molloy, Bishop of Ferns, to the see of Cashel, but the Pope selected Donal O'Lonergan O. Cist. Archbishop O'Heyne died, and was buried at Holy Cross Abbey in January, 1207.

(*c*) Patent Roll. 7th John, mem. 4.

disturbed, the King's citizens of Waterford contrary to the liberties granted to them by the King's charter" (d).

David Walsh, Bishop of Waterford, was a subscribing witness to various royal grants dated from Woodstock, in England, in November, 1207, and he returned to Ireland in December of the same year. Secure in the favour of both King and Justiciary (his cousin), he laid claim to certain lands and tithes situated within the diocese of Lismore. The case was warmly contested on both sides, and in it O'Phelan, Lord of the Decies, aided by his tenantry, took sides with Thomas, Bishop of Lismore. "At length, the Archdeacon of Cashel, together with the Bishops of Cork and Killaloe, undertook, by directions of Pope Innocent III., to decide the matter, when the people of the Decies, rushing into the court, seemed resolved on carrying their measure by violence" (e); and, in the midst of the tumult, Bishop David of Waterford was killed, in 1209.

Meantime, in 1207, on the death of Bishop Thomas, an Anglo-Norman ecclesiastic, Robert de Bedford, Dean of Glendalough, who had declined the see of Glendalough, was appointed Bishop of Lismore. On December 5th, of the same year, Master Geoffrey, Rector of Dungarvan, was approved of by the King as Bishop of Limerick. The only local incident chronicled for the year 1207 is in the *Annals of Innisfallen* which runs as follows:—"An accidental fire consumed the city of Lismore, together with its parish churches."

The year 1208 found Lismore in a truly lamentable condition. Most of the town and many of the churches had been destroyed by fire in the preceding year. The new Anglo-Norman Bishop of Lismore was not long in possession of his see when Robert, Bishop-Elect of Waterford, aided by Robert Fitz Christopher, Seneschal of Waterford, "made a most unwarrantable encroachment" on some possessions belonging to the Lismore diocese. On appeal, the Papal delegates, namely, the Bishops of Norwich, Clonfert, and Annaghdown, awarded the Bishop of Lismore adequate restitution;

(d) Pat. Roll. 9 John, mem. 4.

(e) Brennan's *Ecclesiastical History of Ireland*.

and, the Bishop-Elect of Waterford was mulcted in a fine of 160 marks. Notwithstanding this, in September, 1209, his lordship of Waterford, accompanied by the aforesaid Seneschal, Robert Fitz Christopher, and a large number of retainers, marched to Lismore, "seized on the prelate of that see, even in his own Cathedral, at the very time when he was presiding at the Divine Office," and had him conducted to Dungarvan Castle, where he was heavily manacled, and confined in a dungeon (*f*). He escaped after an imprisonment of seven weeks, "during which he had been," as Ware writes, "cruelly macerated with thirst and hunger"; and he fled for counsel to the former Rector of Dungarvan, now Bishop of Limerick. However, "he was again surprised and seized, in the churchyard of Limerick, by the Bishop of Waterford's clerk, Thomas, who drew a sword, and attempted to cut off his head" (*g*). In consequence, the Bishop-Elect of Waterford, who had been excommunicated by Pope Innocent III., without admitting any written appeal (*h*) was pardoned by the Holy See, owing to the intervention of the English monarch, and was duly consecrated in 1211.

In the letter of Pope Innocent III., dated April 6th, 1210, confirming the appointment of Donal [Donatus] O'Lonergan, O. Cist., as Archbishop of Cashel, the said Archbishop was constituted Metropolitan of the Munster province, including the sees of Limerick, Killaloe, Kilfenora, Waterford, *Ardmore*, *Lismore*, Cork, Cloyne, Ross, Ardfert, and Emly. On June 26th of the same year the Pope confirmed the property belonging to the Dean and Chapter of Waterford Cathedral.

King John landed at Crook, Co. Waterford, on June 20th, 1210, and then marched to Dublin, *via* New Ross and Kilkenny. From Sweetman's *Calendar* we learn that he brought with him 53 dozen skins of parchment for the purpose of issuing charters. He repaired the Cathedral of Waterford, and endowed it to the value of 400 marks annually, "for the support of 12 canons and 12

(*f*) Ware's *Bishops of Lismore*.

(*g*) *Ibid.*

(*h*) *Calendar of Papal Letters*. Au. 1208, p. 15.

vicars." Near Clashmore, he erected a strong fort called Clough; *i.e.*, *Cloghballydonisk*, the affix *duneske* being afterwards dropped as in the case of *Caherduneske*, now Caher, in the diocese of Lismore. This fort consists of "a high wall defended by towers at the angles," and enclosing about half an acre, the entrance being protected by a drawbridge" (*i*). It is in the parish of *Aglish ne gall* (Church of the foreigners), about eight miles from Lismore, and was a most useful halting place for the King's troops on the journey from Waterford to Cork. About the same time the castel of Kilbree, two miles from Lismore, on the "old" road to Cappoquin was built. The situation was charming, and the ruins indicate its former splendour, especially the grand Norman gateway. The English monarch departed from Waterford on August 25th, after a stay of about nine weeks—bringing with him some Irish hostages.

Nothing of any local interest is chronicled from 1210 to 1215 save the stern viceroyalty of John de Gray, Bishop of Norwich, who was superseded by Henry de Londres, Archbishop of Dublin, on July 23rd, 1213. On October 27th, 1214, the King presented Bartholomew de Camera to the Rectory of Dungarvan. (*j*).

In consequence of King John having handed over the Kingdom of England and the Kingdom of Ireland to the Holy See, and taking them back as fees, "on payment of 1000 marks annually—namely, 700 for the Kingdom of England, and 300 for the Kingdom of Ireland, saving Peter's pence" (*k*), Pope Innocent III. issued a Bull on October 28th, 1214, commanding the prelates, princes, and magnates of Ireland to persevere in fealty to King John, as appears from the *Bullarium*.

On February 1st, 1215, the Viceroy, de Londres, was ordered to distrain William d'Eincourt to the extent of "£100 for Clonmel [Co. Tipperary], and 100 marks for marrying his daughter to the son of Elias Fitz Norman" (*l*). Some months later, namely on July 2nd, the King commanded an Inquisition to be held by

(*i*) Ryland's *History of Waterford*.

(*j*) Patent Roll, 16 John, p. 1, m. 11.

(*k*) Chart. 15 John (Sweetman's *Calendar* No. 489).

(*l*) Close Rolls. 16 John, p. 2, m. 9.

“discreet and lawful men of the county of Waterford,” as to the encroachments which had been made “in the King’s demesne lands of that county, and by whom”; also to cause the said encroachments to be amended (*m*). Next day (July 3rd), Thomas Fitz Anthony was given “the custody of the county of Waterford, of the castles of Waterford [Reginald’s Tower] and Dungarvan, and of all the King’s demesnes in the above county” etc.; also, “a moiety of the King’s prisage of wines in the city of Waterford, with power as *Constable of that city* to attach by himself or his bailiffs all pleas of the Crown there” (*n*). On the same day there was a royal grant “to the King’s burgesses of Dungarvan, of all the liberties and free customs of bridge toll; to have and to hold of the King for ever.”

At the 4th General Council of Latern, held from November 11th to December 1st, 1215, Robert, Bishop of Waterford asserted that Lismore was not a Cathedral church, but, on investigation, it was found that “it had been so from the most ancient times.” Moreover, as Theiner informs us, Pope Innocent III. had commanded Donal, Archbishop of Cashel, to consecrate Robert de Bedford as Bishop of Lismore. The consecration took place in England, whither the Archbishop had gone on some business regarding the temporalities of his see; and Bishop Bedford returned to Lismore “with commendatory letters from the King and the Archbishop, giving him full possession of all the spiritualities and temporalities of the see of Lismore” (*o*).

The viceroyalty of Geoffrey de Mariseo was a comparative failure but yet he was kept in office, after the death of King John, October 19th, 1216—William Marshall, Earl of Pembroke, being appointed guardian of King Henry III. and of England. On January 14th, 1217, a mandate was issued that, in future, “no Irishman was to be elected or promoted in any Cathedral church in Ireland” (*p*); and, on February 15th, the King commanded the

(*m*) Close. 17 John, p. 1, m. 29.

(*n*) Chart. 17 John, p. 1, m. 9.

(*o*) Donal O’Lonergan, Archbishop of Cashel, died at Rome, towards the close of the year 1215; and Pope Innocent III. died, July 16th, 1216.

(*p*) Patent Roll. 1 Hen. III. m. 14.

Justiciary of Ireland "to give the vacant space between the river and wall of the city of Waterford, on the river bank, to any persons who will dwell there" (q).

From the Patent Rolls we learn that a safe conduct was issued for Donal O'Lonergan (the second of that name), Archbishop of Cashel, in going to his diocese from England, on April 3rd, 1217. Three months later, namely on July 19th, Henry III. notified to Geoffrey de Mariseo that he had belted Maurice Fitz Gerald a Knight, and had confirmed him in "his land of *Galles in Des*" i.e., Aglish in Decies, "which Gerald, his father, held at his death, and which was taken into the King's hand by reason of the minority of the heir" (r).

Notwithstanding the rebuff given to the Bishop of Waterford in 1209, we find that, at the close of 1217, he had again usurped several churches, castles, and lands belonging to the see of Lismore. The reason of this was that the King had quashed the election of Robert de Bedford as Bishop of Lismore, owing to an informality, and had given over the temporalities of the see to Robert, Bishop of Waterford, who had visited the English court during the autumn of 1217 and remained there till July, 1218. Ware tells us that "he exhibited the letters of John, Cardinal Priest of St. Stephen in Monte Coelio, for the ordering and uniting of these bishoprics," i.e., for the union of the sees of Waterford and Lismore.

In September, 1218, the Bishop of Waterford wrote to the King that Geoffrey de Mariseo, Thomas Fitz Anthony, and Griffin Fitz Griffin, Seneschal of Dungarvan, "had unjustly disseised him of the castle and vill of Lismore, the castle and vill of Ardmore, the castle and vill of Ardfinnan, and of his other possessions and rents in Ireland." (s).

Meantime, Masters Macrobins and David, Canons of Lismore, representing the Dean and Chapter, came before the King, in England, and, through the intervention of Cardinal Pandulph de Masea, Bishop-Elect of Norwich, obtained licence for a new

(q) Pat. 1. Hen. III. m. 12.

(r) Close. 1 Hen. III., p. 1, m. 14.

(s) Close. 2 Henry III., p. 2, m. 2 dors.

election, with the result that Robert de Bedford was again elected Bishop of Lismore. The King assented to the choice of the chapter, and on December 13th, 1218, commanded the Justiciary of Ireland to restore the said Robert his temporalities (*t*), confirming the Bishop in the manor and castle of Lismore, with the port of Lismore; also, ratifying "the right which formerly belonged to the Abbot and monks of Lismore as custodians of the river Blackwater and the fisheries" (*u*).

The Bishop of Waterford was still contumacious, and, having again made a plausible statement regarding the union of his see with that of Lismore, was once more given the bishopric of Lismore. The following is the royal warrant, dated June 7th, 1219 :—

"The King to the Justiciary of Ireland. Robert, Bishop of Waterford, having, by mandate of Gualo, late Legate of England, gone to the North to consecrate the Bishop of Carlisle, Master Robert of Bedford, with Masters Macrobins and David, Canons of Lismore, came to Pandulph, now Legate in England, the King and his Council, and exhibited letters conferring on those Canons power to elect a pastor in the church of Lismore, which they stated was vacant. The King, placing faith in the election of Master Robert so made, gave the royal assent, and ordered him to be put in possession of the goods of the see. The Bishop of Waterford having shortly afterwards returned, submitted to the King and Council that *he and his predecessors had long held the church of Lismore as part of the see of Waterford*, and exhibited to the Legate and the King's Council letters of John, Cardinal of St. Stephen, in the Coelian Mount, formerly Legate of Ireland, on the ordination of those sees. He showed that though formerly separate, the sees had been united by the Legate, and alleged that no one could thus enter into possession of a see over which he presided by suggesting what was false. The King now perceiving that he had been

(*t*) Pat. 3 Hen. III., p. 1, m. 5.

(*u*) The boundary of the fishing district ran from Coumailister (a spot not far from Lismore Cathedral), adjoining Bullsod (*Belshad*—the mouth of the river Shad, or *Oonashad*) Island, to Kildrone, or the Jack Daw Rock, near Dromana.

deceived by Master Robert as to the vacancy of the church of Lismore, decrees that the Bishop of Waterford be put in possession of the goods of that church, and commands the Justiciary of Ireland accordingly" (v).

Bishop de Bedford appealed to the Holy See, and, on November, 10th, 1219, Pope Honorius III., as we learn from Theiner's *Vetera Monumenta*, wrote a letter to Stephen, Cardinal Archbishop of Canterbury, Benedict Bishop of Rochester, and Cardinal Pandulph Bishop-Elect of Norwich, confirming the ancient rights of Lismore, giving it precedence over Waterford, and ordering "all the usurped property to be restored to the legitimately elected Bishop of Lismore, the successor of Thomas [O'Hea] of happy memory." Another epistle, dated December 9th, 1219, was sent to the Bishop and Chapter of Lismore, confirming the decree of Pope Innocent III. in favour of Lismore Cathedral (w). The English monarch, on August 8th, 1220, ratified the settlement of the unfortunate dispute which had gone on for 12 years, and commanded the Justiciary of Ireland "to cause such possession to be given to the Bishop of Lismore" (x).

In the summer of 1220, we read:—"The city of Waterford was reduced to such want that the inhabitants who formerly enjoyed abundance, have scarcely enough to live upon." This was owing to the feuds between the Bishops of Lismore and Waterford, and also to the fact that "vessels which formerly used to unlade at Waterford, now unlade at other ports." Consequently, on September 24th of that year the King ordered the Justiciary "not to allow ships to unlade at any port save the King's port of Waterford" (y).

On March 8th, 1221, owing to a vacancy in the see of Ossory, the King presented Bartholomew de Camera, Rector of Dungarvan, Co. Waterford, and Rector of Limerick, to the prebend held by Alexander Fiscus in the chapter of Ossory. At the same time

(v) Close Roll. 3 Hen. III., p. 2, m. 8.

(w) Theiner's *Vetera Monumenta*.

(x) Close. 4 Hen. III., p. 1, m. 6.

(y) Close. 4 Hen. III., p. 1, m. 3

this courtier-Canon was named as a Justice Itinerant in Ireland; and the Justiciary was commanded "to provide Bartholomew with wherewithal to maintain himself on the King's service" (z).

Geoffrey de Marisco, who had been Viceroy of Ireland since February, 1215, was ignominiously dismissed from office on July 17th, 1221, and formally surrendered his position to the King on October 4th, being replaced by Henry de Londres, Archbishop of Dublin. On July 28th of the same year, the King presented Master Henry, Archdeacon of Waterford, to the church of Kilmeadan, Co. Waterford, belonging to the King's gift.—I may add that, in the letters of presentation, the place-name Kilmeadan (Church of St. Ita) is written "Kilbidan" (aa).

Although definitive sentence had been pronounced by the Papal Commissioners and ratified by the King, the Bishop of Waterford was still contumacious and again appealed to the Holy See, but he was for the last time foiled, and was condemned in the sum of 300 marks to the Bishop of Lismore. He died of grief, as it is said, early in 1222, and had as successor William Wace, Dean of Waterford, who was confirmed as Bishop of Waterford by the King on April 6th, 1223.

On November 13th, 1222, Henry, Archbishop of Dublin, Viceroy of Ireland, was entrusted with the custody of the counties of Waterford and Desmond, and of the city of Cork; but, on June 3rd, 1223, said custody was transferred to John Marshall, owing to some charges of irregularity against Thomas Fitz Anthony (bb).

The *obit* of Robert de Bedford, first Anglo-Norman Bishop of Lismore, is chronicled in February, 1223, and he was succeeded by Griffin Christopher, Chancellor of Lismore, whose election received royal confirmation on November 6th of same year. Meantime, on May 14th, the King, *side vacante*, presented Geoffrey de Turville to the Rectory of Dungarvan.

In the *Liber Niger Alani* we read that Peter, Abbot of Tewkesbury, granted in 1223, to Henry, Archbishop of Dublin, the

(z) Pat. 5 Hen. III., p. 1, m. 14.

(aa) Pat. 5 Hen. III., p. 1, m. 2.

(bb) Pat. 7 Hen. III., p. 1, m. 3; and Close 7 Hen. III., p. 1, m. 9.

district of *Ottach*, in the port of Lismore, formerly held by Magrath and Mac Caruccan, and which had been granted to the said Abbey by King John, in consideration of the sum of 90 marks of silver—*quater viginti marcas argenti et decem*—or £24—the estate being declared to be utterly unprofitable and waste in their hands. The said Archbishop, or his assignee, was further to pay annually, on the Feast of St. Michael, to the Abbey of Tewkesbury, ten pounds of wax, payable at the hands of the Prior of St. James of Bristol (*cc*).

Donal O'Lonergan, Archbishop of Cashel, wearied with litigation, and journeys to Rome and the English Court, resigned his see in 1223; and, on April 2nd, 1224, the temporalities were given to the Archbishop of Dublin, Justiciary of Ireland—who was replaced in that office by William Marshall the younger on May 2nd of the same year.

Owing to an informality, a licence for a new election to the Bishopric of Waterford was granted by the King on April 19th, 1225, and a significant proviso was added, namely, that the royal assent would be given “provided the Dean and Chapter elect an Englishman” (*dd*). The choice of the chapter again fell on William Wace, who was duly consecrated. On July 8th, 1225, a mandate was issued to the Justiciary of Ireland to put Griffin Christopher, Bishop-elect of Lismore in possession of his see lands, but some months later, namely, in December of that year, the King wrote to the Pope desiring the union of the Bishopric of Lismore with that of Waterford, “yet so that the episcopal see should continue at Waterford.”

Towards the close of June, 1226, Geoffrey de Marisco was again appointed to the Viceroyalty, at a salary of £580 a year; and, on June 29th, a royal mandate was issued ordering him “to cause to

(*cc*) In the *Crede Mihi* (which dates from 1275, according to Ussher) the entry is thus given:—“Theodum [tuaith or cantred] de Othlach in portu de Lissemor, quod teodum tenuerunt quondam Maerad et MacCaruccan, quamquidem terram habuimus de dono ineliti memorie Johannis, regis Anglie, tunc Comitis Moreton.” Fol. 92 b. D'Alton in his *Archbishops of Dublin* describes the cantred of Ottach as “the lands of Dungarvan, in the diocese of Lismore.” In the Close Rolls it is described as “the fee of Uliachath, in the port of Lismore.” (Close. 9 Hen. III., p. 1, m. 17).

(*dd*) Close. 9 Hen. III., p. 2, m. 16.

be observed in Ireland the laws and customs of England, as King John when last in the former country ordered" (*ee*). Next day the Justiciary was ordered to pay Richard de Burgh 250 marks out of the farm of the lands of Decies and Desmond—which farm Thomas Fitz-Anthony held on lease by King John's charter. On July 30, Geoffrey de Turville, Rector of Dungarvan, was appointed to the office of Chamberlain of the Exchequer, Dublin; and, on December 18th, Richard de Burgh, Lord of Clonmel, Kilsheelan, etc., was given the custody of the counties of Cork and Waterford, and the Castle of Dungarvan.

Griffin, Bishop-elect of Lismore, through the chicanery of Geoffrey de Marisco, was deprived of his see lands, and his election quashed, but, on appeal to Rome, he was confirmed, and being re-elected, was duly consecrated in July, 1227. Accordingly, on July 12th, the King issued a mandate restoring him his temporalities (*ff*).

Bishop Wace of Waterford died at the close of July, 1227, and, on August 19th, the King granted a licence for an election, with the result that Walter O. S. B., Prior of St. John the Evangelist, of Waterford, was the choice of the Chapter, who received the royal assent on August 20th, being subsequently approved of by Pope Gregory IX.

The troubles of Bishop Christopher of Lismore seemed to be a legacy from his two predecessors, and we find that, on April 25th, 1228, a mandate was issued to Richard de Burgh, Justiciary of Ireland, "to take into the King's hand the Bishopric of Lismore, with its lands, rents, and possessions, as Master Griffin, who bears himself as Bishop of that see, has not been confirmed" (*gg*). Moreover, on July 16th, the King wrote to Pope Gregory IX, in the following strain:—"The revenues of the Bishoprics of Waterford and Lismore are so poor that their bishops are obliged to beg for necessaries, without their sees. It is not decent that persons of their eminence should be subject to such want. The see of

(*ee*) Pat. 10 Hen. III., m. 4.

(*ff*) Pat. 11 Hen. III., p. 1, m. 4.

(*gg*) Close. 12 Hen. III., m. 10.

Lismore being vacant [*sic*] the King has consented that the two sees be united, and prays the Pope that His Holiness approve of the union" (*hh*).

It is evident from the above letter that Walter, Bishop of Waterford, inspired the information contained therein, doubtless, anxious to obtain possession of the united sees. Certain it is that the Bishop had been at the Court in England some time previously, and had obtained a grant "of the land of Caldebee, without the walls of Waterford;" and, on July 11th, he was forgiven "the americiament which he incurred by his absence in England" (*ii*).

From the year 1208, Lismore had been steadily going down, and Waterford was obtaining pre-eminence. On March 5th, 1224, the King granted the citizens of Waterford the issue of customs "for four years from the feast of St. John the Baptist [June 24th], to enable them to inclose the King's town of Waterford." Between the years 1224 and 1228 we can therefore date the erection of the Anglo Norman walls of Waterford; and, in 1226, the Dominican Friars got a foundation in the city, dedicated to St. Saviour, but better known as *Black Friars*. At this period, the commerce of Waterford was in a most flourishing condition; and ship-building was carried on. On Feb. 11th, 1227, the mills of the city of Waterford; Crook, with 10 carnestes of land; Kilbarry; and a small marsh near the city; with other property, were confirmed to the Knights Templars (*jj*).

John Devereux, who had given the King £10 for a charter in fee for various lands in the Decies, which he had been bequeathed by Thomas Fitz Anthony, was formally granted the following property on March 25th, 1229:—"Lands in Decies, as they extend from Lazhargalvan to Mezhan [from *Laarg-gealbhan* = the river fork of the sparrows, to *Meen* = the smooth green spot], as the water of Avenmore runs to Dufgles (*kk*), and the water of Dufgles to the

(*hh*) Close. 12 Hen. III., m. 5 dors.

(*ii*) Close. 12 Hen. III., m. 6.

(*jj*) Chart. 11 Hen. III., p. 1, m. 29.

(*kk*) Dufgles (*Dujh glaise*—the black stream), now Portglas, a tributary of the Blackwater, at Mount Rivers, near an ancient ford.

nearest ford of Leichernaclergin (*ll*); and as those lands extend in Slefto to Slieftrum [Slievegue to Slieve drum]; namely, Anach and Sounach (*mm*), Killorzhie [Kilbrie], Adentein (*nn*), Crumachtan [Crinnaghtaun, near Cappoquin], Seskinatry [*Seskin ceathair* or Seskin Quarter, the present Sheskin], Balinoenach, Razhinakenardy [Raheenakennedy = Kennedy's little fort], Baliachan [Ballyhane], Adferne [Affane], Balmalaly [Ballymullala], Balimythyan [Colnasmittane], Ballykennedy, Ballydouan, Kipach [Cappagh], Kenros [Ross, near Cappoquin], Casclan [Cloncaerdun], Kilcounan [Kilcannon, near Modeligo], Moy Thelghy [*Magh Dilge* = the plain of the thorns, now written Modeligo], Thulech Henan [Cluttahina], and Kulman (*oo*). Further grant to the said John, of Galles [Aglis], and Balybrenning, Ardo, and Lisguenane, Cullyback, and of the fourth part of Balimachethy, on the east and south. All which lands John previously held of the gift of Thomas Fitz Anthony; to have and to hold in fee, rendering to the King 31 marks a year. Grant of free warren in the lands aforesaid. John and his heirs shall for ever be quit of maintaining archers for those lands." (*pp*)

Maurice FitzGerald, Baron Offaly, founded the Franciscan Friary of Youghal in 1229 (*qq*), being the first house of the Friars Minor in Ireland. In the following year (1230), Griffin, Bishop of Lismore, re-constructed the Chapter of Lismore Cathedral; and, at the same time, he instituted and endowed the Vicars Choral—five in number. From the Close Rolls we learn that in June, 1231, a mandate was issued to the Justiciary of Ireland "to give to Griffin, Bishop of Lismore, seisin of the lands called Kilros

(*ll*) This is *Leich-na-learg*—the flat surfaced rock of the river fork.

(*mm*) *Aghnasack*, between Knockmealdown and Lismore. *Killorzhie* may be the attempt of the scribe for *Coill-laarg*, now unidentified.

(*nn*) *Adentein* is intended for *Cuilanheen*, or Curraheen.

(*oo*) Kulman is *Coill-maan*—middle wood.

(*pp*) Sweetman's Calendar of Documents, No. 1,680, p. 251.

(*qq*) At the General Chapter of the Franciscan Order held on Sunday, May 26th, 1219, St. Francis of Assisi sent Blessed Angelo of Pisa as Superior of the new Franciscan mission of Great Britain; and the Friars came into England in 1224. The date of the founding of Youghal Convent is variously given as 1224, 1226, and 1231, but 1229 is the most probable.

[Kilrush], Kilgarvan, and Devenein [*Affane* according to some, or more probably *Aglishevnan*], if the Justiciary has despoiled the Bishop thereof without cause ; but if with cause, then he shall certify it to the King by his letters and letters testimonial of Luke, Archbishop of Dublin, John, Bishop of Ferns, and Godfrey de Turville, Archdeacon of Dublin [Rector of Dungarvan]" (*rr*). Three months later, namely, on September 16th 1231, a mandate was issued to the Bishop of Lismore, that "if at the King's prayer he give to James of St. Martin, Archdeacon of Dublin, and clerk [chaplain] of Richard de Burgh, a pension in the church of Dungarvan in Decies, the King will approve of the grant" (*ss*).

[TO BE CONTINUED.]



(*rr*) Close Roll. 15 Hen. III., m. 12.

(*ss*) Close. 15 Hen. III., m. 4.

THE WATERFORD LEPER HOUSE.

A REMINISCENCE OF THE 17TH CENTURY.

By M. J. HURLEY, F.R.S.A.

Going through the Corporation minute-books in search of such curious information as they might afford, I came across some most interesting particulars of an inquiry instituted by the Corporation in 1670 into the state of the Leper Hospital or Lazar House as it then stood. Before transcribing the particulars of the "Inquisition," it will be well to refer our readers to the *Journal* for January, 1895, in which appeared a copy of what purported to be an Inquisition taken in 1661. This latter old document was found bound into a copy of Archdall's *Monasticon* in the Franciscan Convent at Clonmel, from which it was copied for the Most Rev. Dr. Sheehan, President of our Archæological Society.

The proceedings at the Corporation meeting on the 14th November, 1670, should be particularly interesting to the gentlemen to whose exertions and bounty we owe the succeeding institution—the County and City Infirmary—particularly when the accommodation given at the end of the 17th century is contrasted with the accommodation given by the reconstructed institution of to-day.

"Waterford Corporation, 14 November, 1670.

Then resolved upon the question that the following answers to the Articles of the Dean hereunder written is approved by this Board: Articles to be enquired of at the Rev. Doctor Daniel

Rushion, Dean of Waterford, his visitation of the Lazar House in St. Stephen's Parish in the Suburbs of the City of Waterford, held the 29th October, A.D. 1670:

1. Are the well meaning and true intents of the founder or founders of the said Lazar House duly and punctually observed, together with the names of such founder or founders.
2. Are the writings, escripts, and muniments belonging to the said foundation carefully preserved, and in whose hands.
3. What are the true and clear yearly value of all and singular the Houses, Lands, and Tenements belonging to the said foundation, together with the names and situation of the same, and are they, to the best of your skill and knowledge, set to the best advantage, and to whom.
4. What governor and officers belong to the foundation, declare their names and number, together with what allowance was antiently allowed to them.
5. How many poor people are maintained in the said house out of its revenue, the names of each of them, and what, singly, they receive weekly, monthly, or yearly out of the same.
6. Is the same number maintained in the said house out of its revenue as antiently was accustomed, and of right out to be continued, or otherwise, for what reason is the alteration.
7. Is there any part of the revenue set apart by way of accruing for the sustentation of the said house, if so, is it thereupon expended, if there were no particular branch of revenue destined to that use, how was the said house formerly upheld and maintained, and is it at present in convenient and necessary repair for the lodging and accommodation of the poor brethren therein resident.

To Captain Thomas Bolton,
 Mr. Edward May,
 Mr. Paul Alyward, and
 Mr. Nicholas Lee.

The answer of Thomas Bolton and Paul Aylward to the annexed articles:

1. To the first article we answer that we have heard that King John, some time King of England and Lord of Ireland, was founder of the Lazar or Lepperhouse of St. Stephen's, and that he founded the same for reception of and maintenance of leppers only, and we believe that the founder's intention is so well observed as it can be upon so sudden a discovery as is at present is made thereof.
2. To the second we know nothing but that the escripts and muniments of the foundation are lost.
3. To the third we answer that to the said House belongs Lepperstown in Gaultier Ballymorris and Kilcarton in Reiske Parish, worth £40 per annum; the Tertiary Ambit or precinct of the Lepperhouse aforesaid in St. Stephen Street, worth £ per annum; and the oblations and obventions christenings and burials arising in St. Stephen's Parish and other small and inconsiderable parcells as yet not discovered by the Lepers. And we believe the premises are set to the best advantage they can be at present.
4. To the fourth, we answer that Thomas Bolton is Master of the said house by appointment of the Mayor and Corporation of Waterford, who, by the institution of the first founder, were to nominate a master, that the master's antient allowance was Lepers' Meadow in Ballinacadulan, now never a penny but the trouble, that Paul Aylward is Clerk, by the same appointment, that the Clerk's allowance antiently was £6 13s. 4d., now nothing but trouble, and we say these officers were questionable by and accountable to the Mayor and Corporation, and removable upon motion, and that the said master hath lately given his accounts to them for the time past.
5. To the fifth we say there are in the house and its Tithes worth £50 per annum, Ballinacadulan, near St. John's Gate, worth £ per annum; the two parts of the Tithes of

two men, three women, all Lepers, and one servant, viz.: Philip Walsh, Philip McGrath, Ellan Grant, Joan Garvey, Joany Shea, and Margaret Walsh, all maintained within the Leperhouse by its revenue, and further to this article we cannot answer, because their allowances, weekly or monthly, were still increased, as their revenue is.

6. To the sixth we say that the persons aforesaid are maintained in the said house, and by its revenue as antiently was accustomed.
7. To the seventh, we say the house is not yet settled nor the revenue certain and further to this article we cannot answer.



THE HISTORY AND TOPOGRAPHY

OF THE

PARISH OF HOOK,

CO. WEXFORD,

WITH A SERIES OF GENEALOGICAL NOTES RELATING TO THE
ANCIENT PROPRIETORS OF THE DISTRICT.

BY

GABRIEL O'C. REDMOND, M.D., M.R.S.A., CAPPOQUIN.

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[CONTINUED.]

In treating of the history of the Invasion of Ireland in the 12th century, (an era in the Annals of our Country which surpasses in importance any previous revolution of the "Cycle of Time"), I propose to limit my subject,—as much as possible, consistent with a proper understanding of it—to the territory extending from Bannow Bay to the Tower of Hooke; nor will I enter into any discussion as to the results which that celebrated enterprise may have brought about, whether for the weal or the woe of

"Our sweet land of verdure
That springs from the sea."

To enter into a controversy; to weigh the 'pros' and 'cons' of that momentous, and remarkable event in its after effects, is neither my intention nor desire. Premising therefore that my gentle and learned readers are fully conversant with the life and exploits of Dermot MacMurrough, King of Leinster,—*De Ieynester rcis dermod*, in the old French Poem,—with his intrigues in England and Wales, where he had fled on the 1st August, 1166, from the anger and vengeance of his

fellow countrymen and subjects: and with the successful result of his interview with Henry II, who was at the time in Aquitaine (*kk*), and from whom he obtained letters patent, authorizing him to seek aid from any of his vassals and liegemen who were willing to lend it to him; I will now proceed to introduce to their notice the premier invader of Erin, Robert Fitz Stephen, the precursor of Raymond and Strongbow. Dermot's parley with the English King is thus described in the old Norman French Poem, ascribed to Morice Regan, Mac Murrough's "own interpreter," *latimer*, or Secretary (*ll*).

Quant dermod, li reis uillant,		When Dermot the valiant King,	
Al rei henri par deuant		Before King Henry	
Esteit uenez a acele fiez,		Had come at this time,	
Par deuant li rei engleis,		Before the English King,	
Mult le salue curteisement,	270	Very courteously he saluted him	270
Bien ebel denant la gent :		Fairly and finely before his men :	
'Icil deu ke meint en haut,'		"May God who dwells on high	
Reis henri, vus ward e sant,		Guard and save you King Henry,	
E vus donge enement		And give you also	
Quer e curage e talent	275	Heart and courage and will	275
Ma hunte venger e ma peine,		To avengemy shame and my misfortune	
Que fet me hunte le men demeine!		That my own people have brought	
Oiez, gentil reis henriz,		Hear noble King Henry [upon me.	
Dunc su nez, de quel pais.		Whence I was born, of what Country!	
De yrlande su sire ne.	280	Of Ireland I was born a Lord,	280
En yrlande rei clame ;		In Ireland acknowledged King ;	
Mes atort me unt degete.		But wrongfully my own people.	

During Dermot MacMurrough's sojourn at St. David's in Wales, in August, 1168, where he was the guest of David Fitzgerald (*mm*), 1st Bishop of St. David's (Menevia), whose predecessors had been Archbishops, he entered into a contract with Robert Fitz Stephen and

(*kk*) In the Norman-French *Geste* of the Conquest by Morice Regan, Henry II. is said to have been in Normandy at the time, but according to Giraldus Cambrensis, he was "in remotis et transmarinis Aquitannicæ Gallicæ partibus." Henry kept Christmas, 1166, at Poitiers in Aquitaine, and then went further South into Guienne.

(*ll*) See "The Song of Dermot and the Earl," an old French Poem, edited by Goddard Henry Orphen, B.L., 1892; and *The Journal*, page 95, vol. v., No. 5, April-June, 1899. Nothing is known of Morice Regan, except what is told here: O'Regan was the family name of one of the four tribes of Tara. It is however more probable that Morice Regan came from the district of Ui Riagain, now the Barony of Tinnahinch in Queen's County, of which O'Duinn was at this time the chief. [See Map of Ancient Leinster at page 93, April-June, 1899.] Morice Regan lived at Ballyregan, near Ferns.

(*mm*) David Fitz Gerald was the 3rd and youngest son of Gerald de Windsor by Nesta dau. of Rhys, ap. Tudor, sister of Griffith, and aunt of Rhys, ap. Griffith, all successively Princes of South Wales. He was brother of Maurice Fitz Gerald and uncle of Giraldus Cambrensis.

Maurice Fitz Gerald, the Bishop's half-brothers, by which they engaged to help him in the ensuing spring to recover his territories.

Mes einz que le roi dermot		But before King Dermot	
La mere sale passer volt	375	Crossed over the salt sea,	375
En gales parlat a un reis		He spake to a King in Wales	
Que mult iert uailans e curteis.		Who was very brave and courteous.	
Reis esteit icil nome,		This man was called Rhys,	
E de gales fu reis clame.		And was acknowledged King of Wales.	
A lure aneit li rei ris	380	At this time King Rhys (<i>nr</i>)	380
Vn cheualer de grant pris.		Had a knight of great renown.	
Li reis li tent en sa prisun,		The King kept him in prison,	
<i>Robert le fiz esteuene</i> ont nun ;		<i>Robert the Son of Stephen</i> was h's name;	
En sa prisun le teneit,		In his prison he was keeping him,	
Pur se rendre le uoleit.	385	He wished him to submit.	385
Ne sai coment le rei lont pris.		I know not how the King took him.	
E un chastel en sou pais.		In a castle in his country.	
De li me noil ici retraite		Concerning him I will not here relate	
Cnm il fu pris ne en quele manere ;		How he was taken nor in what way (<i>oo</i>);	
Mes li riche reis dermot	390	But the rich King Dermot	390
Li reis ris al plus quil pout		Then besought King Rhys [knight	
Requist idunc pur le cheualer		As much as he could on behalf of the	
Que il quite sen purreit partir.		That he might be able to depart freely.	
Si mentir ne vus dium,		Not to tell you an untruth	
Ne sai sil iert deliuree nun ;	395	I know not if he was liberated then,	395
Par la requeste li riche reis,		At the request of the rich King,	
Sil iert deliuree a cele feiz ;		If he was liberated at that time ;	
Mes puis apres li cheualer		But afterwards the knight	
En yrlande iunt li reis aider.		To Ireland came to aid the King.	
Atant sen turne li reis dermot	400	Then King Dermot returns	400
Vers saint dauid tant cum il pout,		To St. David's as soon as he could	
En yrlande dunc passout		To Ireland then he crossed,	
Od tant de gent cum il out.		With as many men as he had.	
Mes dermot, li gentil ries,		But Dermot, the noble King,	
Od ses guerreis gent engles	405	Did not bring with his warriors	405
Ne menad a icel tur,		Any Englishmen on this occasion [ant,	
Solum le dist de mun cuntur,		According to the account of my inform-	
Ne mes un <i>ricard</i> , cum loi dire,		Except one Richard as I have heard say,	

(*nr*) King Rhys, nephew of Nesta, and 1st cousin of David Fitz Gerald and his brothers Maurice and William Fitz Gerald, and of their step-brother Robert Fitz Stephen. Giraldus styles him "Resus filius Griffini."—Rhys, ap. Gruffudd, Prince of South Wales, A.D. 1136–1187.

(*oo*) Robert le fiz esteuene or Estephene as at line 2522 of the Poem, or "Robertus filius Stephani" or Stephanides (Giraldus). He was the son of Nesta by Stephen, the constable of Cardigan, and was 1st cousin of King Rhys. According to Giraldus, Robert was taken prisoner and delivered over to Rhys through the treachery of his men at Aberteivy, in Cardigan, of which place he was constable. (cf. Brut y Tywysogion R.S. Sub Anno, 1164.) After three years confinement Rhys liberated him on condition of his taking up arms against Henry. This, however, Robert was reluctant to do, considering that on his father's side he was naturally bound in fealty to the King his lord, although by his mother, Nesta, a lady of high birth, the daughter of Rhys the Great, he was cousin german to Rhys, ap. Griffyth, and at the intercession of his half-brothers, David Bishop of St. David's, and Maurice Fitz Gerald, Rhys allowed him to make an agreement with Dermot, by which Robert and Maurice were to aid Dermot next spring, and in return obtain a grant of the town of Wexford, and the two adjoining Cantreds.

Vn cheualer de penbroc sire, <i>Le fiz godoberd ricard,</i> 410	A knight of Pembroke-shire, Richard the son of Godibert (<i>pp</i>), 410
Cheualer iert de bone part, Cheulers, archers e serianz, Mes io ne sai desque a quanz ; Kar pas ne ierunt longement	A knight he was of good parts, [geants, Together with knights, archers, and ser- But I know not up to what number. For they were not long
En yrland icele gent, 415	In Ireland these men ; 415
Kar enz ne poient profite fere Al rei gueres en la tere Pur co que poi erent de gent Que passerent hastiuement [420	For they were hardly able to do any To the King in the land, [good there. Because they were only a few men Who crossed over in haste.
Li reis dermot fist dunc mauder Par lref et par messenger, Morice regan fist passer Sou demeine latimer. Desque a gales fud cil passe— * * * *	King Dermot then sent word 420 By letter and by messenger, He sent over Morice Regan, His own interpreter. To Wales this man crossed over— * * * *
Les brefs le rei dermot 425	The letters of King Dermot 425
Que li rei partut mandout. Cuntes, baruns, cheuale.s, Vallez, serianz lue deuers, Gent a cheual e a pe.	Which the King sent in all directions, To earls, barons, Knights, Squires, sergeants, common soldiers, Horse-men and foot,
Ad li rei par tut mande : 430	In all directions the king sent word: 430
‘ Que tere usdra v deners, Cheuals, harneis v destres, Or e argent, lur vrai doner Lieureson asez plener ; Que tere v herbe uoidra auer, 435 Richement lus frai feffer, Asez lur durra easement Estor e riche feffement. Quant les brefs esteient luz, E la gent les unt entenduz, 440 Dunc co fist aparailer, <i>Le fiz esteuene robert premer.</i>	‘ Whoever shall wish for land or pence, Horses, armour or chargers, Gold and silver, I shall give them Very ample pay ; Whoever shall wish for soil or sod 435 Richly shall I enfeof them.’ He would also give them sufficient Farm stock and a handsome fief (<i>qq</i>). When the letters were read, And the people understood them, 440 Then <i>Robert, the son of Stephen,</i> <i>Got himself ready the first.</i>
M.S. Desque en yrlande nolt passer p.vii. Pur dermot li reis eider, Cheualers uaillans de grant pris 445 Od sei menad ix. v. dis.	He wished to cross over to Ireland In order to aid King Dermot. Brave Knights of great renown 445 He brought with him, nine or ten.

(*pp*) Robert Fitz Stephen was preceded in the invasion by Richard Fitz Godibert, a knight of Pembroke-shire, and a few English soldiers whom Mac Murrough seems to have taken with him as a protection when he returned to Ireland in August, 1168, and whilst awaiting the arrival of Fitz Stephen and the Geraldines. But Roderick the King forced him to send his body guard back to Wales, after which he was allowed to remain unmolested.—Richard Fitz Godibert may therefore be regarded as the first Anglo-Norman Knight to seek for “fields afresh and pastures new” in Leinster, but he seems to have taken no active part in the Campaign. In the Reg. St. Thomas’, Dublin, R.S., p. 204, Ricardus filius Godberti is mentioned as a witness to a Charter from Miles de Cogan, and again at p. 215 we find a Ricardus f’Godeberd, but whether this is the same individual is not recorded. Giraldus does not mention that Dermot brought any forces.

(*qq*) The feudal or subordinate military policy was so thoroughly adopted in the Wexford land tenures, as to warrant the idea that each original officer of the invading force obtained a fee of land as his pay, and for future services.

Le un iert *meiler*, *le fiz henriz*,
 Que tant esteit poetifs ;
 E *milis* iuint autresi .
Le fils leuesque de sein dau. 450
 Chevalers iuintrent e baruns
 Dunt io ne sai des acez lur nuns.
 Si passa vn baruns
 Sei vtme compaignuns,
 Morice de prendregast ont non, 445
 Cum nus recunte le chan-un.
 Si ipassa pur ueir *herui*
Icelui de mumoreci.

One was *Meiler*, the son of *Henry (rr)*,
 Who was very powerful ;
 And *Miles (ss)* came there also
The son of the Bishop of St. Davids. 450
 Knights came there and Barons [know.
 Whose names for the most part I do not
 There crossed over a baron
 With seven companions (*tt*), [name,
Maurice de Prendergast was his 455
 As the song tells us.
Hervey too, in truth passed over,
 He was of *Mount Maurice (uu)*.

(*rr*) Giraldus calls him Meilerius. He was the grandson of Henry I, by his illegitimate son Henry fitz Henry, by Nesta. He married the niece of Hugh de Lacy and was Lord Justice of Ireland, 1199 to 1208. He had two brothers Robert and Henry fitz Henry. The Fitz Henrys of Mackmine, Co. Wexford, are said to be descended from Meiler fitz Henry in Carew, MS. 635. Meiler was 1st cousin of Henry II. Nesta was also the mother, by Henry I, of Robert Fitz Roy, the celebrated Earl of Gloucester.

(*ss*) The Milo Menevensis of Giraldus. Milo fitz Bishop, sometimes called. He was the son of David Fitz Gerald, Bishop of St. David, and his descendants, the *Fitz Mileses*, were Barons of Iverk, in Kilkenny, which place was granted to him by Strongbow. He was 1st cousin of Raymond le Gros.

E a Milis le fiz dau	3108	And to Miles the son of David	3108
Ki tant esteit priue de li		Who was so intimate with him	
Owerk en ossorie		Owerk in Ossory	
Li a done a sa partie.		He gave him as his share.	

(*tt*) Maurice de Prendergast is a prominent figure in the Campaign of the Conquest. Hollinshed calls him "a right valiante Captain." In Burke's Peerage under Viscount Gort, it is stated that he landed in May, 1169, at the head of 10 knights, and 200 archers; and that in 1177 he gave his Castle of Prendergast, in Wales, to the Knights of St. John of Jerusalem, and eventually joining that order, was Prior of Kilmainham at his death in 1205. Giraldus has only the following mention of him, "In Crastino vero vir probus et strenuis, Mauricius de Prendelgast, Stephanidem sequens in Dermittii auxilium, de Rosensi Walliæ Demeticæ provincia, et portu Milverdico (Milford) cum decem militibus et sagittariis plurimis, ibidem in duabus navibus applicuit." The family of Prendergast took their name from a vill formerly belonging to them which is now a suburb of Haverfordwest. It was the chief place in the district of Ros, in which the Flemish Colony was planted by Henry I, and Maurice was most probably of Flemish descent. It is recorded that this brave knight had a favourite white Arab horse named *Blanchard*, and Mr. Aubrey de Vere has sung his praises in that stirring poem "The Faithful Norman." His son Philip de Prendergast married Maud dau. of Robert de Quenci, Strongbow's Standard Bearer.

De Quenci robert li gentis	2808	The noble Robert de Quency	2808
Que tut len seigne e le penum.		Who held the standard and the pennon.	

(*uu*) The form of his name in the Poem, *Herui de Mumoreci* or *de Momoroci*, is slightly altered in the Reg. St. Thomas Abbey to *de Munmoreci*, and in Chart, St. Mary's Abbey, Dublin, it appears *de Mundmorici*. Giraldus calls him *Herveius de Monte Mauricii*; and in his foundation charter to Dunbrody he styles himself *Herveius de Monte Moricii*. He married Nesta, dau. of Maurice Fitzgerald, but had no legitimate children. Stanihurst makes *Hervey* brother to *FitzStephen's* father—but erroneously—and although some historians say he was Strongbow's uncle, it does not appear from the genealogy

Bien ipassèrent iii. cens		About 300 crossed over,	
Chevalers e autre menu gens	460	Knights and common folks besides	460
" <i>A la banne</i> " ariverent		" <i>At Bannow</i> " they landed	
Od tant de gent cum erent.		With all their men.	
Quant il furent ariue		When they had landed	
E erent tuz issuz de nefis		And had all disembarked :	
Lur gent firent herberger	465	They made their men encamp	465
Sur la riue de la mer.		On the sea-shore.	
La gens Engleis firent mander		The English folk sent word	
Al rei de mot par messenger		To King Dermot by messenger	
Que <i>a la banne</i> od treis nefis		That <i>at Bannow with three ships</i> (<i>vv</i>)	
Estejent lores arines,	470	They had at that time landed,	470
E que li reis hastiuement		And that the King should speedily	
I nenist sanz delaïement.		Come there without delay.	
Li reis dermod le dreit chemin		King Dermot by the direct road	
Vers <i>la banne, le matin,</i>		Towards Bannow, <i>next morning,</i>	
Sen turnat mult leement		Set out very joyfully	
Pur uer la englese gent.		To see the English folk.	
Quant uenuz esteit li reis		When the King had come	
<i>A la banne</i> a sa fechelis,		To <i>Bannow</i> to his liegemen,	
Vn e un le ad baisez		One by one he kissed them	
Curteisement e sauez.		And courteously saluted them.	
Ioele nuit de morerent		That night they tarried	
Sur la rive v il erent ;		On the shore where they were ;	
Mes li reis <i>lendemain</i>		But the King <i>on the morrow</i> (<i>ww</i>)	
Vers weiseford trestut a plein,		Towards Wexford directly	
Ala tant tost sanz mentir,		Went immediately, i'faith,	
Pur la vile asaillir ;		To attack the town ;	
La cite asailli a tute sa force.		In full force he attacked the city.	

It was not till the 1st May, 1169, that Robert Fitz Stephen arrived at Bannow, nearly a year after his engagement with Dermot. Giraldus Cambrensis states that he was true to his plighted faith ; but this

of the de Clares, in Duquesne, in Dugdale, or any other, how he was related to the Earl. I have seen a record somewhere, which I regret I cannot now locate, that Strongbow's 1st wife was *Aliva de Mont Maurisco*, a niece of Hervey. By this marriage Hervey would be uncle-in-law of Strongbow, but not paternal uncle. The Earl's grant to Hervey is recorded by Regan thus—

Sur la mer donat obarthi	3070	He gave Obarthy on the sea	3070
<i>A Herui de Momoroci.</i>		To Hervey de Montmaurice.	

OBarthi ui Bairrche tire—now the Barony of Bargo, Co. Wexford, here called *Sur la mer* to distinguish it from the *Ui Bairrche* on the Barrow in Slievemargy. Hervey's possessions extended over the greater part of the Barony of Shelburne as well. Giraldus says that Dermot gave him two cantreds next the sea, between Wexford and Waterford, and Hoveden records "*totam terram Hervii inter Weseforde et aquam de Waterford, Servitium Reimundi de Druna*" (vol. ii., p. 134). Hervey gave all his lands of Kilmor, Kenture, *Banewe* and the Island of Bannow, to the monks of Christ Church, Canterbury, but these lands were afterwards transferred to the Abbey of Tintern, near Bannow—(see Journal Kilk. Arch. Soc., 1854—55). Probably some of his lands were granted to the Templars after he became a monk in the Abbey of the Holy Trinity in the year 1179.

(*vv*) Fitz Stephen's troops came in 3 ships the day before Maurice de Prendergast, who embarked in *two* ships.

(*ww*) These lines would seem to show that Fitz Stephen spent two nights on the Island of Bannow.

passage is not to be interpreted too literally, as it does not imply that he followed Dermot immediately, but rather that he was not unmindful of his promise, which he fulfilled as soon as he had marshalled his Knights and followers; and it is very probable that he delayed until the storms of the winter had passed, as Giraldus says that he promised Dermot to follow him 'Cum Zephyris et hirundine prima,' in which quotation he elegantly quotes Horace, Epist. 1.7.13. Fitz Stephen's small army was largely composed of Flemish mercenaries or military colonists, whom Henry I. had settled in the district of Ros of which Haverfordwest was the chief town, but the chroniclers differ as to the exact number that landed at Bannow (xx). The "Four Masters" refer to the event under A. D. 1169 thus:—"The fleet of the Flemings came from England in the army of MacMurchadha, *i.e.*, Diarmaid, to contest the Kingdom of Leinster for him: they were *seventy heroes dressed in coats of mail*, and the Annalists add that the Irish Princes "set nothing by them" (yy). The Annals of Boyle corroborate the

(xx) The Flemish settlement in South Wales was begun by William the Conqueror (Hollinshed, A.D. 1107), and enlarged under Henry I. (Giraldus Welsh Itinerary, lib. i. cap. xi.)

(yy) No English or Anglo-Irish authority makes any mention of these Flemings; yet observes Dr. O'Donovan, certain analogies, as well as the existence of an ancient Flemish Colony in Pembrokeshire, whence the first adventurers came, would show that the Irish annalists had some grounds for the application of the name. Of this fact several surnames are evidence—as *Fleming, Baron of Slane; Prendergast*, whose original name has a Flemish appearance, and was to be found in the Colonies from Flanders which established themselves in Pembrokeshire and on the Scottish border; *Chievres* now *Cheevers*; *Synad* now *Synnott*; *Cullin, Wadding, Whythay* now *Whitney, Cusac, Sigin, Wilkin*, and *Boscher, Parle, Waddick, Bolger, Colfer, Connick*, &c. Indeed were we to run through the roll of old County Wexford names, we should find fewest of Saxon origin, so that we have to seek a sound reason why the Saxon language was the birth tongue of the Barony of Forth dialect. Thus the Norman prefix *Fitz* was frequent, there being *Fitz Henry* or *Fitz Harris*; *Fitz Raymond* now *Redmond*; *Fitz Elie* and *Fitz Nicol*. Other Norman names were *Talbot* from the Barony of that name near Rouen, with *Devereux*, or *D'Evreux*, also near Rouen, *Rochfort, Neville, Browne, and Poer*. To Pembrokeshire (the adjacent hive across the sea whence the largest immigrant swarm issued) may be traced the families of *Barrett, Barry, Bryan, Carew, Caunteton* (now *Condon*), *Hay, Keating, Meyler, Roche, Russell, Stackpole, Scurlock, and Walsh*. To Devonshire, *Furlong* of that ilk, *Bellew, Codde, Cruys, Hore*. Of uncertain locality are *Harper* (said to be descended from Strongbow's harper), *Sutton, Stafford, Rossiter, Loundres, Esmonde, French, Lampport, Peppard, St. John, and Turner*. These names are only part of those of the first colonist families, yet suffice to show that the Teutonic character was strongly impressed by many of these families on this part of Ireland. Perhaps in no county of Ireland can there be found so many who trace their descent in a direct line from the triumphant Knights of the reign of Henry II.

date given by the Four Masters, as they expressly state under A.D. 1169 "the ships of Robert came to the aid of MacMurrough." In the foregoing extract from that valuable and entertaining translation of the Norman French Poem, the number of Fitz Stephen's followers is not very definitely calculated. He brought with him, *9 or 10 brave Knights*, of whom the author mentions two, and adds that other Knights and Barons came whose names he does not know, nor does he specify their number—but sums up the total as 300. "*Bien ipasserent iii Cens.*" It must also be remarked in reference to the account of Morice Regan, that Maurice de Prendergast did not accompany Fitz Stephen, as Giraldus records his arrival on the following day at *Bannow* with ten men at arms and a large body of archers in two ships. The same author gives their numbers with more accuracy in the following passage:—"Interea vero Robertus Stephani filius nec promissionis immemor nec fidei contemptor, cum triginta militibus de proximis et alumnis suis, se præperans, necnon et aliis sexaginta loricatis [clad in mail], sagittariis quoque pedestribus quasi trecentis, de electa Guallicæ juventute, *Circa Kalendas Maii in tribus navibus apud Banuam applicuit*" (22). In the meantime Robert Fitz Stephen, mindful of his engagement, and true to his plighted faith, had mustered 30 men-at-arms, of his own kindred, and retainers, together with 60 others clad in mail, and about 300 archers and foot soldiers, the flower of the youth of Wales, and embarking them in three ships, landed at the *Banne*, about the Kalends of May (1169). In Grace's "Annals of Ireland" the year 1168 is recorded as that in which Fitz Stephen landed, but 1169 is the correct date. Here is the entry "A.D. 1168 Robert Fitz Stephen with 30 Knights came into Ireland." Our "Irish Livy" as Geoffrey Keating, the historian of the 17th century, has not underservedly been termed, refers to the arrival of the first invaders in these words, which are translated from the original in Irish characters:—"As regards Robert Fitz Stephen, he came to fulfil his engagement to MacMurrough, and the number of troops that came with him to Ireland were 30 Knights, 60 Esquires, and 300 foot men, and they landed in the harbour of the Banbh, on the coast of the County Wexford at a place

(22) Marice Regan's Poem gives the same number of ships, but mentions no date. *Circa Kalendas Maii*" about the Kalends or 1st May, might be either Pridie, or the day before the Kalends of May, i.e., the 30th April, or the day after, i.e., the 2nd May, called the VI. day of Nones in the Roman Calendar—(see also Expugnat, Hibern., lib. i., cap. iii.)

called 'Beag-an-Bun.' The year of the Lord at the time was 1170, and the seventh of Roderick O'Connor's reign." From this extract it will be noticed that Keating quotes the exact numbers of the troops recorded by Cambrensis, but he of course errs in topographical description by locating the promontory of Bagenbon in the harbour of Bannow, quod absurdum est—and modern research has fixed the date of Fitz Stephens arrival as 1169—not 1170 as stated by Keating. We may however accept the authority of Giraldus as beyond dispute so far as the muster roll of the first army of the invaders is concerned; which he enumerates as 30 *milites* (a), or men-at-arms. 60 [loricates] clad in mail, and 300 archers and foot soldiers, and these were augmented the following day by the arrival of Maurice de Prendergast, with ten men-at-arms and a large body of archers (b) These troops were the advance guard of Strongbow's army, and on that 1st of May, 1169, may be said to have commenced the first campaign of the Anglo and Cambro-Normans in Ireland, which laid the foundation of Norman Dominion in the country; and the disembarkation of Fitz Stephen's little army, on the Island of Bannow, brought about the

(a) The early chroniclers often applied the word *milites* to soldiers of all ranks, and especially to those of the higher classes, but it must not be always translated "Knights." The order of Knighthood was a very high distinction; and it is plain that the number of *milites* described by Giraldus as going over in the several expeditions to Ireland is much too great to be of this high rank, which was conferred with much ceremony in the days of chivalry. The term *Milites* included not only Knights, but all who were armed cap-a-pied, or in complete armour, and who of course served on horseback. Grose says that this force was chiefly composed of the tenants in capite [Mil. Antiq. vol. 1, c. 5.] Every tenant by knight service was required to find a certain number of horsemen in complete armour, in proportion to the fees he held, and the number was made up of his *Kinsmen*, and mesne tenants owing him feudal service. In the case of these Welsh levies the service was voluntary—personal attachment to a brave leader—the ties of kindred, so strongly felt in Wales, the love of adventure, and the prospect of carving out an inheritance by the sword, drew numbers to the standard. This class of military men represented what we should now call the landed gentry of the country; a class below barons and knights, but of sufficient substance to provide themselves with a war horse and complete armour, a very costly equipment in those days. "Men-at-arms" is the phrase usually adopted to describe the *milites* of Giraldus. Hooker, his old and quaint translator, calls them "gentlemen of service," but "men-at-arms" is preferable, it being understood to what class in society they belonged. The immediate body guard of the Sovereign at the present day are called "gentlemen-at-arms," as distinguished from the "yeomen of the guard," but although that designation would very nearly convey the idea intended, it is scarcely suitable to a translation of a work of the age of Giraldus. In the Latin tongue Knights were called "*Equites Aurati*" from the gilt spurs they usually wore in serving on horseback. In English law they are called "*Milites*"—soldiers, because they formed almost the entire of the Royal army after the period of the Norman Conquest. Hooker translates *sexaginta loricatis*, "three score men in *Jacks*" ! !

(b) The Welsh long-bow men were on foot, but there were also cross-bow men, who were sometimes mounted, sometimes not.

fulfilment of an ancient, and well-known prophecy by Merlin "the Wild," who mysteriously predicted that

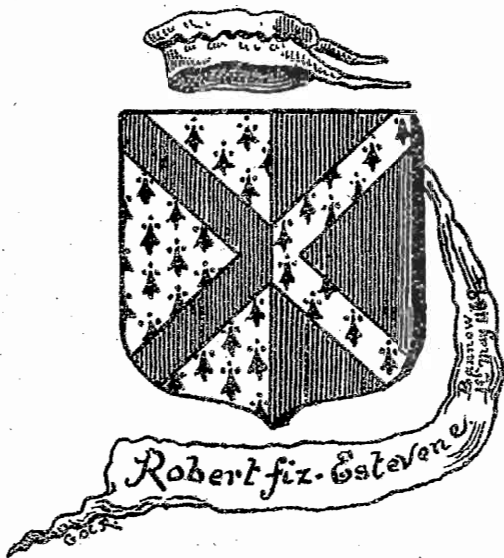
"A Knight of *nature twain* shall be the first,
Hibernia's bonds by dint of arms to burst."

This mystic saying of the Seer will be easily understood by a study of the ancestry of Robert Fitz Stephen, and a glance at the accompanying extract from "A Genealogical Table of the Geraldines, and their kinsmen, the first adventurers in the conquest of Ireland," which demonstrates his *nature twain*, being on his father's side an Anglo-Norman, on his mother's, a Cambro-Briton.

Stephen, Castellan of Abertivy = Nesta, dau. of Rhys ap Tudor, sister
or Cardigan Castle. | of Griffith, and Aunt of Rhys ap
Griffith, Princes of South Wales:

Robert Fitz Stephen (c)
Landed on the Island of
Bannow, 1st May, 1169,
The Knight, bi-partite.

The romantic interest attaching to this strange prevision of future events by the great Welsh Bard, is enhanced by the fact that not only was the blood of two races commingled in the veins of Fitz Stephen, but his armorial ensigns were—in heraldic parlance—*bi-partite*, as shown in the annexed illustration of his coat-armour.



THE ARMORIAL ENSIGNS OF ROBERT FITZ-STEPHEN,
PREMIER INVADER OF IRELAND,
1st MAY, 1169.

ARMS.—BIPARTITE PARTI PER PALE, GULES AND ERMINE, A SALTIRE
COUNTERCHARGED OF THE SAME.

(c) Hanmer styles him The King's Constable at Abertivy.

Dr. Meredith Hanmer, who wrote his "Chronicle of Ireland," anno 1571, refers to this prophecy (*d*). He tells us that "in the year 1170 (recté 1169) and the first day of May (so writeth Stow) Robert Fitz Stephens with David Barrie (*e*) and Hervie de Monte-Mariscopie of Strangbow his nephew, according to his promise, with 30 knights, three score *Esquires* well mounted, and three hundred foot, being archers, well appointed, of his owne kindred (*f*), and trayning up in feates of armes, and the choice Souldiers of all Wales, landed at *the Bann*, not far from Wexford:" Hanmer here falls into the error of confusing the headland of Bagenbon, and the Bay of Bannow, as if both localities were identical, for he continues—"hereupon the rime runneth

"At the Creeke of Bagganbun
Ireland was lost and wonne." (*g*)

Here some allude unto the blinde Prophecy of Merlin (*h*), that hee should meane this noble warrior and worthy knight, where he saith "A knight biparted shall first enter with force of Armes, and

(*d*) Hanmer, page 225.

(*e*) Giraldus mentions Robert and Philip de Barri, his brothers, but not David de Barri.

(*f*) The 30 Knights were of his own kindred.

(*g*) This couplet will be discussed under Bagenbon.

(*h*) The three great Christian bards of mediæval Welsh legend were Merlin Ambrosius, Merlin Celidoneus or Silvester ("the Wild") and Merlin Taliesin. The two Merlins were accredited with the gifts of prophecy and enchantment. Merlin Silvester or Sylvestris (whose works Giraldus Cambrensis after a long research found at Nefyn, near Caernarvon Bay), was the son of Morvryn, and generally called Merddin Wyllt, or Merddin the Wild. He is supposed to have flourished about the middle of the 6th century. He was born in Scotland, where he lost his estates in war. His misfortunes drove him into Wales, and there is still extant a poetical dialogue between him and his preceptor Taliesin. He was present at the battle of Camlan in the year 542, where fighting under the banner of King Arthur, he accidentally slew his own nephew, in consequence of which calamity he was seized with a madness which affected him every hour.

"Awr o'i gôv gan Dduw ry gai,
Awr yn mhell yr annihwyllai,"

which means literally "An hour of his memory from God he was wont to have: An hour succeeding he would be divested of reason." He died in North Wales and was buried in the isle of *Bardsey*. Merlin Ambrosius flourished about the middle of the 5th century (tempore Vortigern). He was a great poet, and skilled in mathematics, and it is said that he was the architect of the work of Emrys, called by the English Stonehenge, on Salisbury Plain. It was Merddin Wyllt, or Merlin "the Wild" however who foretold the coming of Fitz Stephen into Ireland. Holinshed describes him as "The first of all Englishmen after the conquest that entered Ireland."

breake the bounds of Ireland:" this they would have understood of Robert Fitz Stephens, an Englishman, borne in Normandie, and of Nesta his mother, a daughter to Rees, ap. Tvyder, Prince of South Wales. So I finde in Cambrensis: but if Merlin had foresight in this, I had rather take his prophecie verified in respect of his Armes and Ensignes, which were biparted, being of two sundrie changes, namely *party per pale gules and ermine, a saltier counterchanged*: for commonly all Prophecies have their allusions unto Armes, and by them they are discovered, though at the first not so apparant, before the event thereof took place." (i)

There is no reason whatever to doubt that Bannow was the spot where Fitz Stephen sought and found a safe and secluded haven for his three ships "od treis nefis." We have the accurate statement by Giraldus 'Apud Banuam applicuit,' and again he writes "Cum igitur in *Insula Banuensis* omni parum ex parte securi subductis navibus se suscepissent nuneus ad Dermicium missis nonulli ex partibus maritimis confluerunt," and these records are confirmed by the Norman metrical rarrative which tells us that 'A la banne (j) arriverent,' and again 'A la banne od treis nefis esteient lores arives.' Giraldus also says that Fitz Stephen's troops were embarked in three ships. With such testimony as the foregoing, it is a wonder to me that any controversy could have arisen on the subject. I shall however refer to the various conflicting opinions regarding the question, and some of the traditions, when I bring my readers with me to the famous Bagenbon. At present we must sojourn for a short time with the invaders at Bannow. Fitz Stephen was wise in selecting this locality for his enterprise. We have seen how he avoided the Danish stronghold of Wexford, knowing that it was impregnable by sea: and his Welsh sailors and pilots proved their knowledge of that dangerous coast, by directing their course to the Bay of Bannow. It was, as a matter of fact, the only harbour in which he could cast anchor. It was unguarded by the Danes, being too

(i) Among the vols. in the MS. Library of T.C.D. is the *Collectanea Hibernia* marked E 3.10, which includes the "Invasion and first Invaders of Ireland under Henry II." Robert Fitz Stephen's arrival is there chronicled thus "A.D. 1168. Circa. Kal. Maii applicuerunt Angliei primo apud Bannam." The date however should be 1169, as proved by modern research.

(j) For Baune in the Norman French metres, read Banue.

insignificant for their notice, and again, Fitz Stephen with his little band would probably have been annihilated had they ventured to approach the hostile City of Waterford. At Bannow he was in a position to form a junction with Dermot Mac Murrough, and thus prepare to advance into the heart of the County, and by this strategy to cut off direct communication between the Danes of Waterford on the West, and those of Wexford on the East. The choice of Bannow, in a word, is sufficient to prove the knowledge which the Welsh sailors possessed of the South Eastern coast of Ireland; a knowledge derived from the frequent visits of Welsh fleets to Ireland for several centuries before the era of which I write. A glance at the map of Ireland will show that the estuary of Bannow deeply indents the coast of the Barony of Bargy, about 15 miles S.W. of the town of Wexford, as the crow flies. The "Insula Banuensis" of Giraldus Cambrensis, upon which Fitz Stephen landed his troops, is marked on old maps, and no doubt in the 12th century the Creek or Bay of Bannow, or as Morice Regan's rhymers, and Giraldus call it, *La Banue* and *Banua*, was a safe and commodious harbour. It was defended at its mouth from South Westerly winds; the only exposed point, by an Island of considerable size, still known as "the Island of Bannow," although owing to shifting sands, or to the sinking of the land or rising of the sea-level, it is now joined to the Eastern mainland, and is scarcely ever insulated, even by the highest tides. Another proof that the Bay of Bannow was a safe and sheltered harbour at the period of which I write, may be deduced from the fact that important and flourishing towns once adorned its shores. The ancient Borough town of Clonmines adorned its Northern extremity; on the Western headland, Fethard sprung into existence in those early times; and on the East of the Bay was situated close to where the ancient Island is now joined to the mainland, the once flourishing, but now extinct town of Bannow, which owing to the irresistible advance of the drifting sands of the ocean, has been dignified with the sounding name of the "Irish Herculaneum." The passage from Keating, which I have quoted a page or two back is valuable, as it explains the etymology of the name Bannow—*Cuan-an-bhainbh*, means the "Bay of Bainbh." Now Bainbh was the name of one of the ancient Firbolg chieftains of Ireland, and probably a brother of Slainge, from whom the river Slaney takes its name, but

literally Bainbh means a sucking pig. Dr. Joyce explains the derivation of Bannow very clearly.—He says “The Harbour where Robert Fitz Stephen landed was called in Irish CUAN-AN-BHAINBH, [O’Flaherty Iar Connaught,] the harbour or creek of the *bonnive*, or sucking pig, and the town and Bay have preserved the latter part of the name, changed to Bannow.”

The memorable arrival of Fitz Stephen and his adventurous followers in the creek, imparts an unusual degree of interest to this bleak locality, which soon after the conquest became the site of the oldest corporate town in Ireland. The Charter of Bannow is referred to in the first Charter to New Ross, which is given in full in “Chartæ Privilegia et Immunitates,” printed by the Irish Record Commission. (*k*) A detailed account of the Barony of Forth, Co. Wexford, written in the latter part of the 17th Century (about 1680), entitled “Briefe Description of the Barony of Forth, in the County of Wexford, together with a Relation of the Disposition, and some peculiar Customs of the Ancient and Present Native Inhabitants theaeof,” mentions Bannow. I give the passage verbatim—“As the County of Wexford, immediatelie after the Conquest of the Kingdome of Ireland by Henry II, King of England; was honoured by the *primier English Colony, introduced and planted at Bannoe* (sic), which was then made a corporate town, favoured and adorned with extraordinary priviledges and immunityes, comprized in its Charter,—soe the said County’s inhabitants (cæteris paribus) ever since in all publique assemblies, civil conventions, and military expeditions, had indisputable allowed them precedency in nomination and order throughout all parts of the Kingdome of Ireland.”

The history of the town of Bannow is very obscure, very few of its records have come down to us, in consequence of its having received its incorporation, not from the King, but from the Lords of the Liberty of Wexford. That it was of considerable importance at one time, its ruins testify. The Quit-Rents Rolls are also existing proof that it was formerly a town of note, and consisted of many streets and

(*k*) Bannow was included in the grant by Dermot MacMurrough to Hervey de Montmaurice [see note (*uu*) to page 230]. In the charter of Roger Bigod, Earl of Norfolk, to New Ross, bearing date 1275, the burgesses of that town were granted “as extensive privileges as were enjoyed by the Commons of *Bannow, Kilkenny, or any other town in Leinster.*”

public buildings. These Rolls mention the following localities, *inter alia*, High Street, Weaver Street, St. George's Street, Upper Street, St. Tuloch Street, St. Mary's Street, St. Ivory's Street, Lady Street, Little Street, etc., etc. Fair slated houses, horse-mills, gardens, are also mentioned as paying Quit Rent. (*l*) Among the Inquisitions Post Mortem of the Co. Wexford in the reigns of James I. and Charles I. many vestiges of the Topography of the Ancient Borough, and mention of lands held by Burgage tenure, will be found. By a Deed made under the Acts of Settlement and Explanation, and enrolled 15th June, 1668, many houses and tenements in the towns of Wexford and *Bannow* were granted to Major Nicholas Pyne, in trust for Officers who served in Ireland in 1649, or their heirs. In this grant the town is referred to as Bannow, *alias Bannor*, Co. of Wexford. A ruined Church of considerable size still exists there (*m*), and the Ordnance Survey Map of Wexford marks "a Castle" to the East of the Church. In the year 1684, Mr. Robert Leigh of Rosegarland, penned a most interesting "*Charographic Account of the Southern Part of the County Wexford*," which appeared in extenso in an early volume of the *Kilkenny Archæological Journal*, edited by the late Herbert F. Hore, Esq. In this quaint and valuable treatise, the author thus writes of the locality "Banno Peece (*n*). In the Barrony of Bargye, upon ye South West point or corner thereof, stands ye place called ye towne of Banno, being (as it is said) ye fierst Corporacon that was built by the English soon after their landing at Bagg and Bunn (?), and was a considerable place of trade for many years, untill the sand filled up ye river mouth between ye towne and ye Island of Banno before mentioned, and turned the current to the Weast side of ye Island, where it discharges itself now into ye sea, at a straight between the said Island, and ye land of Fetherd, formerly mentioned : alsoe a dangerous place for any ship of burden to come in at. Ye towne

(*l*) Dublin Penny Journal, vol. II. p. 32.

(*m*) Known as the Church of St. Brendan's. See an illustration of it in Mr. and Mrs. Hall's "Ireland." It is mentioned in a deed dated 1245 now in Cambridge University Library. This church is of very remote origin, and was standing in all its pride of sculptured beauty when the Norman knights first trod the soil. It was I believe re-edified about A.D. 1290.

(*n*) "Quarters or Peeces, as they were termed, are equivalent to hundreds in England."

of Bannow is now quite ruined, there being nothing there but the ruins of an old Church, and of severall Stone Houses and antient streets of some few Cabbins, yet it sends two Burges to serve in Parliament still, but ye Charter is long since worn out with time. It is said that the ancient Charter of Bristoll in England, Mencons this of Banno, in reference to further priviledges as being thereby granted the like priviledges as were enjoyed by the antient Corporacon of the Banno, in Ireland. This towne is now of very little yearly value, and (being set out to soldiers, pursuant to the Acts of Settlements) belong for the most part to one Boyse, or his widow. (o) [Ye Banno took its name from *Banour*, being the first fortified place where the English erected their Banour after landing!]" This is Mr. Robert Leigh's account, and it is a valuable addition to the history of the nearly forgotten and lovely Bannow. A day spent in this romantic locality will furnish food for thought, and as the visitor wanders over the site of the ancient and remarkable little corporate town, which was represented in Parliament by two of its Burgesses, down to the 18th century, and of which scarcely a vestige now remains, the beautiful lines of Byron are vividly recalled to mind:

“—— I've stood upon Achilles' tomb
And heard Troy doubted—time will doubt of Rome.”

And so we might almost doubt that the town of Bannow ever existed, were it not for the written records which still remain.

The Channel to which Mr. Robert Leigh refers, and which existed between “Ye towne and ye Island of Bannow” until the sand filled it up, was navigable down to 1657, as appears by the evidence of the map of the Parish in the Down Survey, whereon Bannow Bay is laid down as entered by *two deep channels*, but the town had lost its importance long before that period. His derivation of the place name, Bannow, however, is another instance of the many traditions which survived commemorating the advent of the auxillaries of MacMurrough, but to form Bannow out of *Banner* or *Banour* is certainly a stretch of

(o) Under the Acts of Settlements, &c., 542 acres, part of Bannow, were confirmed to Nathaniel Boyse, Esq., reserving to the commissioned officers who served the King in Ireland before 1st June, 1649, *six acres, being the town and corporation of Bannowe surrounded with an old wall!* On June 23rd, 1608, John Furlong was elected Portrieve of Bannow, and in 1686, two years after the date of Mr. Robert Leigh's treatise, we find the Sovereign of Bannow ordered to appear in the courts, near Christ Church, Dublin, to prove his title as Sovereign of the town.

etymological imagination, and is equally absurd as the construction of Fethard, out of "*Fight hard*," referring to a well-contested battle there. To this subject however I shall have occasion to refer again and, in the meantime, let us for a short space follow the fortunes of Fitz Stephen and his daring band encamped on the Island of Bannow, which have been re-inforced as we have seen on the day following their arrival by Maurice de Prendergast with ten men-at-arms and a body of archers. After landing they reconnoitred cautiously, but saw neither ally nor enemy, the immediate coast seemed entirely deserted, but soon, as Giraldus describes, the news of their arrival having been spread abroad, Fitz Stephen despatched messengers to Dermot MacMurrough, who was probably at Ferns at the time. It seems to be uncertain how long the little force remained at Bannow before their allies joined them. In chapter xciv. pars iii. of O'Flaherty's *Ogygia*, it is recorded that on the 11th May Dermot, then at Ferns, received a letter from Fitz Stephen announcing their arrival, and Hollinshed says "the debarkation was effected on the 11th May." Giraldus makes the event to occur "about the Kalends of May," and I find it stated in Bassett's *Wexford Directory* that the invaders spent some *ten days* in making preparations, erecting temporary dwellings, the site of Fitz Stephen's house being still pointed out. As Giraldus does not give the *exact* day of the month, we must infer that at any rate the landing took place during the first week or ten days, and they may have had to remain on the Island for some days in a state of anxiety until the return of the messenger sent forward to apprise Dermot of their presence. MacMurrough, on receipt of the intelligence, sent forward his son, Duvenald or Donald Kavanagh (*p*), and followed himself without loss of time at the head of 500 of his best Leinster men. Having renewed their former engagements they joined their forces, and the combined troops of the different races, amounting in all to 960 men, marched to the attack of the town of Wexford, distant about 20 miles from the Banne. A tradition which still survives in the neighbourhood says that they were assailed on the way by a party of the native population who were defeated and dispersed.

(*p*) See page 95, Vol. V. No. 20, 2nd Quarter. 1899. He was called Kavanagh because he was fostered in Kilcavan. He afterwards joined Roderic O'Connor against the Anglo-Normans.

Notes and Queries.

Archæological and Literary Miscellanea of the few new Irish books of the past quarter, two, it is interesting to note, are of local origin and production, by writers well-known to readers of this *Journal*. The first, "AIGHNEAS An Pheacaig Leis AN M BAS," commonly known as "Eachtra AN Bhais," is a new edition of a religious poem, of whose author, Patrick Denn, an interesting biographical sketch is furnished by the editor, the Rev. P. Power. The little volume is also supplemented with a vocabulary. Published by Harvey & Co., Waterford, at the nominal price of fourpence; this little work ought to find many purchasers amongst those interested in the revival of the Irish Language, as also from the intrinsic merits of Denn's Composition. The Preface alone is interesting and valuable from several points of view. Mr. M. J. Hurley's "Links and Landmarks," being a calendar for 1900, recording Curious and Remarkable Events in the History of Waterford City from the Earliest Times to the Present Day, (Waterford: C. P. Redmond) is another most commendable and note-worthy publication, of very great local interest, published, price threepence, for the benefit of the Waterford Free Library; it is to be hoped that Mr. Hurley's labour of love and patriotism will meet with that deservedly large sale it merits, from which the Free Library Funds will reap a corresponding advantage. . . . Beautifully brought out as regards paper, printing and binding, and bearing every mark of care, scholarship and research, on the part of their respective editors, the first two volumes of the Irish Texts Society will, it is to be feared, fail to prove of interest to the general reader, and will appeal only to those comparatively few persons who have made a special study of the subjects they deal with. The titles of these two erudite volumes are as follows,

“The Lad of the Ferule,” and “The Adventures of the Children of the King of Norway,” edited with Translation, Notes, and Glossary, by Dr. Douglas Hyde, and “Fled Bircend the Feast of Bricriu,” an early Gaelic Saga, edited by Dr. George Henderson. Both volumes are published by D. Nutt, London. . . . As the National Literary Society of Dublin is about to issue Part I. of its Proceedings, and continue the series, it will thereby have attained a better right than formerly to secure members outside of Dublin, to which city its many advantages have hitherto been almost exclusively confined. Its Hon. Treasurer, Mr. E. R. McC. Dix has just published Part II. of his “Books, Tracts, etc., printed in Dublin in the 17th century.” (Dublin: D. J. O’Donoghue.) Even the most superficial glance through the pages of this new Part of Mr. Dix’s work will convince the reader that it must have entailed an immense amount of toil, observation and research on its compiler. If Ireland is open to the reproach of being one of the most bookless of countries, it can certainly lay claim to a passionate lover of books, and most devoted of bibliographers, in the person of Mr. Dix, who has also issued for private circulation a Catalogue of the 17th century Dublin Printed Books that form part of his Library.

As in Part I of his Dublin 17th Century Books, Mr. C. W. Dugan contributes very readable biographical sketches of the various authors whose books of the 17th century date are chronicled so carefully by Mr. Dix. Issued prior to our last No. are two very notable and serviceable works, in pamphlet form, of considerable archaeological interest—The Catalogue of the Musical Loan Exhibition, held in connection with the Feis Ceoil for 1899, compiled by Mr. D. J. O’Donoghue; and Mr. J. R. Garston’s “Maces, Swords, and other Insigna of Office of Irish Corporations,” in which much is said about Kilkenny and other south-eastern towns, but nothing as to Waterford. Of Corporations of more recent institution, such as the County Councils, the chairman of that of Wexford, Sir Thomas Esmond, has laudably presented that body with a seal, comprising those of the four towns—Wexford, Enniscorthy, New Ross, and Gorey, the New Ross seal being a representation of the Irish Wolf Dog, the Gorey Seal the Irish Cross, the Enniscorthy Seal

a Round Tower, and the Wexford one the National Colours, green and gold. In biographies are to be noted Mr. O'Donoghue's "A Musical Genuis," being a sketch of the Irish inventor of Musical Glasses, and a Life of James H. Tuke, a philanthropic English Quaker, who interested himself much in Ireland during the great periods of famine.

J. C.

Discoveries, Finds, &c.—Dr. Carl Peters, who has lately returned from Africa claims to have complete proof that Fura, on the Zambesi river (near Lupata), is the Ophir of the Old Testament.

Of course the theories commonly accepted heretofore placed Ophir either in Arabia or India. But Dr. Peters is quite confident that the Golden Ophir of King Solomon and Hiram (see *e.g.* 2 Paralipomenon viii, 18,—in Protestant version, Chronicles viii, 18) is to be found so far south in Africa as the Zambesi river.

There have been some important discoveries in the Roman Forum of late, including a number of gold coins of the fourth century, a variety of cornices, friezes, architraves, and dedicatory cippi of the fifth century. However, with the exception of two ample fragments of Luna marble, and a torso, or broken statue of Juno, the discoveries scarcely correspond to the expectations of the public. The pieces of Luna marble are beautifully wrought specimens of acanthus decoration, with animal representations interspersed, and are said to be the finest discovered specimens of that style of art.

We have got news also of some discoveries of importance in the sphere of Christian history and archæology. For instance, at Santa Cecilia (Rome), there has come to light what appears to be the saint's nuptial residence, and the scene of the famous visit of the angel, which Domenichino has painted. This valuable discovery is due to that solid scholar, His Eminence Cardinal Rampolla del Tindaro.

J. M.

END OF VOLUME V.