

THE ANTIQUITIES OF CLOYNE.

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THE ancient and interesting town of Cloyne is situated in the barony of Imokilly, and county of Cork, from the city of which it is distant nineteen miles; it is seated in the heart of a rich and highly cultivated country, being embosomed in gently rising hills, and does credit to the choice of the ancient fathers who here took up their abode in very remote times.

Cloyne is known in our annals as Cluain-umha, or Cluain-vania, the latter being a Latinizing of the former; Dr. O'Brien¹ describes *cluain* as signifying "a plain, a lawn, a remote or retired situation," and *umha*, "a cave, den, grave." Thus it is often styled "Cluain of the Caves," as there are in the immediate neighbourhood caves of remarkable extent and beauty.

The barony of Imokilly is the ancient Aoibh-mac-cuille; it was a portion of the great district of Uibh Liathan, which comprised the present barony of Barrymore, and a portion of Imokilly.

The earliest notice we have of Cloyne is connected with its ecclesiastical foundations, as we find that in the sixth century a bishopric was founded here by St. Colman, son of Lenine.

Smith says that it is uncertain whether this person was the same with the founder of the See of Cloyne. Ware makes Colman a disciple or pupil of St. Fin-barr of Cork, from which Lanigan dissents, stating that he believes Colman of Cloyne to have been older than Fin-barr.²

The notice of St. Colman in O'Cleary's Calendar at November 24th is brief, and devoid of incident. It says:—Colman-Mac-Lenine of Cluain-Uamahd in Ui Leathan, in Munster, of the race of Oilioll Olum, son of Mogha Nuadhat, or of the race of Lughaidh Lagha; his brother was this Colman.

His pedigree in the Book of Leacan is:—Colman, son of Lenine; son of Gandue, Sonola, Conamail, Colui, Crunnmael Ailt, Oengus Carrach, Mogha Nuadhat.

In the Life of St. Senan is quoted a metrical life of that saint, written in Irish by Colman-Mac-Lenine; Colgan quotes this metrical Life in these words:—"Hujus vitæ fragmentum stylo vetusto et pereleganti Patrie sermone conscriptæ habitur in predicto Codice Vitæ S. Sinani Domini Gulielmi Derodani in Lagenia."³

St. Colman is said to have been of the royal blood of Munster,

¹ O'Brien's "Irish Dictionary."

² O'Halloran (vol. iii. p. 76) states, from the Psalter of Cashel, that Eochaidh, monarch

of Ireland in 560, founded the Bishopric of Cloyne for St. Colman.

³ Stowe Catal., 163, v. 15.

by his father Lenine, and brother to one of the St. Bridgets; he is sometimes surnamed Mitine, it being supposed that he was a native of Muskerry Mitine. The date of his birth cannot be ascertained accurately, but it is stated to have been about A.D. 522; he is said to have been in early life addicted to the study of poetry, and that he was domestic poet to Aodh Caomh, who became King of Cashel in the middle of the sixth century. His festival is on the 24th of November, and the year of his death is variously stated,¹ by some at 601, by others at 604. Ware assigns his festival to November 4th, but he is manifestly in error.

Smith says that an abbey of Augustinian Nuns was founded in this place by St. Itae in the sixth century. I should think this to be an error of Smith's, as I have not been able to ascertain upon what grounds he makes this statement. Ware, in his List of Augustinian Nunneries, does not mention it, nor have I been able to trace its foundation in any of our annals, nor is there any local tradition to countenance it. Lanigan, in his observations on the life of this saint, makes no mention of it. I find that St. Itae founded a Nunnery of Canonesses Regular of St. Augustine at Cluain Credhail, in the barony of Connelloe, county of Limerick, which I dare say Smith confounded with our Cluain.

It is remarkable what a number of places in Ireland, particularly religious establishments and bishoprics, were called "Cluain:" such as Cluain-mac-nish (Clonmacnoise); Cluain-fert (Clonfert); Cluain-iraird (Clonard); Cluain-credhail (Clonncach); Cluain-shan-vil, (Clonshavoil); Cluain-meen (Clonmine). In all probability they were so called either from the caves or retreats of the Pagan priesthood, or from the anchorite cells of the early Christian missionaries who supplanted them. It is certain that, at a very remote age, Cloyne was a remarkable locality; the great caves in its immediate neighbourhood, the relics of well-worship, the great Cromleac of Carriga-croith, remains of other cromleacs in the neighbourhood, to which a numerous and erudite section of our native antiquaries will add the hoary and mysterious Round Tower, point significantly to its sacred character in Pagan times. It is also a singular fact, that here, as at Kildare, in the immediate vicinity of a Round Tower, are the remains of one of those buildings traditionally known as fire-houses. Without committing myself to any theory upon the "vexata quæstio," I cannot help remarking, as the result of my own personal investigation, that I know of very few localities where one of these ancient enigmas exist, or have existed, that does exhibit monuments of a known Pagan character, and whose traditions are not unmistakably of that class.

¹ The "Annals of the Four Masters" assign his death to A.D. 600.—O'Donovan's Edition.

In the "Leabhar-na-g Ceart,"¹ Cluain-uamha is mentioned as one of the seats or palaces of the Kings of Caiseal; and in the enumeration of the Eric of Fearghus Scannal it is called "The Noble Fort."²

"Of the right of Caiseal in its power
Are Brugh-righ and the great Muilthead;
Seanchua the beautiful, Ros Raeda, the bright.
And to it belongs the noble [fort of] Cluain-Uamha."

The "Annals of the Four Masters" have the following notices of Cloyne:—

- "A. D. 821. Cucaech, Abbot of Cluain-uamha (died).
- „ 857. Mael-cobha Ua Failain, Abbot of Cluain-uamha (died).
- „ 885. Fearghail, son of Finnachta, Abbot of Clain-uamha, and Uamanain, son of Ceren, Prior of Cluain-uamha, were slain by the Norsemen.
- „ 884. Rechtaid, learned Bishop of Cluain-uamha (died).
- „ 1099. Uamnachan Ua Mictire, successor of Colman, son of Lenin (died).
- „ 1137. Cluain-uamha and Ard-achadh of Bishop Mel were burned, both houses and churches.
- „ 1162. Diarmid Ua Laighnen, Lector of Cluain-uamha, was killed by the Ui-Ciarmhaic.
- „ 1167. Ua Flannain, Bishop of Cluain-uamha (died).
- „ 1579. Colman O'Scanlan, Erenagh of Cloyne (died).
- „ 1500. Barry More was slain by his own kinsman, David Barry, Archdeacon of Cloyne and Cork. David was slain by Thomas Barry and Muintir O'Callaghan. The Earl of Desmond disinterred the body of David in twenty days, and afterwards burned it."

Keating states that Cormac Mac Cullenan, the King and Bishop of Cashel, directed in his will that his body should be interred at Cluain-uamha, because it was the burial-place of Colman Mac Leimhin; if that could not be accomplished, he was to be buried at Disert Diarmuda.

The "Annals of Innisfallen" mention, at A. D. 97, that "the people of Ossory burned Lismore and plundered Cloyne."

"A. D. 1071. A fleet with Dermot O'Brien round Ireland, with which he devastates Cluain-huama, and takes away the relics of Barre from Cill-na-Clerich."

"A. D. 1075. O'Carrain Archinnech Cluanna huama quievit in Christo."

CROMLEAC AT CASTLE MARY.—This remarkable megalithic monument is situated in the demense of Castle Mary, a short distance from Cloyne. The cromleac stands in the centre of a circu-

¹ Celtic Society's Edition, page 87.

² Ibid., p. 89.

lar depression of the earth, evidently artificial. It consists of two parts: the greater monument lies E. and W., and consists of a huge slab 15 feet in length, 11 feet in breadth at east end, and 7 feet in breadth at the west; and its greatest thickness is $3\frac{1}{2}$ feet.

This huge mass of rock is supported at the west end by two stones, which give its upper surface an elevation of 10 feet from the ground; the other end rests upon the earth. The lesser monument is about 6 yards from the greater; like it, the covering slab rests on the ground at one end, the other being also supported by two upright stones; the covering slab is rather oval in shape; its greatest length, $6\frac{1}{2}$ feet; its greatest breadth, $5\frac{1}{2}$ feet; its average thickness, $1\frac{1}{4}$ feet; its greatest elevation from the ground, 6 feet.

It is said that this monument was surrounded by a circle of pillar-stones, which have been removed.

Smith, who was, I believe, the first who called attention to this monument, says that the name of it in Irish is "Carig-croith," i. e. the Sun's Rock, and corrupted to "Carig-cot". By reference to O'Reilly's "Irish Dictionary," we find *grioth*, s., the sun; we have also *grith*, s. f., the sun; and *grith*, s. f., knowledge, skill; from which we may derive the rock of the sun, or the rock of knowledge, of incantation, or divination; for we know that the Druids pretended to derive auguries from the dying throes of the sacrificial victims.

Again we have from the same authority *croit*, s. f., a hump on the back; *croit*, s. f., a small eminence. Those who are curious in such matters may speculate on these two last as descriptive of the form or configuration of the monuments, and may derive the name therefrom.

Vallancey considers Carrig-a-Cot, or Cotta, to be the Rock of the Coti, indicating the name of the ancient inhabitants of Ireland—the Aire-Coti, descended from the southern Scythians, whom he believes were the Cathai of Persia, the Pelasgi of Greece and Etruria, and the Scots of Ireland. I may here remark, in connexion with the common name of this monument, Cot or Cotta, that there is a cromleac in Caernarvonshire in Wales; its local name is "Coiten Arthur," and the tradition is that Arthur Gawr (giant) cast this stone from a mountain some miles distant; hence they anglicise the name into Arthur's Quoit.² There are also three cromleacs in Cornwall, who have also this Coiten or Quoit derivation: they are called "Lanyon Quoit," "Molfra Quoit," and "Chun Quoit." This stone-throwing tradition is quite common in Ireland; there is scarcely a barony in the country in which you will not have one or more of Fion Mac Cumhal's finger-stones pointed out.

¹ The neighbouring fishing-village of Ballycotton was anciently Ballycotin; and in a different direction is a well called Tobercotin.

² At Staunton Drew is a large stone, "10 feet long, 6 broad, and 2 thick, called Hakims Coit." Camden, vol. i., p. 81.

I may here remark that the cromleac and the pillar-stone are still used in India. The following extract from Hooker's "Himalayan Journal" will be read with interest:—

"Nurtiung contains a most remarkable collection of those sepulchral and other monuments which form so curious a feature in the scenery of these mountains, and in the habits of their savage population. They are all placed in a fine grove of trees, occupying a hollow, where several acres are covered with gigantic, generally circular, slabs of stone, from ten to twenty-five feet broad, supported five feet above the ground upon other blocks. For the most part they are buried in brushwood, nettles, and shrubs, but in one place there is an open area of fifty yards encircled by them, each with a gigantic headstone behind it; of the latter, the tallest was near thirty feet high, six broad, and two feet eight inches in thickness, and must have been sunk at least five feet, and perhaps more, in the ground.

"The Nurtiung Stonehenge is, no doubt, in part religious, as the grove suggests, and also designed for cremation, the bodies being burnt on the altars."

A very remarkable paper was read before the Royal Institution of Cornwall on the 16th of November last, relative to Celtic remains found in Northern India, consisting of cromleacs of various forms, rock-basins, logan-stones, pillar-stones, cairns, sacred wells,—from which I take the following extract relative to the cromleac:—

"The granite mountain of Deo (or Devi) Dhoora is about eighteen miles south-east of Almorah, the capital of Kumaon, and rises to about 6800 feet above the sea. It is much visited by Hindoo devotees, as the temples and objects of Pagan worship on its summit are considered of peculiar sanctity.

"Both before and behind an enclosure which contains the principal temples, facing opposite ways, as well as in front of a smaller place of worship, about a furlong south-east of them, are large granite rocks, affording tolerably level surfaces of several feet square, respectively about four feet, two feet and a half, and a foot above ground. Each of these rocks exhibit a group of five basins. They are generally about six or eight inches in diameter, and perhaps a foot in depth; their sides are perfectly smooth; no trace of disintegration appears in any of them, and they are evidently of artificial origin."

After describing logan-stones, cairns, &c., he goes on to notice the small place of worship above mentioned, which he describes as a rectangular temple, not more than twelve or fourteen feet long, by, perhaps, eight feet in breadth and height.

"In front of this edifice were two small cromleacs of slate: the larger is an oblong square, about five feet in length, and two feet and a half in width, is supported at a height of rather less than three feet, horizontally, on six stones; the smaller is triangular, and is, perhaps, two feet and a half wide; but instead of being flat, it is supported at an angle about thirty degrees from the horizon, in such a manner that one corner is the lowest part, and one edge, the highest, is level; the props, being applied to the inclined

sides only, shelter the interior for about two-thirds of its circumference, but leave the rest open. The flat-topped cromleachs are used indifferently as altars or as seats, for I have observed rice and flowers, as offerings, laid on them, and just as frequently I have seen the natives sitting and resting their burdens on them. The inclined ones are employed only as receptacles for small, rudely made iron lamps, which are always lighted when religious rites are about being celebrated. Level-topped cromleachs are frequently found alone; but I do not recollect an instance, among the scores I have seen, of an inclined one without a flat one in its neighbourhood."

There is surely something more than a mere coincidence in the above description with the fact of the greater and less cromleac at Carrig-a-Cotta.

THE CAVES which have given this interesting locality a name are situated in the demesne attached to the See-house of the diocese. Bishop Bennet thus alludes to them in one of his letters to Dr. Parr:¹—

"At the end of the garden is what we call the rock shrubbery, a walk leading under young trees, among sequestered crags of limestone, which hang many feet above our heads, and, ending at the mouth of a cave of unknown length and depth, branches to a great distance under the earth, and sanctified by a thousand wild traditions."

These caves cannot now be penetrated to any depth: they contain a subterreanean river, which in its passage divides into two streams, each pursuing its mysterious course in different directions: one emerges from the earth near Carrig-a-Cotta, in Castle Mary desmesne. It is generally believed that the caves at Cloyne, and the great stalactical caves at Carrig-a-Crump, about two miles distant, are connected, which is not improbable. The latter caves have never been thoroughly explored, though penetrated to a distance of one mile. It is stated that a trumpeter who entered the Cloyne caves lost his way, wandered for a whole night through its mazes, and would in all probability have perished there, had he not be-thought himself of his bugle, the tones of which having been heard by the quarrymen at Carrig-a-Crump, they after some hesitation descended, and rescued him from his perilous position.

It is more than probable that these mysterious caves have been connected with the religious rites and belief of the primeval inhabitants of Cloyne. It is a significant fact that the locality has been named from them, Cluain of the Caves; thus we have Cashel of Kings, Lismore of Mochuda, Clonfert of Brendan, Arran of the Saints.

In the early ages of the world, and amongst most primeval races, caves were held in peculiar reverence;² it is a leading feature in

¹ Windele's "Cork," &c., p. 184.

"Doctrine of the Deluge," Higgins' "Celtic Druids."

² See "Bryant's Mythology," Harcourt's

Arkite mythology; caves, both natural and artificial, being revered as representations of the Baris or Ark, in which the family of Noah was preserved.

THE ROUND TOWER.—It is a matter of surprise and regret that we know comparatively little of these puzzling and singular structures. Start not, reader! I admit that volumes have been written on them, that lives have been spent in poring over the dusty tomes of antiquity, to ascertain their history, their builders, and their uses; that much acerbity of feeling has been created, and much intolerance exhibited, in the pursuit of these investigations; but I still maintain that those learned and dogmatic Pundits have begun at the wrong end, and are, in consequence, no nearer the truth than when they commenced. As contributions to our general stock of antiquarian knowledge, their labours are not without their uses, but as attempts to set at rest the origin and uses of these structures, they have signally failed. It has always appeared to me that the true key to the mystery existed in the Towers themselves, and that, until a careful examination and measurement of all or a great number of them were taken, and a critical analysis and comparison of them prepared in reference to their exact forms, proportions, details, and material characteristics, and a thorough exploration and examination of their contents, collecting all the traditions connected with them; I repeat, until this has been done, we are not in a position to form a sound and credible opinion upon them.

The best practical account that we have of them is from the pen of Mr. Wilkinson, in his “*Practical Geology and Ancient Architecture of Ireland.*” In the section of the work devoted to Architecture, he gives a tabular account of the principal towers, yet this is deficient in many respects. In several of the Towers he gives no measurements; in others they are only conjectural; much of the detailed information is valuable as being the result of his own personal observation, particularly his descriptions of the materials and masonry, for which branches of the subject he was eminently qualified. It would, however, be utterly impossible for any one individual (unless he devoted a life and a fortune to it), to make a thorough examination of these structures, such as I have described.

Dr. Petrie, in his “*Treatise on the Round Towers,*” has given drawings and accurate descriptions of the doors and windows, of several of them; but his work is very deficient in plans, elevations, and sections, and in that practical criticism which, after all, is the safest and most rational foundation upon which to erect a credible theory.

Ledwich sacrifices everything to his Danish theory; he gives a very incorrect list of them; his engravings are incorrect; he gives no details.

Miss Beaufort’s *Essay* is eminently clear, practical, and argumen-

tative; her opinions are worth serious consideration; her delineations of these structures are few, but faithfully executed.

To bear out the assertion I have already advanced, and to show the necessity for more careful descriptions and delineations of our Round Towers, I will give all that has been set before us by various writers who have mentioned Cloyne Tower.

Smith's "History of Cork," vol. i., p. 139 :—"Near the church stands a Round Tower, 92 feet high, and 10 feet in diameter. The door is about 13 feet from the ground, which faces the west entrance of the church, as all the doors of these kind of buildings do, that I have seen."

Ledwich merely mentions it in his list as being in height 92 feet; circumference, 50 feet; thickness of wall, 3 feet 8 inches; height of door from ground, 13 feet.

Beaufort's "Essay," "Royal Irish Academy Transactions," vol. xv., p. 214 :—"Near the Cathedral of Cloyne stands a Tower, now 92 feet high; it is built of round stones from the sea-shore, which were prepared with the greatest accuracy to about half the height of the Tower; from thence to the top a different stone is apparent, and the manner of laying them also changes. When this Tower was struck by lightning in 1749, and very much damaged, some stones forced out of the sides were found to be admirably well fitted and jointed into each other."

Gough's "Camden," vol. iii., p. 480 :—"There is one, however, now standing at *Cloyne*, 92 feet high, and 10 feet in diameter; the door about 13 feet from the ground, facing the west entrance of the church."

Townsend's "Survey of the County of Cork," vol. i., p. 154 :—"Near this is a Round Tower, 90 feet high, the only one now remaining in this county, except that of Kinneah."

Wilkinson's "Ancient Architecture, &c., of Ireland," p. 71 :—"Material, reddish-coloured sandstone of the country, in good preservation; much of it is very carefully worked to the curvature of the Tower with a chisel-pointed hammer; the masonry of the doorway is put together in a laboured manner, and finely chiselled, each stone apparently worked as it was required; the stones are flat-bedded, and of considerable size." He says, at p. 91, the masonry of the door of this Tower "is so carefully put together that a file alone would produce such careful work in the present day."

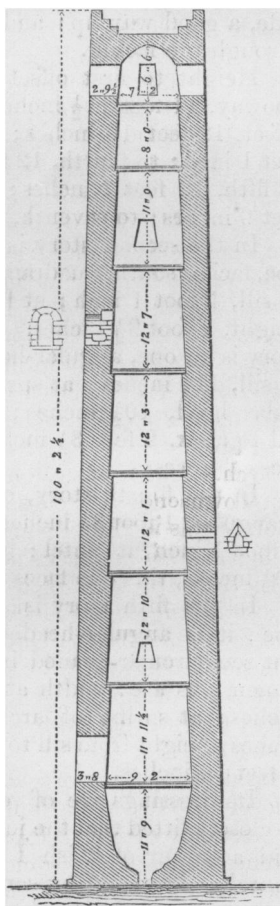
Dr. Petrie, in his work, professedly on the Round Towers, has given us no description whatsoever of the Cloyne specimen; his only allusion to it is an unsuccessful attempt to invalidate and turn into ridicule the researches of the South Munster Society of Antiquaries, who in the year 1841 excavated the base of the Tower, and discovered traces of interments therein.

Mr. Crofton Croker, in his "Researches in the South of Ireland,"

thus disposes of Cloyne Tower :— “The stones of which this Tower is composed have been mostly brought from the sea-shore, and were prepared with much care, though about half-way up the building there is an evident difference in the stones themselves, as well as in the mode of placing them. The steps to the door are modern, like the embattlement; for these Towers, whatever may have been their uses, were entered by means of a rope or ladder, the door being generally 8 or 9 feet from the ground. In this at Cloyne it is about 13. . . . The height of the Round Tower of Cloyne is stated to be 92 feet, and the thickness of the wall 43 inches. The first story has projecting stones for the joists of a floor to rest upon.”

Mr. Windele, in his very valuable and interesting work on “Cork, Killarney,” &c., has given by far the best description of this Tower; it is evidently the result of careful personal examination, and not of the wholesale copying system indulged in by most of the writers who have preceded him on the subject, as is evidenced by the above extracts.

The Tower stands nearly opposite the west end of the present Cathedral, from which it is distant 30 yards; its dimensions are as follows :—Diameter of Tower at sill of doorway, 9 feet 2 inches; thickness of wall at same, 3 feet $7\frac{1}{2}$ inches; diameter of Tower at upper floor, 7 feet 2 inches; thickness of wall at sills of upper window opes, 2 feet 9 inches; height of Tower to top of modern battlement, 100 feet $2\frac{1}{2}$ inches; the ratio of batter in the external face of Tower is about 1 in 44; height of sill of doorway over plinth, 11 feet 2 inches; height of plinth, 7 inches; projection of plinth, 5 inches. The doorway is perfectly cyclopean in character; it is quadrangular, with converging jambs, and massive lintel; its dimensions are: width at sill, 2 feet 1 inch; at lintell, 1 foot $10\frac{1}{2}$ inches; height, 5 feet; its massive dressings are of red sandstone, and on its left-hand jamb are several deeply indented scores, to which I shall hereafter allude.



Section of Tower.

The Tower internally is divided into stories by seven offsets taken from the thickness of wall, the inside face of which is built in a curious manner: from each offset the wall batters outwardly to about half the height of the story, when it batters in again as it approaches the next; so that, drawn in section, the internal line of wall would show a zig-zag outline. At present there are wooden lofts resting on these offsets, communicating by ladders. The masonry is of a yellowish brown sandstone, in spawled rubble work, not built in courses; the stones large, and dressed to curve of Tower; the workmanship is good; a small portion of limestone is used at the north side, a good way up; and a few blocks of red sandstone are used through the facing.

Height to first offset from sill of doorway, 11 feet 11½ inches; to second offset, 12 feet 10 inches; to third, 12 feet 1 inch; to fourth, 12 feet 3 inches; to fifth, 12 feet 7 inches; to sixth, 11 feet 9 inches; to seventh, 6 feet.

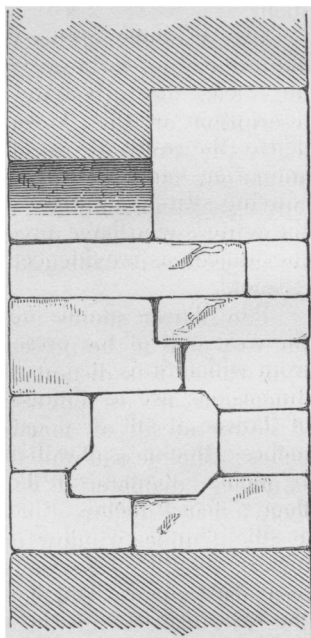
In the second story is one window ope, facing south, quadrangular; width at sill, 1 foot 1 inch; at lintel, 1 foot; height, 1 foot 9½ inches. In the third story is an ope, angular-headed; width at sill, 11½ inches; at springing of angular head, 10½ inches; height from sill to apex, 2 feet 3½ inches; this ope faces the west.

In the fourth story, one ope, quadrangular, 1 foot 3½ inches wide at sill; 1 foot 1 inch at lintel; height, 1 foot 10½ inches, this ope faces north.

In the fifth story is a remarkable ope; it is angular-headed externally, but semicircular-headed internally; its dimensions are: width at sill, 1 foot 9 inches; at spring of arch, 1 foot 7¼ inches; height from sill to soffit of arch, 3 feet 10 inches.

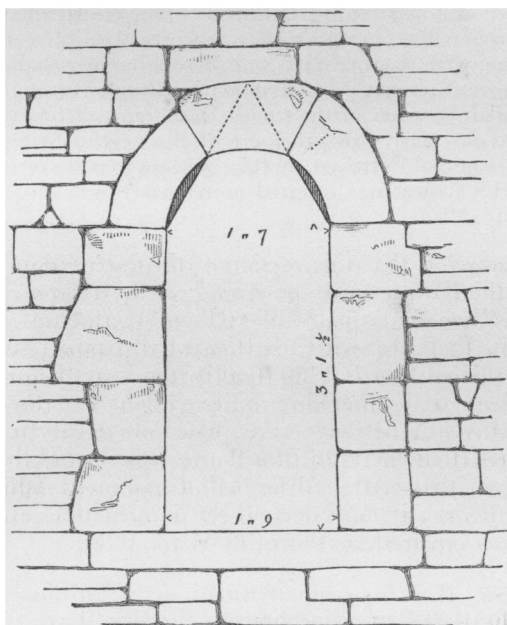
Its dressings are of red sandstone, so beautifully wrought and so closely fitted that the joints are scarcely perceptible; such beauty and accuracy of finish I have never seen in any of those early churches supposed by some to be coeval with the Round Towers; indeed, as a general rule, the masonic construction of these Towers is infinitely superior to that of those early churches, where such exist in their neighbourhood.

The comparatively large size of this window ope, compared to



Section of Window in Fifth Story.

the others, is remarkable. Dr. Petrie refers to several examples of large window opes immediately over the doorways,¹ as is the case in this instance; his opinion seems to be, that they were intended as second doorways, which opinion he advances in support of his theory of the keep or stronghold character of the Towers; but this



Elevation of Window in Fifth Story.

surmise will not hold good in this, as in many other instances, as the ope in question is 60 feet from the ground, and would, therefore, be out of the question as a "second entrance."

In the sixth story, and facing the south, is another quadrangular ope, 1 foot $4\frac{1}{2}$ inches wide at sill; 1 foot 2 inches at lintel; and 2 feet 4 inches in height; in all these opes the sides converge. The upper story is fitted up as a belfry.

There are, as usual, four window opes in the upper story; these opes are all quadrangular, and face very nearly the cardinal points; their dimensions are: width at sill, 1 foot 6 inches; at lintel, 1 foot 2 inches; height, 3 feet 8 inches.

This Tower was originally crowned by the usual conical stone roof, which is stated to have been destroyed on the night of the 10th

¹ Pp. 358, 510.

of January, 1749. The circumstance is thus given by Mr. Crofton Croker, in his "Researches in the South of Ireland," p. 243:—

"A thunder-storm with lightning passed through the county of Cork on the night of the 10th January, 1749, in a line from west to east, and, after killing some cows in a field south of Cork, struck the Round Tower of Cloyne, used as a belfry to its Cathedral. The electric matter first rent the vaulted arch at the top, threw down the great bell presented by Dean Davies, together with the three lofts, and, descending perpendicularly to the lowest floor, forced its way, with a violent explosion, through one side of the Tower, and drove some of the stones, *which were admirably well jointed, and locked into each other*, through the roof of a neighbouring stable. . . . The conical stone roof destroyed by this accident was never replaced, but the height of the Tower was lowered more than 6 feet, and an embattlement substituted."

I find, however, that this version of the destruction of the original roof of the Tower must be wrong, as by reference to Ware's "Antiquities" we find a plate of "Cloyn" Cathedral and Tower, which exhibits the latter with a battlemented parapet, as at present; the date of this edition is 1739, that is, ten years before the above recited accident; it is, therefore, quite evident that the destruction of the original roof must have taken place previously to 1739.

It is stated that, in 1736, the Tower was struck by lightning, the conical roof shattered, and the bell dismounted, falling through three of the floors; it must have been immediately after this that the Tower was repaired, as shown in Ware, 1739.

"A. D. 1683. The Tower was repaired, and a bell hung in it for the first time; it has the following inscription: 'Rowland Davis, Dean of Rossx WV x JC x 1683, PW x RW x HW x'"

The Tower was one time used as a prison; a man named Colbert, being confined therein, got out on the roof, and descended outside by means of the bell-rope—a daring feat.

I have before made allusion to the scores or lintel cuts on the left-hand jamb of the doorway of this Tower, and I cannot be entirely persuaded but that there is some signification in these marks. I am confirmed in this opinion by the recurrence of similar marks under various circumstances. Thus the very ancient church at Britway, county of Cork, is surrounded by the remnant of an ancient wall; the entrance to the graveyard is between some ancient massive stones, upon one of which is inscribed similar scores as at Cloyne; such are also found on a dallan at Carrignavar; on the Cloch-fadha, near Whitechurch; on a stone in the ancient church of Inniscarra; on a dallan at Bara-chawrin, Donoughmorgall, in the county of Cork; and on a stone in the old church of Kenmare, county of Kerry. I find also by reference to the March Transactions, 1857,

of your Society, that similar marks are exhibited on an engraving of the Kilnasaggart stone, evidently a Pagan dallan, consecrated to Christianity by the inscribing of crosses thereon, as indeed the consecration is plainly commemorated by the inscription. At page 315 the opinion of the late Mr. Richard Hitchcock is quoted, that these marks "were formed in the process of sharpening the tools with which the inscription and crosses were sculptured." This mode of accounting for them is puerile. In the first place, the sculptor of the crosses and mediæval inscription would not dare to disfigure the stone upon which he was inscribing hallowed emblems by sharpening his tools thereon; in the second place, these marks could not have been made in the process named, as any stone-cutter or mason well knows; in the third place, the stone is not suitable for sharpening; and in the fourth place, how will this surmise apply to all the other examples, most of them on rude dallans, which never bore the mark of a tool? I think that, instead of ascribing these marks to so ignoble a motive and origin, it would be well to leave them to the patient research of the antiquary. I believe these marks to be as plentiful as the genuine Ogham; and I have no doubt that, now the attention of the Society is called to them, a great many of them will turn up.

The Round Tower at Cloyne is locally known by the Irish-speaking people as Giol-cach; the same term is locally applied at Ardmore, at Kineth, and at Ratto, in Kerry. I was never more struck with the poetic applicability of this term to our Round Towers than at the latter place, when I stood on the ancient causeway opposite the Tower, and heard the same name applied to the tall, slender, symmetrical pillar, with its perfect conical spire, as to the tall graceful reeds, with their spiral feathered caps, which lined the banks of the Brick; and of the canal which runs up nearly to the base of the Tower. Dr. Petrie (p. 397 of his work) says that by "Giolcach is understood a bell-house, and which is obviously a local corruption of Cloigtheach, or Cloichtheach." Now, I am strongly inclined to think that no one understands Giolcach to be a bell-house saving the Doctor himself; the Irish-speaking people at Ratto do not so understand it; they call it a Giolcach; neither do they so understand it at Cloyne, or Ardmore. As to its being a corruption of the Doctor's favourite term, Cloigtheach, or Cloichtheach, it is obviously no corruption of any word, but a pure, simple, and very illustrative Celtic term, as the Doctor will see by reference to O'Reilly's "Irish Dictionary:" "Giolcach, a reed,¹ cane, broom;" and I would further intimate that the way in which the word is pronounced is quite opposed to Dr. Petrie's corruption of the term, being thus, "Quill-cagh," which is far removed from either "Cloig-

¹ Obeliscus, a javelin.

theach," or "Cill-teach,"—another reading advanced by Mr. E. Fitzgerald in your Transactions for March, 1857, p. 293.

The ancient Irish are not singular in their illustrative mode of nomenclature. Thus the Romans derived the name of a similar class of structures, the obelisk, from *Obeliscus*, a javelin.

THE RENTAL BOOK OF GERALD FITZGERALD, NINTH EARL
OF KILDARE. BEGUN IN THE YEAR 1518.

EDITED BY HERBERT FRANCIS HORE, ESQ.

THE original of the curious Manuscript about to be published is in the Harleian Collection in the British Museum, numbered 3756; but we shall lay the document in a printed form before our readers from an accurate transcript in the possession of the Duke of Leinster; and we are principally enabled to do so by the liberality of his Grace's eldest son, the Marquis of Kildare, who has also recently obliged the public by permitting his interesting Memoir of his ancestors, the Earls of his House, to be published. With respect to the archæologic value of the volume about to be given, our researches enable us to say, unhesitatingly, that it may challenge any other, whether in print or manuscript, for the interest and curiosity of its contents in illustrating the mediæval, social, and domestic history of Ireland. Our readers are well aware that no similar publication has as yet appeared, to throw such light on life in the past of our country as is so vividly cast on courtly and noble life in old England by "The Household Book of the Earls of Northumberland," and other rich works of the same character. We fear this singular compilation is almost unique, so far as old Ireland is concerned; yet will not descant upon its merits prior to publishing it, but let them speak for themselves, as they appear in our necessarily disjointed pages, accompanied by some brief annotations. Some prefatory remarks are certainly also required, by way of introduction, in order that the reader may comprehend the object for which Gerald, ninth Earl of Kildare, caused the book to be commenced.

In the year 1503, his father, the eighth peer, Lord Deputy of Ireland and K. G., caused the volume called "The Earl of Kildare's Red Book" to be compiled. This ancient manuscript tome contains copies of title-deeds, grants, agreements, and other documents, resembling, in fact, a Chartulary. It is now in the possession of the Duke of Leinster.

Fifteen years subsequently, the ninth Earl, then Lord Deputy,