

PROCEEDINGS AND PAPERS.

QUARTERLY GENERAL MEETING, held at the Society's Apartments, William-street, Kilkenny, on Wednesday, October 15th (by adjournment from the 1st), 1862.

The VERY REV. THE DEAN OF OSSORY, President of the Society, in the Chair.

The following new Members were elected :—

The Most Hon. the Marquis of Westmeath ; and the Rev. William Gumley, Kilkenny : proposed by the Very Rev. the Dean of Ossory.

The Hon. Mrs. Butler, Belvidere House, Sandymount, Dublin : proposed by John P. Prendergast, Esq.

Lieut.-Col. Villiers Latouche Hatton, J. P., Belmont, Wexford ; Charles Tottenham, Esq., D. L., M. P., Ballycurry, Ashford, Co. Wicklow ; Capt. Edward Tottenham Irvine, J. P., St. Aiden's, Ferns ; Anthony J. Cliff, Esq., D. L., Belle Vue, Enniscorthy ; Matthias Maher, Esq., J. P., Ballinkeale, Enniscorthy ; the Rev. Charles Douglas Ogle, A. B., Clonmore Parsonage, Bree, Enniscorthy ; Joseph Meadows, Esq., Wexford ; William Cookman, Esq., M. D., J. P., Monart House, Enniscorthy ; Capt. Lonsdale Pouden, J. P., Brownswood, Enniscorthy ; George William Bolton, Esq., J. P., Coolbawn, Enniscorthy ; Michael J. Carton, Esq., M. D., Coroner for North Wexford, Oulart ; John Waddy, Esq., M. D., J. P., Clougheast Castle, Churchtown, Wexford ; and Capt. Laurence Esmonde White, J. P., Newlands, Clohamon, Ferns : proposed by George C. Roberts, Esq.

Arthur Gerald Geoghegan, Esq., Collector of Inland Revenue, Londonderry ; the Rev. Jeremiah Hogan, R. C. C., Wexford ; James Craddock, Esq., Francis-street, Wexford ; and Thomas Codd, Esq., Ringbawn, Kilmore, Wexford : proposed by Andrew Wilson, Esq.

Rowley C. Loftie, Esq., 13, Blessington-street, Dublin: proposed by the Rev. J. H. Reade.

William Patten, Esq., Sunday's Well, Cork: proposed by Barry Delany, Esq., M. D.

William Trench Johnson, Esq., Barrister-at-Law, 70, Harcourt-street, Dublin; and Jasper K. Joly, Barrister-at-Law, Esq., 38, Rathmines-road, Dublin: proposed by the Rev. James Graves.

W. G. Sheppard, Esq., Priorsland, Cabinteely; and G. H. Lowe, Esq., Solicitor, Coal-market, Kilkenny: proposed by Mr. J. G. A. Prim.

Alderman John Buggy, Cantwell's-court, Kilkenny; and John P. Laffan, Esq., National Bank, Kilkenny: proposed by Mr. John Hogan.

Mr. John Campion, Patrick-street, Kilkenny; proposed by J. G. Robertson, Esq.

The Treasurer's account for the year 1861 was laid before the Members by the Auditors, as follows:—

		CHARGE.		
		£	s.	d.
1861.				
Jan. 1.	To balance in Treasurer's hands (see Vol. III., p. 346),	49	1	6½
Dec. 31.	To Members' Subscriptions, including Special Subscriptions to Illustration Fund,	196	7	6
	„ Life Compositions,	5	0	0
	„ Subscriptions to "Annuary,"	2	0	0
	„ Cash received from Members for extra Parts of "Journal," &c.	2	18	11
	„ „ „ for Woodcuts sold,	1	17	6
	„ Rent of land at Jerpoint,	1	0	0
		£258	5	5½
		DISCHARGE.		
		£	s.	d.
1861.				
Dec. 31.	By postage of "Journal,"	12	10	0
	„ „ circulars and correspondence,	8	6	1
	„ Illustrations of "Journal,"	12	14	3
	„ Printing, paper, and binding of "Journal" for May, July, September, and November, 1860, and January and April, 1861,	125	9	8
	„ General printing and stationery,	8	19	4
	„ Petty cash account,	11	15	10
	„ Books purchased,	6	0	6
	„ Rent and caretaker of Jerpoint Abbey,	2	0	0
		£187	15	8
	<i>Carried forward,</i>			

DISCHARGE—*continued.*

		£	s.	d.
1861.	<i>Brought forward,</i> . . .	187	15	8
Dec. 31.	By Rent of Museum,	14	0	0
	„ Transcribing documents at State Paper Office,	7	7	0
	„ Balance in Treasurer's hands,	49	2	9½
		<hr/>		
		£258	5	5½

Having examined the above Account with the vouchers, we find it correct, and that there is a balance of £49 2s. 9½*d.* in the hands of the Treasurer.

October 15, 1862.

J. G. ROBERTSON, }
P. A. AYLWARD, } Auditors.

On the motion of the Rev. Dr. Browne, seconded by Capt. Humfrey, it was resolved that the Report of the Auditors be adopted, and the accounts printed in the usual manner.

Mr. Graves reported that, although declining with sincere thanks the generous proposition of the Society to send him there free of expense, he had nevertheless joined the congress of archaeologists at Truro, and he should say that he had a very pleasant time of it. Independently of meeting many eminent men with whom he had from time to time corresponded, he felt bound to say that the attention and kindness of the Cornishmen to himself and the other strangers who attended the meeting, were most gratifying. As to the antiquities of the district, they were especially interesting to an Irish archæologist; and he regretted very much that only two Irishmen were present—himself and Lord Dunraven. The stone forts, cromleacs, artificial caves (called in Cornwall *Fogou*), tumuli, and stone hut-circles of the aborigines, were, as might be expected, alike in both countries; but what chiefly attracted his attention was the fact that the stone huts and hut-circles were found clustered on the south-western hills and cliffs of England, just as we find them abounding on the western mountain sides and cliffs of Ireland. Here was proof that the race which built them, and fought in defence of them, were a race fighting against, and retreating before, an exterminating enemy, that they were finally driven across the Irish sea, found shelter in Ireland for a time, and were at last, it might be said, hurled over the cliffs of Kerry and Arran into the Atlantic. He thought it impossible for any one to stand on the Cornish and Kerry hills, and not have the same idea forced on him. He was glad to report to the meeting, that he had, on the part of this Society, established a friendly relationship and interchange of publications with the Royal Institution of Cornwall, and the Wiltshire Archæological and Natural History Society. The publica-

tions of both had been presented to the Library so far as they were in stock. He trusted that the members present would ratify what he had done, and authorize the presentation of the "Journal" of the Society in return.

The interchange of publications with the associations named by Mr. Graves was unanimously approved of.

The following presentations were received, and thanks voted to the donors:—

By the Royal Institution of Cornwall: their "Annual Reports" for 1838-46, 1848-61, and 1862, part 1; also "Notes on the Duchy Manors in Cornwall, and the Castles and Earth-works on them." By Henry M'Lauchlan, Esq.

By the Wilshire Archæological and Natural History Society: "The Wilshire Archæological and Natural History Magazine," published under the direction of the Society, Nos. 1-2, 4-6, 11-21, all inclusive.

By the Royal Society of Northern Antiquaries, Copenhagen: "Annaler for Nordisk Oldkeyndighed, &c., 1859," containing several papers on the ancient remains in the Duchy of Sleswick; "Inscriptions Runiques du Slesvig Méridional"—this treatise, by Professor C. C. Rafn, proves, that in the olden time old northern Danish (*donsk tunga*), was spoken in the Duchy of Sleswick to its very northern boundary; "Mémoires de la Société Royale des Antiquaires du Nord, 1850-60;" and the last published "Report" of the Society's Meeting, 1860-61.

By the Smithsonian Institution: its "Report" for the year 1857; also two pamphlets in defence of Dr. Gould, of the Dudley Observatory.

By the Numismatic Society: "The Numismatic Chronicle," new series, No. 7.

By the Somersetshire Archæological and Natural History Society: their "Proceedings," for the year 1860.

By the St. Alban's Architectural and Archæological Society, the following tracts: "On some Roman Sepulchral Remains discovered in the church-yard of St. Stephen, near St. Alban's A.D. 848," by M. Holbeche Bloxam: "Names of Places in Hertfordshire," by the Rev. H. Hall, M. A.: "The Martyrdom of St. Alban." Two papers read at a Meeting of the Society, being "Some Account of Relics preserved in a church at Cologne, considered to be part of the body of St. Alban;" and "Notice of a Bone Seal discovered at St. Albans;" "The Two Langleys," by Richard Gee, M.A.; and "Bricks and Brick-making," by the same author.

By the Archæological Institute of Great Britain and Ireland: their "Journal," Nos. 73 and 74.

By the Statistical and Social Inquiry Society of Ireland: their "Journal," No. 21.

By the Publisher: "The Gentleman's Magazine" for August, September, and October, 1862,

By the Publisher: "The Builder," Nos. 1014-27, inclusive.

By Mr. John O'Daly, Dublin: a transcript of a patent of the time of King James I., under the Commission for the Remedy of Defective Titles in Ireland, whereby was regranted to Richard Cosby, Esq., son and heir of Alexander Cosby., Esq., deceased, and nephew and male heir of Francis Cosby, Esq., deceased, the site and ambit of the Friery of Stradbally, the town of Stradbally, and a great number of townlands in the Queen's County. There was no date, the transcript being imperfect at the end. Also a number of ancient coins, including brasses, in good preservation, of Claudius Cæsar and Nero, and some gun-money of James II.

By A. G. Geoghegan, Esq., on the part of Mr. John Bold: a flint arrow and spear-head, a large white glass bead, and an iron arrow-head. Also a curious but not very ancient Norwegian sailor's knife, and an impression in wax of an ancient thumb-ring of base silver, found at Mullaghadda, in the barony of Boylagh, bearing the device of a spread eagle or raven.

Mr. Bold had given to Mr. Geoghegan the following particulars relative to the articles presented:—

"I duly received your letter, and would have replied to it, ere this, but on sailing last week to Rutland Island, to consult with Bartly O'Boyle (the oldest inhabitant of the Rosses) on sundry particulars connected therewith, I found that the patriarch had departed in his yawl, to visit the Rev. Daniel O'Donnell of Kinkaslough. I accordingly left word that I wanted to see him; and this morning he came, accompanied by his private secretary (Eman Mac Devitt Mac Daid), who wrote down Bartly's directions as to the names of the places, &c., connected with the raid of the celebrated Grain na Uile into The Rosses.

"It appears that the chieftainess, after her visit to Queen Elizabeth, sailed northwards from Chester, and coasted the shores of Donegal on her way to Carrig a Hooley, in Mayo. On coming to Bessiskeign, in the Rosses, she steered in a long galley through Clogh Bannagh (two large rocks off Innisfree), to the sound of Islan Gollawn, a narrow channel between a reef of rocks, through which the tides rush like a mill-race. From thence she proceeded to Lackbeg, a fine sloping surface of flagstone, running from the mainland into the sea, in fact, a natural causeway; here she landed her men, who commenced ravaging the Rosses, in scattered parties.

"Meantime 'the country' gathered in force; and on Grace's embarking with the main body, they ('the country') fell on a detached party cumbered with spoil, cattle, &c., at Lackinagh, which means, according to Eman, the "flagstone of shrieking," and killed them all; one of Grace's men (Ruah), a red-haired pirate, got his back against a large rock, and slew several of the Mac Swines with his sword, and wounded others, and stood at bay amid a circle of foes, until one Hugh O'Boyle climbed up the back of the rock and threw down a large stone, which crushed him 'like a crab,' and the rest, darting in, finished him.

“ Another small party were overtaken at Traigh na Corrawn (the strand of the hook or sickle), getting into boats to board the galley, from which more men were sent off to assist them. Some of these ‘ the country’ killed; but the ‘ Connaught Rangers’ stood to their arms like desperate men; and the aforesaid ‘ country,’ having by this time got enough of it, like sensible fellows retreated; and the Ban Tierna, seeing this, recalled her boats, hoisted sails, and bore away south, round Glenn Head, and never again revisited The Rosses.

“ Skulls and bones are often found to this day on, or in the sands, where the last skirmish took place; and the iron arrow-head which I sent you was found in a crevice of the rocks at Islan Gollawn, through which Grace’s galley sailed in her passage to the landing place at Lackbeg.

“ All those events came off in the townland of Rutland, barony of Boylagh, county Donegal; and, although so many years have passed since this raid occurred, it is astonishing how vivid the recollection of it remains in the Rosses; and were you listening to Bartly O’Boyle, you would imagine that it was a faction fight of recent date he was narrating, and not an onslaught of nigh some three hundred years ago.

“ The flint arrow and spear head were both found at the old fort of Dun Brennan, townland Dooley, barony Boylagh in county Donegal.

“ The glass bead and small stone were picked up in Dooley sand-hills: what the latter was intended for (if ever intended for anything), I know not.

“ I am happy to tell you that Bartly and his secretary really enjoyed their dinner, and a horn or two of malt after it; and in the evening they departed in their fast curragh, in great spirits, at half ebb, with a flowing sheet, and wind and tide serving well, and the last glimpse I got of them proved they were making good way to their island home.”

By the Rev. Albert B. James, Ballynoe House, Rathlin Island: a rubbing from a monumental slab, lying in the churchyard of that island. The inscription in raised Roman capitals, was as follows:—

HIC.	IACET.	IACOB
VS.	BODIVS.	AND
REÆ.	LISMOR:	
EPISCOPI.	FILIVS	
CVM.	VXORE.	
CHRISTINA.	CA	
MPBELLA.	QUI.	
OBIIT.	NONO DIE	
DECEMB:.	AN	
NO.	DOM:	1665.

Mr. James stated that Andrew Boyd, Bishop of Argyle and Western Isles, was the natural son of Thomas, fifth Baron Boyd. He had been Prebendary of Glasgow, and was translated to the See of Argyle in 1613. He succeeded John Campbell in the bishoprick, and died in 1637. The rubbing was admirably executed.

By P. Cody, Esq., J. P. : a penny token, struck by Peter Knaresborough, of Waterford, in 1671. The obverse bore a lion rampant, the arms of Knaresborough.

By Mr. D. Carrigan : a gun-money half crown of James II., struck in May, 1690, in admirable preservation.

By Dr. J. T. Campion : a silver groat of Elizabeth ; and a penny token, struck by Michael Wilson, Dublin.

By Mr. Lawless : an old bill and receipt, from Mrs. Catherine Finn, proprietress of the "Leinster Journal" newspaper, to Robert Blake, Esq., Patrick-street, city of Kilkenny, bearing date 8th December, 1780, from which it appeared that the annual subscription for that publication up to 1774 was 8s. 8d., and from 1774 to 1780 it was 13s. per annum.

By Miss Fanny Prim, Ennisnagg : three play-bills of the famous Kilkenny Amateur Theatricals, for the 14th October, 1805, and the 17th and 20th October, 1810.

By J. G. Robertson, Esq. : drawings of a gable cross and holy-water stoup, from the ruins of St. Michael's Church, Damagh, near Kilkenny. He mentioned in connexion therewith a curious custom observed by the peasantry of the district. On the patron-day, which is observed on the Sunday next after Michaelmas-day, the graves in the church-yard, being denuded of their usual grassy covering, are carefully sanded over by the relatives of the deceased, there being a rivalry as to who shall have the finest sand for the purpose, and that material being, therefore, often brought from very considerable distances. Mr. Robertson mentioned that on the occasion of his visit, last Michaelmas day, the dressing of the graves of the Kerwick family appeared to have excited the largest amount of admiration. He had, on a previous occasion, called the attention of the Society to the circumstance that a similar custom prevailed with respect to the graves in the neighbouring church-yard of Ballycallan on the patron day, the festival of St. Brigid.

Mr. Prim, on the part of T. L. Cooke, Esq., Parsonstown, exhibited a very curious old vellum-covered MS. volume, accompanied by the following explanatory remarks, sent by Mr. Cooke :—

"I send for inspection by the Society a small manuscript book 6½ inches by 3, bound in vellum, which was found a few years ago at Cloghan Castle, in the King's County. It looks as if the writer of the MS. either really was the originator of Moore's Almanack, so well known as a collection of prophetic absurdities, or that he was at all events entitled to compete with his worthy namesake. The title of the MS. is 'Garett Moore, his Almanack & Pocket Book, without beginning & without end 1699.' It contains rules for using a new perpetual 'card' or almanack, and similar matters; also quack receipts, and obscene ribaldry.

"At page 32 is drawn a quadrant, and between pp. 32 and 33 are

inserted the 'cards' to which the rules refer; they are circular, drawn on two pieces of strong vellum, 4 inches in diameter. One is signed 'Solomon Grisdall,' the other 'Garett Moore, An. 1699.' At p. 34-5 are field notes of a survey and a map of Oxmantown Green, Dublin.

"At page 30 occurs the following quatrain:—

" 'If any now offended be
with him, I say, y^t pend it;
Lett him, I pray, without delay,
goe take his pen & mend it.

" 'Garett Moore Philomath & Almanack Maker lately come from Germany after a very tedious study.'

"But the greatest novelty, and certainly one which, if true, would be invaluable to an assassin, is the entry on p. 37, of which the following is a copy:—

" 'A SECRETT TO MAKE BULLETTS THAT WILL SCATTER LIKE SHOTT.—First, take one ounce of lead, and soe much of salomoniack as you can take between two fingers, and one ounce of quick Silver, melt all together and make bullets—one bullet will doe execution in nature of shott.

" 'HOW TO MAKE POWDER THAT WILL MAKE NO REPORT.—Take a charge of powder and putt itt in a pair of scales, and mix it with the like quantity of burned alum, then charge y^e gun or pistoll."

"In some parts of the book there are entries relating to the repairs of Cloghan Castle,¹ and the survey of townlands in the neighbourhood. Hence, as Cloghan Castle, which was then part of the county Galway, but is now included in the King's County, was granted to Garrett Moore (not O'More), in 1683, it is not improbable but that the writer of this MS. almanack in 1699, was the patentee of that and many other lands in several counties embraced in the same patent.

Mr. Graves said, that whilst looking over this very curious book, he had observed an entry which is worth giving, as it throws

¹ Cloghan Castle, and all the townlands about it in the territory of Lusmagh, were formerly part of the, district Siol Amnchadha, the country of O'Madden; and, as such, formed a portion of the barony of Longford, and county of Galway, although separated by the river Shannon from the rest of that district. The *territory* of Lusmagh has long been taken from Galway, and annexed to the barony of Garry Castle, in the King's County. It is improperly called the *parish* of Lusmagh on the Ordnance Map; for the parish of that name forms but a part of the *territory* of the same denomination, the remainder of which is composed of the parish of Kilmacunna, and part of the parish of Meelick, of

which the main body lies on the opposite or Galway side of the Shannon. Donell O'Madden (son of John) was the last chief who ruled Siol Amnchadha according to the old Irish system. In his time (A. D. 1595), Cloghan Castle was summoned to surrender to Sir William Russell, the Lord Deputy. The bold answer of the garrison was, that they would not surrender, even though all the private soldiers besieging them were Deputies. The castle was, therefore, set on fire the 12th of March, and its defenders either burned therein or put to the sword. Upwards of 140 persons of the O'Maddens were killed on that occasion. The O'Madden lands were forfeited during the war of 1641.

some light on its owner's identity. It occurred at p. 54, and was as follows:—

“Wee Edward Croe of Tullynedaly in the County of Galway, Esq^r., and Jasper Ousley of Doonmore in y^e said County Gen^t. doe by these p^rsents for vs our Ex^{to}rs ad^{ts} and assignes Demise Release and for ever Quit Claime vnto Garrett Moore of Cloonbigny in the County of Roscomon Gen^t. and Bridgett Bodkin a^{ts} Moore of Cloonbigny afore s^d their heires Ex^{to}rs and adm^{ts} all and all manner of actions, cause and causes of actions, Challenges and demandes w^{ch} wee or either of vs have to or against the s^d Bridgett Bodkin a^{ts} Moore and the s^d Garrett Moore or either of them on the acc^{ts} of Carronroe or any other acc^{ts} whatsoever from the beginning of the World to the aforesaid day of May 1702. In wittness where of wee have hereunto sett our hands and scales this sixteenth day of October 1704.

“Being p^rsent,

“EDWARD BROWN,

“DANIELL SURRIDGE.

ED : CROW.

JASPER OUSLEY.”

There was also, at p. 87, an agreement to abide by an award of arbitrators in a case of dispute about tithes between Captain Roger O'Shaugnessy and Mrs. Alice Moore, dated April 10th, 1700; witnessed, *inter alios*, by “Ga: Moore.” At p. 88, the following curious entry, bearing on the value of stock and money, occurred:—

“June 14, 1703. Bought then of Dermott Carrony two dry Cowes for one pound eleuen shillings, one of them being a branded Cow and one brown heffer, the same day bought from him one black melsh Cow with a Cow Calfe for one pound, he^r is to find graseing for the s^d melsh Cow vntill May next in consideration of the milke w^{ch} he is to have. He is obliged to give me six shill for the Calfe next may if it be my choise or if any thing happens the s^d Calfe, he is to find graseing for the dry Cowes vntill Micaelmas next.

“The particulars of the mony p^d him:—

One ginn. att,	. . . . .	1	03	0
2 plate Cobes att,	. . . . .	0	09	6
2 Milled Crownes att,	. . . . .	0	10	10
1 perru Cob att,	. . . . .	0	04	06
1½ plate att,	. . . . .	0	02	04½
1 Scotch shill att,	. . . . .	0	00	10
One ½ penny att,	. . . . .	0	00	00½

£2 11 1

“The sum, 2 11 0

“Over paid, 00 00 1

The items relative to the Castle of Cloghan alluded to by Mr. Cooke, occurred at p. 130, and were as follows:—

“Led for the Castle of Cloghan. The Norwest flanker 6 foot long and 3 foot in breadth.

“South west flanker 3 foot long 3 foot breadth.

“Nor est & South est each flanker is 6 foot long and 3 in breadth, 4 pipes for the 4 flankes, each pipe $2\frac{1}{2}$ foot long and 13 inches in breadth. A sheet of 5 foot long and 3 foot in breadth will make y^e pipes.”

At p. 46, was the following meteorological entry:—

“On the 20th of May 1704 fell a shower of Blood in the Est side of the Suberbs of the town of Loughreagh in y^e County of Galway w^{ch} was visible on the stones and dockes for a good while after.”

It may also be of interest to some persons to give the headings of “the Use and Explanations” of the circular card almanack inserted in the book:—

- “1st. To finde y^e key day and leape yeare for euer.
- “2d. To finde y^e Epact for euer.
- “3d. To know y^e number of each month & ye day of ye month for euer.
- “4th. To know y^e Age of y^e Moon for euer.
- “5th. To find Easter for euer, and consequently all ye mouable feasts.
- “6th. To find y^e begining & end of y^e Law Terms for euer.
- “7th. To find y^e Imoveable feasts & other Eminent dayes for euer.
- “8th. To find the Suns rising & setting with y^e length of y^e day and night for euer.
- “9th. To find y^e Suns place in the Eccliptick any day for euer.
- “10th. To find y^e time of y^e moones southing any day for euer.
- “11th. To find how long y^e moon shines any night or morning for euer.
- “12th. To find y^e time of heigh water for euer at certain places named [63 in number, in England, Scotland, Ireland, and on the Continent.]
- “13th. To find y^e moons rising and setting any time of her shineing for euer.

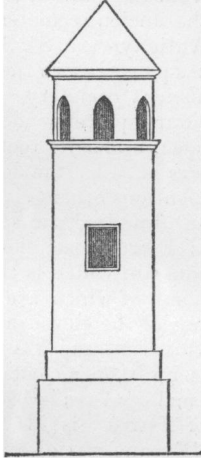
There are also, at pp. 22–30, rules—

To find y^e Golden Number. To find y^e dominical letters for euer. To know when it is Leap year for euer. To find y^e Roman Indiction for euer.

The following paper was sent by Mr. Hodder M. Westropp, Rookhurst, Cork; by whom also the illustrative woodcut had been presented to the Society:—

“Mr. Fergusson, in his ‘Handbook of Architecture,’ remarks that Dr. Petrie’s argument with regard to the round towers only removes the difficulty one step further back, as he does not attempt to show whence the Irish obtained this very remarkable form of tower, and adds, that any one who has seen the towers must feel that there is still more room for any amount of speculation regarding such peculiar monuments. In reading De Caumont’s ‘Cours d’Antiquites Monumentales,’ vol. vi., I have

been struck with a remarkable analogy between the Irish round tower and what is named in De Caumont a 'fanal de cimitiere,' a 'beacon of a cemetery,' and also 'lantern of the dead,' which has led me to add another speculation to the already long list, and to infer that the Irish round towers derive their origin from France, and that they were erected in cemeteries as memorials of the dead, and were used as beacons to guide funeral processions to the church-yards, the light in the tower serving also as a signal to recall to the passers-by the presence of the departed, and calling on them for their prayers. The following is De Caumont's description of the *fanal* :—' *Fanals de cimitiere* are hollow towers, round or square, having at their summit several openings, in which were placed, in the middle ages (twelfth and thirteenth centuries), lighted lamps, in the centre of large cemeteries. The purpose of the lamp was to light, during the night, funeral processions which came from afar, and which could not always reach the burial-ground before the close of day. The beacon—lighted, if not always, at least on certain occasions, on the summit of the towers—was a sort of homage offered to the memory of the dead, a signal, recalling to the passers-by the presence of the departed, and calling on them for their prayers. M. Villegille has found in Pierre de Cluni, who died in 1156, a passage which confirms my opinion. These are the words in which he expresses himself with regard to the small tower of the beacon of the monastery of Cherlieu: 'Obtinet



FANAL DE CIMITIERE.
De Caumont, 'Cours d'Antiquites Monumentales, Atlas to vol. vi., page lxxxix.

medium cimiterii locum structura quadam lapidea, habens in summitate sui quantitatem unius lampadis capacem, quæ ob reverentiam fidelium ibi quiescentium, totis noctibus fulgure suo locum illum sacratum illustrat.' M. Lecoindre Dupont remarks that these towers or beacons are found particularly in cemeteries which were by the side of high-roads, or which were in greatly frequented places. The motive for erecting these beacons was, he says, to save the living from the fear of ghosts and spirits of darkness, with which the imagination of our ancestors peopled the cemeteries during the night-time; to protect them from that '*timore nocturno*,' from that pestilence '*perambulante in tenebris*' of which the Psalmist speaks; lastly, to incite the living to pray for the dead. As to the origin of these sepulchral towers, and chapels surmounted by towers (these I shall mention further on), nothing certain is known. Le Cointre thinks that they are of very ancient origin, and can be traced perhaps to the early periods of Christianity. Without disputing this opinion, which would require to be confirmed by authorities which I am not in a position to produce, I think that it was about the twelfth century, consequently about the time of the crusades, that the greater number of these structures were built; for, among those which remain, I know of none to which an earlier date can be assigned than that of the end of the eleventh century, and many are of the thirteenth century. Some of these which were rebuilt in the fourteenth and fifteenth centuries took the form of a high tower; such

is at Bordeaux the tower of Peyberland, not far from the cathedral. This very high tower was commenced in 1481, and finished in 1492; but it has succeeded or was built on a sepulchral chapel; for it is known that in 1397 the base on which it was built was used as a sepulchral vault, and that over the sepulchral vault was a chapel in which canons celebrated mass. The belfry of St. Michael, of the same town, which has a sepulchral vault at its base, and which is of the fifteenth century (1480), has been perhaps also built over some sepulchral vault; it is detached from the church, and is in the midst of a plot of ground which formed the ancient cemetery. De Caumont then describes one of the towers at Antigny, near St. Savin, department of Vienne: 'It is in the middle of a square before the parish church, which evidently formed part of the ancient cemetery, for it is almost completely paved with tombstones. Four square windows, turned towards the east, west, north, and south, open, under its roof, at the summit of the tower; it was there the light was placed; the door was at some distance from the ground.' He then mentions others: 'The fanal of Fenioux is in the cemetery of the village, at a hundred paces from the church, opposite the south door. The fanal of Estreès occupies nearly the centre of a large plot of ground, to the south of which is the ancient road from Buzancais to Palluan, and to the north of which are the remains of the parish church of Estreès, a building of the eleventh century, the choir of which is still remaining. This plot of ground was formerly the burial-ground of the parish. This tower is built on an octagonal basement; its height is 8 metres 30 c. The fanal of Cirou is 150 metres from the church of the village, and, like that of Estreès, is in the centre of a vast cemetery. The fanal of Terigny l'Eveque was also in a cemetery, about 300 paces from the church, near which passed the ancient road, which, according to M. Damazy, was the ancient way which led from Mans to the Roman camp at Songè. It is terminated by a conical roof; its four windows are towards the four cardinal points; its height is 11 metres 70 cent.' He adds: 'I could also mention several towers pointed out by different authors, which ought to be assigned to this class of building which I have pointed out.'

"This description, it must be allowed, bears a very striking resemblance to everything that is characteristic of the round towers, and would, I think, lead to the conviction that there must be a connecting link between the fanaux and the round towers in their almost identity of purpose. They were both used for sepulchral purposes; they were erected as memorials of the dead in cemeteries; they were placed in church-yards unsymmetrically, at some little distance from the churches; they were built in much-frequented places, such as Clonmacnoise, Glendalough; their four windows at the summit face the four cardinal points; they are also of the same period, the eleventh and twelfth centuries, and never later than the thirteenth; finally, there is a tradition they were used as beacons. I cannot but think that there is a similarity in principle, at well as in form; for we find in the dark ages the same customs were practised in different countries; for the early Christians, particularly those who were converted from paganism, frequently adopted and introduced, as has been the case in Italy, pagan customs and practices into the Christian religion; and it would be but natural to suppose that the

custom of lighting a lamp in a tower in honour of the dead (for this was a pagan custom) was imported into Ireland from France; and, as Dr. Petrie argues with regard to the use of lime cement in religious edifices, a knowledge of this custom may have been imparted by the crowds of foreign ecclesiastics who flocked to Ireland as a place of refuge in the fifth and sixth centuries. We know that St. Patrick was a Frenchman, and was educated in France; a great number of St. Patrick's disciples were also foreigners. St. Declan, who it is said built the tower at Ardmore, travelled to Italy. St. Columbanus also travelled in France. Vergilius, in the eighth century, was born in Ireland, and, like most of his countrymen at that period who were distinguished for learning, left his own country and passed into France. St. Malachy consecrated several cemeteries, and rebuilt several structures, 'post ejus reditum e locis transmarinis.' In fine, there was in the early periods a constant inter-communication between Ireland and France, particularly with regard to religious dogmas and practices.

"That the towers were erected in Irish cemeteries too as memorials of the dead, we have a kind of evidence from an apocryphal document of the fourteenth century. In the Registry of Clonmacnoise, translated for Sir James Ware, we find O'Rourke 'hath for a *monument* built a small castle or steeple, commonly called in Irish Claignthough, as a *memorial of his own part of that cematary*;' its being called here a steeple is, of course, in conformity with the common opinion. A tower as a belfry would be very little to the purpose, but a tower as a monument and memorial in honour of the dead would be in its proper place in a cemetery. It is not surprising to find two round towers and several sepulchral chapels in that cemetery, for Clonmacnoise was celebrated as being the burial-ground of several Irish chiefs. Dr. Petrie also admits that we will find it difficult to resist the conclusion that the towers would be used at night as beacons to attract and guide the benighted traveller or pious pilgrim to the house of hospitality or prayer. *Their fitness for such a purpose must be at once obvious.* He then quotes the opinion of Dr. Lingard to the same purpose, that they were used as 'beacons to direct the traveller towards the church or monastery. Lights were kept burning in them during the night; at least such was the fact with respect to the new tower at Winchester, which, we learn from Wolstan, consisted of five stories, in each of which were four windows, looking towards the four cardinal points, that were illuminated every night. Dr. Hibbert Ware also considers this the only rational theory on the subject. Dr. Petrie adduces a further evidence in the description of a pharos, or beacon tower, of the Irish monastery of St. Columbanus, at Luxovium, now Luxeuil, in Burgundy, mentioned in Mabillon's 'Iter Germanicum': 'Cernitur prope majorem ecclesiæ portam pharus, quam lucernam vocant, cujus omnium consimilem vidi aliquando apud carnatas. Ei usui fuisse videtur, in gratiam eorum, qui noctu ecclesiæ frequentabatur.' Mr. Fergusson, when mentioning, in his 'Handbook of Architecture,' the round towers which are described in the plan of the monastery of St. Gall, remarks the similarity of their position and form to that of the Irish round towers, which he suggests was in compliment to the Irish saint to whom the monastery owed its origin. He adds, no mention is made of bells. I can never

accede to the theory, that the towers were built for belfries; in the first place, on account of their unsymmetrical position with regard to the churches they are near; secondly, at Brechin, in Scotland, there is a round tower near the church, and also a belfry in its usual position near the church-door. At Swords also there is a round tower and a belfry; and at Lusk there is a round tower, with a steeple close to it. If the round tower was built for a belfry, what would be the purpose of building a belfry close to the tower at a later period? I must say that I cannot but agree with Dr. O'Connor in thinking that the cloictheaghs, or belfries, mentioned in the Irish annals, quoted by Dr Petrie, could not be the round towers, which were built of stone. The cloictheaghs, from their being so frequently burned, must have been of wood, like the oratories. Dr. Petrie admits that the custom of building oratories of wood was continued in Ireland even to the twelfth century; 'but,' he adds, 'the strongest evidences in favour of this conclusion, that the *duir-theachs* were usually of wood, are those supplied by the Irish annals, which so frequently record the burning of this class of buildings by the Northmen, while the *daimhliags* (stone buildings) escaped the flames.' If we apply similar reasoning to the frequent burning of the cloictheaghs, we must be led to the conclusion that they also must have been of wood.

“**SEPULCHRAL CHAPELS.**—De Caumont describes these chapels in the following words: ‘Sometimes the *fanau*s have been replaced by sepulchral chapels, surmounted by a hollow tower and a beacon. Sepulchral chapels were evidently for the same purpose as the towers, for they too had beacons at their summit; they could be also used for the purpose of exposing the bodies of the deceased before burial, to celebrate mass, and for other purposes, the memory of which has passed away. I know but one in a state of preservation, that of the ancient cemetery of the nuns of Fontevault. It is square. From the summit of the stone roof of the building arises a hollow tower of four or five metres high, bearing a lantern at its summit; each face of the lantern is pierced with an opening; a conical roof covers the whole; in the interior the chapel is vaulted. The date is 1223.’ St. Kevin’s Kitchen would seem to answer this description; and thus, if the analogy which I have suggested between the two be correct, St. Kevin’s Kitchen would be a stone-roofed sepulchral chapel, surmounted by a tower, which was used as a beacon for the same purpose as the *fanal de cimitiere*, or beacon of the dead; and further, I should be inclined to consider the several churches built by Irish kings and petty princes at Clonmacnoise as sepulchral chapels.

“**CROSSES OF CEMETERIES.**—In De Caumont’s work I remark a further analogy to Irish antiquities in his description of crosses of cemeteries, which, I think, is an additional proof that there was some connecting link between France and Ireland with regard to these towers and crosses. His words are: ‘Crosses of cemeteries.—Crosses erected in the centre of church-yards are also objects deserving of study, when they are ancient; for I am persuaded that in the middle ages they have, in many burial-grounds, taken the place of the towers of which I have spoken: at the present day they have taken their place in many sites. The most ancient I know of are of the twelfth, or about the end of the eleventh

century. They are the most frequently simple crosses, enclosed in a circle, and raised on a square or cylindrical pedestal. In Brittany crosses have been erected on which are sculptured rather complicated groups of figures, and of a workmanship the more remarkable as they are in granite.' Crosses like the first-mentioned are found in several old church-yards in Ireland. The cross over the door of the tower of Antrim is of this description. Crosses like those in Brittany are to be met with at Monasterboice, Clonmacnoise, &c.

"We cannot but be led to the conviction that there must have been some connecting link between France and Ireland with regard to these towers, oratories, and crosses; for how otherwise are we to account for this singular coincidence, that in ancient Irish burial grounds we frequently find a group composed of a round tower, an oratory, and a cross, and that in ancient French cemeteries we find an analogous and corresponding group, composed of a fanal or tower, a sepulchral chapel, and a cross? Some may suppose that the idea of these towers may have been received from Ireland by France; but I think this suggestion could not be admissible, as it is more in uniformity with the course of events that the tide of knowledge should flow from the south towards Ireland, than that the stream should run backwards. It is a singular fact that Dr. Petrie designed a round tower, an oratory, and a cross for the tomb of O'Connell in the Glasnevin cemetery. A round tower as a belfry would be very little to the purpose; but I think the group, considered as a tower or beacon of the dead, a sepulchral chapel and a cross of a cemetery, would be in its proper place."

Dr. Campion read the following paper, entitled "Old Schools and Seminaries of Kilkenny City":—

"As a fair contrast to the old *inns* of the city of Kilkenny, may be noticed some of the old schools and seminaries, classical and otherwise, which existed in days gone by, and are still remembered with yearning affection by many an old inhabitant, either from familiar associations connected with them, or from having received the rudiments of their early training within their walls.

"Burrell's Hall stands out in bold relief amid this class of scholastic edifices; and as the writer of this paper spent many a happy and busy day therein, it is but a labour of love to summon back the past, to afford some amusing speculation for the present.

"Burrell's Hall! I see it vividly before my mind's eye, with its ivied walls, swinging windows, huge wooden gateway, an indescribable architecture—a something like Noah's ark (as depicted in quaint woodcuts and imaginative illustrations), but without the boat underneath.

"It stood upon the exact site of the new Catholic cathedral—its private entrance being beneath the great illuminated window over the altar, with a grass plot in front, flanked by iron palings painted green, and a little iron gate leading to a gravelled walk up to the hall door.

"A school entrance was at the end next Black-mill—a wooden gateway, large yard, a spacious garden to the left, generally containing vegetables,—many and many a pitched battle have I witnessed there, with the

combatants ranged along the winding pathways, and the offensive weapons, clay and cabbage stalks. Those wild and illegal forays usually took place before the school hour, and the two distinctive parties were the 'boarders' and the 'day boys.' The sudden arrival of some of the teachers—usually clergymen—always ended the war, by bringing the ringleaders to justice, and frequently punishing them in a very summary manner. A long hall, perforated with several small windows, on the sills of which were deposited hats, caps, cloaks and umbrellas, led to the school-room—a low but very spacious apartment, boarded with springing boards which creaked ominously and warningly, as many a truant youth came late to school, and sought to steal in, unheeded and unnoticed by the vigilant eye of the professor. Very often, too, some wicked urchins within helped the loiterer to his fate, by tapping with their heels upon the floor, to call attention to the approach of the stealthy visitor. There were book-lockers buried in the walls all around, of which the boarders generally held the keys, and appeared very proud and consequential thereupon. Flat long tables occupied the middle of the rooms for the students in writing and arithmetic, whilst others were ranged along the walls, some furnished with lock-up desks, for the accommodation of ecclesiastical students, and others forming the several gradations of classes, which were cited, hour after hour, by the many teachers and ushers.

“In this famous old school of Burrell’s Hall most of the priests of Ossory figured, either as teachers or pupils—and most of the men professional and otherwise who are now the parents, guardians, or friends of the Catholic population of the city. Many who made a very sorry business of it, indeed, in the hall, have since turned up in the world—wise, active, energetic, and prosperous; whilst, on the other hand, many who promised a great deal, by precocious intellect and shining gifts, have never fulfilled the promise of their spring. Many have strayed away into foreign lands, and many gathered to the homes of their fathers; and with them, at last, have the old walls of their early school-house been shuffled off the scene; as the ship parts company with the shipwrecked, never to come together any more.

“Two distinct pursuits have long held marked and universal sway in the marble city—the one ‘music,’ to which all classes of the community seem passionately attached, and which is always sure of eliciting public approbation and public patronage—the second, ‘the drama;’ and this taste I may, with perfect truth, attribute to the influence of our literary Noah’s Ark, for every year brought on its public examinations, rivalries, and prizes in old Burrell’s Hall, and every year its select *dramatis personæ*. Here many a fond parent flocked to see their beloved offspring exhibit their rising talents to a crowded house of their fellow-citizens; and as each little urchin presented himself upon the stage, out rang his familiar name upon the ear, and a thousand encouraging plaudits welcomed him into the realm of Thespis. But the closing scene was the proudest of all—when the youths who won the prizes in the examinations were led forth by the several professors and presented to the audience; when their merits were glowingly expatiated upon in their presence; when the premiums were publicly presented to them; and when, amid thunders of uproarious applause, urged to the front of the orchestra,

with the lights a full blaze, and the trumpets sounding a triumphal flourish, every youth was crowned by his excellent preceptors with a wreath of shining laurels. No wonder then when such scenes occurred, without interruption, for a number of consecutive years, that a taste for the drama should have been established amongst the people, and perpetuated to the present time.

“ I have ventured so far upon the time of this Society, in bringing back to memory a vision of this once very remarkable seminary, as being the principal Catholic one in the city, and as being a reminiscence of the olden town which I am sure will create a sunshiny halo about many of my readers’ hearts, when they are thus induced to recall the days of their boyhood, and the *thousand and one* events in which they themselves were the actors or spectators—a look back after a lifetime—a summing up of the past—a contrast between the gentlest phases of existence and the turmoil of mature life.

“ So much for the seminary that once stood on the site of the new cathedral—old Burrell’s Hall. Here is its birth and parentage, which come fittest after its death and burial, and at the time of its anniversary and elegy.

“ Burrell’s Hall claimed to be the first Catholic seminary in Ireland after the battle of the Boyne. The building took its name from the family of Burrell, settled in Kilkenny in the seventeenth century, and by whom it is said to have been erected as a residence. The portion of the premises subsequently used as the school-room is said to have been added in the early part of the last century, for the purpose of a wine store, by a descendant, in the female line, of that family, named Burrell Rutledge. This man’s son was living in the beginning of the present century, and is remembered by many persons in this city to this day.

“ Tradition says that the hall was originally inaugurated as a seminary by Bishop Dunn, the predecessor of De Burgo ; and about the year 1752 or 3, Bishop Dunn left Ireland, and died on the Continent in five or six years subsequently. How long the seminary survived him I have not been able to ascertain ; however, it must have been closed before Father Magrath opened his celebrated academy in St. James’s Park. The Right Rev. Dr. Lanigan lived in Burrell’s Hall for some time after his consecration, as we learn from an advertisement in ‘ Finn’s Leinster Journal’ of 1792, where we read : ‘ *The house in James’s Green, lately occupied by the Right Rev. Dr. Lanigan, is to be let.*’ It was at this period that Dr. Lanigan fixed his residence in the parochial house, in the old chapel-yard, where his successors have since continued to reside. Dr. Lanigan never looked with a favourable eye upon Father Magrath’s academy, and soon after his removal to the present bishop’s house he reopened the seminary of Burrell’s Hall. As a sequel and illustration of this short paper, I may be permitted to take a glance at the professors officiating in this seminary in 1827, during my own noviciate :—

“ The superior was the bishop of that time—the Right Rev. Dr. Marum—a mild and dignified prelate, as remarkable for his piety and humility as for his deep and general lore, divine and scholastic. He established the ecclesiastical college of Birchfield House. Dr. Marum generally presided at the examinations held at Burrell’s Hall, and to this

hour I remember the rapture of my young heart when he awarded me the first and last silver medal I ever had the good fortune to secure in my schoolboy days.

“ Rev. Nicholas Shearman resided in the Hall as president. He was a rigid and severe moralist, but a polished gentleman and most painstaking preceptor. A good English and French scholar, he inculcated the rudiments of both languages thoroughly into his pupils, and established a moral code of training so firmly within the house, that the least divergence from it was punished with the most unexampled severity. He was afterwards appointed parish priest of Patrick-street, and, in the absence of the bishop, the Right Rev. Dr. Kinsella, had the high honour of laying the foundation stone of St. Kyran’s College, upon St. Kyran’s day, in the year 1836, which beautiful edifice was afterwards carried on and completed by the present revered Catholic pastor, Right Rev. Dr. Walsh.

“ Father Gerald Foley was a profound scholar and a kind and gentle instructor. He shone as a classical teacher, but as a disciplinarian and manager was far inferior to the Rev. Nicholas Shearman, whose successor he became in the presidentship. He was greatly loved and respected by all the pupils, lay and ecclesiastical. He died a parish priest in this county.

“ Rev. Kyran Bergin—a sound classical teacher, gentle as a child, kind, benevolent, and loved—as much a boy as the boys he instructed, fondling the studious and painstaking, and quarrelling and arguing with the idlers—sometimes utterly falling out with them, *in toto*, and giving them the rod unsparingly, or rather the cat o’ nine tails,—an extraordinary and fanciful instrument of punishment, fabricated by himself, and composed of some twenty or thirty strings of whipcord, attached, very clumsily indeed, to a broken ruler, or butt of a birchen rod. Poor Father Bergin! he retained his gentle simplicity of manners to the close of his days, and died as he lived,—honoured, respected, and regretted.

“ Rev. Mr. Doran—the patron and friend of his classes, very careful in his person—an elegant translator of the classics, full of genial humour and nice feeling; he entered into companionship with his pupils, who returned his warm sympathy with increased application to their studies, and the tenderest attachment to the teacher.

“ In another paper, I hope to have the honour of introducing to the Society a second school of note and name in our city, and which created no small sensation in its day—I mean ‘the English Academy’—the first school of my childhood, and which John Banim, the Irish dramatist, novelist, and poet, has immortalized in the pages of ‘Father Connell.’ ”

The Rev. James Graves said, that, in order to elucidate the meaning of the name of the parish of Kiltannel, near Courtown Harbour, county Wexford, in reply to the Earl of Courtown’s query at p. 145, *supra*, and having, through that nobleman, ascertained that, although the patron day of the Wexford Kiltannel is forgotten, the patron of the parish of the same name in Carlow is still held on the 25th of June, if that day happens on Sunday, or

if not, on the next Sunday following, he had submitted the question to Dr. Reeves, and had received the following reply:—"On looking to my Calendar, I found at the 25th of June, Sincheall oꝝ, ab. *Ḡlanne Ccharuḡ*—Sinchell the younger, abbot of Glenn-achaidh, who, I make, no doubt, is the patron of the Wexford Kiltannel also. *Cill τ-Sinchill*, 'Church of Sinchill,' will exactly make the name by the elision of the letter S, and also account for the transition into the modern form—*Cill τ-Sinchill*, Kil-tinchill, Kil-tinhil, Kil-tinnil, Kiltannel. The 25th of June being the patron day, the nearest Sunday following is chosen for the 'pattern,' as being the most festive and disengaged day. SS. Sincheall, elder and younger, are also the patron saints of Kill-Achaid, or Killeigh, in the parish of Geashill, King's County."

The Rev. George H. Reade sent the following paper, descriptive of the ancient interment lately discovered at Dromiskin, in the county of Louth:—

"Dromiskin (Druminisclain) is situated in the territory of Muirtheimhne, which comprised that part of the present county of Louth extending from the estuary of Dundalk to Drogheda, in which the parishes of Fochard, Iniscaein, Killuinche, Drumineasclainn, and Monasterboice are situated, formerly the estate or property of Cuchullain, whose place of abode is now called 'The Folly.' The ancient inhabitants of this district were called Conaille Muirtheimhne, and the privileges of the king are thus given in the 'Leabhar-na-g-Ceart':—

" ' Six drinking horns,
Ten ships, ten steeds, ten tunics.'

According to the poem of Benean—

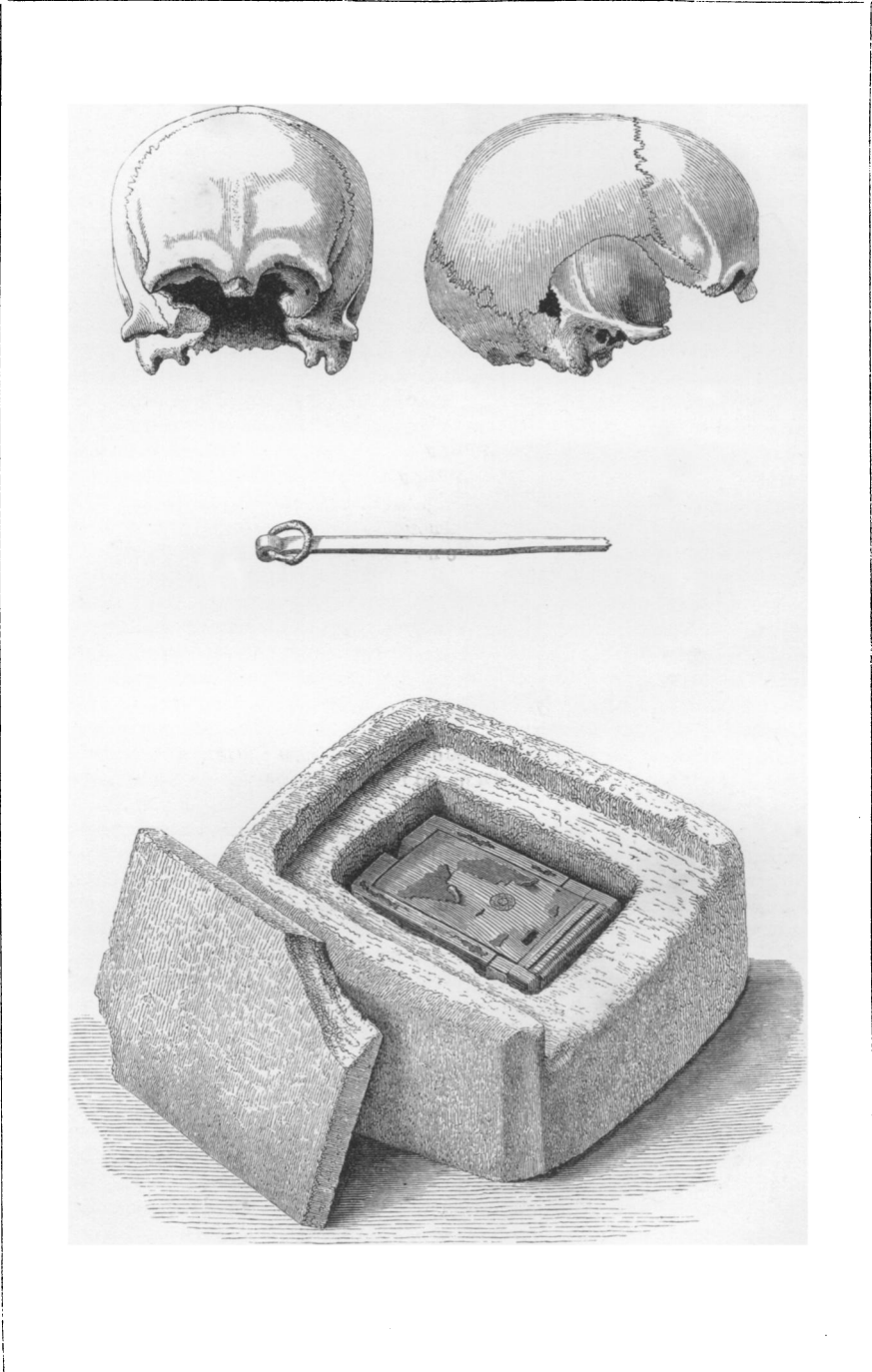
" ' Entitled is the king of Muirtheimhne, the hero,
To six drinking horns full of ale,
Ten ships from the hero of Ealgæ,
Ten steeds, ten red tunics.'

"Early mention is made in the Irish annals of the ecclesiastical buildings of this place. All that remains of them at present is a portion of the round tower, about forty feet high, which has a conical roof, but of a modern date; the door-way is very perfect, formed of large thorough stones, with a semicircular arch composed of five large stones. There is also a portion of the monastery wall lying due east from it, but now built into the garden-wall of Dromiskin House.

"It was probably built late in the ninth or very early in the tenth century, and by the celebrated Colman, who aided Flann, son of Meailseachlainn, in building the cathedral of Clonmacnois: as we find in 'The Annals of the Four Masters'—'The cathedral of Clonmacnois was built by Flann, son of Maeilseachlainn, and by Colman Conaillech, A. D. 909. This Colman, son of Ailill, abbot of Clonard and Clonmacnois, died A. D. 924. He was of the Conaille Muirtheimhne.'

“ ‘The Annals of Ulster’ relate that, A. D. 911—‘Muiredhach, son of Cormac, abbot of Druim Ineasclainn, and the heir apparent of Conailli—*i. e.* Gaerbit, son of Maelmordha, were destroyed by fire in the refectory of Druim [Ineasclainn].’ He was probably partaking of the hospitality of the monastery endowed by his family at the time, trying the quality of the ale of the ‘six tall drinking-horns’ above mentioned; or, it may have been by a sudden incursion of the Danes, as further on is stated, A. D. 971, ‘Ceallach Ua Nuadhat was slain by the Danes in the door-way of the refectory.’

The ground between the monastery and the round tower was evidently once a burial-place, being composed of a rich soil, raised much higher than the surrounding lands. Some time since about five feet deep of the soil was removed by the owner of the farm, as manure, and thus the kistvaen, now under notice, was brought within reach of the plough-share. It is very probable that there are many more of these kistvaens about the spot, as I observed in one or two places beside, human bones had been turned up by the plough. This kistvaen lies in the west corner of the field, only divided by the road from the burial ground of Dromiskin, and almost under the shadow of the round tower; its length is five feet eleven inches, lying east and west; the bottom, which was composed of small transverse flags, is about two feet from the present surface of the field; the sides were formed of small flag-stones, of the stone of the district—greywacke. In some places, where the side-flags were not high enough, it was levelled by small stones laid in the usual way of building; a quantity of charcoal had been placed on the flags at the bottom, as they were stained black in one part, and several small pieces of wood charcoal were found when searched for by my direction, the grave having been roughly shovelled out before I saw it. The small stone box was found beside the head, which lay towards the east, it was quite perfect; the portion broken off the lid was by the spade of the finder; a small box, made of timber, was placed within that of stone, and was nearly perfect when opened, but shortly afterwards crumbled away; the lid of the wooden box was covered with leather, and appears to have had a spring fastened in it, so that much pains and care were taken to preserve its contents; these were, the small pin with ring, and some very unctuous charcoal, but how much of the latter I could not learn, as it was thrown out in the eager search of the discoverers: however, I found in it two small portions like charcoal and grease mixed into the consistence of paste—perhaps the remains of the heart of the owner of the pin, probably a female. The accompanying Plate represents the box and its contents, so far as preserved. The depth of the kistvaen was twelve inches; the covering flags were from twenty-seven to thirty-six inches long. Only a few of the bones remained when I saw it; they were very much decayed, and none of them whole; the skull, unfortunately, has lost the greater part of the bones of the face; it is large and long, with a very low forehead, but very largely developed behind, indicating, if phrenology be true, a very bad character, exhibiting much energy in all that was evil. The following observations are by David Leslie, Esq., M. D., of Kiltybegs, Carrickmacross, a member of our Society, and who has liberally aided in the illustration of these interesting relics, as well with his purse as his pen:—



BOXES, SKULL, and BRONZE PIN, found in a Kistvaen at Dromiskin, Co. Louth.

“ ‘ The skull, the subject of the present article, measures as follows:— From the nasal suture to the occipital protuberance, 13 inches; from same to the superior angle of occipital bone, $11\frac{1}{2}$ inches; superciliary ridge prominent; supra-orbital arches small; height of os frontis, from nasal suture to the line joining the superciliary ridges, 2 inches; breadth of os frontis, between the external angular processes, 4 inches; between mastoid processes of temporal bones, $4\frac{1}{2}$ inches; squamous portions of temporal bones greatly depressed, showing great muscular action; a line connecting the meati auditorii externi, passing over the vertex of the cranium, measures $14\frac{1}{2}$ inches; length of sagittal suture, 6 inches; orbits small. The cranium evidently belongs to a race in which intellectual development was very low, and, if the development theory be true, very ancient. Causation is small, veneration and benevolence defective, self-esteem and firmness large; the whole head manifests low intellectual and great animal development,—the state of man in the early part of his history, before the modifying influences of intellectual cultivation manifest themselves on the brain. The few following observations on development, it is hoped, will not be considered out of place here. Development is purely a phenomenon of vitality: material phenomena are always the same; crystalline forms never change, they make no progress. Development implies change of form and is connected only with vitality. The moment life is added to matter, development begins: organic forms are geomorphic. Inorganic forms are automorphic. Vitality gives to matter new and progressive forms. There are two morp hic developments,—organic and moral; there are two kinds of sensibility,—organic or unconscious, or conscious or moral sensibility. There was a period in the world’s history when conscious sensibility began, when moral beings appeared. Moral or conscious sensibility is productive of a new power, a creative faculty,—a generator of new forms, moral morphisms, such as a statue or a house.

“ ‘ There are, therefore, three morphisms:—First, the automorphic, crystalline, not progressive, consequently not developmental—not vital. Second, the simply organic, possessing unconscious sensibility, the result of vitality—progressive. The third, moral or creative, the action of mind on matter, the result of conscious or moral sensibility—progressive. The three morphisms are represented by a crystal, a flower, and a house. These views were first published by the writer in the *Edinburgh Medical Journal* (August, 1861). With regard to human development and morp hic changes in man, there is no doubt but the brain is modified by intellectual action, and becomes changed by time, and that the mental faculties progress by intellectual cultivation, producing corresponding cerebral changes, which are called developmental.

“ ‘ Felix A. Pouchet states, that the inferiority of the Australian man arises from the Australian continent having been upheaved later than other parts of the world; and that man being there more modern, he has not yet obtained the high development of the Asiatic and European races.

“ ‘ The marsupials of Australia, the next step to placental mammalia, existing only on the Australian continent, is a strong fact in support of this theory.’

“ This find is, I believe, unique. Mr. Windele, in reply to an inquiry by the Rev. James Graves, says, ‘ I have no recollection of any kistvaen discovery similar to that mentioned by you. The only things in any way approaching this mode of sepulchre are the ancient deposits in the Eastern Topes and Dagobas, as detailed in Wilson’s ‘ Arcana,’ and Cunningham’s ‘ Bilsa Topes,’ and, I think, in Tennent’s ‘ Ceylon’—small reliques in petty caskets, out of all proportion to the great structures which enclose them. I have read much of, or on, sepulture, but nothing like what you point to occurs to me. I think Nevill’s ‘ Saxon Obsequies,’ Roche Smith’s and Bateson’s works, will give no assistance. Your deposit, therefore, seems to me rather unique.’

“ The Rev. James Graves has also favoured me with the following extract:—

“ ‘ In each of the urns . . . was found, among the bones, a minute bronze pin. . . . These were most likely the relics of women, and will remind the classical student of the *Sagum spinâ concertum* of Tacitus.—Report on researches in an Anglo-Saxon cemetery at Long Wittenham, Berkshire, in 1859, by John Young Akerman, Esq.’—‘ Archæologia,’ vol. xxxviii. p. 334.

“ As these reliques seem important in an archæological point of view, and will help, perhaps, with future discoveries, to throw light on the modes of ancient sepulture of which so little is known, I think they should not be in private hands, and I beg to present the cranium to the Kilkenny Archæological Society. Lord Clermont, to whom the Rev. Mr. Stubbs gave the boxes and pin, has informed me that he will present them also, as they should not be separated.

“ So many and great are the differences between the members of the human family, not only in their language, dress, customs, and religious belief, but also in the physical conformation of their bodies, the colour of the skin, the nature of the hair, the form and shape of the skull and other parts of the bony skeleton, that many persons have been disposed to consider that the races that differ from our own belong to a distinct species, and could not all be derived from the same parentage; and, indeed, when we place together two skulls, one of the highly intellectual class, as the European, and the other the degraded prognathous skull of the Australian or Bosjesman, there does appear much ground and reason for the supposition, the mere inspection of them showing a far greater difference between them than between the Australian and the Ape; but, without referring to Holy Writ, all these differences between any one human being and another, even in the most discordant specimens, are found to be, by careful and comprehensive survey, traceable from one to another, connected by a long series of links, and the transition so gradual, that it is impossible to say where the lines are to be drawn between them. That the influences of the habits of life, continued from generation to generation, fully account for the different forms of skull, &c., even in the most extreme case, has been shown by Dr. Carpenter in his ‘ Principles of Human Physiology.’ He gives one remarkable instance, which sets the question at rest (p. 880):—‘ The Turks at present inhabiting the Ottoman Empire are, undoubtedly, descended from the same stock with those nomadic races which are still spread through central Asia; the former, having conquered the

countries which they now inhabit eight centuries ago, have settled down to fixed and regular habits, and made corresponding advances in civilization, whilst the latter have continued their wandering mode of life, and can scarcely be said to have made any advance during the same interval. Now the long since civilized Turks have undergone a complete transformation into the likeness of Europeans, whilst their nomadic relatives retain the pyramidical configuration of the skull in a very marked degree.' And again (p. 892):—"All the most learned writers on Asiatic history are agreed in opinion, that the Turkish races are of one common stock, although at present they vary in physical characters to such a degree that in some the original type has been altogether changed: those which still inhabit the ancient abodes of the race, and preserve their pastoral and nomadic life, present the physiognomy and general characteristics which appear to have belonged to the original Turkomans, and these are decidedly referable to the so-called Mongolian type; the branches of the race which, from their long settlement in Europe, have made the greatest progress in civilization, now exhibit, in all essential particulars, the physical characters of the European model, and those are particularly apparent in the conformation of the skull.' Dr. Carpenter also proves, 'the absence of any definite line of demarcation in regard to physiological character between the Negro race and one of those which has been hitherto considered to rank among the most elevated form of the Caucasian variety.'

"It is impossible here to enter into the proofs and learned reasoning of Dr. Carpenter; but there is little doubt that his conclusions must greatly modify the deductions of ethnologists, as they go to prove that the form of the skull is derived from long continuance in a particular mode of life—that the highest so-called Caucasian form may thereby be degraded into the lowest Australian, and *vice versa*; so that, in the discoveries made in the various tombs—exhibiting different classes of skulls—it strikes me, that the conclusion thereby legitimately arrived at is not, that such a race was Caucasian, Mongolian, or Ethiopian, but that the race to which the different specimens belonged was, in each case, either of those who lived only by hunting, and upon roots and herbs, or those who were, in addition, warlike and rapacious, or those whose intellects had been somewhat cultivated, and who had therefore progressed as far as the nomadic form, or to have become cultivators of the ground, and occupied in peaceful arts. And this, perhaps, will prove a more interesting point of view for us in considering the various forms of skulls from time to time discovered in Ireland, as exhibiting by their form, and the relics entombed therewith, unto which of the great waves of immigrants the specimens belonged, and what must have been their occupation and mode of existence. It will also give a more definite idea of the man and his times, than any reference of the specimen under consideration to one of Blumenbach's five varieties; and more to be depended upon, when we remember the distinct proof which has been given of the fallacy of Blumenbach's types of cranial conformation, even in that which he has designated as most perfect and the most distinct—the Caucasian. For, in the first place, neither the Georgians nor Circassians give the *most perfect* form of the oval type—that form of cranium being presented with greater beauty and symmetry by the Greeks; and it is almost certainly determinable, says Dr. Carpenter, by the evi-

dence of language, that the Georgian and Circassian nations are really of Mongolian origin.

“That the greatest and most strongly marked differences in skulls is not a proof that they are of different races, is the opinion of Professor Huxley, in his examination of two skulls, known as the skulls of the Engis and Neanderthal caves, presumed to be the oldest vestiges of man. He says—‘It would be difficult to find any other two which differ from each other more strongly, but I am not willing to draw any definite conclusion as to their specific variety from that fact. I inquire, rather, are not the variations amongst the skulls of a pure race *to the full as extensive?*’ I take the pure Australian as an example for this inquiry; and here we may observe how great is the variation in that pure race—the Engis skull may be easily matched by an Australian—the following table shows how closely the measurements approximate:—

	Horizontal circumference.	Vertical arc.	Transverse arc.	Length.
Engis, . . .	$20\frac{1}{3}$	$13\frac{1}{3}$	$13\frac{1}{2}$	$7\frac{2}{3}$
Australian, .	$20\frac{1}{2}$	13	13	$7\frac{1}{2}$

“‘With the Neanderthal skull we shall not find much more difficulty—one or two of the South Australian skulls in the College of Surgeons are wonderfully near the degraded type of the Neanderthal skull; the differences are inconsiderable; and, except that in the supra-orbital ridges and the occipital ridges the Neanderthal skull retains characters of degradation, which go beyond those of the South Australian skull, the resemblance is perfect. Seeing the variations of conformation in a pure race,—such as the Australian, are so great, it cannot be safely inferred that these two skulls, which vary very little more, are *even of different races.*’

“‘It would be a very easy generalization if we could say that the successive waves of population which appear to have passed over the earth increased regularly in the intellectual form, from the degraded prognathous type to the elevated high organization of the orthognathous and brachi-cephalic: the relative ages of the skulls might then be ascertained at a glance, and a near approach made towards fixing the period at which they existed. ‘The Danish archæologists, who have examined very carefully the cranial character of the remains of the people of the stone age, have found, that they belonged to a much rounder-headed people than those of the succeeding period—the workers in bronze—these persons are characterized by weapons of stone, flint, &c. They buried their warriors in the tumuli sitting, each provided with his heavy axe, ready to meet the foe. These skulls are rather below the average bulk; they are somewhat rounded, the transverse amounting to eight-tenths of the longitudinal diameter; *the jaws are large*, but not prognathous—these characters belong to all the skulls of the stone epoch.’ That very ancient and wonderful race which once existed in the valley of the Mississippi, and constructed those great mounds, replete with proofs of an older civilization, were a round-headed people. Probably, then, it would be safer to discard those five varieties of Blumenbach, as exhibiting distinct races of men, and to confine the inquiry simply to the two types of skull to which all the races

of men more or less approximate—that in which the longitudinal diameter greatly predominates, called the dolicho-cephalic, or long-headed, and that type called the brachi-cephalic, or round-headed—and to bear in mind that, as the occupation of the people varied for ages and generations, there was a corresponding approach to one or other of these types. The habits and occupation of the owner of this skull, and his ancestry, may thence be nearly determined—he was a mighty hunter; while the period of his burial is fixed by the kistvaen, the cremation, and the relics found in his flag coffin, at or about the introduction of Christianity into Ireland.”

The Rev. James Graves said that the sepulchral remains described by Messrs. Reade and Lindsay were so singular, and it was so necessary to establish the facts of the “find,” that he had asked Mr. Reade to make further inquiry as to the circumstances, and had received assurances from inquiries made by Mr. Parker, the tenant of the land—1st. That the father and brother of Mr. Parker, the present tenant, had removed five feet of soil from that portion of the field, but that it was most unlikely the kist had ever been covered by a mound or tumulus. The field had previously been tilled by a Rev. Mr. Pratt, for the first time within memory, in the year 1799. 2nd. Several small particles of charcoal still remained in the bottom of the kist in March, 1862: samples of these were forwarded by Mr. Parker. 3rd. The kist was 6 feet long, $2\frac{1}{2}$ feet wide, and $1\frac{1}{2}$ feet deep. 4th. It is certain on the united testimony of all the men present at the discovery, that the skull sent to Mr. Reade, and described in his paper, was that found in the kist. 5th. The little wooden box was perfect when found, but broken in the handling, being saturated with damp. 6th. The pin was found, just as it is, in the wooden box when opened, and there was no cross or reliquary of any description found in the box or kist. Mr. Parker adds: “You may rely on the above as a faithful return; but if you wish I can give you a list of the persons who were present at the finding, who are ready to take oath it was as described. I tested them separately, and all their statements agree. I am fully convinced that the returns made at first are perfectly true.” He (Mr. Graves), ventured to add a few observations, suggested by an inspection of the objects described by Mr. Reade. 1st. The stone box was of hard, close-grained grit, the cover, of green-stone, rubbed into shape. The following were the exact dimensions of the stone box:—Height of stone box at one end, $2\frac{1}{2}$ inches; height at the other end, $2\frac{5}{8}$ inches; mean height, $2\frac{3}{8}$ inches; length at one side, 4 inches; at the other, $4\frac{1}{2}$ inches; mean length, $4\frac{1}{4}$ inches; breadth, $3\frac{7}{8}$ inches; depth of cavity in stone box, $1\frac{1}{8}$ inches; length, $2\frac{1}{2}$ inches; breadth, $1\frac{7}{8}$ inches. It will be observed that the box is irregular in form, except in the breadth, which is very nearly parallel throughout. The cover, when unbroken, fitted closely into the rabbet made to

receive it, but was not so constructed as to slide into its place beneath a dovetail. 2nd. The timber box was formed from a solid piece of yew, and when perfect must have nearly filled up the cavity in which it was found; the bottom was half an inch thick; the sides averaged three-eighths of an inch; the ends half an inch. The original height of the box would appear to have been about an inch, but the bottom and lower part of the sides were broken into small fragments. The upper part of the sides and ends, and the cover, were tolerably perfect. The cover slid into a dovetailed rabbet, and was, besides, kept in its place by two straps of bronze riveted to the sides of the box, which (the straps) passed over the cover at either end, and one of which concealed the spring when perfect; the ends of the straps and the rivets remained at one side, and the rivets at the other. It would appear that the box was made expressly to contain this pin, as when closed the spring was kept extended by the strap, and the box could not be opened except by breaking away the latter. The spring was ingeniously contrived so as to close the box when the cover was slid home. The cover was lined on the outside with thin leather (of which portions remained), so as further to conceal the spring-fastening and its rivets. 3rd. The pin (which was engraved full size), was of bright yellow bronze, and had evidently been broken¹ when deposited in the box, as its fractured end showed. When perfect, the box would not have contained it. 4th. The skull, of which the measurements are already given, did not strike him (Mr. Graves), to be of so low a type as Mr. Reade inferred; the forehead, though not lofty, was by no means retreating, on the contrary, it was, to a certain degree, intellectual, as might be seen by Mr. Oldham's faithful engravings. He (Mr. Graves) had submitted these engravings, together with the measurements of the cranium, to Dr. Thurnam, of Devizes, the joint author with Mr. Davis of the great work² on the crania of the various races of the British Islands, in course of publication:—The following were the observations received in return:—"I have been much interested with the cuts of the skull, and the curious objects found with it. The skull unfortunately wants the bones of the face—the lower part—thus rendering it a much less interesting specimen. So far as I can judge from the engraving, and the measurements you have sent me, it is that of a male; and is of full or even large size. It seems to be a well-developed Celtic skull of the shortened-oval, or brachycephalic type." The bones of the skull were hard and well preserved.

The Rev. James Graves brought under notice another of those important Ogham monuments, in which Wales is so rich. He observed that it seemed to be reserved for that country of a kin-

¹ The Rev. C. S. Barnwell, Hon. Sec. of the Cambrian Arch. Soc. informs me that the stone celts, and hammers, found

in kistvaens in Brittany are frequently broken, evidently with design.—J. G.

² "Crania Britannica."

dred race to supply the key to unlock the mystery which has so long hung around both the age and the interpretation of the more numerous Ogham inscriptions of Ireland. He had already, by the kindness of the Cambrian Archæological Society, laid before the members accurate engravings of two bilingual Ogham monuments from Wales (see "Journal" vol. iii. new series, pp. 233, 303). The present example differed from those to which he alluded in being inscribed with a cross of very ancient fashion, as well as with inscriptions in Roman letters and Ogham characters. The stone was discovered during the lately effected restoration of the church of Trallong, near Brecon, a small building of the fourteenth and fifteenth centuries. Having stated thus much he would leave the remainder to be told in the words of that indefatigable explorer of the early archæology of Wales, the Rev. H. Longueville Jones, as printed in the "Archæologia Cambrensis," vol. viii., third series, pp. 52-56 :—

"When one of the windows of the old church came to be taken down, the lower stone of the splay, on the inside, was found to bear a cross with an inscription, and a series of Oghamic characters on one of its edges. This inscription had, by a happy coincidence, been built inwards; so that its existence was totally unsuspected, until it was thus suddenly brought to light. One end of the stone had been broken off long ago, and some of the Oghamic characters had been injured; but on the whole it was in a state of excellent preservation. The clergyman and the parochial authorities, with praiseworthy judgment, and fully aware of its archæological value, have taken effectual means for its future preservation; and the stone is now kept inside that portion of the church which is screened off at the west end for a vestry.

"This stone is about six feet long, one foot six inches wide at the upper end, but tapering down to a point at the lower; uniformly about six inches in thickness; and is from one of the hardest beds of the Old Red or Silurian series. The annexed engraving, carefully reduced from drawings and rubbings, and made on the scale of one foot to the inch (which we have now for some time past adopted in all our delineations of inscribed stones, when the size of our Journal admits of it), has been rendered with great fidelity by the engraver.

"The cross is one of the simplest,—contemporary, we are inclined to think, with that at the neighbouring church of Llanspyddid, which we lately laid before the Association. It is incised, as well as the letters, in fine thin lines, cut with great precision, and even now sharp on the edges of the grooves. It has been cut with very little hesitation, the material being such as greatly to facilitate the operations of the sculptor, and render his task one admitting of more firmness than if he had had to work on the intractable porphyries of Pembrokeshire, or on the rough, uncertain granites of Cornwall.

"The inscription is thoroughly legible, and runs as follows:—

**CVNOCENNI FILIVS
CVNOCENI HIC JACIT**

The characters are carefully formed, evenly spaced, of nearly equal size, not much debased. Their palæographic character is closely similar to that of the SAGRANUS stone at St. Dogmael's; and it may be assigned to a period between the fifth and seventh centuries.

“One peculiarity immediately strikes the antiquary. We have here the word *FILIVS* in the nominative case, put in apposition with the word *CVNOCENNI*, apparently in the genitive, and immediately followed by the same word in the same case. Either, therefore, some false and debased Latinity is to be found here, as patently as in the last word of the inscription, *IACIT*; or else we have here a proof that the first word, though ending in *I*, is in reality a nominative case,—the name of a person in its original orthoepy, and indeclinable: and if this be the fact, then this stone solves difficulties which have so often been met with in similar inscriptions now familiar to members. We incline, however, to the former supposition, and think that the Latinity of the sculptor has been at fault here no less than his orthography; for in the second line the omission of *N* in the name can hardly be reconciled with its occurrence twice over in that of the first line on any other supposition.

“The inscription, then, with its faults, being quite clear and determined, we must endeavour to interpret the Oghamic marks on the edge. Here we have recourse to the alphabet employed by Professor Graves, and we find it reading off, as usual, in an opposite direction from that of the inscription, thus:

CVNACENNI FI IL FFETO.

It is to be observed that all the Oghams on this stone are remarkably clear and well defined, except the first two of those which we have considered as representing *I*. At these spots the edge has been somewhat worn or injured; and though we think there are good grounds for the reading we have adopted, we have put a mark of uncertainty above them in order that the attention of future observers may be directed to their more exact determination. It is perfectly certain that no Oghamic mark for *L* now occurs between the second and third *I*, whereas one does come immediately after; and, if conjecture were of any avail in such a matter, we should suppose that the sculptor of the Oghams had not been more careful in his spelling than the sculptor of the letters. We do not offer any suggestions as to the meaning of the five last Oghams; we will only remark that they are cut with unusual precision, and that those which stand for *F* are singular in not touching the sharp edge of the stone by nearly half an inch.

“The first word of the Oghams is to be taken note of, because it presents a peculiarity similar to one of the words on the SAGRANUS stone. In that instance it will be remembered the name *CVNOTAMI* of the inscription is rendered by *CVNATAMI* in the Oghams. So here, too, *CVNOCENNI* of the inscription is translated as *CVNACENNI* in the Oghams; the *O* in the inscription being replaced by *A* in the Oghams. Otherwise the words are identical, for they are both spelled with a double *N*. The

¹ See this stone illustrated in the “Journal of the Kilkenny and South-

East of Ireland Archæological Society,” vol. iii., new series, p. 233.—ED.

* * The accompanying Plate was accidentally omitted to be inserted facing p. 208, in the October number of the Journal; it is now supplied.



Inscription at Trallong, Brecknockshire, in Roman and Ogham characters.

Oghams extend lower down the stone than does the inscription; so that when this monument was placed upright in the ground, over the tomb of the deceased personage, some of the Oghams were most probably concealed by the earth.

“The way in which the inscription, in this case, is reproduced by the Oghams, makes this stone of the same value as those commemorating SAGRANVS and TRENACATVS,¹ with which the Association is already well acquainted.

“We now come to the question as to who CVNOCENNVS may have been: but here we have nothing to fall back upon except the dim traditions connected with the Welsh saints of the period from which this inscription probably dates. The occurrence of the cross, perhaps, indicates that he was an ecclesiastic; and, if so, connected with the church. He may have been its founder, or the first holy man who built an oratory here in what was then part of the great forest of Brecon. His own name was the same as that of his father; and he may have been related to CYNOG, who is said to have met with his death at MERTHYR CYNOG, a few miles off; and whose name, in characters of the same date as this, is commemorated on a stone unfortunately built during the late restoration, with the name inwards, into the arch between the nave and tower of the church at Llandefaelog Fach.”

Mr. Graves said he hoped, on a future occasion, to bring under notice a very interesting Ogham monument lately discovered in Devonshire, the country of another branch of the Celtic family. Cornwall and Devon—the country of the Damnonii—as well as Scotland, owed their conversion to Christianity chiefly to the zeal of Irish missionaries. The early Welsh Church was intimately connected with that of Ireland; and many early Irish saints were schooled in Wales. It was his opinion that this extension of Ogham writing to Britain, and the fact that it was there found to be coincident only with the area of early Celtic missionary exertion, must have a bearing, not be slighted or put aside, on the question as to whether the branches of the Arrian race which formed the earliest settlements in these islands were acquainted with this mode of writing in Pagan times. If the Pagan Celts of Ireland used Ogham writing, there is no reason why their brethren of England should be ignorant of it; and that monuments inscribed therewith should be confined to Ireland, Wales, the south-west of England, and that part of Scotland colonized from Ireland.

The following papers were then submitted to the meeting:—

¹ See for engravings of these stones East of Ireland Archæological Society,” the “Journal of the Kilkenny and South- vol. iii., new series, pp. 233, 302.—ED.