

I. H. S. THIS MONVMENT WAS [MADE] BY THE LADYE MA. BRIEN MOTHER
 TO SIR TERLAGH 30 OF [] 1740.
 HERE LYE THE BODIES OF THE NOBLE KNIGHT SIR TERLAGH M^c IBRIEN ARA
 BARRONET WHO DIED 28 MARCH ANNO DOM. 1626 AND HIS LADYE []
 BVTLER DAUGHTER TO THE RIGHT HONORABLE WALTER EARLE OF ORMONDE WHO
 DIED THE X OF FEB. 1625. PRAY FOR THEIR SOVLS. MEMENTO MORI.

The monument bore a shield charged with the three lions passant gardant, in pale, of O'Brien; and had the crest, a hand brandishing a sword, oddly introduced at the dexter side within the escutcheon. Alice was the name of the Earl of Ormonde's youngest daughter, who is mentioned on the monument. It should be observed, that the inscription was not given line for line, as in the original.

Mr. Gilbert J. French, of Bolton, in referring to the O'Kelly seal engraved in the second volume (new series) of the "Journal," sent the following observation:—

"Permit me to suggest, that as the mode of indicating heraldic tinctures by lines and points, or *Taille douce*, as it was called, originated in Italy about the year 1636, it would be unsafe to attribute an earlier date to the curious bronze seal engraved at p. 448 (vol. ii., n. s.), on which the field, gules, is distinctly marked by perpendicular lines."

The following Papers were then submitted to the Meeting.

ON LUGUD'S LEACHT, AND THE "DUIVHIN-DEGLAIN."

BY E. FITZGERALD, ARCHITECT.

THE antiquities of Ardmore have several times been brought under the attention of this Society; and an important point it will ever be found in archæological pursuits, to note and publish jottings of discoveries and information as they are made and received; thus it has been to a considerable extent with regard to Ardmore, and with what effect will hereafter be seen.

Somewhat cogent reasons have just now turned up, which, it is pleasing to know, give good grounds for identifying the Oratory Ogham at Ardmore with Lugud, the great grandfather of St. Declan, fixing the date of this inscription in the beginning of the third century.

Being much interested in the antiquities of this venerable place, and especially in anything connected with the tutelar saint of the district, St. Declan, I was anxious for some time to get a transla-

tion made of his ancient MS. Life. With Mr. Windele's assistance, I was enabled, about a year ago, to put it in a fair way of translation here; but translation and transcribing are slow work in the hands of a horny-handed peasant, after his hard day's work is ended in the open air, even though a fair Irish scholar. Slowness will not suit some people, and the work was taken away from him when about one-third done, with a view to its completion by a much abler hand. However, the portion translated included in it the pedigree of the saint, in which, on reading over, I was most agreeably surprised to find that LUGUD is there set down as the great grandfather of St. Declan, as the following extract from the manuscript shows:—

“Hence, it is to the race of Eoghan, the son of Fiacha Suighdhe, the natives of the Decies rightly belong, and of the race of the same Eoghan is the holy Bishop of whom, and of whose genealogy we write, namely, Declan, son of Erc, son of Trean, son of Lugud, son of Anac, son of Brian, son of Eoghan (the second), son of Art-Corb, son of Mogh-Corb, son of Muscraidhe, son of Mesfoire, son of Cuana of the Just Judgments, son of Cura the Victorious, son of Cairbre the Long-handed, son of Eoghan (the first), son of Fiacha-Suighdhe, son of Feidhlimidh the Lawgiver, son of Tuathal the Legitimate, son of [Fiacha Finmolaidh, son of Feradach Finn-fechnach, son of Crimthan Niadh-Nairi, son of Lughaidh Sriabhndearg, son of Lothar (one of the ‘three Finns of Eamhan’) son of Eochaidh Feidhlioch, Erc, son of Trian, the father of Declan, was, moreover, King of the Decies.”

Drawings and translations of the Ogham inscription discovered in St. Declan's Oratory have been published four times in this Journal: in vol. iii. p. 227, first series; vol. i. p. 45, new series; and at p. 330, same volume; also in vol. ii. p. 183. They were each given under different circumstances: the first, as the relic lay when discovered, built into the gable of the Oratory, the inscription being taken under considerable disadvantage, as the scores turned under and over the edges of the stone. The second was taken from a rubbing after the stone had been removed from the Oratory, and brought under closer inspection, and another line of inscription found on the back of it. The third was given, with a number of others, as readings of Ogham writings; and the fourth, with a number of Cryptic inscriptions from England. The four translations were by four different writers, Professor Connellan, Mr. Windele, Mr. Williams, and the Rev. D. H. Haigh; and though each differed in their readings, yet all agreed that the name Lugud was inscribed on the monument. A misprint of one letter occurred in the name when first published, a G being substituted for an L in Lugud, which will at once be detected on reference.

I have got another reading of this inscription from Mr. Williams, which is of considerable importance in connexion with the

present discovery, especially as he has good grounds for the alteration, from finding, on close inspection, that the letter *i* originally existed at the end of the first line, though now partly obliterated, the inscription originally appearing as follows:—

l u ḡ u b e c c a r m a é i

b o l a t i b i o ḡ i a r ḡ o b

t o i l p e ð a r u a ḡ a m o n a r

“Luḡub ecc ar maéi
Lugud who died in his lordship
Oo láci bi oḡ iarḡob
On a day he was fishing
Toilpeo ar naḡ-amonar
Is buried in *the* grave's sacredness.

Modern orthography and idiom:—

Luḡub do eaḡann a maéi,
Oo la bi aḡ-iarḡairpeað
Araoailpeað annro
Ann Amonar na h-uaiḡe.

Lugud, who died a lord or chieftain,
On a day he was fishing,
Is buried here in the grave's sanctuary.

Mr. Williams adds on the word—

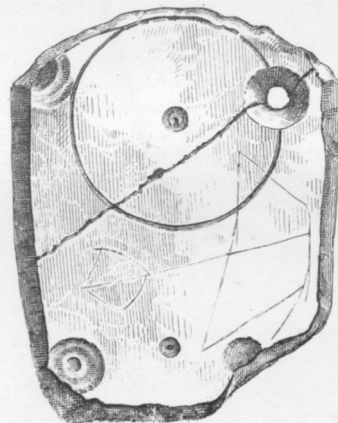
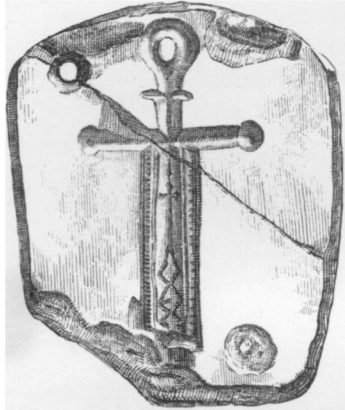
“Maéi:—I have met this word in several Oghams, used to mean a *head or chief*; an idiom peculiar to the Irish language occurs in this line, which it may be well to explain. Thus: if an Irish speaker or writer wanted to express the idea, *John is king*, he would use the words ‘ara-peaḡan ann a riḡ,’ which our grammarians translate, ‘John is in his king.’ This form, however, does not fully express the sense of the

Irish, which should be translated, *John is in his state of being a King*, Hence, accordingly, the first line above literally signifies:—Lugud, who died in his state of being head, lord, or chieftain.”

When this relic was discovered, an impression seemed general that it was built into the Oratory without more design than to use it as a common building stone. However, now finding the name **Lugud** to be a family name of **St. Declan**, and especially, as the first word to be read on the stone, as it originally lay in the Oratory, was **Lugud**, shows there was marked design in placing it in the building for preservation, and to be seen and read, as the principal part of the inscription was turned to the front.

On communicating my views on the foregoing to some of my friends, much interested in such matters, I was somewhat astonished to find them quite sceptical on the subject, saying, many other **Luguds** lived before that period, and why not identify this memorial with any of them, as well as with the great grandsire of **St. Declan**? Another great objection is, that a monumental pillar-stone, or **leacht**, should be made use of as a building stone in the erection of an Oratory, especially as a portion of the stone was broken off, so as not to interfere with the pitch of the roof—such an appliance showing a contempt and disregard for the monument, not to be expected from the filial respect, affection, or reverence of the grandson or his friends. Now, as to the propriety of identifying this epitaph with **Lugud**, the great grandfather of **St. Declan**, in preference to any other, it seems clear and feasible to me: for where a memorial with a family name is found incorporated with and forming part of a private oratory, mausoleum, or vault of a prince, or celebrated man, from general usage, such name would be considered as of a connexion or near relative. But more especially, where we find that name set forth in the prince's pedigree as that of his great grandfather's, to my mind the conclusion of its identification is quite satisfactory. And as to the disrespect and irreverence, &c., &c., paid this memorial, by placing it in the building, I totally differ in opinion, considering that **Declan** or his disciples paid this Pagan monument the highest honour and respect in their power by incorporating it with the walls of one of the first Christian churches erected in Ireland, and have no doubt, from the position in which it was found, that it was for that purpose it was placed there.

A portion of one end of the stone being broken to meet the incline of the roof, appears to me to be comparatively of late date, as by referring to the first sketch of this relic, published in vol. iii. p. 227, first series, it will at once be seen that, originally, at the left side, the gable rose considerably above the broken part of the stone, and that the breakage evidently was the work of a late period, probably when **Bishop Mills** re-roofed the building in 1716,



THE DUIVHIN DEGLAIN — FULL SIZE

Front and Back View.

as recorded by Ryland in his "History of Waterford," for, of course, his workmen knew nothing of the inscription, and therefore set no value on the stone if it came in their way.

The next question is—Is this "Life of St. Declan," from which we have been quoting, an authentic ancient Irish manuscript? This question I must leave for our deep-read Irish scholars to decide; but this I may say, that Smith, in his "History of Waterford," has quoted the MS. largely; and that Bishop Ussher published extracts from it as an ancient manuscript in his day, over two hundred years ago, and that the copy here used has been compiled from Irish MSS. in St. Isidore's College, Rome, and at Louvain.

THE DUIVHIN DEAGLAIN.—With respect to our other relic, lately identified as the "Duivhin Deaglain," forming the illustration to this paper, I received the following note over three years ago from Mr. Williams, before either he or I was aware that there was any mention made of it in the "Life of St. Declan." Writing to me on another subject, date 20th November, 1856, he says:—

"I have before me a little relic of St. Declan, which goes under the name 'Dhuveen' (probably a corruption of Dub, black, and Mhoñ, a relic): it is formed of black marble, and bears an incised cross on the face, which, within the memory of the present owner, contained a beautifully executed silver crucifix. It has been found in St. Declan's grave, and long used to cure sore eyes, headach, &c., &c. The present owner, Mr. John Burke, of this town (Dungarvan), lent it some time ago to an Irish Goth for that purpose, who took away the silver figure, and otherwise greatly mutilated it; there is an iron band around it to keep it together. I expect to be able in a few days to get at its history. I enclose a full-sized sketch of it; the three holes are countersunk, doubtless for the purpose of holding some metal, as one hole is filled with lead, which has an iron pin in its centre, that appears at both sides; it is likely the other two were filled in the same manner."

The above letter lay over among my papers since. I ought to mention here, that when I had taken away the MS. "Life of St. Declan" from my first translator, Mr. Williams kindly offered to take up the matter, and complete the translation; the genealogy given herewith, and the following extracts relative to the "Duivhin," are from his pen. About three months ago he wrote to me, saying, that he was much pleased to find, in reading over the MS., that the Duivhin was mentioned several times in it. I immediately wrote, saying, if possible, we should get possession of the relic for examination, &c.; but, to my great disappointment, he informed me, in a post or two, that he had made every inquiry, and found that the owner of it was dead some time, and his wife was dead, and no one could give him any information what had become of it. I again urged him to persevere, saying, such a matter would not be lightly

destroyed by the peasantry, and that we should get it. He did persevere, and with success, for a part of a letter from him, dated 15th December, 1859, ran thus:—"I am glad to inform you that St. Declan's affairs look a little brighter this morning; I was speaking two days ago to the present possessor of the 'Duvveen;' he lives about ten miles from this, but promises to be in town before a week, when he would bring it to me for a short time." About a month ago the relic was brought, and lent to him for a short period; he immediately forwarded it to me, and I made the accompanying sketch, and took several impressions from it in wax (one of which I send for the Society's Museum). I returned the relic, and understand that it is still in the possession of Mr. Williams. The portions of the "Life" which refer to this remarkable relic are as follows:—

"Declan having commenced to say mass in a church he met on his way (in Italy), a small stone was sent to him from heaven; it came in through the window of the church, and rested on the altar in his presence. Declan felt greatly rejoiced on seeing it, and gave praise and glory to God for it. Just possessing the stone, Declan felt his mind much fortified against the ignorance and unreasonableness of the Gentiles. He gave it to Lonan, the Roman prince (of whom we have spoken), who accompanied him, to keep, and be carried by him: the name by which it is known in Ireland is, 'Duivhin Deaglain' (correctly, Duivh-mhion Deaglain), i. e., *Declan's Black Relic*. It is from its colour it received this name; for it is *black* according to colour. Many miracles were performed by its means, through the grace of God, and sanctity of Declan; it still exists in Declan's Church. The stone which we mentioned, that was sent from heaven to Declan, was at this time carried by a monk; Declan never liked to part with the stone, but gave it on that day to a person who accompanied him; in proceeding to the ship, on coming to the strand, the monk laid it on a large rock, and forgot it there; nor did they miss it until they had proceeded about half way to Ireland by sea. On discovering their loss, Declan and his disciples became grieved at losing that gift which was sent from heaven to Declan, in a place from which they did not expect ever to recover it. Declan looked up to heaven, and manifestly prayed to God and to heaven in his mind; and he said to his disciples:—"Put off your grief, for it is possible for God, who first sent this gift from heaven, to send it now to us in a wonderful ship." It was great and beautiful to behold, how the rock, devoid of reason or understanding, obeyed its Creator, contrary to the course of nature, for it swam or floated after the vessel directly, and it was not a long time until Declan and his disciples saw the rock, with the stone (*Duivhin*) on it! Declan's people, on witnessing this miracle, became filled with the love of God, and with veneration for their master, Declan. Declan spoke, and said prophetically:—"Allow the rock to pass on before you, and follow ye it directly, for into whatsoever port it shall pass, it is near it my city shall be, and my episcopal residence; and it is from it I shall go to the kingdom of God; in it also shall my resurrection take place." The rock commenced to pass on before the ship, and having slackened the great speed which it

had hitherto maintained; it kept a short distance before the vessel, so that it could be seen from the ship, but yet so that the ship could not overtake it. It steered its course directly towards Ireland, and made port in the southern border of the Decies of Munster, at the Inch or Island which was then called *High Sheep Island*. The ship made the same port as Declan had foretold.”

The miraculous floating rock referred to here is still to be seen in Ardmore Bay, and is looked on by the peasantry with the greatest reverence; it is celebrated for innumerable healing virtues, and is always the centre of great attraction on St. Declan's patron day.

Whilst the Duivhin was with me, Mr. Gillespie, Architect to the Ecclesiastical Commissioners, saw it, and he at once suggested the idea that it was no less than an ancient seal, and said that he had seen several ancient ecclesiastical seals somewhat similar; and that the holes (one of which still retains a portion of an iron pin) were for iron pins, which fitted into the reverse, as the ancient seals were impressed with an obverse and reverse, and attached to their intended documents by a string, as still observed on Popes' Bulls.¹

If this relic was used by St. Declan as a seal, and it has all the appearance of being so used, it is the most ancient Irish or English seal yet discovered, as the earliest English one known is that of Edward the Confessor, the size of which is about that of the “Duivhin Declain.” In Mr. Williams' first letter, he mentioned that he was told a silver crucifix was originally inlaid in it, but had been stolen. However, I found, when the wax impressions were taken from it, that a second ornamental cross presented itself, which occupied the incised part of the large cross, that evidently was not intended to be seen, except when used in sealing, and raised on the wax. I mentioned this fact to Mr. Williams, and he sent me the following note:—

“I have lately seen an old man, who frequently saw the Duivhin in the possession of David Burke, the person who discovered it in Declan's grave, in the Oratory. He states that the cross *was not* inlaid with a silver figure, but that the holes were ornamented with silver knobs; would not such prevent its having been used as a seal?”

¹ We have seen similar stones (indeed, there is one of them in the Society's Museum), having crosses and other ornaments hollowed in their surfaces, and which were evidently used as moulds to cast the objects indicated.

May not this remain have been one side of a mould for casting crosses? The tradition of the silver “crucifix,” which it was said originally to have held, would seem to prove as much.—Ed.