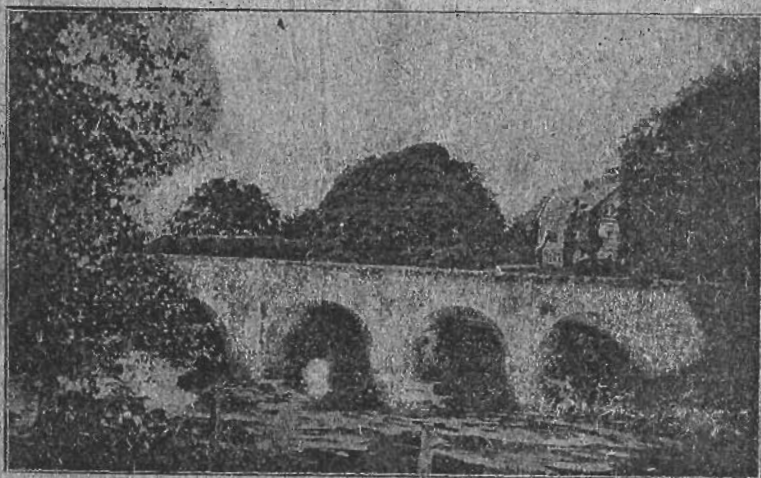


The Breifny Antiquarian Society.



* O'Rourke's Banqueting Hall and Old Bridge over The Bonet at
Dromahair (v. p. 224.)

JOURNAL FOR 1921.

Vol. I. No. II.

Price, 7/-

CAVAN:—

THE ANGLO-CELT, LTD., PRINTING WORKS.

THE BREIFNY ANTIQUARIAN
SOCIETY'S JOURNAL, 1921.

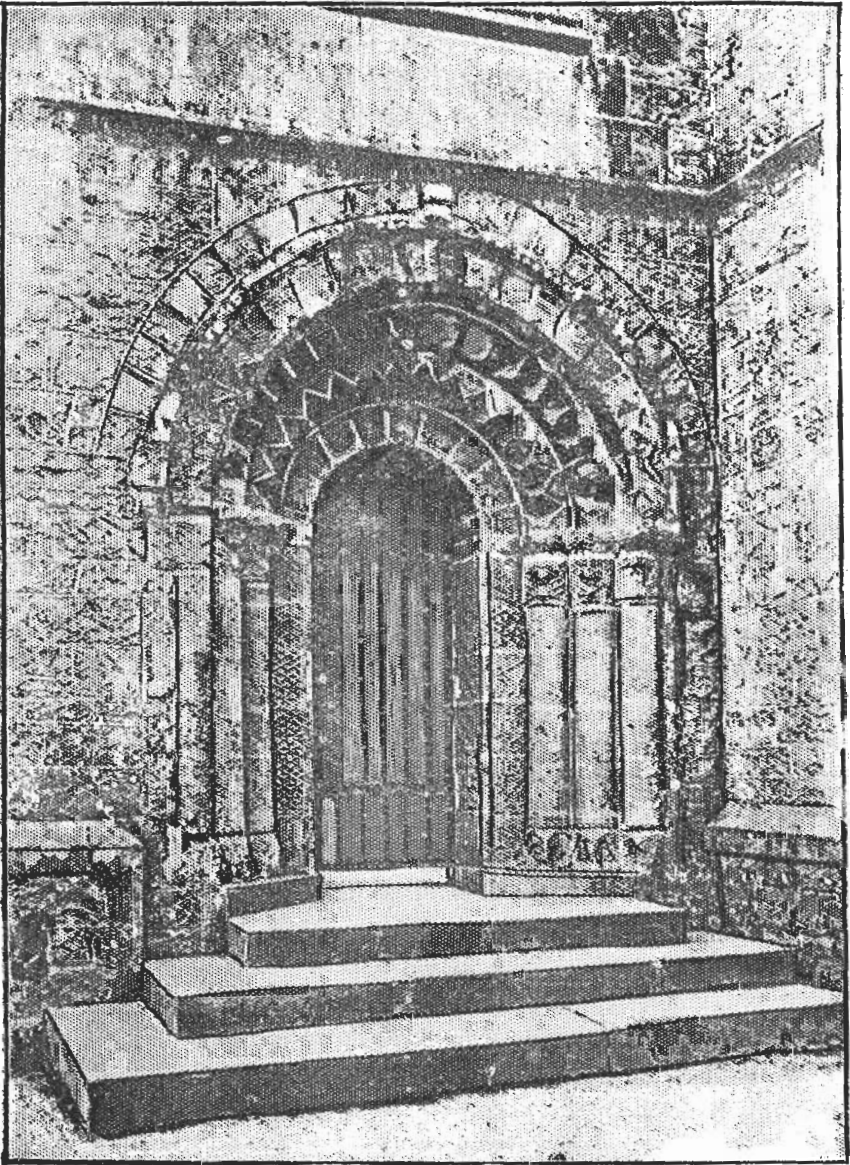
“Sing to me the History of my Country,
It is sweet to my soul to hear it.”

—Mac Lonain, an Irish Poet of the Ninth Century.
Translation by Hyde.

VOL. I. No. II.

CAVAN :

THE ANGLO-CELT, LTD., PRINTING WORKS.



Vestry Door Kilmore Cathedral, Bedell's Memorial Church, rescued from the Ruins on Trinity Island. Probably served as the Main Entrance to the Thirteenth Century Church.

CONTENTS.

	Page
Report of Meetings	89
Idioms of Expression in Cavan and Leitrim	91
By Rev. John F. McKeon.	
Cavan Members in the Irish Parliament	95
II. Eighteenth Century. By T. S. Smyth.	
Historical Notices of Mullagh and District	113
By Philip O'Connell, M.Sc., F.R.S.A.I.	
Ogham Stones in Cavan	154
I. The Mullagh Ogham.	
By Philip O'Connell, M.Sc., F.R.S.A.I.	
II. The Dungimmin Ogham.	
By Rev. J. B. Meehan.	
Exhibits at Third Meeting	164
The Monastery of Slanore	166
By Rev. Martin Comey, D.D., C.C.	
Some Peculiarities of Speech Heard in Breifny	174
By Peter Martin.	
Exhibits at Fourth Meeting	192
A Cavan Find of Gold Objects in 1919	195
By Rev. J. B. Meehan.	
Breifnian References	201
Birth Place of St. Mogue	204
Old Land Measures in Cavan	206
Conveyance of Iron Ore at Arigna, 1788-1808	207
The Glenfarne Tower of 1236	208
The Oldcastle "Speaking Stones"	213
The Author of "St. Kilian"	215
Termon or Hospital Lands in Cavan, 1590	216
Book Review	221
Literary Notes	223
Obituary Notices	226
Statement of Accounts, 1921	229

REPORT OF MEETINGS.

ANNUAL MEETING, 1921.

The Annual Meeting of the Society was held in the Town Hall, Cavan, on Thursday, 17th March, 1921, at 4 p.m. The Chairman presided, and the following were also present:—

Rev. E. D. Crowe, M.A. (Vice-Chairman); Rev. J. F. McKeon, B.D.; Rev. M. Dolan, C.C.; Rev. R. J. Walker, B.A.; Rev. F. B. Worrall, Messrs R. A. McCay, T. O'Reilly, Lougduff; J. O'Callaghan, J. Neery, H. O'Reilly, B.E; T. Fogarty, S. McGovern, P. O'Rourke, R. Hamilton, D. O'Reilly, P. Martin, W. H. Halpin, J. Halpin, R. Hogan, T. S. Smyth, Wm. Reid, M.B.E.; S. Duke, P. J. Brady, C.E.; and the Hon. Secretary, J. A. Cole, M.A.

Apologies were received from Rt. Rev. W. R. Moore, D.D., Bishop of Kilmore; Very Rev M. Canon Corcoran, P.P., V.F.; Gowna; Dr. Alfred Smith, Dublin; Messrs Downey, Walker, O'Connell, E. T. O'Hanlon, and M. V. Conlon.

Before proceeding to the business of the meeting the Chairman referred with regret to the recent death of two members. A vote of sympathy with his confrères and relatives on the death of Brother Justin, proposed by Rev. Mr Crowe, and seconded by Mr Cole, was passed unanimously; as was one, proposed by Mr McCay, and seconded by Mr Halpin, with the relatives of Mr Henry Kennedy, B.L., also lately deceased.

Brief obituary notices of both will be found in the last pages of this Journal.

The business of the meeting, as laid down in Rule 24, was then gone through.

The Hon. Secretary read the Report on the Society's work during the past year.

The Balance Sheet was submitted and was considered satisfactory. It is printed as an Appendix to the last Journal.

Mr Joseph P. Gannon was re-named Hon. Auditor for 1921; and on a motion, proposed by Father Dolan, seconded by Mr Halpin, and passed, the out-going officers and members of the Committee were re-appointed.

Rule 32 having been duly complied with, it was proposed to add to Rule 2 the words "and Honorary Members." The addition was approved of.

Dr. Cullen, Wesley Street, Cavan, and Mr J. Whiteside Dane, Straffan, Kildare, were elected members.

THIRD GENERAL MEETING.

Immediately after the termination of the business of the Annual Meeting a General Meeting was held. The same persons were present.

Three papers were read and discussed. They are given in the succeeding pages. A few stone Celts and a Cinerary Urn—all come upon in the neighbourhood of the town—were exhibited. A description of the Urn is to be found in a later page.

FOURTH GENERAL MEETING.

This meeting took place in the usual place on 17th October at 8 p.m. There was a good attendance of members and their friends. The following twenty-one new members were elected:

Life Members—Right Rev. James O'Reilly, D.D., Fargo; Rev. Stephen J. Brady, St. Louis; W. F. Reynolds, Moy-Rein House, Andersonstown.

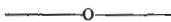
Members—Rev. W. Caldwell, Cavan; Rev. Peter Finnegan, Perth, W. Australia; Dr Louis Finnegan, Wicklow; Rev. F. Gerard, P.P., Mountnugent; P. Hamilton, Cavan; J. McNamara, Cavan; Owen M'Govern, Kilnaleck; Rev. P. Meehan, P.P., Keadue; Wm. L. Micks, Dublin; Rev. P. O'Donohoe, C.C., Killestrandra; H. Fitzgerald Reynolds, Cardiff; Rev. John P. Rehill, C.C., Crosskeys; D. Carolan Rushe, B.A., Monaghan; D. J. Ryan, Bailieboro'; J. J. O'Sullivan, A.R.C.S., Manorhamilton; Rev H. R. Swanzy, M.A., M.R.I.A., Newry; Very Rev P. Yorke, D.D., San Francisco; Rev. M. Young, C.C., Redhills:

Two papers were read, and a third, a List of Officers' names, passed as read. The reading of the second, "Peculiarities of Speech Heard in Breifny," was followed by a lengthened discussion. In it Col. Story, Rev. Mr Walker, Dr. F. Smith, Mr Th. O'Reilly and Mr Aidan MacCabe, took part, and added much both to the information in the paper and the interest of the proceedings. Later, Father Finnegan, of W. Australia, mentioned that he had heard and recognised some of the "Peculiarities" referred to ten thousand miles from Cavan.

The third paper, on a military subject, was introduced by the Chairman with some observations on the Garrison towns of Cavan in the 17th century. Arising out of them there was a friendly debate.

The first two of the papers, as usual, appeared in full in the "Anglo-Celt" in successive issues. They and one-half of the third are printed in this Journal. The second half will appear in the next. At their end will be found a description of the Exhibits.

IDIOMS OF EXPRESSION IN CAVAN AND LEITRIM.



By Rev. John F. M'Keon.

[Read 17th March, 1921.]

According to an ancient quatrain which, some years ago, was many times quoted:—

“The Ulsterman’s Irish is correct, but he has not the true accent; the Munsterman’s has the true accent but his Irish is not correct; the Leinsterman has neither accuracy nor true accent; while the Connaughtman has both.”

Tá ceart gan blas ag an Ultach,
Tá blás gan ceart ag an Muimneach,
Níl blás ná ceart ag an Laighneach,
Agus tá blás agus ceart ag an gConnachtach.

If this be true, as some grammarians would have us believe, I think this Society is to be congratulated on the fact that as far as its researches in the direction of language go, it has the advantage of being in a central position between the lands of correct diction and correct accent.

In 1584, Sir John Perrot, by adding this county to what was already recognised as Ulster, created new geographical boundaries. But his action had no further result than that of effecting what was, from his point of view, a convenient legal division. He did not, and could not, touch the unity of language—the external work of the essential unity which bound together the Gaelic-speaking population of Breffni. And this, to some extent, explains the fact that the idioms of expression, which were once clothed in our own language, but which we can now only dimly recognise in the garb of the stranger, are, with few exceptions, the same in our modern Cavan and Leitrim. Manifestly, it would be idle to pretend that all idiomatic, or even all unusual expressions, in the area with which this paper deals are derived from Gaelic sources, whether North or West. Many of them—late modern expressions especially—are nothing more or less than imported slang, but the inquirer will be always able to distinguish between those expressions, which are part of the national legacy, and those which have reached us from other sources.

I should like to say that this paper is merely suggestive. It is not, and does not claim to be, exhaustive. And my first suggestion would be that those interested in the work of this Society

during the famine years. They are honestly and boldly written, and brightened by many poetic quotations. No one is obliged to accept the theories and speculations; but there is no reason, that we know of, against accepting the facts as far as they go. They were carefully gathered and throw much light on Cavan. If all books are good, though some better than others, then there can be no gainsaying but the "Highlands" is the best historical work dealing with Breifny. It is now not easy to get. But twenty years ago it sold as a "remainder" in Smithfield Market, Belfast, for a very small sum.

A correspondent in *The Irish Book Lover* (Aug.-Sept., 1921, p. 18) in a reply to one of our members ("F.J.B.") states that Rev. Mr M'Collum also wrote "Revival of Christianity in Ulster" (Derry, 1861); on "The Arminian Controversy" (Belfast, 1862); "Hughesiana" (ibid, 1864); and a "Memoir of Dr Cooke" (ibid, 1869); and that all of them are in the Library of Magee College, Derry.

Though there is no obligation whatever to do so, members are earnestly invited to contribute papers or articles. In the preparation of them any assistance in their power will be gladly given by the Editorial Committee. There is now available a fairly large number of documents and books, and any of these, if needed, would be lent with pleasure. Of course, subjects of Breifnian interest alone would suit. As a thousand and one such subjects clamour for notice it would be improbable that two members would select the same theme. But the slight danger can be obviated by communicating with the Hon. Secretary. It should be remembered that a homely description of something in one's own district hitherto unnoticed in print would be the most welcome of all. Articles, no matter how carefully written, made up out of books and records already in print, and out of danger of perishing, are for an Antiquarian Journal only second-class matter (See pp. 2 and 3, and also pp. 10-15 in this Journal.)

Members are also urgently requested to inform the Hon. Secretary about any object of antiquity, no matter how apparently trivial, that exists or may turn up in their neighbourhood.

For the three Dromahair illustrations, and also for that of O'Curry, the Society is indebted to the kindness of Messrs Gill and Son, Dublin. In the one on the front of the cover the walls of O'Rourke's Banqueting Hall are first discernible on the left, behind the bridge; but they are a great deal higher than one would infer from the photograph. The modern mansion on the right, electrically lighted, is the residence of Captain G. Hewson, D.L. Behind it, but out of the picture, is Villiers' Castle, a splendid ruin. All these buildings on the banks of the Bonet occupy the site, and most probably embody the stones, of the last of the O'Rourke strongholds of the early 17th century.

mention one of them here merely to raise the question of its localization. In one district with which I am acquainted, judging from the frequent use of one expression the casual visitor might be led to believe that he had fallen amongst sceptics. In this section of the country, apparently no one "has an opinion," or says he has—at least any positive opinion; nor does he "think"—as far as one can judge.

"Good morning, Pat. Will it rain to-day?"

"It will, I doubt."

And this, when, perhaps, the first rain-drops are falling on the speakers, and when even the shadow of scepticism on the point must be necessarily growing faint. Is there a psychological process behind this reply? And if there be, what is its origin and nature? Has the speaker lost the right to any positive opinion on anything? And must he wait for orders from elsewhere before he can boldly state what is an obvious fact? Is it merely a trick of speech? Does the expression connote a state of things which is not confined to thoughts on the weather-problem alone? I have heard it called a "blunder," but I do not believe it can be dismissed in this easy fashion.

In Breffni, amongst Irish speakers, I have never heard America called by either of the names which it has got in our modern works on the Irish language. It is neither called, by what is manifestly an attempt to Gælicize an existing so-called English word "America," nor called "the new Island"—"An t-Oileán Ur," of the primers. Those native Irish speakers whom I have known in Leitrim or West Cavan prefer to call the United States by what is historically their correct modern name, "Sasana Nuadh"—New England.

Again, we never hear our friends—at least those of them who have not come under the benign influence of Lionel Edwardes—say, for instance—"He has just come." Always, he "is after coming"—Tá sé tar eis teacht. "I have just seen him," is "I am after seeing him,"—Taim tar eis é d'feicsint.

Again, if any of our people wish to make a reservation, it is not, for instance, "I shall give it to you but you must leave me the other thing." It becomes: "I shall give it to you, only leave me the other thing"—a literal translation of the Irish, "Tabharfaim é duit, acht an rud eile d'fhágáil agam."

There is an apparent effort made by the speaker in some parts of Breffni to anticipate the trouble of making a definite decision in the mind of the person addressed, in cases which admit of the exercise of free-will. "Are you going to the fair to-morrow, Pat. but you are " I believe this form of expression is peculiar to Breffni—at all events, it is one worthy of note. I am well aware that such an expression as this—"Will you go to the fair to-morrow, will you?"—is often heard in other places, but there is a difference,

The ordinary Irish word for the English epithet, "fine" is "breágh." In Breffni, amongst Irish speakers, particularly those of the older generation, I have rarely heard it. Its place is almost universally taken by the word "barramhail." And, indeed, in one district we might almost claim that this word is no longer native Irish, but has become Breffni English, so common is its use. The nearest English equivalent which I can find is the slang expression "tip-top."

Instances might be multiplied to illustrate my statement that we have in Breffni a vocabulary and a use of modern English which you will not find in recognized English dictionaries, but which are the translation of local Gaelic expressions.

But this paper is neither a vocabulary nor a dictionary—it is merely an attempt to call attention to a wealth of expressions which is a treasure in danger of being lost. It has been my experience that in some districts you will find one or more persons, or even groups of persons in special localities, who tell you that they forget some of the localisms, but that they can refer you to others—perhaps older folk—who have a still wider collection of terms at hand. It is amongst these latter the work of the compiler lies, and this paper has been written as an incentive to this interesting, this useful—I had almost said, this necessary—work.

JOHN F. M'KEON.

MEMBERS IN THE IRISH PARLIAMENT FOR CAVAN COUNTY AND THE BOROUGHS OF CAVAN AND BELTURBET.

II. MEMBERS FOR THE EIGHTEENTH CENTURY.

By T. S. Smyth.

[Read 17th March, 1921.]

In the eighteenth century an important change was effected placing a definite limit to the life of a Parliament. Hitherto the first Parliament summoned by a King lasted till his death. He had, indeed, as he has now, the power to dissolve it at any time; but this prerogative he seldom exercised. The last time it was used in Ireland was in 1692. The first Parliament elected after the Revolution was then disbanded because the House of Commons declined to pass a Money Bill, or a Bill granting supplies, on the ground that, instead of originating with themselves, it had been sent over cut and dry from London. In England the Septennial Act, limiting the duration of the English Parliament to seven years, became law in 1714, the first year of the first of the Georges. The Irish Parliament passed a similar Act in 1761. Hence, though the previous Parliament had lasted thirty-three years, i.e., all through the reign of George II., and the one before that twelve, being also not dissolved till the death of his predecessor, no Parliament subsequent to 1761 will be found to have had a longer existence than seven years. Each Parliament, indeed, lived out its allotted span of seven years until the Union, and as George III.'s death did not occur till 1820, it did not affect a legislature which had ceased to be in 1800.

Hence it will be seen that the Roll of Members for the eighteenth century contains many more names than that for the seventeenth.

In looking over the names of the Cavan members for that century, it will be observed that from 1715 to 1800 the Borough of Cavan was represented by Nesbitts and Clements exclusively. The explanation of this is simple. These two families obtained from the Cavan Corporation a "written compact," conveying to them paramount influence in the Borough.* And what is more, when, in 1800, the Borough lost its right to return members, £15,000, the compensation money for the extinction of that right, was paid to these families.

In all probability something similar occurred in Belturbet, and it, too, became a "pocket borough." At all events the £15,000 awarded in 1800, as compensation for the abolition of its franchise, was received by the 1st Earl of Belmore. Lord Belmore was of a Fermanagh family, and he had no connection with Bel-

* The Highlands of Cavan, Belfast, p. 186,

turbet or Cavan, except this, that he had "a short time previously purchased the borough for that amount from the Earl of Lanesborough."*

Incidentally, it is interesting to note that the Bill providing for this compensation—£1,260,000 for eighty-four borough proprietors—was opposed in the Irish House of Peers chiefly by the then Earl of Farnham.† But his lordship's opposition was of no avail. The Bill became law.

Let us now see how the Cavan members fared in the divisions taken in Parliament in 1799 and 1800 on the proposal to abolish the Irish Legislature.‡ Both members for Cavan County—Hon. J. J. Maxwell and Francis Saunderson—voted against the Union. So did the Belturbet representatives—Charles King, Thomas Townsend, and Blayney Townley Balfour, who succeeded Mr King when he died. But the representatives of Cavan Borough did not act so unanimously. One of the members—Thomas Nesbitt—voted for the Union; while the other—Hon. Nathaniel Clements, commonly called Lord Viscount Clements—exercised his vote against it. Lord Clements, however, was also returned for Leitrim County for the last Irish Parliament and elected to sit for it. His successor in the Cavan constituency, Hon. George Cavendish, voted for the Bill.

On the second reading of the Union Bill in the House of Peers, the Earls of Farnham and Bellamont proposed the insertion of some clauses, but these were negatived.§ When it passed its third reading, the Duke of Leinster, Lord Farnham, Lord Belmore, Lord Granard, and fifteen other dissenting Peers, presented a strong protest against the Union.

Notwithstanding this protest, the Bill in due course received the Royal Assent.

Under the Act of Union this country was guaranteed 100 representatives in the House of Commons of the United Kingdom. Cavan County was divided into two constituencies—each to return one member—and the boroughs of Belturbet and Cavan were disfranchised. Until this very day the number of Cavan constituencies remains the same as that then fixed.

The following is the list of members for the eighteenth century. It has been copied from Part II. of a Blue Book of 1879 entitled "Members of Parliament," to be found in the National Library, Dublin. I have to thank the courteous Librarian, Mr T. W. Lyster, for bringing it under my notice, and I have also to thank our Registrar for many references in State Papers.

*Lewis' Topographical Dictionary.

† Mitchel's *History of Ireland* (published by James Duffy and Co., Dublin) vol. II., pp. 151-2.

‡Sir Jonah Barrington's *Rise and fall of the Irish Nation*.

§Mitchel, vol. II., p. 150.

PARLIAMENT OF IRELAND.

LIST OF MEMBERS 18th CENTURY.

CONSTITUENCY—CAVAN COUNTY.

- 1703—1713—Sir Francis Hamilton, Bart.
Theophilus Butler, Esq. ... (1)
- 1713—1714—Sir Francis Hamilton, Bart.
Robert Saunderson, Esq. ... (2)
- 1715—1727—Brockhill Newburg, Esq. ... (3)
Mervin Pratt, Esq. ... (4)
- 1727—1760—Charles Coote, Esq. ... (5)
John Maxwell, Esq. ... (6)
Hon. Brinsley Butler, in place of
Charles Coote, deceased. ... (7)
Hon. Barry Maxwell, in place of ... (8)
John Maxwell, Lord Baron Farnham.
- 1761—1768—Rt. Hon. Brinsley Butler, commonly
called Lord Viscount Newtown. ... (9)
Charles Coote, Esq.
William Stuart, Esq., in place of
Charles Coote, Lord Collooney.
- 1769—1776—Hon. Barry Maxwell
George Montgomery, Esq. .. (10)
- 1776—1783—Hon Barry Barry.
George Montgomery, Esq.
Hon. John James Barry Maxwell, ... (11)
in place of Hon. Barry Barry,
now [1781] Lord Baron Farnham.
- 1783—1790—George Montgomery, Esq.
Charles Stewart, Esq.
John Maxwell, Esq., in place of
George Montgomery, deceased.
Francis Sanderson, Esq., in place of
John Maxwell, not duly elected.
- 1790—1797—Charles Steuard, Esq. [died in 1793] ... (12)
Francis Saunderson, Esq.
Hon. John James Maxwell, commonly
called Lord Viscount Maxwell, in
place of Charles Stewart, deceased.
- 1798—1800—Hon. John James Maxwell, commonly
called Lord Viscount Maxwell.
Francis Saunderson, Esq.

CONSTITUENCY—CAVAN BOROUGH.

- 1703—1713—Thomas Ashe, Esq.
 Robert Saunders, Esq.
 Joseph Addison, Esq., in place of ... (13) p
 R. Saunders, deceased.
- 1713—1714—Charles Lambert, Esq. ... (14)
 Theophilus Clements, Esq. ... (15)
- 1715—1727—Theophilus Clements, Esq.
 Thomas Nesbitt, Esq. ... (16)
- 1727—1760—Theophilus Clements Esq.
 Thomas Nesbitt, Esq.
 Henry Clements, Esq. [1729] in place
 of Theophilus Clements, deceased.
 Rt. Hon. Henry Weston, in place of
 Henry Clements, deceased.
 Cosby Nesbitt, Esq., in place of
 Thomas Nesbitt, deceased.
- 1761—1768—Rt. Hon. Nathaniel Clements ... (17)
 Cosby Nesbitt, Esq.
- 1769—1776—Rt. Hon. Nathaniel Clements.
 Thomas Nesbitt, Esq.
 Henry Theophilus Clements, Esq. ... (18)
 in place of Nathaniel Clements,
 deceased.
- 1776—1783—Rt. Hon. Nathaniel Clements.
 Thomas Nesbitt, Esq.
 John Clements, Esq., in place of Na-
 thaniel Clements, deceased
 [1777]. [Sic, compare last
 entry.]
- 1783—1790—Thomas Nesbitt, Esq.
 Rt. Hon. Henry Theophilus Clements.
- 1790—1797—Thomas Nesbitt, Esq., of Crossdoney
 Lodge.
 Rt. Hon. Charles Fitzgerald, com-
 monly called Lord Charles Fitz-
 gerald. ... (19)
- 1798—1800 Thomas Nesbitt, Esq. ... (20)
 Hon. Nathaniel Clements, commonly
 called Lord Viscount Clements.
 Hon. George Cavendish, in place of
 Lord Clements, who made his
 election for the Co. of Leitrim,

CONSTITUENCY—BELTURBET BOROUGH.

- 1703—1713—Richard Tighe, Esq.
 Thomas Taylor, Esq. ... (22) v.p.
- 1713—1714—Rt. Hon. Theophilus Butler, Esq.
 (See under No. 1.)
 Brinsley Butler, Esq. ... (23)
- 1715—1727—Brinsley Butler, Esq.
 Charles Delafay, Esq.
 Hon. Humphry Butler, in place of ... (24)
 B. Butler, Lord Newtown.
- 1727—1760—Hon. Humphry Butler.
 Hon. Thomas Butler.
 Hon. Robert Butler, in place of Hon. ... (26)
 Humphry Butler, called [in 1735]
 to the House of Peers.
 John Cramer, Esq., in place of Hon
 Thomas Butler, deceased [d. 16th
 Dec., 1753.]
- 1761—1768—Hon. Captain Robert Butler.
 Hon. John Butler, who made his elec- ... (27)
 tion to serve for the Borough of New-
 castle.
 John Cramer, Esq., in place of said
 John Butler.
 Edward Tighe, Esq, in place of Robert
 Butler, deceased [d. in 1763.]
- 1769—1776—John Cramer, Esq.
 George Glover, Esq.
 Robert Birch, Esq., in place of George
 Glover, deceased.
- 1776—1783—Robert Birch, Esq.
 Charles Francis Sheridan, Esq. ... (28)
- 1783—1790—Sir Skeffington Smyth, Bart.
 David La Touche, junr., Esq. ... (29)
- 1790—1797—John McClintock, Esq.
 Maurice Coppinger, Esq.
- 1798—1800—Charles King, Esq.
 Thomas Townsend, Esq.
 Blayne Townley Balfour, Esq. in
 place of Charles King, deceased.

There follow some particulars about many of the Cavan members from 1703 to 1800.* It will be observed that the List of Parliamentary representatives for the eighteenth century does not, except in a solitary instance, furnish the members' addresses—an omission which made identification rather difficult in some cases.

* This information, except where otherwise stated, has been taken from Archdall's *Lodge's Peerage*, Dublin, 1789.

CAVAN KNIGHTS OF THE SHIRE.

(1) Théophilus Butler, who was returned for Cavan County to the first Parliament of Queen Anne, which met 20th May, 1703, was the son of Francis Butler who represented Belturbet towards the end of the seventeenth century. He was appointed 28th October, 1679, "Clerk of the Pells and Tallies in the Court of Exchequer for life," and had as his colleague in the same office Sir Arthur Jones. In the succeeding Parliament—1713-'14—he was member for Belturbet Borough. In May, 1710, he was made a Privy Councillor, and on the 21st October, 1715, King George I. created him Baron Newtown-Butler. His lordship died at his house in St. Stephen's Green, 11th March, 1723, and was interred in the family vault, St. Anne's Church, Dublin. Lord Newtownbutler left £30 to the poor of the parish of Belturbet, and a weekly allowance of bread to the poor of St. Anne's parish, Dublin.

(2) Robert Saunderson was probably the same person as the man of that name who is noted in the previous list, that of the seventeenth century members (v. p. 45.) More likely still, he may have been a son of the man there mentioned, for the latter, as you may recollect, was expelled from Parliament towards the end of the seventeenth century. The first of the family was a Captain Sanderson, or Saunderson, who received 1,500 acres in the Precinct of Mountjoy, Co. Tyrone—a Precinct or Barony allotted to Scottish Undertakers—and was living there in 1619 (Pynnar). His son, Lt.-Col. Robert, served in the war, was besieged in Roscommon in 1646, and obtained in satisfaction of his arrears 10,214 acres in Cavan, and 900 in Monaghan. He was High Sheriff for both these counties in 1657.*

(3) Brockhill Newburg was married to Francis, daughter of John French, Esq., of French Park. The Newburgs, who were of ancient descent, had their seat at Ballyhaise.† Once one of the leading families in the county, they no longer reside in Cavan. The breaking up of this old family was due to a duel, which proved fatal to Mr Newburg. A daughter of the family was mother of the eminent statesman, George Canning. Incidentally, it was this George Canning who replied in the British House of Commons to Richard Brinsley Sheridan's eloquent invective against the proposal to abolish the Irish Parliament.‡ Richard Brinsley was of the well-known Cavan family. He was member for Stafford in 1780, and for Westminster in 1806; and held

* Ireland under the Commonwealth by R. Dunlop—Manchester Univ. Press, 1913—vol. II. p. 633.

† *The Highlands of Cavan*, p. 183.

‡ *Mitchell*, Vol. II., p. 109.

various important State offices under the Whig administration; but he is much more famous for both his literary ability and his Bohemian life than even for his statesmanship. Charles Francis Sheridan, member for Belturbet, who will be referred to later, under No. 28 in this paper, was a brother of his.

(4) Mervyn Pratt, of Cabra, Co. Cavan, married in 1704 Elizabeth, daughter of Thomas Coote, of Cootehill, and full sister of Charles Coote mentioned in the next paragraph. One of his children, Rev. Joseph Pratt, married Jane, a daughter of Viscount Mount Morris. This family still resides at Cabra, Kingscourt.

(5) Charles Coote, of Cootehill (1695-1750) was High Sheriff for Cavan in 1719. His wife was Prudence Greer. He had one son, also called Charles (for whom see under No. 9), and seven daughters. Of these, Anne, b. 1720, married Wm. Anketell, of Anketell's Grove, Co. Monaghan; Catherine, b. 1732, married John Corry, of Sport Hall, in the same county; three others, gentlemen in Wicklow, Cork, and Limerick, and two died unmarried. Charles's death took place at Bath on the 19th October, 1750.

His Prerogative Will in the Public Record Office, Dublin, occupies 5 skins or 21 pages of transcript copy, signed Charles Coote, and sealed, 6th June, 1750, with the name "Patrick Brady, Gent., Co. Cavan, Attorney" underwritten. In it are mentioned only six daughters, one probably having predeceased him. He makes ample provision for his family and makes use of a Private Act of Parliament, passed in 1737, to enable him to charge his estate settled on his marriage with a further sum of £8,000. A singular proviso binds all persons marrying his daughters or who shall be possessed of his estates to subscribe the name of Coote and bear the family arms of the name of Coote, else they become disentitled to the provisions of the Will.

As has been already noted, the Irish Parliament, which had been summoned by George II. on his accession to the throne, lasted on till the same King's death, October 25th, 1760, or rather till the death became known in Dublin a month later. It was then dissolved, on November 25th, 1760, by proclamation of the Lords Justices; consequently, the Hon. Brinsley Butler appointed Knight of the Shire, as it was then commonly phrased, in 1751 in room of Coote, deceased, enjoyed the honour for but nine years. He was, however, elected by the same constituency to the succeeding Parliament, and throughout it served in the House of Commons. On the death of his father, the 1st Earl of Lanesborough, on 11th April, 1768, he succeeded to the honour, and took his seat in the House of Peers.

(6) John Maxwell, of Farnham, was the grandson of the Right Rev. Robert Maxwell, Bishop of Kilmore from 1643 to 1672. The family was of Scottish origin, being resident in Scotland since the time of Malcolm Canmore, whose reign commenced in 1058. The Very Rev. Robert Maxwell, second son of Sir John Maxwell, of Calderwood, Lanarkshire, was the first of the family to settle in this country. He came over in the latter end of Queen Elizabeth's reign by command of James VI. of Scotland (afterwards James I. of England) in order to promote his Majesty's interests in Ireland. He was appointed Dean of Armagh. The Bishop of Kilmore, just mentioned, was his eldest son.

John Maxwell, on the 8th May, 1756, took his seat in the Irish House of Lords as Baron Farnham, of Farnham, County Cavan. Marrying a daughter of James Barry, Newtownbarry, Co. Wexford, he had three sons and one daughter.* His youngest son became Bishop of Dromore and later of Meath. John Maxwell, the first Baron Farnham, died on the 6th August, 1759.

(7) Hon. Brinsley Butler, the second Earl of Lanesborough, was born on the 4th March, 1728. In 1760 he was appointed a Commissioner of His Majesty's Revenue; and on the decease of his father succeeded to the title, taking his seat in the House of Lords on the 3rd May, 1768. In 1754 his lordship married Jane, only daughter of the first Earl of Belvedere. He died 24th January, 1779, leaving a family of two sons and six daughters. By his will he bequeathed £30 to the widows' alm's house, Belturbet, and set aside money for other charities.

(8) The Hon. Barry Maxwell was the second son of the first Baron Farnham. On the vacancy created by the elevation of John Maxwell, his father, to the Peerage, he was returned to Parliament for County Cavan in 1757. On the dissolution of this Parliament by the death of George II. in 1760, he sat for Armagh Borough in the next Parliament, that of 1761. In 1769, at a fresh General Election, he was again selected for County Cavan. When succeeding to his maternal grandfather's (Barry of Newtownbarry) estate in Wexford, he assumed the name of Barry. He sat in the Irish House of Lords as Lord Farnham on the 7th December, 1779, having succeeded his elder brother, Robert, on his decease in that year, as Baron (3rd) of Farnham. This elder brother had been advanced to the dignities of Viscount and Earl of Farnham; but these titles became extinct on his death, and on his younger brother, Barry, devolved the Barony of Farnham alone.

However, Barry Lord Farnham was, on the 10th January, 1781, created Viscount, and on the 22nd June, 1785, was made Earl. He is reckoned the 1st Earl of Farnham.

* Healy's *History of the Diocese of Meath*, II.-102.

(9) Charles Coote, of Cootehill (b. 1738, d. about 1800), was the only son and heir of the first Charles who had represented Cavan County in the previous Parliament. In 1764 he was nominated Knight Companion of the Bath "for good and laudable service in suppressing the tumultuous and illegal insurrection in the northern parts of the kingdom." On the death without surviving issue, on the 10th February, 1766, of his father's first cousin, Richard Coote, Baron Colooney, he succeeded to that title. Richard's father had been advanced to the dignity of Earl of Bellamont, and Richard himself was the 3rd Earl; but the Earldom did not devolve on his kinsman of Cootehill. However, by patent, dated 4th September, 1767, the title was revived and Charles created Earl of Bellamont. Seven years later he married Lady Emily Fitzgerald, second daughter of the Duke of Leinster.

His residence beside the town of Cootehill was in a magnificent demesne of over 1,000 acres, 500 of which were covered with woods of full-grown timber. This demesne can hardly have been called Bellamont Forest, a name which still it bears, until after 1767 when the title was brought to Cootehill. Both it and the mansion and the famous picture of the Suicide of Dido (almost the only thing saved from the conflagration that destroyed the house soon after its erection) are described at great length in the Statistical Survey of Cavan, drawn up in 1801.

The woods of this demesne [the author states] are the vestige of the ancient forest of the country, and this place is famous for having been the principal residence of the O'Reilly's, who were formerly the lords of the county of Cavan, then distinguished by the denomination of Brefny one plots shews to have survived many centuries. (p. 267.)

The title of Bellamont lapsed again in or about 1800 on the death of this Earl, as his wife's only son, still another Charles, predeceased him in 1786. It has not been again revived.

It is worth mentioning that the 3rd Earl, above referred to, sold in 1729 the Sligo estates, from which had been derived the title of Baron Colooney, to Joshua Cooper of Markree in the same county for £16,945. Mr Cooper's descendants still reside there. One of them built the well-known Observatory of Markree Castle near Colooney town, and attained great eminence as an astronomer.

As Charles became Lord Colooney in 1766 and so vacated his seat in the Irish House of Commons, his successor, William Stewart, was Knight of the Shire for but the unexpired portion of the seven years, assigned in 1761 as the longest duration of a Parliament, i.e., for about two years.

(10) George Montgomery resided at Ballyconnell, Co. Cavan. He was married to Hannah, daughter of Nathaniel Clements, the father of Lord Leitrim. The latter is dealt with elsewhere in this paper. Mr Montgomery had one son and several daughters. He died in 1787.

(11) The Hon. John James Barry Maxwell, born in 1760, was the only son of the Hon. Barry Maxwell, mentioned before. He died 23rd July, 1823, without issue. The Viscounty and Earldom expired with him, but the Baronetcy reverted to his kinsman, John Maxwell Barry, eldest son of Right Rev. Henry Maxwell, Bishop of Dromore, 1765, and of Meath, 1766 till 1798. John Maxwell Barry was the 5th Baron Farnham. Between 1823 and the end of the century five others held the title. The present holder, born in 1879, and succeeded in 1900, is the 11th Baron Farnham.

In the Domestic Intelligence of the old Irish monthly, the *Anthologia Hibernica* (p. 320, April 1793) it is given as an item of news under April 4th that

Monday last came on at Cavan the election of a Knight of the Shire for the County of Cavan, in room of Charles Stuart, Esq., deceased, when Lord Maxwell, eldest son of the Earl of Farnham, was elected without any opposition.

This shows that the latter was in the 1790-7 Parliament the representative from 1793 till the end. He was also in the succeeding, the last Irish Parliament.

(12) Charles Stuart, the member above mentioned, had his family residence beside Bailieborough, and the town was on his estate. On his death in 1793 Thomas Charles Stewart Corry, of Rockcorry, Monaghan, inherited the estate*. He sold it to Young.

This Thomas was the first of the Corrys to prefix the name "Charles Stuart," and he was the last connected with Monaghan. He was Member of Parliament for that county from 1813 till 1818. His grandson, Dr Thomas Charles Stewart Corry, of Belfast, had quite a romance connected with his life, and wrote a book of poetry which was published in 1879. He was the last of his race.

Mr Denis Carolan Rushe in his *History of Monaghan*, just issued, p. 92, states that the Corrys of Rockcorry claimed descent from an Irish predecessor—O'Corry—who conformed, but as other blood came into their family from the Royal House of Scotland with the bar sinister they dropped the Irish ancestors and added "Charles Stuart" to their name. It is not unlikely that the Bailieborough Stuarts formed the connecting links with Royalty. Charles was a successful lawyer.

* Coote's *Statist. Survey*, p. 163.

CAVAN BURGESSES.

(13) Joseph Addison, who was elected Member for Cavan Borough in place of R. Saunders, deceased, was no less a person than the brilliant essayist of "Spectator" fame.* He was the son of Rev. Lancelot Addison, and was born at his father's rectory at Milston, Wiltshire, on 1st May, 1672. In 1708 he entered Parliament as Member for Lostwithiel, which seat he exchanged in 1710 for Malmesbury; but his extreme shyness and diffidence prevented his taking any part in the English debates. Nevertheless, in 1709 he was appointed Secretary to Lord Wharton, Lord Lieutenant of Ireland; and it was while thus acting that he became interested in the "Tatler," and wrote his first essays for it from Dublin. About that time, too, he became member for the Borough of Cavan. When we recollect his taciturnity in the English Parliament it is somewhat surprising to find that he was not altogether silent in the Irish House of Commons.

Addison, who lived an eventful life, was, in 1717, appointed one of the Secretaries of State. He died in 1719, retaining his cheerful sweetness of temper to the last. Indeed all his biographers say of him that his character seems to have approached, as near as human frailties and imperfections will allow, to the ideal of a perfectly good man.

(14) Charles Lambert, who represented Cavan Borough in 1713, was not, as far as can be discovered, a descendant of Sir Oliver Lambert.

(15) Theophilus Clements, whose nephew, Robert, was created Earl of Leitrim in 1795, belonged to one of the two families that controlled the Cavan Corporation. It is said that by an arrangement between themselves they exercised their patronage on alternate years. Theophilus was a Teller of the Exchequer in Ireland. According to Lodge, the family is of French origin, and one Robert Clements came over here in the twelfth century. There is, however, no trace of them in Irish affairs until the eighteenth century, and Burke (*Peerage and Baronetage*) states that the founder of the family was a Daniel Clements of Rathkenny, Co. Cavan, who came to Ireland as a cavalry officer with Oliver Cromwell, and left an only son. This Theophilus was eldest son of the latter, and grandson of Daniel. He was Member of Parliament for Cavan Borough from 1713 till his death in 1729.

(16) Thomas Nesbitt was a member of the family already mentioned, who, with the Clements, had complete control over the Cavan Corporation. In 1790 another Thomas Nesbitt was one of

* *Essays from the Spectator* (edited, etc., by John Cooke, M.A.), Browne and Nolan, Ltd., Dublin.

the members for Cavan, and his address—the only address furnished in the eighteenth century list—is given as Crossdoney Lodge. This was the family seat of the Nesbitts. The mansion, now called Lismore Castle, from a very fine fort in front of it, still remains at Crossdoney. It is roofless, but the outside shell is almost intact—a plain, substantial, three-storied building. The date 1733 may be seen on the lead piping. This is probably the date of its erection.

A century before that there lived at Lismore Philip McMulmore O'Reilly, the leader in Cavan of the 1641 insurrection. He was brother of Edmond and father of Mulmore or Myles, the High Sheriff of the county in that year. The latter is always referred to as Myles the Sheriff to distinguish him from Myles the Slasher and several other Myles O'Reillys. Philip's eldest son, John, was married to the elder daughter of Luke Dillon, brother of Sir James Dillon, who in 1620 had been created Earl of Roscommon. Luke Dillon himself had his residence in Trinity Island. But in 1653 he was deprived of his estates in both Cavan and Meath, and transplanted to Tuaghmore (or Twomore) in Roscommon.*

Living at Lismore in the parish of Kilmore Philip O'Reilly was Bishop Bedell's near neighbour, and in the 1641 troubles he acted a neighbourly part, doing what he could to mitigate asperities. William Bedell in his *Life* of his father never mentions him unless to record some act of kindness. The Rev. Alexander Clogy (or Clogie), however, is not so friendly to him. In his biography of his father-in-law, the Bishop, he declares that Philip Mulmore was "the most cunning artificer" of all the O'Reillys.

Patrick Dillon, grandson of Luke, succeeded at Tuaghmore before 1684, and married Dympna, grand-niece of Richard Talbot, Earl of Tyrconnel. The youngest of their five sons, Thomas, died at Larkfield, beside Manorhamilton, on the 16th May, 1767.

(17) Rt. Hon. Nathaniel Clements, P.C., younger brother of Theophilus, referred to previously (under 14), served in Parliament for the Borough of Duleek in 1727, and was one of Cavan's representatives from 1761 until his death in 1777. He was one of the cashiers of the Irish Exchequer for several years, and on the decease of the Rt. Hon. Luke Gardiner, succeeded him as Deputy Vice-Treasurer of Ireland. Marrying in 1729 Hannah, eldest daughter of Rev. William Gore, Dean of Down, he had three sons and four daughters. It is worthy of note, too, that in 1751 he was appointed Ranger of the Phoenix Park. Shortly after receiving this position he built the present Viceregal Lodge on the site of the old Lodge of Newtown. Negotiations for the acquisition of this house for the use of the Lord Lieutenant were entered into in 1781, and in July of the following year were com-

* Lodge, Vol. IV., p. 160.

pleted by the payment to Mr Robert Clements of a sum of £10,000.*

Nathaniel Clements died in 1777. His eldest son, Robert, was in 1783 elevated to the peerage of Ireland as Baron Leitrim of Manor Hamilton, was advanced to the Viscounty of Leitrim in 1793, and created Earl of Leitrim two years later. Lord Leitrim, whose life was taken in Donegal on the 2nd April, 1878, was grandson of this Robert and third Earl of Leitrim. He never married and was succeeded by Robert Bermingham, son of his youngest brother, Rev. Francis Nathaniel Clements, Vicar of Norton, and honorary Canon of Durham. Robert Bermingham died in 1892, and was succeeded by his eldest son, Charles, born in 1879, and still living. He is the 5th Earl of Leitrim.

(18) Rt. Hon. Henry Theophilus Clements was the younger son of Nathaniel Clements just mentioned. He resided at Ashfield, Cootehill. In the Parliament of 1776—83 he was one of the two members for County Leitrim. He was re-elected for Leitrim in 1783, but on petition was unseated and John Gore, Woodford, was declared elected in his stead.† At the 1783 General Election he had also been returned for Cavan Borough, and he then fell back upon its representation. This Parliament, as was customary since 1761, lasted for 7 years; and on its dissolution he again was a candidate for Leitrim, and was successful. Besides other offices which he held, he was Deputy Vice-Treasurer of Ireland, a post once occupied by his father. In 1770 he married Mary, daughter of General Webb. She lived but a few years. His second wife, Catharine, whom he married in 1778, was the eldest daughter of the Rt. Hon. John Beresford. Ancestor of the Clements of Ashfield, he died about the first days of January, 1796, after a continuous service in the House of Commons for over 20 years.

(19) Lord Charles Fitzgerald, born in 1756, was son of the 1st Duke of Leinster. His mother was daughter of the 2nd Duke of Richmond and Lennox. He entered the navy and rose to be Rear-Admiral. He served in the Irish Parliament from 1776 till its extinction for which he voted. In the Parliament 1783-90 he was member for County Kildare, in the next member for Cavan Borough, and in the one succeeding member for somewhere else. On 27th December, 1800, he was created Lord Lecale, of Ardglass, County Down; but dying without surviving children in 1810, the dignity expired.

* C. Litton Falkiner's *Illustrations of Irish History*, p. 68.

† "Roll of County Leitrim Officers." Printed for private circulation in 1909 by J. Ormsby Lawder, Esq., Lawderdale, who was High Sheriff of Leitrim in that year.

(20) Thomas Nesbitt (very probably the same as he whose address is given as Crossdoney Lodge) was a "pensioner at will."* As already stated, he voted for the Union.

(21) Hon. George Cavendish, who, like Nesbitt, supported the Union, was Secretary to the Treasury during pleasure. He was a son of Sir Henry Cavendish†

BELTURBET BURGESSES.

(22) Thomas Taylor, one of the members for Belturbet in 1703, may have been the Rt. Hon. Thomas Taylor, who was born on the 25th July, 1662, created a Baronet of Ireland, 12th June, 1704, and died in 1736.‡ At least he may have been a relation to the last-mentioned person. It is equally likely that he was connected with the family of John Taylor, Esq., who "hath 1,500 acres called Aghieduff."§ This was situated in the Precinct of Loghtee, allotted to English Undertakers. Of Taylor's property Pynnar says:—"Upon this proportion is a Castle and Bawne thoroughly finished, and himself and his family dwelling in it. I find estated and planted upon this land of British Birth and descent, a total of 24 families, besides divers Undertenants." All these, Pynnar adds, had taken the Oath of Supremacy; and he also mentions that most of them dwelt in a village consisting of fourteen houses, and which contained a water mill.

(23) The Hon. Brinsley Butler succeeded in 1723 his brother, Theophilus, as second Baron Newtownbutler. He represented, at different times before that, Belturbet and Kells. On the 9th July, 1711, Brinsley Butler was sworn Gentleman-Usher of the Black Rod, attending the House of Lords. He was also Lieutenant of the Company of Battle-Axes, whose duty it was to guard the Chief Governors of the Kingdom. The colonelcy of this Company was conferred on him on the 5th May, 1714, but he resigned it on the death of Queen Anne. In May, 1726, he was appointed a Privy Councillor by King George I., continuing in that office under the reign of King George II. The latter monarch advanced him to the dignity of Viscount of Lanesborough in 1728, and he sat in the Irish House of Lords by that title on the 27th October, 1731.

He married Catherine, daughter of Neville Pooley, Esq., Dublin, and had 23 children. Dying in Dublin on the 6th March, 1735, he was interred with his brother.

* Appendix, Mitchel.

† Do.

‡ Burke's Peerage.

§ Pynnar's Survey.

(24) The Hon. Humphrey Butler was the son of Brinsley, Lord Baron Newtownbutler (afterwards Viscount Lanesborough), and succeeded his father as member or Burgess for Belturbet in 1725. He was High Sheriff of County Cavan in 1727, and held the same office in Westmeath the following year. Captain of the Battle-Axe Guards was another of his positions, and on vacating it, his brother Robert succeeded to it. On March 23rd, 1735, he took his seat in the Irish House of Lords; was made a Privy Councillor on the 13th November, 1749, and for a time was Governor of County Cavan.

In 1756 he was advanced a step in the peerage, the title of Earl of Lanesborough being conferred on him. On the 14th March, 1760, he was elected Speaker of the House of Peers during the Chancellor's illness. He died at St. Stephen's Green, 11th April, 1768, leaving a son and a daughter.

(25) Hon. Thomas Butler was another son of the first Viscount Lanesborough. Rising to various positions in the Army, he eventually succeeded his uncle in the post of Adjutant-General; and in May, 1744, was appointed one of the General Governors of County Limerick. He died at his residence St. Stephen's Green, Dublin, on the 16th December, 1753.

(26) Hon. Robert Butler in 1735 took the place of his brother, Humphrey—who, on the death of his father, was called to the House of Peers—as one of the representatives of Belturbet. He also succeeded his brother as Captain of the Battle-Axe Guards. On the 30th August, 1753, he married Mary, daughter of Dr. Robert Howard, Bishop of Elphin.

(27) Hon. John Butler was the youngest surviving brother of the Hon. Robert Butler. He was appointed "Clerk of the Pipe" on the 7th June, 1735. Re-elected for Newcastle, he resigned the representation of Belturbet. In this connection, it is of interest to note that he was member for Newcastle for 40 years, viz., from 1743 till 1783.

(28) Charles Francis Sheridan was of a Cavan family. Their ability in every generation is often adduced as a proof that talent is hereditary. His father, Thomas, was born in Quilca House, near Virginia; and Dean Swift, who was there at the time, in one of his usual long visits to Rev. Dr. Sheridan, stood sponsor at the baptism. He himself was born in Dublin in 1750.* In 1772 he was appointed envoy to Sweden, serving in that capacity for three years. While there he wrote his *History of the Revolution*. He was elected for Belturbet in 1776, and was called to the Irish Bar in 1780. At the next General Election, in

* *Dictionary of National Biography*—sub nomine, Vol. XVII., p. 74.

1783, he became member for Rathcormack. When his brother, the famous Richard Brinsley Sheridan, was appointed Under-Secretary in the second Rockhampton administration he secured Charles Francis the post of Secretary for War in Dublin. From this office he retired in 1789, and received a pension of £1,000 per annum. The latter part of his life was spent in futile experiments in chemistry and mechanics. He died in 1806. It should be added that his grand-niece—grand-daughter of Richard Brinsley—was the mother of the 1st Marquess of Dufferin and Ava (d. 1902), said to have been one of the greatest diplomats the British Isles ever produced. She it was who wrote the poem beginning, "I'm Sitting on the Stile, Mary."

(29) David La Touche, junr., was descended from an English family whose original name was Digges. McParlan in his *Statistical Survey of the County Leitrim* (Dublin, 1802) mentions the "Rt. Hon. David Latouche and Brothers" in the list of 17 "Noblemen and Gentlemen who have large properties within this county, and have no place of residence therein." He married the only daughter of Dr George Marley, Bishop of Dromore, and had six sons and five daughters. By profession he was a banker.* Though not a representative of Belturbet at the time, he voted against the Union, while a namesake of his, Rt. Hon. David Latouche, voted for it†

In conclusion, I should like to point out that it is not on record that any Cavan members occupied the office of Speaker of the Irish House of Commons.‡ Nevertheless, many of Cavan's former representatives, in the seventeenth as well as in the eighteenth century, were distinguished for their eloquence and ability.

To complete the list of Members I give from another source§ the names of those in James the Second's Parliament. It sat in Dublin from May 7th till 20th July, 1689; but the destruction of all official and other documents and writings in connection with it was ordered in 1695 by an Act of a subsequent Irish Parliament—7 Will. III. Ir. c.I. The Act did not attain full success.

* In the "Gentleman's and Citizen's Almanac," published by John Watson, Dublin, 1768, "Messrs David Latouche and Sons, Castle Street," are included with three other firms under the heading of "Bankers of Dublin." From the same publication it is learnt that David La Touche, junr., was Treasurer of the Hibernian Marine Nursery, etc., and, like other Cavan Parliamentary representatives, was a member of the Dublin Society, later known as the Royal Dublin Society.

† Appendix, Mitchel.

‡ C. Litton Falkiner's *The Parliament of Ireland under the Tudor Sovereigns*, Vol. XXV., Section C., No. 10, Royal Irish Academy, Dublin.

§ *The Patriot Parliament of 1689* by Thomas Davis, (London—Unwin, 1893), 3rd Ed. Appendix, p. 159. See also Dr Sigerson's *Work on the same subject*.

JAMES II'S PARLIAMENT, 1689.

COUNTY OF CAVAN.

Philip Reilly, of Aghnacrevy, Esq.
 John Reilly, of Garibrouck, Esq. (Cf. p. 66 of this Journal.)

BOROUGH OF CAVAN.

Philip Og O'Reilly, Esq.
 Hugh Reilly, of Lara, Esq.

BOROUGH OF BELTURBET.

Sir Edward Tyrell, Bart.
 Philip Tuite, of Newcastle, Esq.

T. S. SMYTH.

NOTE—For a general history of the Irish Houses of Parliament a mass of materials may be found in the Public Record Office, Dublin. The collection was fully indexed by the late Record Commissioners. A synopsis of the contents is given in the valuable work, Wood's *Guide to the Records* deposited in the place named, published by His Majesty's Stationery Office in 1919, pp. 190-193.

For more readily accessible information on the same subject the reader may be referred to the late C. L. Falkiner's Paper on *Irish Parliamentary Antiquities* (and the authorities therein quoted) contained in his *Essays Relating to Ireland*; and also to a series of articles in the *Irish Ecclesiastical Record* (July, 1918, March and August, 1921), and in the *Irish Monthly* for September, 1921. The writer is Mr M. MacDonagh, author of the *History of the English Parliament*, a work issued this year (1921.)



EUGENE O'CURRY

Born at Dunaha, Clare, 11th Nov., 1794. Died in
Dublin on July 30th, 1862.

Petrie, O'Donovan, and O'Curry were life-long
friends. They form the brilliant trio that laid the
foundations of Irish Antiquities and Irish Scholar-
ships.

(See *A Group of Nation-Builders* by Rev. P. M.
MacSweeney, Dublin, 1913.)

HISTORICAL NOTICES OF MULLAGH.

By Philip O'Connell, M.Sc., F.R.S.A.I.

The present parish and district of Mullagh were formerly included in the old Civil Parish of Killinkere as is indicated by the Down Survey Map of 1654. This Civil Parish is shown as occupying a large area in the north-eastern portion of the Barony of Castlerahan.* Four parcels of termon lands were comprised in this Civil Parish, viz:—Killinkeare, Rahonacke (Raffony), Rantavan, and Beagh. This shows its former ecclesiastical importance. Mullagh and Killinkere were separate parishes in 1704. Although Rev. Bartle MacCabe was Parish Priest of both from 1766 till his death in 1794, yet, as we shall see afterwards, ecclesiastically the parishes appear to have been considered as separate.

An examination of the Down Survey and Plantation Maps shows that the old district of Mullagh, as understood in the early seventeenth century, was situated to the north and north-east of the present Mullagh Lough and included portions of the present-day townlands of Cornakill and Cloughbally-beg. The present town of Mullagh occupies the south-eastern portion of the older district marked *Molluch* on the Plantation Map of 1609 and *Mullagh* on the Down Survey. The Hill of Mullagh may be considered as the centre of the ancient district reaching to Acanamadron, now Rosehill† The old Church of *Teampull Ceallaigh* the Rectory and Glebe lands are in the townland of Rantavan.

The townland of Billywood‡ adjoining Mullagh is mentioned in the *Chronicum Scotorum* under the year 710 A.D. in the notice of a battle fought there:—

The battle of Bile Tenedh in Assal gained by Murchadh Midhe, in which Flann, son of Aedh, son of Dluthach, and Dubhduin Ua Becce were slain; and Colga and Aedh Cluasach, son of Diarmaid, fell in the heat of the battle.

* "Castleraghan" in Down Survey. O'Donovan calls this spelling "barbarous."

† This townland is marked "Acanamadron and Arehtkillibreed" on the Down Survey; portion is marked "Aghamodoe." The "Act of Settlement Grants" (1666) have "Acanamadron and Arthekillibride" and "Aghamadder."

‡ In the Barony of Lower Kells, Co. Meath. The old district of Assal was situated in the region around Ceanannus. "Bile Tenedh," signifying the "tree of the fire," reminds us of the sacred fires around which the Druidic rites were performed in Pagan times.

The earliest historical references to Mullagh are concerned with accounts of the O'Reilly* clan, one branch of which resided here. This was the Clan Maelmordha† whose Chieftains, so frequently mentioned by the Annalists held lordship for centuries over the surrounding districts. Eastern Breffni, or Breffni O'Reilly, existed as a separate principality from the tenth century until 1584 when Lord Deputy Perrott formed it into the present County of Cavan. The O'Reillys extended their territory and authority into the English Pale and possessed the present Barony of Lower Ceanannus (Kells) in Meath. The boundaries of the territory of Breffni were not coincident with the boundaries of the present County of Cavan. The eastern boundary of Breffni O'Reilly passed through Kilmainham Wood to Kells, and from thence to Crossakeel and Oldcastle in Meath; the boundary continued to Granard in Longford and passed through parts of Westmeath. On the north-west the river at Ballyconnell separated Breffni O'Reilly from Breffni O'Rourke; the latter extended from thence to Drumcliff in Sligo. The *Annals of Ulster* in the year 1258 mention that the hostages of Muinnter-Raighilligh were given to Aedh Ua Conchobuir and the hostages of Ui-Briuin from "Cenannus to Druim-Cliabh." The same *Annals* record in 1355 the death of Concobur Mac Con Shnama, "Bishop of the Breifni from Drum-cliabh to Cenannus" (i.e., from Drumcliff to Kells.) The O'Reillys had castles at Tullymongan, Cloughoughter, Ballynacargy, Tullyvin, Liscannon, Belturbet, Kilmore, Lismore and

* The O'Reillys were descended from Aodh Fionn or Aodh the Fair King of Connacht whose death is recorded by the Annalists, A.D. 611. They took the name O'Raighilligh from Raghallach, one of their celebrated Chieftains in the tenth century. The name Raghallach is said to be derived from "ragh," meaning an arm and "allach" signifying strong. The poet, O'Dugan, historian of the O'Kelly's, Princes of Hy Maine, who died A.D., 1372, wrote:—

"Rioghthaoiseach na ruathar n-garbh
O'Raghallaigh na ruadh arm."

"Head Chief of fierce conflicts
O'Raghallaigh of the red arms (or shields)."

† Maelmordha, latinised "Milesius" and anglicised Miles, was a favourite name with the O'Reillys. Other names occurring in the text are:—Cu-Connacht (lit. warrior of Connacht) latinised "Cornelius" and anglicised "Conor" or "Connor." Toirdelbach is now "Turlough" and, without warrant, has been latinised Terentius whence Terence, Giolla-Iosa is latinised Gelasius. Magnus or Maghnus is now Manus. Aodh is usually "translated" Hugh, although the names have no connection. By a similar process of latinisation, for which Irish writers of the Middle Ages are responsible owing to their using Latin, we now get "Felix" for Feidhlimidh, "Eugene" for Eoghan "Malachy" for Maelseachlain, "Thaddeus" for Thadg, "Jeremiah" for Diarmaid, "Virgilius" for Fearghal. These names are substitutions, and date from the sixteenth century. (Vide Rev. P. Woulfe (*Sloinne Gaedhal is Gall* new Edition.)

Camett (now Kevitt) near Crossdoney, Tonagh, and Ballyrinke, near Lough Shreelin; Kilnacrott, Lough Ramor, and Mullagh in Castlerahan Barony and Tonragee (Baillieboro'), and Muff in Clankee Barony. The sites, and the sites only, of most of these ancient castles can still be located. The buildings themselves have almost wholly perished.

In a Parliament held in Trim in 1447 by Sir John Talbot, Earl of Shrewsbury, English Lord Deputy in Ireland, it was enacted that the circulation of Irish coinage called "O'Reillys' Money" be prohibited in the English Pale. This shows that the O'Reillys coined their own money as early as the fifteenth century. Another Act to prohibit the circulation of "O'Reillys' Money" was passed in the Parliament held in Naas, Co. Kildare, in 1457 by the English Lord Deputy, Thomas Fitzgerald, Earl of Kildare.

As their territory was located on the borders of Meath the O'Reillys had to maintain constant warfare in order to hold their frontiers against the settlers of the English Pale. Numerous notices of the incursions of these settlers into Breffni will be quoted from the Annalists in this paper. The Castle of Mullagh being situated in close proximity to the English Pale, was much exposed to these sudden and destructive forays, and it was necessary to hold there a force sufficiently strong to successfully repel such attacks. Fynes Moryson (Secretary to Lord Mountjoy) in his account of the wars of Hugh O'Neill states that the O'Reillys brought 800 foot and 200 horse to the standard of O'Neill; again, Camden, writing during the reign of Elizabeth, mentions that the O'Reillys were famous for cavalry.

The *Annals of Loch Cé* record an attack by the settlers of the Pale on Breffni O'Reilly in 1233 A.D. :—

The hosting by William de Laci (i.e., the son of Hugo and the daughter of Ruaidhri, son of Toirdelbhach Mor O'Concho-bhair) and by the Foreigners of Midhe along with him; and they went with great force into the Breifne, to Cathal O'Raighilligh and to his brother Cu-Connacht and committed great depredations. A party of the people of O'Raighilligh, however, encountered William de Laci and the chieftains of the host who were behind the preys; and they gave each other battle, and William Brit was slain there, and other good foreigners along with him; and William de Laci was wounded there, and Charles, son of Cathal Gall, and many more along with them; and they (the Foreigners) afterwards returned from the district without pledges or hostages; and William de Laci; and Charles, son of Cathal Gall O'Concho-bhair; and Feorus Finn son of the Foreign Queen,* and Diar-

* Foerus Finn or Foerus the Fair appears to have been the son of Isabella of Angouleme, widow of King John and mother of Henry III. of England. She was married to the Count Hugo de la Marche in France.

maid Bernach O'Maelsechlain, died in their own houses immediately after from the wounds inflicted on them at *Mona-crand-chain**

The *Book of Fenagh*† translated by Kelly and annotated by Hennessy, gives (p. 77) the following supposed prophecy of St. Caillin relative to this battle:—

'Tis in the tim eof this stainless Cu‡
 That William§ will come again over the sea :
 But though he brings Foreigners into the country,
 He will be defeated in Crandchain.||
 The reason why I prophecy this day,
 That the place shall be called Crandchain,
 Is from the *crannagh*** that will be given there,
 From the bog into the river.
 To William Gorm, after that defeat,
 Three weeks exactly [I allow]
 In Meath, until from the poison of his wounds,
 The knight's strength is subdued.

The *Annals of Loch Cé* record another incursion in 1328:

Maelsechlain O'Raighilligh, lord of Muintir-Maelmordha, was apprehended and wounded by the Foreigners of Midhe; and he was released on giving hostages, but afterwards died of his wounds in his own house.

The *Annals of the Four Masters* and also the *Annals of Ulster* record the event under the same date. An earlier incursion is noted by the *Annals of Loch Cé* under 1270:—

* The place where this battle was fought signifies the bog of the handsome trees. (V. note by Hennessy.) It was situated in County Cavan on the border of Meath, but has not been identified. I am unable to trace any place at present bearing the name in Co. Cavan.

† The "Book of Fenagh" was composed about or previous to 1300 A.D. The notes are by Hennessy:—

‡ The "Cu." Lit. "the hound"; a word frequently employed in the composition of Irish proper names, as Cu-Chonnacht, "Hound of Connacht"; Cu-Ulad, "Hound of Ulster," etc. (Cf. note ante.)

§ "William," William Gorm (i.e., Blue William) or William de Lasci. . . .

|| "Crandchain." This battle is recorded by the four Mast. under year 1233, the name of the site being written "Moin-Crandchain." which was somewhere in the County Cavan, not far from the Meath border. The account represents Dæ Lasci as having been wounded by the O'Reillys, and having died from the effects of his wounds. The battle is also recorded under the same year in the "Annals of Clonmacnoise, in which William de Lasci is said to have been "the chiefest champion in these parts of Europe; and the hardest and strongest hand of any Englishman from the Nicene seas to this place, or Irishman."

** "Crannagh." A figurative expression for "slaughter," or "crashing"; derived from "crann," a tree.

Thomas O’Raighilligh was slain by the Foreigners of the Ober.*

The *Añnals of Ulster* record in the year 1431:—

A horse-host of Foreigners came in search of spoil into the Clann-in-Caich† of Ua Raighilligh, Magnus Mag Mathgamna, namely, son of Ardghal, went the same day in search of spoil against the Foreigners, and information of the horse-host of the Foreigners was got by him. Magnus followed them on their track and found them resting, keeping guard on the prey. Magnus went against them spiritedly, successfully, and their magnates were captured by him and the other portion of them slain. And Maghnus went to his house on that occasion with triumph of victory and so on.

But the O’Reilly Clan did not always remain on the defensive against their hostile neighbours. The *Annals of Ulster* record under the year 1413:—

The Muintir-Raighillaigh and Clann-Caba went on an attack into Meath this year and large burnings were done by them. And the Foreigners overtook them then, and Mathgamain MacCaba was slain there, and Lochlainn MacCaba‡ and many of his people were slain there, and Thomas Ua Raighillaigh, junior, was injured, and he was lame from that out.

The *Four Masters* have the same entry. We shall see presently mention made by the Annalist of similar incursions.

The Castle of Mullagh appears to have been the principal residence of the Clann Maelmordha O’Reilly of Southern Breffni; the Barony of Castlerahan was the patrimony of the Clann Maelmordha. The old castle, of which hardly a vestige now remains, was situated in the townland of Cloughbally-beg, close to the

* “Nobber,” Co. Meath. The name signifies the “obair” or work and was applied to the English Castle there. The definite article was incorporated and became a permanent part of the word. Mageoghegan’s translation of the “Annals of Clonmacnoise” calls it “the Obber.”

† Lit. “Clan of the Blind (O’Reilly.)” Now the Barony of Clannee. According to O’Donovan, the Clann-kee O’Reilly gave its name to this barony. “All the families of this sept had taken the name of Mac Kee,” he writes, “but they were compelled to resume their true name, O’Reilly, by the celebrated Hugh O’Reilly, Primate of All Ireland in 1645.” “Duffy’s Hibernian Magazine,” Jan. 1861, p. 38.

‡ “The MacCabs who are very numerous in this County [Cavan] are not of the Hy-Brian or even the Milesian race, but descended from a Danish Chief “nomine” Tormod, of whom see Mac Firbis.

Tradition still styles the MacCabs Lochlannan, for whenever any of the family do anything out of the way vulgar prejudice will proclaim, ‘He could not be good being of the Lochlann race.’” (O’Donovan, “O.S. Letters,” Cavan, 1836.)

western edge of the Lake of Mullagh; it is marked in this position on the Plantation Map of 1609. The dimensions of the building may still be traced. O'Donovan (O.S. *Letters*, Cavan, 1836, p. 64) is in error when he says that "it must have stood on the site of the present little village of Mullagh and given rise to it." He appears to have relied on Norden's Map (1609) without attempting to definitely establish the site locally. The Plantation Map of 1609 fixes the location of the old castle, so also does the Act of Settlement Grants of 1667 which mentions "Cloghballybeg, with the old castle there-on." From the manuscript evidences connected with the history of the O'Reilly Clan we can gather many interesting details concerning this castle and its founders, and also about the adjacent churchyard of *Teampull Ceallaigh* now anglicised *Kelly's Church*. The history of this old church and graveyard is closely associated with the history and vicissitudes of the O'Reilly Clan who, as chieftains of the district, extended their patronage and protection over it.

The *O'Reilly Pedigree** has the following, which is one of the earliest references to this church:—

Giolla Iosa Ruadh had thirteen sons, viz—Philip Cu-Connacht from whom are descended the people of Mullach, viz., Philip, son of Shane, son of Brian, son of Philip with his relatives. There arose a dispute between the descendants of Cuchonnacht and the descendants of Giolla Iosa Ruadh and they burned *Teampull Ceallaigh* at *Loch an Mhuillin*, so that it was not rebuilt ever since, and no one was buried in the churchyard for a long time after that deceitful act.

The ruin which remains in the churchyard of *Teampull Ceallaigh* appears to be that of a more modern erection, but its style and shape are pre-Reformation. The *O'Reilly Pedigree* (*ibid*) in a list of the castles possessed by the O'Reilly Clan in Southern Breffni states that:—

The Castle of *Mullach* was erected by Conor More, son of Shane, son of Philip, son of Garret Roe.

From Giolla-Iosa, son of Mahon, son of Garret Roe, came the *Muinnter an Mhagha* (Muff.)

From Cormac, son of Shane, came the nobility of

* MSS. H. I. 15, T.C.D. This valuable MSS. preserved in the Library of Trinity College, Dublin, contains the Genealogy and Pedigree of the O'Reilly Clan. It extends over 960 pages—the pagination is a high one—written in Gaelic. It is sometimes called by a fictitious name—the "Salter of Tara"—probably to imitate the great historical work called the "Psalter of Tara," now unfortunately lost except what extracts we may have from it by modern writers. The compiler of the MSS. was the celebrated Tadhg O'Neachtain who was born in 1671 and is the author of a well-known Irish-English Dictionary.

The translation in the text above is literal in order to follow the original more closely.

Muinnter Connacht called "Sliocht na d-Tri (the descendants of the three.)

To the family of Edmond belong the people of *Druim Mallacht* (Drummallaght), viz:—Shane, son of Edmond, son of James, son of Conor. Giolla-Iosa, son of Glaisne, son of Conor, son of Miles of Druim Mallacht (p. 852.)

These were the five chieftains that were governing the Gairbhthrian of Connacht now called Breiffne O'Reilly and Breifne O'Ruarc, or the Co. Cavan and the Co. Leitrim, under O'Reilly or under O'Ruarc alternately whilst they were in Lordship to the time of old Fergal (if it be true) who got the old Ensign from *Mullach Luich*, namely, from his captives by whom the said Ensign was surrendered. Among all the virtues of this Ensign, it had the virtue of being kept by its standard bearer in every battle fought but not to place it standing by the top of a shield. This condition was not fulfilled by Mac Cuirrin, the standard-bearer of O'Ruarc. The battle took place accordingly and he took the old Ensign with him to O'Maghnuis, son of Hugh, in Scotland. Previously to that old Fergal spread his fame, excellency and renown far and wide and banished all the O'Reillys except Cathal na gCaorach as before mentioned. (p. 852.)

The last man under the power of the English was Maol-sheachlsainn O'Reilly. The place wherein his house stood was in view of Eamhain [Emania Macha or Emania now Navan fort, near Armagh] and of Uisneach [in County Westmeath, west of Mullingar.] Over the plain of Meath and out over the House of Teamhrach [Tare]. For he dwelt on the Hill of *Mullach* that was situated on the high hill of the spoil, and they say that he had a barrel of wheat and a barrel of malt as a tribute on every ploughland from Dublin to Ceannanus [Kells.] (p. 852.)

The O'Ruarc left no O'Reilly without killing except that old child, Cathal na gCaorach whom his tutor Mac Giolla Dubh sent to his real foster brother to Duthadh Lein [Dulane] at Ceannanus [Kells] to be punished. He remained there up to this minding sheep so that the O'Ruarc no longer attempted to get the same power in the Eastern portion of the Gairbhthrian, so that the Gairbhthrian was called Breiffne O'Ruarc and Breiffne O'Reilly secondly (p. 852.)

Osgur, viz: Sireadan, his nine sons and their nine foster-fathers nine cows and a bull came to reside at Coill na Namlus near Tuladh to the west of Sliabh Cairbre. They slew the mercenary soldiers there. They marched thence to the Tochar. The bull bellowed. "My son," said the deaf Macilishenan, "these cows came from the country of enemies to the country of friends, and the offspring of those who own the cows shall have the country as far as the bel-

lowing was heard." It is thought [believed] that it is Ferghal of the Tochar that was the chief O'Reilly at that time and that he used be [live] for a while at the Tochar and for a while at Tulach Mongain. O'Reilly said to the Sireadans that if they reached Cloch Mahtair where the guards of O'Ruarc were up to that, and having the Mac Ternans and Mac Saurins helping them they would get the place appraised as an estate. Thereupon they beleagured the Castle until the servants came out of the Castle to cut firewood. These they slew and put on their skin clothing. The postern door was opened for them and, springing on the garrison, they slew them before they had time to seize their arms; and in the guise of this deception they got the best land in Breffne, viz: from Loch Uachtair to *Mullach Luch* (ibid.)

The Annalists record many particulars of the O'Reilly Clan which help us to fix the date of the erection of the Castle of Mullagh.

The *Annals of Ulster*, A.D., 1403, record that Cu-Connacht, son of Maghnus Ua Raighilligh, died. In the same year the *Annals of Loch Cé* note:—

Maelmordha, the son of Cu-Connacht, son of Giolla-Isa Ruadh assumed the lordship of Muintir Maelmordha in hoc anno.

His death is recorded by the *Annals of Loch Cé* and also by the *Annals of Ulster* and the *Four Masters* in 1411:—

Maelmordha O'Raighilligh, King of Muintir Melmordha, mortuus est.

The *Annals of Ulster* and also the *Four Masters* record in A.D., 1485:—

The descendants of Maelmordha of the *Mullach* were expelled from their own district, and the sons of Glaisne Ua Raighilligh built a castle on their land. And on their [the sons] settling on them, those drew the Earl of Kildare, namely, Gerald, son of Earl Thomas, on the sons of Glaisne and 15 herds of cows were wrested from them in a raid, and Gilla-Isa, son of Glaisne, was taken in it.

The statement of the *O'Reilly Pedigree* shows that the Castle of Mullagh was erected by Conor More O'Reilly, and this notice of the Annalists fixes the date of the erection as A.D., 1485. However, this does not preclude the existence of an older foundation or residence prior to this date. The Clan Maelmordha were in possession of southern Breffni from the eleventh century onwards. The *Annals of the Four Masters* record in A.D., 1488:—

Eogan, son of Maelmordha Ua Raighilligh, namely lord of *Mullach-Laighill*, died this year,

The *Annals of Ulster* have A.D., 1495. (The italics are mine):

Toirdelbach, son of John, son of Toirdelbach, son of John, son of Eogan Ua Raighilligh, and Aedh, son of Maelmordha son of John, son of Eogan Ua Raighilligh, were slain in one place this year, namely, the 6th of the Kalends of June [May 27], Wednesday, by Cu-Connacht, son of Maghnus, son of Maelmordha of the *Mullach*. And Cu-Connacht himself was slain with cast of javelin in same place by the same Aedh. And the javelin whereby fell Aedh himself [was] through him cross-wise, whilst he was giving that cast to him. And it is doubtful whether [lit. that] there was in Ireland at this time a man of Toirdelbach's age [years] that was better as man and as leader than he. The Castle of Tullach-Monghain was taken by Ua Raighilligh, namely, by John, son of Cathal, son of Eogan Ua Raighilligh, at the end of a fortnight after that slaying and the descendants of Maelmordha of the *Mullach* went, with their cattle to meet Ua Raighilligh after *that slaying*.

The Annalists have frequent reference to the activities of the Clan O'Reilly from the twelfth to the seventeenth centuries. Some of these have been already quoted. The *Annals of Ulster* have the following, with many others:—

A.D., 1161—Geoffrey Ua Raighilligh [Lord of Breifni] was killed.*

A.D., 1240—Ferghal, son of Cu-Connacht (O'Raighilligh) was killed by Maelruanaigh, son of Ferghal (and by Conchabur), son of Cormac [Mac Diarmata.] (Also in F.M.)

A.D., 1282—Matthew (the Red) O'Raighilligh died. (Also in F.M. and in Loch Cé.)

A.D., 1293—Ferghal Ua Raighilligh, King of Muinnter-Maímordha, died. (Also in F.M. and Loch Cé.)

A.D., 1296—Mael-Pedair O'Duibhghennain, Archdeacon of Breifni from Druim-Cliabh to Ceanannus [ie., from Drumcliff to Kells] rested in Christ. (Also in F.M.)

A.D., 1330—Gilla-Isu Ua Raighilligh, King of Muinnter-Maímordha, and of all the Breifni for a long time, died a prosperous senior, after gaining victory from world and from demon. (Also in F.M. and Loch Cé.)

A.D., 1347—Finghuala, daughter of Mail-Shechlaim Ua Raighilligh died. (Also in F.M.)

A.D., 1349—Richard Ua Raighillaigh, King of [East] Breifni, died this year. (Also in F.M.)

A.D., 1365—Cu-Connacht Ua Raighillaigh, King of Breifni, went into the Friars of his own will—a spirited powerful King was he—and the kingship was given to Philip, namely, to his brother. (Also in F.M.)

* At Ceanannus by Mael-Sechlaimn O'Ruaire according to the F.M.

A.D., 1367—Cu-Connacht Ua Raighillaigh, King of Breifni, died. (Also in F.M.)

A.D., 1369—Philip Ua Raighillaigh was taken prisoner and deposed by his own kinsmen, and he was put into the Rock of Loch-huachtair* (also in F.M.), and great hardship [inflicted] on him. And the kingship was taken by Maghnus Ua Raighillaigh. And great war arose in the Breifni through that.

A.D., 1432—Maelmordha Ua Raighilligh, junior, died. (Also in F.M.)

A.D., 1438—Ua Dalaigh of Breifni (namely, Aedh), that is, the Ollam of Ua Raighilligh in poetry, died this year. (Also in F.M.)

A.D., 1467—Ua Raighilligh, namely, Cathal, son of Eogan, son of John Ua Raighilligh, died in this year, and Toirdelbach, son of John Ua Raighilligh, was made King of his stead. [This under 1468 in the F.M.]

A.D., 1474—Brian, son of Feidhlimidh Ua Raighilligh, was captured this year by John, son of [the] Ua Raighilligh (namely, son of Toirdelbach Ua Raighilligh) and by the sons of Aedh Ua Raighilligh.

A.D., 1478—The Black Gillie, son of Brian, son of Feidhlimidh Ua Raighilligh, died. (Also in F.M.)

A.D., 1481—Brian, son of Feidhlimidh Ua Raighilligh, died this year: to wit [protecting] head of [bardic] bands and mendicants and the one who had the greatest knowledge and hospitality and guest-house that was in his own time. He died after victory of Uinction and Penance. (Also in F.M.)

A.D., 1482 Maelmordha, son of Cathal Ua Raighilligh, was slain by the sons of Aedh Ua Raighilligh this year: to wit, a man of hospitality and prowess and an eminent leader without defect. And the sons of Aedh Ua Raighilligh came into the country again on peace [being made.] And the sons of Cathal made an inroad on them, and a house was taken on them, and the two sons of Aedh (namely, Feidhlimidh and Cathal) and the two sons of Feidhlimidh, son of Aedh, and many of the worthies of their people with them were slain.

A.D., 1484—Brian the Red, son of Cathal, son of Eogan, son of John Ua Raighilligh, died a fortnight before Christmas.

A.D., 1485—Feidhlimidh, son of Glaisne, son of Concobur Ua Raighilligh, died of the plague after the feast of [Holy] Cross in Harvest [Sept. 14.] (Same in F.M.)

1486—Marcella, daughter of John, son of Domnall, son of John, son of Domnall Ua Ferghail, namely, wife of Con-

* Lough Oughter,

cobur, son of Glaisne Ua Raighilligh was drowned or stifled in Ath-na-Boirne,* whatever the cause or who-ever did it.

A.D., 1489—Concubar, son of Glaisne Ua Raighilligh, died of a fit in Kells.

Conla Ua Maeltuile, namely, physician to Ua Raighilligh, died about the Feast of Brigit.

A.D., 1489—Richard, son of Feidhlimidh, son of Fergal Ua Raighilligh, was slain by the son of John Plunket, junior, two days after the feast of the Holy Cross in the Harvest.

A.D., 1490—Oed, son of Moilmorda, son of John Ua Raighilligh, was taken by the sons of Glaisne, son of Concobur Ua Raighilligh, after the plundering of the town of Thomas, son of Glaisne, by him. (Same in F.M.)

A.D., 1490—Edward, son of Nicholas, son of Christopher Plunket, was taken and plundered on the Nones [5th] of June by the sons of Cathal, son of Eogan, son of John Ua Raighilligh.

A.D., 1491—Ua Raighilligh, namely, John, son of Toirdelbach, son of John Ua Raighilligh, to wit, a distinguished youth died this year in the beginning of his felicity and was buried in the monastery of Cavan, the 25th day of the month of November, namely, the feast day of Catherine. And John, son of Cathal, son of Eogan Ua Raighilligh, was made Ua Raighilligh. Cathal, son of Toirdelbach Ua Raighilligh, drew the Earl of Kildare on that Ua Raighilligh, junior, and on his kinsmen and destruction of crops and chattels was done by the host of the Foreigners to the country, and the son of Mac Balronta was taken by the sons of Cathal from the host of the Foreigners and two horsemen from them were drowned, and the son of Edmond, son of Thomas, son of Feidhlimidh Ua Raighilligh was slain by the host. (Same in F.M.)

Great raids [were made] this year by James, son of Earl Thomas† on the sons of Glaisne, son of Concobur Ua Raighilligh.

A.D., 1492—Great raids were made this year by Cathal, son of Toirdelbach Ua Raighilligh, and by the sons of Mag Mathgamna, (that is, Redmund), namely, Glaisne and Brian and by Gilla-Padraig, son of Aedh Mag Mathgamna, junior, at the instigation of Cathal Ua Raighilligh, on Ua Raighilligh, namely, on John, son of Cathal, son of Eogan Ua Raighilligh and on his kinsmen also, in the end of summer.

Other great raids were made about these same times by

* Ath-na-boirne. This name signifies the ford of the rocky lands. It appears to be identical with the present townland of "Burnew" at Killinkere. The Down Survey (1654) has "Bourne."

† Earl of Kildare, obit. 1477.

Ua Raighilligh in the sons of Glaisne Ua Raighilligh and the son of John Mag Mathgamna the Tawny, namely, John, was slain in pursuit of those preys by the sons of Glaisne and Garret, son of Edmond, son of Thomas, son of Feidhlimidh Ua Raighilligh, was taken on the same pursuit by them. (Same in F.M.)

A.D., 1496—Edmond, son of Domnall Ua Raighilligh, died this year.

A.D., 1497—Cathal, son of Toirdelbach, son of John, son of Eogan Ua Raighilligh, died of an attack of the glandular disease about Lammas.

A.D., 1502—Inroad was made by O’Raighilligh, namely, by John, son of Cathal Ua Raighilligh, on Philip, son of Toirdelbach Mag Uidhir [Maguire] and the level part of the country above Clann-Amhlaim [Clanawley in Fermanagh] was traversed and burned by them and Edmond son of Philip Mac Amhlain, the Swarthy, and 5 or 6 others were slain by them. And there were slain from that host, to wit, the son of Ua Raighilligh, namely, Domnall of the Plain* and the son of Mac Mael-Martain, namely, Concobar. (Same in F.M.)

A.D., 1503—The Mape was slain [this] year in his own castle† by the sons of Edmund, son of Glaisne Ua Raighilligh, and great war arose between Foreigners and Gaedhil from that and great injuries also [came] on the Foreigners from that war and Fitz Simon was slain by the Gaedhil and so on.

A.D., 1506—Aedh the Red, son of Glaisne Mag Mathgamna, was slain by O’Raighilligh, namely, by John, son of Cathal O’Raighilligh and by his sons this year. (Same in F.M.)

A.D., 1514—A hosting by the Earl of Kildare, namely, Gerald, son of Gerald, Justiciary of Ireland, against O’Raighilligh, whereon he broke down the Castle of Cavan and O’Raighilligh, namely, Aodh, son of Cathal O’Raighilligh and many of the nobles of his territory with him were closed in upon and slain. And MacCaba was taken there. (Same in F.M.)

A.D., 1537—The Saxons went into the Breifne of O’Raighilligh on a [raiding] march and many of its people were slain by them and the son of O’Raighilligh, namely, of the Sternness, was slain by them.

A.D., 1538—Cathair the Morose, son of O’Raighilligh, an eminent leader, was slain by the Saxons this year.

* “Magh”—Muff, a little to the west of Kingscourt, Co. Cavan. Also mentioned in the “O’Reilly Pedigree” (ante.) See also this *Journal*. p. 59.

† Maperath, a few miles north-west of Ceanannus or Kells, Co. Meath

The *Annals of Loġh Cé* record in A.D., 1565:—

“ O’Raighilligh, i.e., Maelmordha, son of John, son of Cathal, the best man that ever came of his own sept, and than whom there seldom came of the race of Gaeidhel Glas a better person, according to the information and knowledge of all regarding him—i.e., a man to whom God granted all the virtues at first, viz., the palm of eloquence, the palm of knowledge and learning, the palm of sense and counsel, the palm of bounty and prowess; (and it would not be wonderful that luck should attend the man of these virtues; and for these reasons he was elected chief king over the Ui Raighilligh)—was put to death while detained in captivity by Foreigners.”

The same *Annals* record A.D., 1584:—

John, son of Aedh Conallach, was made the O’Raighilligh by the Foreigners, in presence of the sons of the Maelmordha O’Raighilligh who were senior to him; and the sons of Maelmordha destroyed the entire country after that.

Many other references in the various *Annals* testify to the importance of, and power wielded by, the O’Reilly Clan in Southern Breiffni for at least six centuries. The Clan Maelmordha which resided at Mullagh appears to have possessed the present Barony of Castlerahan with portions of the adjoining Baronies of Clonkee, Clonmahan, and Loughtee in Cavan and Lower Kells in Meath. The boundaries of the territory possessed by the Clan were never permanent, but varied, as was usually the case, according to the powers which the Clan could wield in repelling the invasions of the neighbouring clans who were ever tending to extend their boundaries. The O’Reilly Clan maintained its rule over Eastern Breiffni until the year 1584 when Lord Deputy Perrott formed it into the present County of Cavan.

The names of many people living in the district of Mullagh in the sixteenth century are recorded in the *Fiants* of Elizabeth. We find that a pardon was granted in 1584 to “ Owen M’Gerald O’Reyle of *Mollache*,” under date 24th November. Pardon was granted under date 12th June, 1586, to “ Phelim Meyle M’Symon of *Claghvulle*, kern”: “ Pelim Meale M’Ferrall M’Symon of *Claghvoyie*, kern,” and also to Fersy M’Kinlea of *Claghvulle* husbandman.” Under the same date we have record of “ Ternan M’Gillepatrick Magarnan, of *Letrom*,” and “ Patrick M’Donnell Magrowry of *Greaughnedaroughe*.” In the same year is mentioned “ Shane M’Cowchonaght O’Lynce of *Mollagh*.” Pardon was granted on 6th March, 1592, to “ Phelym Moyll M’Symon of *Claghvoly*,” and “ Trelagh M’Ferrall O’Reighly of *Crosreagh*.” By Lord Deputy’s warrant, dated 9th June, 1602, pardon was granted to “ Shane O’Reyley, of *Molaghe*”; “ Hugh M’Ferrall O’Reyley of *Clonvikmarorche*”; “ Ferrall Oge M’Ferrall O’Reyley

of *Ardloho*." The place-names mention in those *Fiants* will be easily recognised. "Claghvelle" and its other varied spelling is now *Cloughbally* where the old Castle of Mullagh was situated. "Greaghnedaroughe" is now *Greaghnadarragh*; "Clonvikma rorche" is *Clonmacmara* and "Ardloho" is *Ardlow*. "Letrom" now *Leitrim*, is a townland which, though in Cavan, now belongs to the diocese of Meath.

It is evident that the district of Mullagh took its name from the present Hill of Mullagh which is situated about the centre of the ancient district and adjacent to O'Reilly Castle. The name *Mullagh*, in the topographical sense, generally means a hill or eminence, sometimes of considerable elevation, it is of very common occurrence as a root word in Irish place-name formation. The frequent references to Mullagh made in the Annals and elsewhere help to fix definitely the original name. The *O'Reilly Pedigree* has *Mullach*; the *Annals of the Four Masters* (1485 and 1495 A.D.) have *Mullach*, and again (1488 A.D.) have *Mullach-Laoighill* and also (1485 A.D.) *Mullagh*. The *Fiants* of Eliz., just quoted, write it *Mollache* (1584 A.D.); *Mollagh* (1586 A.D.), and *Molaghe* (1602 A.D.) The Act of Settlement Grants (1666 A.D.) have *Mullagh*. The 1609 Plantation Map has *Molluch* and the Down Survey (1654) *Mullagh*. The *Mullagh-Laighill* (or *Mullach-Laighill*) of the Annalists is evidently the older name of district and the name by which it was known locally from very early times. The Annalists also use the form *the Mullach* showing that the Clan Maelmordha were termed "of the Hill" on account of the proximity of their Castle to it. The name Laoighill appears to have been a personal one. In his explanatory notes to the *Annals of the Four Masters* (Vol. iv., p. 1161) O'Donovan says:—"This name (Mullach-Laoighill) is still remembered as the ancient Irish appellation of the hill at the little village of Mullagh in south-east Cavan. It is locally explained as 'hill or summit of the bright day,' but we know that Laoighill, now anglicised Lyle, was very common as a man's name among the ancient Irish." The older form would, therefore, seem to have been heard locally by O'Donovan when he visited the district during his topographical investigations in 1836. The name is still preserved, but in a slightly disguised and unintelligible form, in the townland of "Mullagh-land." This represents the ancient Mullach-Laighill. O'Donovan does not seem to have heard this anglicised form as it would have certainly aroused his indignation.

The O'Reilly Clan gradually lost its independence from the middle of the sixteenth century. We find in 1565 an order to the Privy Council issued from Mynterconaghe (Munterconnacht) in which is announced:—

Conclusion or order between O'Reilly, Hugh and Edmund his sons, and the English Pale. Promising to make restitution of the hurts done and also to follow up Cahir O'Reilly.

Then follows the names of the hostages and date, June 30th, 1565. (*Calendar of State Papers, Ireland, 1565, p. 267.*)

Then follows the names of the hostages and date, June 30th, (D.), 1584, p. 391.) :—

Indenture 28th November, 27 Eliz between Sir John Perrot, Lord Deputy General of Ireland and the Council and Sir John O'Rely of the Cavan in Co. Cavan, commonly called O'Rely's country.

O'Rely covenants to surrender in the Court of Chancery all the said country and the towne called Clanmahon now the Barony of Rathknayn; the towne of Castellrayne now the Barony of Castellrayne, etc.

The Barony of Castlerahan is included in the general survey of confiscated lands in Cavan carried out by Sir John Davys in 1610. His reports and correspondence in the State Papers of this period furnish many interesting particulars of the dispossessing of the native owners. Pynnar's Survey of Ulster, taken in 1618-9, gives the names as follows of the servitors who obtained grants in the Barony of Castlerahan* with the name of the district and the number of acres allotted to each :—

Sir William Taaffe—1,000 acres called *Mullagh*; Sir Edmund Fettiplace—1,000 acres called *Carvyn*; Lieut. Roger Garth—500 acres called *Murmode*; Captain John Ridgeway—1,000 acres called *Loch Rammor*; Sir John Elliott—400 acres called *Mughon*.

The grant of Mullagh in 1610 to Sir William Taaffe is described by Pynnar :—

Sir William Taaffe was the first patentee. Sir Thomas Ash, Knight, holdeth 1,000 acres called *Mullach*. Upon this Proportion there is an old Castle new mended; but all the Land is now inhabited with Irish.

This extract shows that the old Castle of Mullagh was repaired and taken over by the servitors as a residence. The names of the townlands included in the grant and comprising the 1,000 acres allotted to Sir William Taaffe are given as follows by Hill. (*Plantation of Ulster, p. 343*):

Cloughpalleybege, one poll; Mullagh, Lissasseragh and Leeke, two polls; Cornaglare, one poll; Cornagleigh, two polls; Killchony, one poll; Dromratt, one poll; Colkagh, one poll; Clonvickmaragh, one poll; Cashellsiloge and Carragh-gloone, one poll; Arlogh, two polls; Crossereogh, one poll;

* The details of the grants of the other divisions, viz—Carvyn, Murmode, and Loch Rammor, in the Barony of Castlerahan will be dealt with in a later paper.

† Here seen to be about 55 acres, but see short Article on "Old Land Measures in Cavan."

Killaghough, one poll; Carnelinch, two polls; Lurganile, one poll; in all 1,000 acres. Rent 8 pounds English. The premises are created the manor of Mullagh with 300 acres in demesne and a court baron. To hold forever as of the Castle of Dublin in common soccage and subject to the conditions of the Plantation of Ulster. Dated 1610.

Hill gives the following account of Taaffe:—

This undertaker had proved himself a very distinguished servitor, although of Irish birth. His family was very ancient and of great repute in the counties of Louth and Sligo. Sir William Taaffe, styled of Harleston, Ballymote and Snarmore, appears to have rendered signal services to the Crown during the war against Hugh O'Neill. This grant of 1,000 acres in Cavan was but a small part of the reward bestowed in return by the Crown. In 1592 Elizabeth granted him extensive Crown lands in Connaught without fine; and James I. granted him lands in the counties of Waterford, Cavan, Cork, Sligo, Louth, Dublin, Kerry, Longford, Meath, Westmeth, Mayo, Tipperary and Queen's County. In his will, which was made in 1630, he directs that he was to be buried at Ardee where his ancestors lay, and that his son, Sir John Taaffe, should cause a monument, costing 50 pounds, to be erected at his grave. His son and heir was created Viscount Taaffe.

The division described as *Muckon* in Pynnar's Survey lay to the north of Mullagh, and included the district around Cornakill, Lishlin and Killeter. Pynnar thus describes the grant:—

400 acres. Sir John Elliott, Kt., holdeth 400 acres called Muckon. Upon this Proportion there is a Bawne of lyme and stone 60 feet square, and a small House, all the land being inhabited with Irish.

The details of the townlands are given by Hill (*Plantation of Ulster*, p. 343.)

Grant to Sr John Elliott, Baron of the Exchequer, Kileronehan, four polls, viz—Aghamada, Aghnemona, Morleagh and Lishlin; Killi-Ighter, Cornekilly, Carrowronicke and Clonarney, one poll each in all 400 acres. Rent, 3 pounds 4 shillings. The premises are created the manor of Kileronehan with 300 acres in demesne and a Court Baron. To hold forever as of the Castle of Dublin, etc. Dated 8th Nov. 1610.

The townland names are a little disguised in the somewhat arbitrary spellings of the early seventeenth century Surveyors, but a reference to the Plantation and Down Survey Maps will serve to easily identify them. Economy of space debars the discussion of their identity here.

The Plantation in the reign of James I. of England did not materially alter the native ownership of the land. In most cases

the Undertakers retained the native Irish as tenants. The coming of Charles I. to the English throne witnessed a slight relaxation of the rigors of the Plantation Code. But during the Commonwealth and after the Restoration in 1660 the final confiscations took place. The Act of Settlement Grants give in detail the native owners in 1641 with the names of the grantees. The following extract from the *Books of Survey and Distribution by the Down Survey* for portion of the "Parish of Killinkeare in the Barony of Castlerahan" is of importance as "shewing whose the Forfeited Lands were in 1641, and to whom now set out by the Acts of Settlement and Explanation."

In the list the names of Proprietors in 1641 are at head; the names of the Grantees on the right. In the first column the numbers are the references by which the townlands are indicated in the Down Survey. As to the letters, C signifies Termon (or Church) land; B, M. and L, bog, mountain, and lake, respectively.

KILLINKERE PARISH. CASTLERAHAN BARONY.

		A	R	P	
C.	1 Killinkeare	175	0	22	
	B Two Parcels the same	31	1	32	unprofitable
	1:2 Latroran mor- gaged to Burrns Kt.	95	2	24	Church Land belonging to the Bishop of Killmore.
	2:B Of the same	16	3	24	unprofitable
C.	1:1 Part of Killin- keare	100	3	8	
C.	2 Rachonacke	108	2	6	
C.	3 Roantavan	377	2	32	Church Land by Lord Lambert, English Protes- tant.
C.	4 Beagh	311	3	24	Glebe Land last in posses- sion of Daniel Creno, Pro- testant Minister.
	Of the same	7	0	0	unprofitable
4:B	Of the same	65	0	16	unprofitable
Patrick Brady, Irish Papist.					
25	Greaghadosen, Aghaclofin and Greaghlough	915	0	0	Lord Massarene by Certi- ficate 10th July, 1668. Roll 7, p. 927.
L	Of the same	17	0	0	unprofitable

	A	R	P			
26 Slegolly, part	89	3	8	89	3	8
26:B Of the same	163	0	32	163	0	32
27 Carricknafeagh	188	2	16	188	2	16
28 Corridona	109	0	16	109	0	16
29 Inorgoroge	104	1	24	27	0	0
29:B Of the same	126	2	0	unprofitable	77	1 24
30 Togher	132	2	0	132	2	0
30:B Of the same	8	1	8	unprofitable		
31 Drumtaman	107	2	32	107	2	32
31:B Two parcels of the same	20	0	32			

Lord Massarene by Certificate as above Reprise

Charles Davenport by Certificate 1st March, 1666. Roll 4, p. 176.

Philip Reilly, Irish Papist.

32 Carygorman	210	2	32	210	2	32
33 Fartidreene	32	2	0	32	2	0
33.M Of the same	84	3	24	unprofitable		

Charles Davenport by Cert. 1st March, 1666. Roll 4, p. 176.

Lawrence Dowdall, Esq., Irish Papist.

34 Carnelinshe	217	1	24	217	1	24
M Of the same	28	2	0	unprofitable		
35 Carnegaran	244	1	8	244	1	8
35 M Of the same	66	2	16	unprofitable		

Charles Davenport by Certificate supra

	A	R	P				
Of the same	6	2	0		73	1	24
36 Trinternagh	150	1	8	Abraham Clements by Cert. 4 Jan., 1666 Roll 1, 737	177	1	24
36:B Of the same	51	2	32				
Part of Carnegaren	16	3	8	unprofitable			
37 Crosreagh	99	3	24		86	2	27
37:B Of the same	109	2	0	unprofitable	13	0	27
38 Clowne M'Marren	56	3	24				
39 Correrouke	203	1	8				
40 Corneglare	139	2	16		142	0	0
40:B Of the same	77	0	32				

Charles Davenport by Cert R. 4, 176.

Lord Massarene by Cert. 10 July, 1668, R. 7, 927.

Daniel Clement by Cert. 10 July, 1668, R. 7, 927.

Lord Massarene by Reprise Cert. 10 July, 1668.

Lord Massarene by Cert. ut supra, Roll 7, 927.

James Mortimer by Cert. 21 Sept., 1668, R 1, 604.

		A	R	P					
41	Carneglea	154	1	24	Lord Massarene by Cert	42	1	18	James Mortimer by Cert.
		112	0	6	10 July, 1668				ut supra
					R. 6, 927.				
						195	3	37	James Mortimer by Cert.
42	Killeater	258	0	32					21 Sept., 1666, R 1, 604.
42 B	Of the same	21	1	24	unprofitable	62	1	5	James Mortimer by Cert.
									7 July, 1668, R. 7, 195.
43	Lislune	139	2	0					
43 B	Of the same	98	1	24	unprofitable	143	0	0	James Mortimer by Cert.
									21 Sept., 1666, R. 1, 604.
44	Cornekelly	182	3	8		143	0	0	James Mortimer by Cert.
44 B	Of the same	454	1	8	unprofitable	39	3	8	7 July, 1668, R. 7, 195.
45	Cloghwelly	56	2	16	201 1 4	31	0	0	Col Robt. Sanderson by
	Beg								Cert. 22 June, 1666.
45 L	Of the same					78	0	0	James Mortimer by Cert.
									7 July, 1668, R. 77, 195.
						92	1	24	James Mortimer, Reprise
									by Cert. 7 July, 1668, R. 4,
									195.

		A	R	P				
46	Mullagh	301	2	32				Col. Robert Sanderson by Cert. 22 June, 1666, R. 2, 146.
47	Leitrim	250	2	16				Col. Robert Sanderson by Cert. 22 June, 1666, R. 2, 146.
47:B	Of the same	6	3	0	unprofitable			
48	Aghamodoe	120	1	8				Col. Robert Sanderson by Cert. dated ut supra.
49	Quelcagh and Drumratt	179	2	32		142	0	0
						18	3	1
						18	3	31
50	Lurganveele	128	2	32				
51	Ardlough	105	2	0				
51:B	Of the same	39	0	0	unprofitable	128	2	32
51:M	Of the same	143	0	0		105	2	0
Mr James Betagh, Irish Papist.								
52	Cloveraleno- wrath	152	3	8				
52:M	Of the same	196	2	16	unprofitable	261	0	16
52:B	Of the same	108	1	8				
52:L	Of the same	21	2	16				
								Col. Robert Sanderson by Cert. 22 June, 1666, R. 2, 146.

Henry Elliott, Irish Papist.

53	Acnamadran and Archkilli- bride	A	R	P			
		302	3	8			
6 B	A Great Redd Bog of the adjacent towns	1709	1	24	unprofitable		
54	Cloghwellyotra	172	0	32			
	Cloghwellyeitra	157	0	0			

Col. Sanderson by Cert.
as above.

Earle of Fingall, Decreed
in Fee, viz., Innocent,
Roll 3.

David Kellett, English Protestant.

A	Corfad and Mel- tran	331	3	0			
---	-------------------------	-----	---	---	--	--	--

Earl of Fingall, Irish Papist.

56	Cloghergoole	96	0	0			
----	--------------	----	---	---	--	--	--

Earle of Fingall decreed in
Fee as above.

Glasney Reilly, Irish Papist.

57	Enagl.	78	0	0	13	3	18
----	--------	----	---	---	----	---	----

Col Sanderson by Cert. 22
June, 1666, R. 2, 146.

	A	R	P	
B Of the same	5	0	0	unprofitable 64 0 22

Lord Massarene, Reprise
by Cert. 10 July, 1668, R.
7, 927.

Philip O'Reilly, Irish Papst.

1 Cornekelly	84	2	8	profitable
--------------	----	---	---	------------

Disposed of to Thos. Coote
Esq., by Cert. 10 May,
1667, R. 4, 749.

2 Drumfomeny	214	1	4	
--------------	-----	---	---	--

Alexander Piggott by Cert.
8 May, 1668, R. 7, 36.

2:B Of the same	77	2	32	
-----------------	----	---	----	--

Plantation Measure

3 Assan	97	0	0	
---------	----	---	---	--

Alexander Piggott, as above
R. 7, 36.

4 Crossbane	157	0	16	
-------------	-----	---	----	--

5 Greaghlogh	136	3	8	
--------------	-----	---	---	--

6 Skehard	171	3	24	
-----------	-----	---	----	--

7 Drumsawry	9	3	8	
-------------	---	---	---	--

8 Corcarnagh	73	0	0	
--------------	----	---	---	--

9 Carnabest	75	2	0	
-------------	----	---	---	--

9:B Of the same	8	1	24	unprofitable
-----------------	---	---	----	--------------

10 Ankernoght	159	1	8	
---------------	-----	---	---	--

10:B Of the same	24	3	24	unprofitable
------------------	----	---	----	--------------

10:B Of the same	356	2	32	unprofitable
------------------	-----	---	----	--------------

11 Lisnehederny	125	3	24	
-----------------	-----	---	----	--

To Thos. Coote, Esq., by
Cert. 10 May, 1667.

Roll 4, p. 749.

James Reilly, Irish Papist.

	A	R	P
12 Drumullaght	112	3	24

Thomas O'Gowen, Irish Papist

13 Curragheakall	498	1	24	232	1	24
				266	0	0
14 Creaghduffe	126	0	0			
14:B Of the same	93	0	0	219	0	0
16 Laragnenure	126	1	8			

Disposed of to Lord Mas-
sarene by Cert. 10 July,
1668, R. 7, 927.

Thos. Coote, Esq., by Cert
10 May, 1667, R. 4, 749.

Hugh O'Reilly, Irish Papist.

17 Billy and Killy- duffe	287	0	0	128	1	8
				287	0	0
18 Bourne	124	0	0			
19 Drumaderda- glasse and La- tester and Lis- cappul	109	0	8			
19:B Cornedon	109	2	0			
20 Drumhollan	114	0	8			
21 Bracklone	112	0	32			

Thos. Coote, as above, to
William Cosby, Esq., by
Cert. 26 June, 1666, R. 1,
367.

Thos. Coote, Esq., Cert.
10 May, 1667, R. 4, 749.

Alex. Piggott by Cert. 8
May, 1668, R. 7, 36.

		A	R	P			
21:B	Of the same	64	1	24	unprofitable		
22	Scrackinfert	90	0	16			
23	Killmore	140	3	8			
23:M	Of the same	38	0	24	unprofitable	140	3 8
24	Downe	118	2	0		118	2 0

Thos. Coote, Esq., by Cert
10 May, 1667, R. 4 749.

William Cosby, Esq., Cert
26 June, 1666, R. 1, 367.

This finishes the Parish of "Killinkeare." The unprofitable land was not included in calculating the acreage allotted to each new owner. The list was drawn up in connection with the Down Survey. The "Books of Survey and Distribution" for the County Cavan are to be found in the P.R.O., Dublin, and also in the Library of the R.I.A.

TEAMPULL CEALLAIGH.

The old Church of *Teampull Ceallaigh* appears to have shared the trials and vicissitudes of the O'Reilly Clan. We have already seen the statement in the *O'Reilly Pedigree* that in a dispute between rival sections of the Clan the church was burned and interments ceased for a long time. This indicates that the church was under the patronage and protection of the O'Reilly Clan and was the burial place of its members. The old church, the ruins of which stand in the churchyard, was one of the old "hospitals"* of pre-Reformation days. Those Hospitals or "Hospital Churches" seem to have served as Parish Churches. Cavan had 44 of them. These Hospitals were minor religious foundations endowed by the Chieftains of the district with a portion of land known as *termon* land which was to be free for ever. It is not possible to fix the exact date of their erection, and the Annals give no information concerning them. But these churches were inferior in structure to those found in other parts of the country. They seem to have served the purpose of Parish Churches until the troubles of the 16th century became responsible for their suppression and confiscation. The returns of the Parish Churches in County Monaghan in the "Grand Inquisition of Ulster" in 1591 look exactly like those for the Hospitals of Cavan. In the Inquisition of 1620 we find that only eighteen churches in the Diocese of Kilmore were then used for church services.

The Church of *Teampull Ceallaigh* together with its *termon* lands is included in the townland of *Rantavan*. This is confirmed by the Down Survey Map. An Inquisition to define the endowments of the *Termon* lands in County Cavan was held at Cavan on 19th September, 1590 (32 Eliz. *Erchequer Inquisitions* No. 3, Public Record Office, Dublin) before Edward Herbert, Sheriff of Cavan, and Rosse Connor of the County of Cavan. In the list (for which I am indebted to Father Meehan) we find *Ramtaviñ* containing 2 polls or cartrons of yearly value 2 shillings. The extent of a poll or cartron is here about 12 acres. In a list of the "Crown lands and tithes now on lease from the King of Ireland" in 1606 (*Cal. of State Papers, Ireland, 1606, v.*

*For a list of the "Hospitals" of Cavan see last short Article in this Journal.

60) we find *Fayntavin* as one of the Hospitals with termon land assigned to Sir Garrett Moore. This is obviously Rantavan. Among those who gave evidence before the 1590 Inquisition was "Owen M'Gerroit O'Reylie, of Mullagh, gent." This is doubtless the Owne M'Gerald O'Reyle mentioned in the *Fiants* of Eliz. of 1584 (ante cit.) The entry in the list of Hospitals in Cavan given by Archdall (*Mon. Hib.* Vol. I., p. 72) is similar to, and appears to have been copied from the report of the 1590 Inquisition. It also reads:—"Ramtavin, two cartrons of land; annual value, 2 shillings."

The present glebe-land of Rantavin corresponds with the old termon land which was attached to the Hospital of Teampull Ceallaigh. The termon lands were confiscated after the Inquisition of 1590, and by 1620 the dissolution appears to have been complete. The Plantation Map of 1609 shows most of the Hospitals in ruins. Other hospitals in the district were—Moybolge, Lurgan, and Rahawna (Raffony.)

The *Patent and Close Rolls* of 1626 describe the grants to John Gowan, Vicar of Mullagh.

To John Gowan, Rector or Vicar of the Parish of Mullagh, otherwise Killynkeare is assigned the lands of Vehagh, otherwise Breaghbane and Breaghreagh, two poles in or near the proportion of Carrignaveagh in the Barony of Castleraghan.*

In the *Act of Settlement Grants* of 1669 we find that Rev. Patrick Maxwell† held the rectory of Mullagh. He is described as "Incumbent of Mullagh, the impropriate tythe of the parish of Mullagh, also Killinkere, Ballyelanephillip and Templecally for ever." This shows that Rev. Patrick Maxwell was in possession of *impropriate* tithes of several benefices. Such tithes were those held by religious houses *in proprios usus*. They might collect them themselves, but they often let them out in farm to anyone who would pay a fixed amount and recover what he could from the parishioners. These impropriate tithes were confiscated to the Crown at the suppression, and were leased, sold, or granted, like the monasteries.

These Hospitals appear to have been parish churches with the termon lands as their endowments. The origin of the term Hospital as applied to those churches is not apparent. Some of these churches may have been served by Friars, one of whom, perhaps, taught and practised medicine. Those communities exercised the calling of physicians, and from the numerous references in MSS. preserved in Continental libraries it is seen that the early monks were diligent students of medicine. As early as the 6th century the Irish missionaries had established institutions on the Continent known as "*hospitalia scotorum*" which, having

* *Morrin's Calendar of Patent and Close Rolls*, 1626, p. 188.

† See Mason's "*Parochial Record*," Vol. I. p. 147 for mention of other rectors of this Parish.

fallen into decay, were restored by order of the Council of Meaux, A.D., 845. However, "hospitalia scotorum," sometimes termed *demus hospitalis* and *hospitum*, were designations sometimes applied to hospices or houses of refuge for Irish, and other, pilgrims on the Continent. Hospitals, as at present understood, existed in these early monasteries, but they were called *infirmatoria*. Various Decrees were promulgated from the 12th to the 14th century forbidding Priests and Monks to practise medicine; e.g., Pope Boniface VI. at the end of the 13th century and Clement V. at Avignon, early in the 14th century, issued such. From that time the practice of medicine by the Monks ceased, but the term Hospital continued to be applied to their churches even when they became mere parish churches. The fact of their being afterwards called Hospitals might indeed have been a device of the subtlety of the lawyers in order to bring them within the scope of the Act of Suppression of Henry VIII. and so to compass their confiscation.

We can now summarise our information concerning the old church of *Teampull Ceallaigh* (locally known as *Kelly's Church*.) Its foundation was consequent to the rise of the powerful O'Reilly Clan who endowed and protected it from about the time of the Norman invasion in the 12th century until the dissolution of the monastic foundations at the close of the 16th century. The passing away of the O'Reilly Clan from its state of lordship over Southern Breiffni witnessed the decline and decay of the Church of *Teampull Ceallaigh*. In 1620 it does not seem to have been used for religious services, as it is not mentioned in the Inquisition of that year as being among the churches then in use. The passage quoted above from the *O'Reilly Pedigree* shows that the churchyard was used for interments at least in the 15th century, so we can easily understand its great age and pre-Reformation importance. The church was burned during a feud between rival sections of the O'Reilly Clan. This indicates that the local Clan were its patrons and protectors. We are also told that interments ceased in the churchyard "for a long time." Doubtless the old church was repaired afterwards and served as the parish church until the beginning of the 17th century. It is interesting to note that it is called *Templecally* in the Act of Settlement Grants of 1669. The old church, new in ruins in the churchyard, is a typical pre-Reformation structure, small in size and devoid of ornamentation. It measures about 30 feet long by 21 feet wide, and has a few plain windows. The workmanship is of the plainest type and shows that it dates from about the 16th century. A local tradition has it that in post-Reformation times it was used for Protestant services. If so, the building may have been kept in repair down to comparatively modern times. The present Protestant Church of Mullagh stands adjacent to the old churchyard which has been extended around it. It was erected in 1819

at an expense of £1,107, a loan from the Board of First Fruits. The Glebe-house was built in 1822 by a loan from the same Board.*

The name *Teampull Ceallaigh*, which signifies the Church of St. *Ceallach*, suggests at once the name of its patron. O'Donovan refers to† a St. Kellachan whose festival was observed in the autumn, but says that the precise day is not remembered locally. He then suggests a *St. Ceallagh*. This is obviously correct and can be inferred from the name *Teampull Ceallaigh* as written in the *O'Reilly Pedigree* (loc. cit.) However, O'Donovan does not give the date of the pattern. The feast day of St. Ceallagh is mentioned in the *Felire of Aengus* under Oct. 7th. This St. Ceallach seems to be the patron of the ancient church. However, as many Saint Ceallachs are known to our Irish hagiologists, it is not easy to distinguish between them. For example, a St. Ceallach of Killala is commemorated on the 1st May and another St. Ceallach on the 2nd June. But in the present case St. Ceallach, Abbot of Ceanannus or Kells, appears to be the patron. The *Annals of Ulster* record A.D., 813:—

Cellach, abbot of Ia [Iona], the building of the Church of Cenannas being finished resigned the abbacy. The same *Annals* record his death A.D., 814, when he is called "Cellach, son of Congal, Abbot of Ia." We may then accept, tentatively, Ceallach, whose feast-day occurs on October 7th, as the patron of the Church, whose memory is perpetuated in the churchyard of Teampull Ceallaigh. It is easily seen that his name would be anglicised "Kelly."

According to local tradition the patron of the Parish is St. Kilian, the martyr of Franconia in Germany, whose feast day occurs on July 8. His Holy Well is in the townland of Cloughballybeg. He was martyred A.D. 688, with his companions, St. Colman and St. Totnan, and his relics are still preserved in a magnificent silver shrine under the High Altar of Wurtzburg cathedral. Throughout Germany, and especially in Franconia, there are many churches dedicated to St. Kilian, and his feast day is celebrated every year with elaborate ceremony. An ancient illuminated copy in Irish handwriting of the Latin Gospels belonging to St. Kilian, and traditionally believed to have been stained with his blood, is now preserved in the Library of the University of Wurtzburg. In Italy also his name is venerated. The present writer has seen a handsome statue of the martyr, sculptured by an eminent Italian artist, occupying a prominent position in the

* Lewis' "Topographical Dictionary of Ireland" (Vol. ii., p. 409.)

† "Ordnance Survey Letters," Cavan, p. 64.

+Vide O'Hanlon, "Lives of the Irish Saints," Vol. VII., July 8; "Dict. Nat. Biog." S. V. Cilian; "Cath. Encyclopaedia," S V Kilian.

great Cathedral of Milan. His festival is universally observed on July 8th.

Although many ancient *Lives* of St. Kilian are extant, some of them written at a period not long after his death, we are not told in any of them where he was born or educated. Even the date of his birth is not mentioned, but it was probably about the year 640. But he is traditionally connected with the Parish of Mullagh, and his festival is observed on July 8th. Although no mention is made of Mullagh, or indeed of any other place in Ireland, in the *Lives* of St. Kilian, yet the local tradition is here quite distinct and must be recognised. The well-known Irish poet, John Keegan Casey, composed a very beautiful poem dealing with Kilian, his connection with the Mullagh district, and his life and missionary labours. It was published* in 1866. How St. Kilian spent his infancy in the district of Mullagh is thus described:—

Nursed beneath an Irish mountain by an Irish mother's hand
Where the mild Borora whispers to the meadows of the land,
Taught the music of the harper and the anthems of the blest,
Kilian grew as grows the ash-tree by the ruins of the west.

Winter stars that light in splendour Eire's calm and solemn
sky,
Might have borrowed their chaste brightness from the gleam-
ing of his eye,
The young lily bending lowly when the dew is in the air,
Was a type of his meek spirit when his young lips moved in
prayer.

Showing how the Saint passed from Iona (where some writers state that he ruled as Abbot for a time) to Gaul on his mission, Casey writes:—

Did he think of lordly Mullagh, or Borora's brown-eyed stream,
Of the bright days of his childhood and his country's sunny
gleam?
No, he saw but fair Franconia, with its skies of tesselled blue,
And the crown, a palm, his bosom was yearning ever to.

The departure of St. Kilian and his companions from Ireland took place about the year 686. They sailed for the shores of France, and on landing, proceeded towards Franconia and reached the present site of the city of Wurtzburg. This fine city is now the capital of Franconia and is situated on the River Main.

* "A wreath of Shamrocks: Ballads, Songs and Legends," by John K. Casey, pp. 116 to 131. For an account of the poet see article towards the end of this Journal.

When the Saint reached the place it was then only a small village with a castle in which lived the then ruler of Wurtzburg, a nobleman named Prince Gosbert. This nobleman was converted to Christianity by the Saint. However, the consort of Prince Gosbert, Geilana by name, came into conflict with St. Kilian and, in the absence of the Prince, planned his assassination. Having found assassins to execute her scheme, the martyrdom of St. Kilian and his companions was accomplished on the 8th July, A.D., 688.

In the poem Casey shows how the Saint was martyred at the instigation of Geilana:—

'Twas the midnight hour that found them kneeling at the sacred shrine,
Kilian and his companions hallowed with the light divine,
Wandered back his memory's pulses to the lonely Breffni glen,
And the mountains and the river he was ne'er to see again.

Fluttered past him in the darkness with the gold-encrested head,
The sweet bird whose dulcet music ever charmed his nightly bed,
'Twas the signal that the hour of his boyhood's dream was nigh,
When his head would wear the nimbus of the martyred ones on high.

Hush! to-night we break for ever through the dark earth's chilly bars;
Make you ready, for the Angels trace a pathway through the stars.
Shone a bright gleam in the darkness and a red assassin's hand
Pierced the pure breasts of St. Kilian and the chosen of his band.

About the year 752 by order of Pope Zachary the remains of the Martyrs were translated to a shrine at Mount Saint Mary, near Wurtzburg. When the present Cathedral of Wurtzburg was erected, a shrine was prepared within its walls for the reception of the Martyr's remains where they are still the object of special veneration, and visited by thousands of pilgrims every year.

The traditional connection of St. Kilian with the Parish of Mulagh has been maintained unbroken down the centuries. Traditional information, handed down from time immemorial, even though uncorroborated by literary proof, is *prima facie* evidence of the facts to which it bears testimony, and is sufficient to justify belief in the absence of other proof or contradiction. According to the Irish Calendars there have been many saints bearing the name Killin, or Cillin, many undistinguished by Pedigree even when the names of their places are mentioned. It is very difficult to decide among those Killins (e.g., a St. Cillin of Tehal-

lan, Co. Monaghan, is noted on May 27 in the Calendars) and in most cases one has to rely on local tradition. Canon O'Hanlon* while noting that St. Kilian, the Apostle of Franconia, is traditionally connected with Mullagh, is inclined to believe that St. Caillin of Fenagh, Co. Leitrim, (already mentioned) whose feast day occurs on Nov. 13, is intended. However, this is merely conjecture. No reference to Mullagh can be found in the *Book of Fenagh*, a work which records minutely this Saint's life.

We have now to distinguish between St. Ceallach, patron of the ancient church, and St. Kilian, patron of the parish and also of the holy well. We sometimes find a distinction between the patron of the church and the patron of the parish. Usually the same is taken for both church and parish; yet, as is most likely in the present case, it is quite possible that a later religious foundation may have been dedicated to a saint other than the already recognised patron of the parish. This would be in deference to the wishes of the founder, or temporal guardian, of the church, especially when the foundation of the church would be of a later period than the patron of the parish already accepted. Of course when the patron of the parish was the actual founder of the church he would be fairly sure to be taken as patron of both. We may then conclude that while St. Kilian is the traditionally accepted patron of the parish and holy well, St. Ceallach is the patron of the ancient church. The name *Ceallaigh* (genitive form of Ceallaek) is pronounced almost like "Kelly," so that it is sometimes locally assumed that the name is modern. Further, some old people maintain that during the Penal times a Franciscan Friar named Kelly used to celebrate Mass in a hut alongside Mullagh Lake. He is said to have belonged to Raffony. This local tradition is quite groundless and appears to have been invented to explain the name. The name *Teampull Ceallaigh* is much older than the Penal times and can be traced back to at least the fifteenth century. The correct translation of the name would be "Ceallach's Church" (Ceallach is pronounced Kellach.) Regarding St. Kilian, and the question as to which of the many saints bearing the name can claim to be patron of the parish, the only guide discoverable is tradition and the further elucidation of the problem must be left to the researches of the Hagiologists.

Many ancient tombs of the Clan families of Southern Breffni, e.g.—the MacCubes, O'Reillys, O'Farrellys, MacGowans (or Smiths) and others, are to be found in the graveyard of Teampull Ceallaigh. One tombstone bears the inscription:—

PRAY FOR THE SOVL OF
PH^m O'REILLY WHO DIED THE
FIRST OF FEBERVARY
1683.

* "Lives of the Irish Saints," Vol. VII, p. 125.

Some modern family tombs are also to be seen. The Doughty tomb with Coat of Arms has the motto, "Palma non sine pulvere" ("The palm is not won without effort." After Horace, *Epistles*, i., l., 51.) An Ogham inscribed stone which stands in the churchyard is described elsewhere in this *Journal*.

In the list of grants to "Irish natives" in 1610 (*Hill's Plantation of Ulster*, p. 343), we find that Philip M'Brien M'Hugh O'Reily was given the following townlands:—

NATIVE OWNERS IN SEVENTEENTH CENTURY.

Syarne, the gallons of Drumrat and Creaghclagh; Crosbale, Lysnehederny, Anaghcharnet and Drumbawry, one poll each, in all 300 acres. Rent, £3 4s 0d.

The Books of Survey and Distribution already quoted give us the owners in 1641.

The Hearth Money Rolls of 1664 for the County of Cavan (*Revenue Exchequer, General Collection*, P.R.O., Dublin) contains a list of the householders in the several parishes grouped in the order of their respective townlands. It was enacted in the reign of Charles II. of England that householders should pay a tax of two shillings per annum for every hearth in their homes. An entry of householders liable for tax was taken entitled:—

A Roll of their names who are charged with the payment of two shillings per annum to the King's Majestie for every fire hearth and other place used by them for fireinge and stove in every of their said houses and edifices in the said County of Cavan from the nync and twentieth day of September, one thousand six hundred sixtie and three to be paid at the feast of the Annuntiation of the Blessed Virgin St. Mary, and at the feast of St. Michael, the Archangel, by even and equall portions the first payment thereof to be paid upon the feast day of the Annuntiation of the Blessed Virgin St. Mary in this present year one thousand six hundred sixtie and four accordinge to the Act of Parliament intituled an Act for establishinge an Addiconall revenue upon his Majestie, his heirs and successors in satisfaction for the profits of the Court of Wards in this Kingdome of Ireland vidlt.

All the houses in the Parish of Killinkere are returned as possessing one hearth each. The district of Mullagh is included in the Parish of Killinkeare. The spelling of the family names is sometimes curious, but nevertheless interesting; no doubt the names are written as pronounced at the time. The following is the list of householders in 1664, all of whom possessed one hearth:—

KILLINKEARE PARISH.

- Letrum** Edward Plunkett, Conor Coarte, John M'Alca, and Christopher Plunkett.
- Aghanemaddae**—Gilbert Shippeard, Nicholas Keary, Phillip Ffarrelly, and Shane Rely.
- Mullaghclislyn**—Phillip Rely, Charles Rely, Owen Rely, John Duffie, Hugh Rely, and Patricke Clery.
- Killeter**—James Coninge, James Ffluddy, Charles Carulan, John Coninge, Cale M'Mahon, Conor M'Elduffe.
- Cloghballyotragh** John Ffarrelly, Hugh Ffarrelly, Patricke Clery, Conor Ffarrelly, and Laghlyn Liney.
- Cloghbally Iteragh**—Miler Rely, Daniell Liney.
- Cloghballebeg**—Patricke Coninge, Neale Ffox.
- Corneglare**—Hugh Brady, Phillip Coninge, Edmond Kearnan, and Phillip Shalwee.
- Crosbane**—Patricke Tunnell, Brian M'Entire, Brian Tunell, John Cawly, Manus Tunell, Brian Gowan, John Gowen and Phillip Conin.
- Greagh Glagh**—Tirlagh Gowan, Nicholas Brady, Patricke Brady, John Brady, Thomas Brady, and Shane Brady.
- Lenenawragh**—Phillip Rely, Thomas Coninge, Nicholas Coninge.
- Ffinternagh**—Laghlyn Brady, Tirlagh Donnelly, Shane Magee and Ffarrell Fferielly.
- Cornegarrow**—Edmond O Lennan, Edmond Cayne and Roger Conally.
- Carnelency**—Hugh Clery, Couconaght Clery, Cormucke Sulaghan, Conor Clery, Patrick O Hoy, and Phillip Clery.
- Aghaneclefine**—Hugh Clery, Hugh Liney, William Liney, Brian Clery, Cale Clery and Phillip Clery.
- Fhvergarooge**—Ffarrell Rely, Tirlagh Rely and Miles Rely.
- Carcorman**—Henry Cayne, Cormucke Cayne, Patricke Birre, Cale Diganon, and Hugh Roona.
- Carickenenagh and Beagh**—Morris Closkie and Brian Rely.
- Cornegleagh**—Ffarrell Ffox, and William Ffox.
- Cloghergoole**—Hugh Rely and Conor Fferilly.
- Culkeagh**—Mathew Gowan, Conor Rely, Hugh Donahy, and James Gowan.
- Ravanagh**—Phillip Gowan.
- Downe**—Edmond Gowen and Cahell Rely.
- Anagharnett**—Daniel Drum, Patricke Gowan, John Gowan, Caire Cabe and Edmond Gowen.
- Burnue**—Owen Daly, Charles Rely, John Caffry, and Shane Brian.
- Killinkeare**—Patricke Gowen, Nicholas O Hery, John Gowen, and Patricke Gowen.

Cargaghessel—Thomas O Gowen, Patricke Plunkett, Patricke Gowen, James Cabe, Hugh Gowen, and Ffarrall Managhan.

Liscapple—Owen Gowen, and Thomas Lincy.

Rantavan—James Rely, John Cartrume, Mathew Gowen, Patricke Gowen, Ffarrall Clery, Thomas Gowen and Patricke O Gowen.

Dromallett—John Rely, Phillip Rely, and Edmond M'Neboy.

Greaghossan—John Gowen.

Total—123 houses—£xii ; vi.

* * * * *
 * * * * * And accordinge to the Act of Parliamēt wee doo send the said Rolls to be delivered into his Mats. Court of Exchequer dated at Cavan the 28th day of May, 1664.

Tho. Whyte [Seal.]

William Moore [Seal.]

Hum. Perrott [Seal.]

This list indicates the location of the principal families in the district of Mullagh in 1664. The surnames have slightly changed in many cases since then. There are several ways in which the change has been effected, viz—Accommodation of the Irish pronunciation to the English, e.g., Raighilligh through Rely or Rely to Reilly; Translation like Gowen into Smith. There are other processes, e.g., Substitution, the law of which is not easy to determine. In the above lists we find, for example, Conin or Coninge which is now O'Connell or Connell. This may be a case of Substitution or, perhaps, an interchanging of the liquid consonants l and n which sometimes occurs. This peculiarity is not confined to the Barony of Castlerahan. In the *Annals* under 1422, containing an enumeration of the tithe rights of Kilmore Parish, one of our members, Mr R. V. Walker, B.A., finds "the poll called MacConyn's poll." In the above list we find Lincy, which is the Gaelic (spoken) form of Lynch. Clery is the Gaelic (spoken) form of Clarke. The Christian names are also worth observing, e.g., Cale is the spoken form of Cathail. This has become Charles by anglicisation and substitution. The Hearth Roll list can hardly be an exhaustive one, and it may be assumed that many people preferred to live without a permanent hearth to escape the tax. The non-payment of the tax may have been also achieved by many at the time by resistance or evasion or both. The lists for the other parishes in the Barony of Castlerahan will be dealt with later.

SOME MULLAGH AUTHORS.

Henry Brooke, the well-known dramatist and novelist, was a native of this district. He was born at Rantavan House about

the year 1703, and was son of Rev. William Brooke, then Rector of Killinkere. His early education was received at the hands of Dr. Thomas Sheridan, who resided at Quilca House, and he entered Trinity College, Dublin, in 1720. He afterwards studied Law in London where he wrote a number of poems and tragedies, and became the chosen friend of Pope and Lyttleton. He returned to Ireland and was one of the founders of the *Freeman's Journal* in 1763. His best known novel, *The Fool of Quality*, published in 1765, was greatly admired by John Wesley and was republished in 1859 by Rev. C. Kingsley. He wrote a tragedy *Gustavus Vasa*, the representation of which was prohibited by the Government of the time. He also published several poems and comedies and an opera of great power, *Jack the Giant Killer*, which displays in its arguments as well as in its poetry Brooke's remarkable genius. His political pamphlets were very numerous and are in the style of Swift's *Draper Letters*. Brooke was a close friend of Swift who was living at Quilca during the same period. The latter in his voluminous correspondence from Quilca makes frequent references to his visits to the home of the Brookes at Rantavan. Local tradition has it that Brooke's mother was matchless at repartee. A meeting between her and Swift was an encounter of wits, and the Dean for all his ability always came off second best. This, for him, was the great attraction at Rantavan. Brooke died in Dublin on October 10th, 1783. His daughter, Charlotte Brooke, herself an accomplished writer, published his biography in 1792.

Among the poets and harpists of the eighteenth century the name of Charles MacCabe takes an honoured place. He was born at Mullagh during the last quarter of the seventeenth century and was a close personal friend of the distinguished harper, Turlogh O'Carolan "the last of the bards." Some of the compositions of MacCabe, including his lament* over O'Carolan's grave, reflect real genius. Hardiman writes:—"Having obtained a license to teach as a 'Popish Schoolmaster,' he earned a scanty subsistence in his old age, and, finally died in want." The year of his death is given as 1739. He is locally remembered as the "poet MacCabe."

Feardorcha O'Farrelly, of Mullagh, was a contemporary of MacCabe and was the author of several poems and songs. He died about 1736.

John, son of Philip O'Farrelly, of Mullagh, is stated to have been the author of a valuable work, *Seanchas an da Bhreifne*, or *History of the two Breifneys*, which his wife in a fit of jea-

* Hardiman, "Irish Minstrelsy," p. 94 and 96; also lxii, and 132. O'Reilly, "Irish Writers," p. CC xxvi.

lously committed to the flames. O'Reilly* says that part of it was saved and is still extant. His death took place about 1721.

ECCLESIASTICAL HISTORY OF MULLAGH.

There is very little known with certainty regarding the ecclesiastical history of the Parish of Mullagh prior to the Reformation except what we have gleaned regarding the fortunes and vicissitudes of the Church of Teampull Ceallaigh. This served as the Parish Church from, at least, the rise of the O'Reilly Clan in the 10th until the confiscations at the end of the 16th century. After the confiscation of Teampull Ceallaigh, which took place after the Inquisition of 1590 (*loc. cit.*) and during the Penal times which followed no church existed. According to local tradition a small chapel was erected later on—probably during the period of temporary toleration in the latter half of the 17th century—in the townland of Rantavan, opposite the ruins of Rantavan House, the home of the Brookes. According to the same authority the chapel was burned down one Sunday morning during the Penal times and the people slain or burned. A holy water stoup which was used in this chapel, is still preserved in a neighbouring farm house. A graveyard existed about this chapel, but this has disappeared within living memory; it was rooted up and the clay spread over the adjoining meadows. Quite recently human bones were unearthed in the field about the track of this chapel and people still living remember seeing human bones stacked around a large tree close by when the revolting work of disinterment was in progress. Even the rude tombstones were carried away to serve other purposes; some of them are still preserved in the neighbourhood. The site of this churchyard can still be recognised by the rich verdure of the green sward.

At the relaxation of the Penal Laws, towards the end of the 18th century, a small thatched chapel was built in the townland of Cornakill. This served as a Parish Church until the erection of the present Parish Church of St. Kilian's—an example of the beautiful mediæval style of Gothic architecture. Its foundation stone was laid on June 25th, 1857. The Very Rev. Matthew MacQuaid, P.P., V.F., delegated by Dr. Browne, Bishop of Kilmore, officiated on the occasion.

In Casey's poem, already referred to, the poet, back from "the mystic German land" where the pilgrim reads Kilian's history "in Cathedrals tall and grand," and "home again in Noble Breffni," supposes himself standing on "Mullagh mountain," and on seeing this church and hearing the "calm and silvery

* "Irish Writers, p. CC. xix.

strain" of "the bell's celestial tongue," he, in surprise and delight, inquires:—"Is that Wurtzburg's shining tower? Do I stand on Celtic soil?"

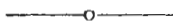
He is assured:—

"Yonder Church was built, good minstrel, by the lowly sons
of toil;
Twas the Mullagh's peasant's sinew raised on high that beau-
teous pile,
That the bright eyes of St. Kilian on his home might ever
smile."

The poet, in praying his blessing on them, answers:—

"God be thanked, the brave old race,
In the pathway of their fathers hold the same unchanging place:
Here St. Kilian's memory dwelleth by Borora's brown eyed rill,
As if foreign banner never floated on an Irish hill."

We have already noted a tradition that after the burning of the Chapel at Rantavan and prior to the erection of the chapel at Cornakill a Friar named Kelly, said to have belonged to Raffony used to say Mass in a small house beside Mullagh Lake. However, I am inclined to believe that the story is an invention to explain the anglicised name "Kelly's" Church. Raffony existed as an independent foundation until it shared the general fate of the Hospitals after the Inquisition of 1590. The foundations of the old Raffony Church can still be traced in the churchyard. It was the burial-place of many of the Clan families of Southern Breffni.



SUCCESSION OF PASTORS.

In 1704 the "Popish Priest" of Mullagh was Rev. Murtagh Gar-
gan, who was then aged 68. He was ordained in 1661 at Bally-
cunner, King's County, by Most Rev. Anthony Geoghegan,
"Popish Bishop" of Meath, and lived at Syharne (between Cross
Church and Killinkere.) His sureties (for £50 each) were Wil-
liam Tate of Aghagalgher and Connor Reilly, of Dromkilly. He
was registered pursuant to the Act of 1703 (2nd Anne, c. 7.) at
the "General Sessions of the Peace for the County of Cavan" at
Cavan, before Charles Mortimer, Clerk of the Peace, on the 10th
July, 1704.* He died in, or before, 1711, as appears from the

* "A List of the Names of the Popish Parish Priests throughout the
several Counties in the Kingdom of Ireland," etc., Dublin—Printed
by Andrew Crook, 1705.

document describing the Administration* of his goods dated 1711. He is entered as "Murtagh Gargan, late of Sighard, Parish of Mullagh, Co. Cavan (Catholic) Priest."

Another Act was passed in 1709, six years later (8 Anne, c. 3), which required the registered priests to take the Oath of Abjuration before 25th March, 1710, or else be outlawed. The Cavan priests declined to take this oath, and for a long time had to remain in hiding, so that details are scanty regarding the Parish Priests of the early eighteenth century. Mullagh and Killinkere were separate parishes in 1704. Rev. Hugh Clerly was registered for Killinkere in this year.

In the years 1743-5 the officials responsible for the enforcement of the Penal Laws were required to furnish reports to Dublin regarding any priests suspected of still living in their districts. The majority of the Cavan priests appear to have effectively evaded detection. In his report to the Executive, dated 21st March, 1743-4, Samuel Moore, High Sheriff of Cavan, gives a short list of the priests about whom he had obtained information. The list does not mention any priest known to be then living in the Parish of Mullagh. However, he notes:—"John McKernan, a frier [Friar] lives mostly in the parish of Castlerahan, has no certain place of abode."

Rev. Edmond Gargan was P.P. of Mullagh in 1759 as may be inferred from an entry in the old Register of Virginia Parish. In the Most Rev. Laurence Richardson's relation of the state of the diocese in 1750 preserved in the Vatican Archives he is also mentioned as Pastor †. Dr Richardson was Bishop of Kilmore, 1747-1753. Rev. Bartle MacCabe, was P.P. of the united parishes of Mullagh and Killinkere from 1766 until his death in 1794. A Chalice belonging to him is preserved in Mullagh Parish Church; it bears the inscription: "Procuravit Bartholomeus MacCabe Pastor de Mullah A.D. 1768." On his death the parishes were again divided and his nephew, Rev. Felix MacCabe, became P.P. of Mullagh in 1794. He was educated abroad and, while in Paris, was a witness to the terrors of the French Revolution which impressed him so deeply that he had special prayers recited every Sunday against war, famine, and pestilence. He is reputed to have been a man of very courtly address, both an able theologian and a well-read classical scholar. He died on the 10th December, 1816, and was buried with his

* Diocese of Kilmore "Will and Grant Book" (1693-1727) ii. 6. 44. p. 80. Public Record Office, Dublin.

† Vide Rev. W. P. Burke "Irish Priests in the Penal Times," 1660-1760, p. 291.

‡ Archivium Hibernicum, Vol. V. p. 134.

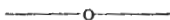
ancestors in the churchyard of Teampull Ceallaigh.

Rev. Luke O'Reilly succeeded and was P.P. from 1816 until his death on the 21st September, 1852. He lived at Quilca. He was followed by Rev. Thomas O'Reilly who died the 11th April, 1857. Rev. John Conaty was P.P. from 1857 until his death on the 11th February 1872. It was he that erected the present Parish Church of Mullagh dedicated to St. Kilian. The next P.P. was Rev. John O'Reilly who, on being transferred to Killeshandra, was succeeded by the present worthy Pastor, Rev. Luke Carroll on the 10th May, 1889.

I wish to express my indebtedness to our Chairman, Father Meehan, for his kind assistance and many valuable suggestions in the preparation of this paper. I have also to thank Father Carroll for facilitating its compilation by placing the Parochial Registers at my disposal.

PHILIP O'CONNELL.

CAVAN OGHAM STONES.



I—The Mullagh Ogham.

By Philip O'Connell, M.Sc., F.R.S.A.I.

In 1875 Dr Norman Moore of London made the very interesting discovery of an Ogham inscribed stone in the old Churchyard of Teampull Ccallaigh. The find was reported by him to Sir Samuel Ferguson who drew the attention of the Royal Irish Academy to it. The importance of the discovery will be realised when it is remembered that this was the first Ogham North of Co. Wicklow that was come upon. Apparently, the stone was carried from the vicinity and used as a gravestone. The discovery was first described by Ferguson in 1875 in a paper published in the *Proceedings of the R.I.A.** and afterwards in his *Ogham Inscriptions* (p. 65.) :—

Where the hilly country of Monaghan and Cavan subsides into the rich plain bordering Meath [he writes] we meet with a regular Ogham at Mullagh, near Virginia. It stands in the churchyard beside the parish church and is legible up to one arris :—Os barr, or possibly Os barrn, a name looking to historic times, and although unaccompanied by any Christian symbol very unlikely to be Pagan.

The stone is described by R. R. Brash† :—As marking a modern grave in the old burial ground of Temple Kelly, and together with other inscribed stones was brought from the adjoining lands of Rantavan. It is a small stone standing little more than three feet from the surface, about 15 inches in breadth by 4 inches at its greatest thickness. Dr Ferguson believes it to be the first instance of a genuine Ogham inscription found north of the County of Wicklow.

* Series II., Vol. I., p. 303.

† Ogham-inscribed Monuments of the Gaedhil, p. 325.

The stone afterwards disappeared, apparently hidden or partially buried beneath the accumulated soil. Sir Samuel Ferguson had taken a *papier-maché* facsimile of it in 1875, which facsimile is now in the possession of Professor R. A. S. Macalister of the National University. The impression is much worn, and Prof. Macalister gives, tentatively, a reading in his *Irish Epigraphy*.* However, the squeeze does not show the characters very distinctly and apparent extra scores are merely creases in the paper. A fruitless search for the missing Ogham was made by the late Professor Sir John Rhys of Oxford University in 1898† on the occasion of his visit to examine the Kieran Ogham. He gave up the search in despair after hunting in vain through the weeds and nettles in the much neglected old graveyard. But a later search by Prof. Macalister again revealed the stone. He found on close examination that his interpretation of Ferguson's paper impression was faulty, owing to the imperfections of the copy, and he corrected it in a communication published in the *Proceedings of the R.I.A.*‡ His former interpretation read *Osbbarigomma*: he now finds that the correct reading is

O S B B A R.

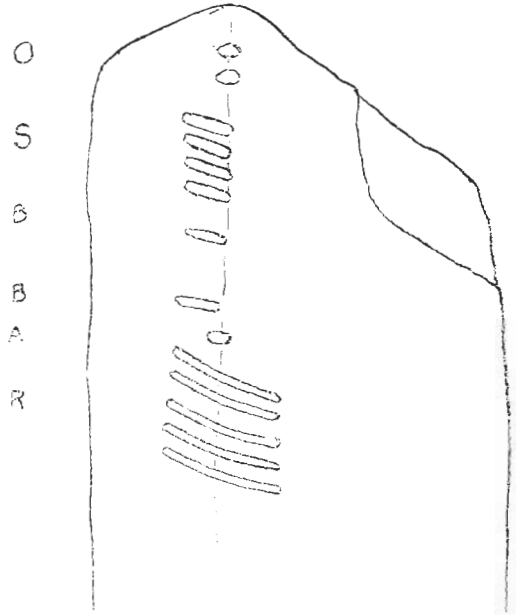
This corresponds with the reading given by Ferguson. Prof. Macalister was satisfied that the faint second R added by Ferguson was nothing but some casual scratches low down on the stone. The inscription (which, of course, in the Oghmic script consists of scores on the edge of the stone) is neatly cut and is in perfect order reading downwards. The accompanying photograph of the stone with sketch is due to Prof. Macalister, the greatest living authority on Celtic Epigraphy, to whom I am indebted for the loan of the photograph with permission to reproduce it, and also for his expert advice and help in the elucidation of the many problems which arise in the copying and interpretation of Ogham symbols.

*Vol II., p. 129. *First Edition*.

†Tour R.S.A.I., 1898, p. 53.

‡For a description of this see p. 17 of this *Journal*.

§ Notes on Certain Irish Inscriptions Vol. xxxiii. Section C. No. 5.



THE MULLAGH OGHAM STONE. PHOTO. AND SKETCH BY PROF. MACALISTER.

The stone had again disappeared after its examination by Prof. Macalister, but was recently recovered by the present writer; it had been lowered and partially covered in the digging of a grave, and lay hidden in a thick growth of nettles. The monument is of limestone about 2 feet above the ground and in cross-dimensions measures $10\frac{1}{2}$ inches by $4\frac{1}{2}$. It will be found south-west of the ruins of the old Church and marks a modern grave.

According to Brash, other inscribed stones were known to exist in Teanpuill Ceallaigh, but, so far, no traces have been discovered.

No satisfactory explanation of the name **OSBBAR** can be offered. Prof. Macalister is inclined to believe that the inscription is not really ancient, but that it is an unsuccessful attempt to write some such name as *Osborne* in Ogham letters. But there is no doubt about its genuineness as an Ogham inscription. The discovery of this stone is of primary importance on account of the extension of the Ogham area to a part of Ireland where no such monuments were hitherto known to exist.

Few people are aware of the great historical value of these pre-Christian inscriptions, and their comparative rarity shows how few have escaped the exposure of fifteen hundred years. Owing to the difficulty of detection, due to wear, the minute scores are very liable to escape notice. Coming down, as they do, from Pagan times, these inscriptions constitute a link with the period before Roman characters were introduced in the fifth century. It is a remarkable fact, and one which deserves careful investigation, that the Oghams of Mullagh and Kieran should be found in connection with Christian churches. It appears from the researches of Prof. Macalister* and Prof. Eoin MacNeill† that these Pagan symbols were Christianised so as to bring them into conformity with Christian teachings. It is to be hoped that the Members of this Society will make an effort to collect and preserve such Oghams as may exist in Breffni. So far, only two examples have been found in Cavan; the stone at Mullagh and another at Durgimmin, near Kilnaleck (described by Father Meehan.) The opinion of an eminent Celtic scholar, the late Prof. Sir John Rhys, is deserving of notice‡:—

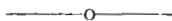
*“ Celtic Ireland,” *Irish Monthly*, 1919, passim.

† “Notes on the Distribution, history, grammar, and import of the Irish Ogham Inscriptions” *Proc. Roy. Irish Acad.* 1909, vol. xxvii., Section C., No. 15.

‡ *Tour. R.S.A.T.*, 1809, p. 403.

The Ogham inscriptions. stand to the study of the early Aryan language of Ireland [he writes] somewhat as the Latin inscriptions would to Latin if we supposed the inscriptions to form the only specimens of the Latin language extant. Only that would be vastly to understate the case since the whole body of Ogmie epigraphy is inconsiderable both in quantity and variety as compared with the wealth of the lapidary literature of ancient Rome and her Empire. Therefore, the Oghams that exist ought to be valued all the more; and more care—more enlightened care—should be taken of them than has hitherto been done in many instances.

PHILIP O'CONNELL.



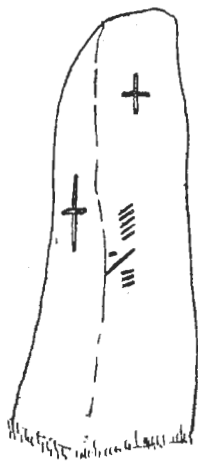
II.—THE DUNGIMMIN OGHAM.

By Rev. J. B. Meehan.

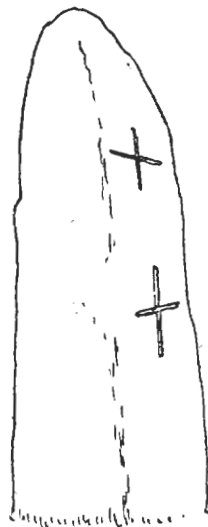
Besides the Mullagh one, just described by Mr O'Connell, there is another Ogham Stone known about in County Cavan. It is situated in Dungimmin almost 10 miles due West of Mullagh, and $2\frac{1}{2}$ W.N.W. of Oldcastle. It is a little over half the latter distance S.W. of the village of Mountnugent—or Daly's Bridge,* as the old people still call it—in the same diocese of Meath, parish, Kilbride, and within 200 yards of the County Meath boundary. It is on lands belonging to Mr Nicholas Sheridan, Omard House, Ballynarry, one of our members. So it comes about that this ancient Pillar Stone has three claimants: ecclesiastically it is in the diocese of Meath, civilly in the county of Cavan, while its real ownership belongs to a gentleman residing in the diocese of Ardagh.

The easiest way to find it is, leave Oldcastle by the Ballyduff road, and when outside the town take the first turn on the left. A mile or so further on make inquiries for this farm. Stop a dozen yards beyond its unoccupied farmhouse. The stone is then in the field on your right, just behind the hedge, and so near that you can almost touch it from the road.

* The bridge was built about 200 years ago. It was badly needed, and was put up at his own expense by Rev. Hugh Daly, the parish priest, who belonged to an affluent family. Father Daly was for many years the P.P. of Kilbride, but the exact date of his pastorate has not been ascertained.—Cogan's *Diocese of Meath*, II., 314, note.



Sketch of its West and South sides.



Sketch of its North and East sides.

THE DUNGIMMIN OGHAM STONE.

It is 5ft. 3ins. in height and 1ft. 8ins. by 1ft. 4ins. in its other dimensions. It bears four small incised crosses, two on the South side and one each on the North and East. The illustration gives a good idea of its appearance. It is from a photograph taken many years ago by Professor Macalister, which, with the accompanying sketches, he has courteously placed at the disposal of the Society through Mr O'Connell. The Ogham letters are quite distinct. Transliterated into ordinary characters by the same learned antiquary they read.

O V O M A N I.

But what that means he has not yet made out.

What may be looked for on Pillar Stones like this, is the name of some hero or chieftain. When the old tales and documents record the death and burial of a noted personage they not infrequently make the statement that a stone was placed over his grave on which his name was inscribed in Ogham; his genealogy was recited, his dirge chanted, and his name written in Ogham-chraobh, is not an unusual formula. Since the discovery of the key of the Ogham system in the Book of Ballymote and the fortunate finding of duplicate inscriptions, in Latin and Ogham, on some Pillar Stones, which further elucidates it, the writing can be read with comparative ease. An explanation of the alphabet is now to be met with in ordinary Irish histories. It is unnecessary to repeat it. The chiseling of the inscriptions was a specialised handicraft.

An Ogham inscription merits attention on many grounds.

To start with, it is a specimen of the earliest form of writing used in Ireland, a Keltic form at that, and most probably indigenous, that is, not borrowed from any other country. Hundreds of Ogham monuments, such as the one at Durgimmin, survive in Ireland especially in Cork and Kerry. About fifty others, it is true, have been found outside Ireland, in Scotland, Wales and England; but probably they were all inscribed by Irishmen or under Irish influence.* "Ogam writing," testifies Hyde, "is peculiar to the Irish Gael and only found where he had settled."† "The range of the Ogham inscriptions outside of Ireland," states MacNeill, "corresponds to the range of Irish settlements and of Irish influence, at the time of the collapse of the Western Empire."‡

* Joyce, *Soc. Hist.*, I., p. 398.

† *Literary History of Ireland*, p. 109.

‡ MacNeill, *Phases of Irish History*, p. 173. For their exact Geographical distribution see paper by him No. 15. Sec. C. Vol. XXVII. in Proceedings of R.I.A., p. 329 (July, 1909.)

Then, it sometimes lends confirmation to a local tradition or record. The Dungimmin one, it is to be regretted, does not yet possess that distinction.

An Ogham inscription also claims respect as the most ancient original record we have. There was, as everybody knows, an enormous destruction of MS. books in Ireland; a destruction by no means confined to the Danes. As a result, there has come down to our times no original records earlier than the 7th or 8th century. But here is a piece of writing—the registry of a death, or perhaps (at least inferentially) of a battle or of a plague—that may have been already long on the same spot when St. Patrick preached at Tara. For the Ogham alphabet was devised “about the beginning of the Christian era or somewhat later.”* And the custom of placing Ogham inscriptions on stone monuments commemorative of the dead grew up among the Pagan Irish within the succeeding three or four centuries.

But this by itself goes but a very short way towards settling its date. For on the other hand Ogham stones were put up as late as A.D. 600† and one of our best authorities would hesitate about dating any of them earlier than the fifth century‡. So again the determination of the precise or even of the approximate age of, for instance, the one before us, has all the interest of the solution of a most difficult scientific problem, and will brace the greatest experts to their utmost effort.

“Ogham epigraphy,” testifies Dr. MacNeill, “while it lasted remained in Pagan hands.”§ None of its deciphered inscriptions connote any Christian religious sentiment. From the very first, too, there is evidence of a positive Christian hostility against the native learning. It was not solely that with its Latin culture “it had no use for the cumbrous Ogham alphabet, or merely shunned a cult which was of Pagan origin, was preserved by Pagan experts, and was probably accompanied by Pagan observances.”

Since, then, the cult of the Ogham inscription is so intimately connected with Paganism, may we exclude as improbable for the erection of our Pillar Stone the period after the spread of St. Patrick’s teaching. But, then, what about the crosses four of them? To this one can make answer that they may be either (a) nothing more than attempts at ornaments of the simplest kind; or (b) possibly rude symbols of sun worship (v.p. 199 this Journal), or reminiscences of such; or (c) the Christian symbol, indeed, but incised centuries after the Pillar was raised; and then, cut into it not improbably with some idea of “depolarizing” it or exorcising the Paganism out of it. St. Patrick rarely destroyed an idol or

* *Phases of Irish History* by MacNeill, p. 172.

† Do., p. 173 and *Literary History of Ireland* by Hyde, p. 110.

‡ MacNeill, R.I.A., paper cited, p. 332.

§ R.I.A., Paper cited, p. 332.

removed a Pillar Stone. "Sometimes," testifies Dr Todd, "he contented himself with inscribing upon such stones the sacred names or symbols of Christianity." (St. Patrick, p. 500.)

From all our *data* no closer inference can be safely drawn than that the Dungimmin Stone is standing there for over 1,300 years. This, indeed, of itself is remarkable. But any more definite determination of its age is as elusive as the trisection of the triangle. Geology has very little to go upon in the "weathering" of the Stone and supplies but the feeblest assistance.

An expert, however, would not yet throw up the sponge. He would have his knowledge of the words and forms of old Irish, the oldest MS. Irish, to fall back upon. That is the great means of solving such questions; but, as is obvious, it is within the reach of but a very few. Historical research, too, might give some help. For should the ascertained name on an Ogham be also come upon in other records, the latter may reveal the date more or less exactly. If it cannot be found, then that chance is gone; but at once there arises as a compensation the surmise that the particular inscription may be very, very old, and go back to the twilight, or to what somebody has described as "the dark hinterlands" of history.

Lastly, even though we can make but little of either the inscription or the date, a genuine example of Ogham writing is on its own account most interesting; and for the genuineness of the Dungimmin sample we have the authority of an antiquary of European fame, Prof. Macalister. Though MacNeill, in his passion for truth at all costs, establishes that the Latin origin of this ancient Irish alphabet is hardly open to question,* still the order of the letters is entirely different from that of the Latin or any other alphabet.† Dr. MacNeill also shows that the vowels were segregated and apparently subclassified, and that the orthography of the Ogham inscriptions represents a definite and consistent system.‡ Every one, besides, knows the main device for writing or rather chiseling the characters on stone, and can recognise individual symbols on a stone as a child does his letters in his Primer the first day at school. That the whole Ogham alphabet is framed with much ingenuity Dr Hyde shows.

"For," he states, "in every case it is found that those letters which, like the vowels, are most easily pronounced are also in Ogam the easiest to inscribe, and the simpler sounds are represented by simpler characters than those that are more complex."§

* *Phases of Irish History*, p. 172. So, too, his R.I.A. Paper, p. 334 and Hyde, *Op. cit.* 112.

† Joyce, *Op. cit.*, Vol. I., p. 398.

‡ The R.I.A. Article mentioned, p. 334.

§ *Literary History of Ireland*, p. 108.

He also adduces a German scholar of note as vouching for the Ogham alphabet both that "no simpler method of writing is imaginable," and that "with one or two changes it would make the simplest conceivable universal alphabet or international code of writing."*

Surely our countrymen of 2,000 years ago, its originators, can hardly be thought of as an unpractical, unobservant, or totally uncultured people.

The discussion of the Mullagh and Dungimmin Ogham Stones may help to awaken a deeper interest in such relics of the long past. It may also both prompt to the scrupulous preservation of those already discovered and lead to the finding of a few more in Breifny. As recently as 1908 Mr (now Dr.) John MacNeill came upon one in the churchyard of Cloonmorris near Dromod, in Leitrim.† Up to that there was no known example in that county. That in both Leitrim and Cavan there were once many can hardly now be doubted.‡ That, despite time and neglect and accidents, a few more of them survive is both at least probable, and is also sincerely to be hoped.

Ogham was no cryptic script intelligible to and intended for but a few.§ A blank would, at first blush, go some way towards justifying a presumption of pre-Patrician Breifnian illiteracy. But the presumption could scarcely be sustained on that ground. For though in that period a knowledge of the writing may have been widespread, still the custom of Ogham epitaphs or inscriptions may have been local. Most probably it originated and became general in the districts in which Ogham Pillar Stones are numerous, "but had not time to become general elsewhere before the causes came into operation which brought about its abandonment."¶

"It can hardly be doubted," Dr MacNeill adds, "but the arresting causes were the spread of Christianity and the concomitant spread of Latin learning and Latin alphabet. The Ogham inscriptions were not replaced, at all events in Ireland, by literal inscriptions. . . . The ancient cult was abandoned, not altered."**

J. B. MEEHAN.

* *Literary History of Ireland*, pp. 108-9.

† *Journal, R.S.A.I.*, 1909, pp. 132-137.

‡ Last year an Ogham in the parish of Ballymachugh was reported by Mr M. M'Kenna. The stone is between Moderiskin Co-Op. Lime Works and L. Sheelin. It lies just outside the ring of Tonay Fort and beside an uncapped dolmen and stone circle. The lines on it *may* be artificial, but there can be no hesitation in saying they are not Ogham symbols.

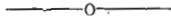
Two other smaller cromlechs may be seen in the fields to the left of Omard Gate-house in the same parish.

§ Hyde, *Op. cit.*, p. 109.

¶ MacNeill, *R.I.A. paper cited*, p. 331.

** Do.

EXHIBITS AT THE THIRD MEETING, 17th MARCH.



There were a few Stone Celts, which had been found locally, but the most interesting exhibit was a Cinerary or Sepulchral Urn. It belongs to Mr George Ferris, of the Cloggy Mills, beside Ballinagh. It was found six or seven years ago in the townland of Lackan, near Ballinagh. The field was being prepared for crops, and some heaps of stones were removed. Under one of them an urn was discovered, but unfortunately it got broken. Another little cairn was more cautiously taken asunder, and in its centre, under a thin flat stone, this vessel was resting. It was not noticed were there any bones in it or under it, nor is it remembered whether it stood upright or was mouth downwards. The latter is not an unusual position. The urn field, as it may be called, belongs to a Mr Bennett. It is between the M.G.W.R. line and the River Erne, at a point about $77\frac{1}{4}$ miles from Dublin, as indicated by the wooden railway pillars marking distances. It is a very fine field, 4 or 5 acres in extent, in a beautiful situation, the land much richer than that adjoining it. Were it well explored it is quite likely it would yield other objects. A rusted iron sword was indeed discovered, beside it by a Mr Morrison. But it is not older than about 100 years, and is of but small interest. Very few, if any, Cinerary Urns found in Cavan or Leitrim are recorded. The journal of the R.A.S.I. for 1898 contains illustrations of pieces of one that was dug up in Enagh bog, near Virginia, some time before that. Only fragments were recovered. Still the fragments were photographed, and they are minutely described by the gentleman who came into possession of them, a Mr Rotheram, of Meath. This shows what importance antiquaries attach to such finds.

About 20 years ago another clay Urn was unearthed within a yard of the Middletown dolmen, near Drumhowna Railway Station, by a Mr Maguire, who still lives there. Mr Maguire set no value on it, and it got broken. A few years afterwards the late Dr. Moran, Inspector of N. Schools, recovered and carried away the fragments. Middletown dolmen, by the way, is marked on the O.S. Map (Granard Sheet 79, 1902) as a Druid's Altar, but Loughduff dolmen, within a quarter of a mile of Middletown, is not indicated. According to Mr Thos. O'Reilly, one of our members, who resides at Loughduff, there was a third dolmen in the district. It was quite beside the one last mentioned, but has totally disappeared. Not unlikely it was built into the church wall.

The Lackan Urn, shown at the meeting, is small, but it is a perfect specimen. Its height is $4\frac{3}{4}$ ins, and the diameter of the top 5 inches. The rim, which does not overhang, is a half-inch in thickness or breadth. On the inside it is quite smooth. The shape is graceful. It is very tastefully and elaborately decorated in archaic fashion; rows of chevrons, two rows of fairly even-sized diamonds, also scored with lines, and two raised circles. Even the lip has its chevrons or zigzags, and the base has impressed on it a diamond pattern.

Should Urns of this type again be come upon it is hoped the greatest care will be taken in preserving them.

THE MONASTERY AT SLANORE.

By Rev. Martin Comey, D.D., C.C.

[Read 17th October, 1921.]

Many of you have paid a visit on some occasion to Trinity Island to see the crumbling ruins of the old monastery that gave the Island its name, and to decipher the epitaphs on the moss-grown head-stones of those who have long since mouldered to the dust under the shadow of its sanctuary walls. You will, too, perhaps have stood on the plateau to west side of graveyard's encircling ditch, and allowed your gaze to wander over the waters of the lake towards the south. Here you will have seen a green hill or ridge rising rather abruptly from the waters' edge. Had you the good luck or misfortune to be standing there on a summer's evening some 1,300 years ago you would have seen white-robed Monks toiling and moiling on its barren slopes, or heard the monastery bells calling the Monks to pray, for on the north-western crest of this hill, called Slanore, overlooking the waters of the winding Erne, and almost in a direct line with its entry into the lake, stood a monastery of some repute in those far-off days.

The townland of Slanore, or, as it was known formerly, Snalere, contains about 100 acres and belongs to Mr Patrick O'Reilly, who takes an intelligent interest in its venerable history, and loves to talk of and live in spirit in those by-gone days when the monotonous silence of that once wild and lonely spot was broken only by peal of bell, the clang of the spade and shovel, or the hum of prayer stealing softly from the chapel windows when the busy Monks chanted matin psalm or vesper hymn.

It would not be true to say—as some have said—that not a trace now remains of the Abbey or its residents, for the remarkable fertility of the soil bears eloquent testimony to the agricultural industry and skill of the Monks, who, even in those distant days, rivalled in scientific knowledge the Monks of Mount Melleray in transforming a barren waste into meadows of waving grass, or fields yellow and golden with the grain of a ripening harvest. There is also on the farm another trace much more remarkable which has kept their memory living when their names had been forgotten—a field of circular shape which still bears the name of "Abbey Field." This serves to prove how accurately history may be preserved by tradition, and the dim and distant past placed in communion with the living present.

This field is about three roods in extent, and as it is of a shape akin to the forts commonly to be met with in this district, as elsewhere in the county, it might very naturally have past as one

were it not for the fact that the Irish were always remarkable for the accuracy with which they handed down unwritten traditions from generation to generation. It was not a mere fort—the prefix “Abbey” settles that question quite satisfactorily. Any doubts that might remain on the subject were sufficiently answered when, at the beginning of the last century, the field was broken for cultivation and an ancient burial place laid bare, not without some surprise to the unexpecting workmen. Here and there, too, were dug up carved stones of no mean workmanship, evidently belonging to a church with some pretensions to architecture. Some of these have been carefully placed, through Mr O'Reilly, by the sheltered roots of a whitethorn lone bush which grows almost in the centre of this hallowed ground.

The townland of Slanore was situated in a district known in those distant days as Cairbregabhra—named from sept descended from Cairbre, son of Niall of the Nine Hostages* and according to O'Donovan represented now by the modern barony of Grannard, which then extended further north to embrace the present Upper Loughtee, as will be seen later. The Irish form of the name of the place in which we are at present interested was Snamh-Luther or Luthoir, which, it seems, signifies the swimming place or ford of apparently a Chieftain of name Luthair, of whom more may be said on another occasion. Here, too, there was a “city” or town on the plain of the hill, or, perhaps, clinging in straggling forts to its western slope where it descends gradually to the junction of the Erne with the first of the lakes of Cughter. But of this town nothing now remains, as one might naturally expect, built as the houses were, like most of the Irish houses of the time, of wattles and clay. The Monastery is said to have been founded by Columbanus, the son of Eochaid (pronounced “yokey”) of which the modernised form is probably Keogh. His memory is honoured in the martyrologies on September 6th “at Donaghmore”† as well as at Snalore. Several historians think that this may be Donaghmore in County Tyrone. It is probably nearer the truth to suggest Tonymore, Cavan. He seems to have had a sister called St. Comaigh, who also consecrated her life to God, as her memory was venerated in the Church of Snalore on the 27th May.‡ It would appear that St. Columbkille, on one of his brief visits to Ireland from Iona, not improbably remained at this monastery for some days. An incident

* Four Masters, Connellan's ed., note p. 154.

† Martyr of Tallaght and Donegal, quoted by O'Hanlon in *Life of St. Colman*, Sept. the 6th, vol. 9, and Moran's *Archdall's Monasticon* note page 70.

‡ O'Hanlon's *Life of St. Comaigh*, May 27th, vol. 5.

during his visit is described by Adamnan as follows:—

“ At another time while the saint was remaining for a few days in Ireland he undertook a journey which had for its object the advancement of religion. For this purpose he ascended a yoked chariot which he had previously blessed, but, from some unaccountable neglect on the part of his servant, the linch-pins were not inserted in the holes at the extremities of the axles. The Saint’s charioteer on the occasion was Columban, a holy man, the son of Eochaidh and founder of a monastery called in the Irish tongue Snam Leuther (Snaw-Lure or Lore.) The drive over so long a road necessarily caused the chariot to be much shaken, yet the wheels did not come off the axles, nor even stir out of their proper places, although as has been mentioned before, the usual appliances had been neglected. But grace so favoured the holy man that his chariot proceeded safely during the entire day without meeting any obstacle to retard its progress.”*

Everyone has heard the story of the penance of perpetual banishment from Ireland imposed upon Columbkille by St. Molaise of Devenish; a story that awakens a sympathetic chord in the heart of the reader as he pictures in imagination the white-robed form of the saintly missionary standing on the rocky shores of Iona looking through the mists for a glimpse of the land he loved but might never tread again. But however interesting the tradition may be, such eminent Irish historians as Lanigan, O’Hanlon, and Moran, hold that it is a legend invented by bards and romancers of a later date, and accept no other motive for his exile than that assigned by Adamnan—a desire to carry the Gospel to pagan nations and win souls to God. It seems perfectly clear from Adamnan’s *Life of the Saint* that, in addition to his attendance at the Synod of Drumceat, he visited Ireland on other occasions. It would not be without interest if the date of St. Columbkille’s sojourn at Slanore could be fixed with some degree of accuracy, and this does not seem difficult of accomplishment.

In the opening lines of the quotation cited above, you will have observed that when the Saint touched at Slanore he was on a visit to Ireland of only a few days’ duration. So it did not occur when he came to attend the Synod of Drumceat, because we know he remained for some months in Ireland then. It cannot, however, have been much before 590, for Columbanus died in 640; and as he displayed on this occasion remarkable vigour and

* Adamnan’s *Life of St. Columba*, edited by Reeves (Edinburgh, 1874), p. 73.

skill in driving safely a team of horses and a chariot, without hick-pins, over roads that were both rough and crude, he was certainly no mean stripling, and may be assumed to have reached the age of 25 or 30, for Adamnan calls him a holy man—not a boy. It is permissible, also, to conjecture from the visit that if Columkille was not the founder of the monastery, it was probably under his jurisdiction and special favour, and that Columbanus was likely a disciple. In the declining years of his old age—probably about 630—Columbanus was afflicted with blindness, from which, however, he was miraculously cured through the prayers of his friend and fellow-worker in the Vineyard of the Lord, St. Fechin, Abbot and founder of the famous Monastery of Fore, which was about 15 miles distant, as the crow flies, from Snalore. The miracle is described in the Life of St. Fechin as follows:—

“On a certain day St. Fechin came to the place called Sram Luthir, in the district of Cabre Gabhra, and meeting there St. Colman (Columbanus), the son of Eochaid, who had been for a long time blind, he applied to his eyes the water with which he had washed his hands, and the blessing of sight was immediately restored to the blind man.”*

About ten years subsequently Columbanus passed away to his reward, and it may be accepted as historically certain that his dust now lies within the boundary of the Abbey field of Slanore with that of his sister, St. Comaigh. Examining their genealogy, as given in the Martyrology of Donegal and of Tallaght (edited by Dr Kelly), we find that their father's name was Eochaidh, and the mother's Aigleand. The names of four of their children—all Saints—are recorded as St. Fintan, St. Lughaid, St. Columb, and St. Comaigh. Eochaidh, the father, was descended from King Laeghaire, through Ailill, Guaire and Lughaidh; so that St. Columb and his sister, Comaigh, of Slanore, were fifth in descent from the monarch who received St. Patrick at Tara. Towards the end of the 7th century the same martyrologies record the names of St. Quintoc and St. Maclan, whom Colgan considers the same as Mollchud, the nephew of St. Columkille.

A second miracle, which rendered Slanore famous, was performed about the middle of the sixth century by St. Ruadhan, Abbot of Lorrha; it was he laid the curse on Tara which came into effect at the feast held there in 565 in the reign of King Diermot. The miracle is thus described in his Life:—

“St. Ruadhan coming to the city Snamh-Luthir, in the district Cairbregabhra, the body of the lately deceased King of that district was being borne on a chariot towards the city,

* Quoted by O'Hanlon, Life of St. Colman, vol. 9, Sept. 6th.

and the whole people were weeping around him. Then Ruadhan, moved to compassion, prayed to the Lord, and the King rose up living, and offered that city and people to St. Ruadhan."*

As St. Ruadhan, according to Usher's Index Chron., died in 584, it is clear that this miracle occurred many years before that recorded of St. Fechin—probably about 560—and one cannot but very much regret that the ancient biographer failed to give us the name of the then King of Cabre Gabhra, for that would have helped considerably to illuminate much that is obscure; nor does he, unfortunately, tell us if St. Ruadhan accepted the gift which the King, in a moment of gushing gratitude, offered him. Two things, however, stand out clear—firstly, that the place already bore the name Snam-Luthir. Therefore its derivation must be sought at an earlier date. Secondly the place was called a "city." By what stretch of imagination could this little straggling village be called a city? Dr Bury, in his Life of St. Patrick, gives an answer which will strike most people as historically sound and convincing.

"Was there," asks Dr Bury, "any discriminating designation to distinguish those religious settlements which were the seats of Bishops, from those that were not? I venture on the conjecture that the name civitas (city) was originally applied only to the former communities, . . . and we can understand that in a cityless land, such as Ireland then was, city might have been used in the special ecclesiastical sense of the settlement in which the Bishop lived."†

If this conjecture be correct—and there does not seem to be any other plausible explanation—it accounts for the village of Snamh-Luther being called a city, and, incidentally, it shows that the parish of Kilmore already contained a Bishop's See in the middle of the 6th century. This argument acquires greater force when we remember that the Irish word for city means a chair—that is where the Bishop's Chair or Cathedral was. It would lead one also to venture on the assertion that the Cathedral—such as it was—was in, or quite near, Slanore. History and tradition unite to prove that the original seat of the diocese was in the parish of Kilmore; they also unite in proving that it was some distance from the parish church of St. Felimy, which Andrew Mac Brady erected into a Cathedral in 1454, "because he was dissatisfied with finding the Episcopal See established in so in-

* Moran's Archdall, note p. 71; O'Hanlon's Life of St. Ruadhan

† Bury's St. Patrick, Appendix, p. 378.

convenient a place, and found the parish church of St. Felimy to be a more commodious place.”* Where did Andrew MacBrady remove the Seat from? The answer, which presents little, if any, historical and traditional difficulty, is, “from an inconvenient and backward place somewhere in Kilmore.” If somebody answers, from Urney—the only alternative ever suggested—he will have insuperable difficulties in establishing his position, if he can establish it at all, because there is no record of the Seat of the Diocese ever having been changed from Kilmore to Urney; and his principal argument, viz., that the Bishops of Kilmore were anciently called Bishops of Triburna “because they are said to have had their residence in an obscure village of that name,” rests on a false assumption, Triburna being the latinized form of Tir Briun—i.e., the land (Tir) of the descendants of Bruin, King of Connaught in the 4th century. The fact—if it be a fact—that the old Seal of the Diocese was dug up at Urney in the beginning of the last century, does give some colour to Urney’s claim. But everything else in history and tradition tells against it, and we are forced back again to the conclusion that Andrew Mac Brady found the Seat in some backward place in the parish of Kilmore, such as Slanore still is, and changed it to the parish Church of St. Felimy. The parish, however, bore the name long before this event, for, before his appointment as Bishop, Andrew was acting as Adm. or P.P. of “Kilmore.”† and Archdeacon of the Diocese, which was then called Triburna. Whence did the name come? Was it derived from an old church, monastic or otherwise, founded on, or adjacent to, the site where the parish church was erected?

“We have no certain account,” says Canon O’Hanlon, “respecting a monastery erected at Kilmore either by St. Felimy or any other person. It is quite certain that a mistake has been made in confounding Kilmore Breifne with Kilmore Duithruibh in the County Roscommon, in the territory of Tir Bruin near the Shannon, where St. Columkille erected a church before going to Iona. That is the opinion of our greatest topographical investigators.”‡

Neither Ware, Harris nor De Burgo mention an old monastery at the present Kilmore. Colgan, at page 381, Trias Th., identifies Kilmore Duithruibh with Kilmore of the County Cavan, but, later, corrects himself twice—Trias Th., page 494, and in the In-

* Ware’s Bishops, p. 225, Mac Geoghegan, p. 370 note.

† O’Hanlon’s Life of St. Felimy. vol. 8, August the 9th, and Ware’s Bishops, p. 228.

‡ O’Hanlon’s l.c.; Lanigan’s Eccl. Hist. vol. ii. p. 12 and 142 note.

dex Top of the Acta S.S.—where he says it was in Connaught. Archdall, following Colgan's first statement, places it in Cavan, but Dr. Reeves calls it "a serious blunder" to identify Kilmore Duth with the County Cavan, and goes on to prove that it is really identical with the present parish of Kilmore, in the Barony of Ballintobber North, Co. Roscommon (Reeves' Adamnan.) Lanigan hesitatingly favours the same view. In 1454, as we have seen, there was a commodious parish church at Kilmore, without any reference whatever to a monastic institution, and we know there was no monastery since; nor is there any trace of such an institution ever having been there; and yet, in the Martyrology of Donegal under the 9th of August, we read that "nineteen Saints of Kilmore, which is a Cathedral Seat, are venerated on the same day,"* and it mentions Feidhlimidh of Kill-mor Dithruibh as one of them. Archdall mentions a monastery in Cavan called Domnachmore, but says "it was totally unknown" in his time. Had he read the Inquisition of 1590 more closely† he surely would have noticed that a "hospital," called Tonaghmore, described as near Kilmore, and endowed with three cartrons of land, annual value 3s, is there mentioned, and have little difficulty in identifying them. This discovery, which seems to indicate the true philological derivation of Tonymore (the field or meadow of the marsh is another possible derivation) permits of the following conjecture.

There is a tradition, not unfounded on historical data, that St. Felim left home as a young man, and led a recluse life in some wild and lonely spot in Kilmore‡ It may well be that he selected the Island in the half lake, half swamp, of the present Tonymore: that he erected there a cell, and subsequently, being joined by others, a comparatively large church, which might truly deserve the name of Domnach, or Kilmore Duithruibh—i.e., of the wilderness (Domnach being merely an antiquated synonym of Kilmore.) The very name Domnach proves the great antiquity of the church. Felim belonged to the important family of the Carvills who, according to Mac Geoghegan, changed their family name to Mac Brada, or Brady, in the 13th century§ and ruled the territory of Cairbre Gabra from the days of St. Patrick. If a Bishop were needed, who could be found better qualified than he for piety and learning, great grand-son as he was of Dubtach Ua Lugair, the celebrated chief poet of Ireland, who was the first to rise and pay respect to St. Patrick at Tara? He would naturally be invited to leave the wilderness, so difficult of access, in which

* Quoted Moran's Archdall, Vol. I. note p. 69.

† Do. p. 72.

‡ See O'Hanlon's Life; also Lanigan, p. 10.

§ Mac Geoghegan, p. 371 note.

he lived and come to Slanore, which was situated along the great high water-way of the Erne, near to which also, as we have seen, the King of the district lived, and there take up his abode, going down to history, as one might naturally expect, as Felim of Domnach-mor, his first foundation. This would explain why Slanore was called a city on the occasion of St. Ruadhan's visit about 560, for, though St. Felim was dead some 20 years previously, yet it was the established Episcopal See.

From the 7th century we have few, if any, historical references to the monastery of Slanore; but we may assume that during the middle ages it underwent the same vicissitudes as similar institutions of that sad time of Danish incursions, internal warfare, and Norman invasions. It did not adopt Continental monasticism which became so popular from the 13th century onward, and the coming of the order of Premonstre to Trinity Island in 1237* probably marks its final decay. However that may be, it is certain that very soon afterwards Andrew Mac Brady erected the parish Church of St. Felimy into a Cathedral. The inhabitants gradually deserted the old place of worship and the old graveyard, which had served them so many hundred years, for Trinity Abbey and Kilmore,; and time and storms did the rest. The ancient building soon became a ruin; most of the stones were probably carted or boated away to build elsewhere, and all that remains of the old and once famous pile are a few fragments at the root of the lone-bush which may well mark the grave where St. Columb and his sister, Comaigh, lie sleeping for more than twelve hundred years.

MARTIN COMEY.

* Archdall, Vol. f. p. 70.

SOME PECULIARITIES OF SPEECH HEARD IN BREIFNY.

—○—

By Peter Martin.

[Read 17th October, 1921.]

**The Homestead—Culinary Operations—Farm Work—Terms of
Opprobrium—Dress—Plants—Miscellaneous—Localisms—His-
tory connoted in our words.***

Ordinary Breifny conversation is of course carried on in English, but usually it is English studded all over with Irish idioms and Irish words.

The increased means of communication and the influence of the Press have tended much to the obliteration of local peculiarities of diction; but these they have not succeeded in removing. They are closely interwoven in the vocabulary of the people, and have become part and parcel of their speech. So true is this that many a Breifny man who plumes himself on his correct English, in reality very often speaks translated or transliterated Gaelic, or unconsciously makes use of a Gaelic phrase or idiom.

Two reasons may help to account for the survival of these old forms—(1) The Breifny man finds that he can in certain cases express more clearly his meaning by the Irish idiom; (2) there are many household and farming operations, many customs, many utensils, and implements, etc., for which there is no exact English word, or for which at least he knows no such word.

An example will make clearer the first case. The speaker of correct English in uttering the sentence, "Are you selling the horse to-day?" has to move the emphasis from one word to another of the four last according to the information he seeks. Four successive positions of the chief stress give four different meanings to the question. On the other hand the Irish idiom stands in no need of this accentuating. Its user would say (a) "Is it you who are selling the horse?" or (b) "Is it selling the horse you are?" or (c) "Is it the horse you are selling?" or (d) "Is it to-day you are selling the horse?" In other words, where the English purist depends on stress to bring out his meaning, the Irish idiom employs construction for the same purpose, and much more effectively.

As an extreme instance, the advice, "Never shoot elderly people in fun," if spoken without emphasising any particular

* For an Index of the words referred to see the end of the Volume.

word may have any one of five distinct meanings. You would be left to guess, or to infer haltingly from the context what was intended. Irish idiom would tolerate no such ambiguity, nor would it depend solely on emphasis to remove it. As before, it would in each case collocate the words differently; and, as in Latin, bring out the most important one by position. The ordinary Breifny speaker will be found to favour the latter usage.

Again, the English purist had better not find fault with the Cavan man's grammar when he says he "bees" working every day. He should rather recognise the serious lack of what is met in Gaelic, viz., a distinct form of the verb "to be" to indicate habitual tense. The Breifny man felt the want, so he borrowed from his fathers' speech. It is now part of the Breifny dialect of English, if I may call it so; but it is also found, as is to be expected, in many other parts of Ireland. It is likewise heard in Yorkshire.

With regard to cause No. 2—Gaelic idioms and Gaelic words linger, as might be expected, *around the farmstead*. Moments of passion or of extreme sincerity are apt to bring them forth. "Come in and make your kailey" (*céilidhe*), invites the man of the house. He does not say, "Come in and sit awhile," for he means much more; and he who has never experienced the hospitality of a Breifny farmhouse has yet to learn the full meaning of the word "kailey."

Should the friend's visits be, like angels', few and far between, he is not to take literally the "bean a tighe's" regret, that she has not green rushes to spread on the floor. Although the custom of carpeting with rushes has long since passed away, this expression survives and is still full of the spirit of welcome.

The word *céilidhe* is not much used elsewhere except in the sense of a Gaelic dance or an all-night entertainment, and this is a late Gaelic League development. It is, I understand, rare in Munster and Leinster. In Breifny a *céilidhe* is of a more friendly and homely nature than the formal visit or "spending an evening."

If the house is a thatched one, the roof is covered underneath the thatch with scraws (*scaith*, a sod.) This thatch is held in position by sally rods (*saileach*, a willow), otherwise known—and known, I think, everywhere—as scollops (*scolb*), sharpened at the ends, bent double and driven down into the scraws. A poor dwelling is a shanty (*sean-tigh*, old house); a small house is a wee prough of a place (*prothóg*, a hut), and a miserable cabin a hoil.

Shanty was adopted into American English about a century ago,* and now finds a place in English dictionaries. Murray's *New Oxford Dictionary* says it comes "probably from the French

* An American Glossary by Thornton, Philadelphia, Lippincott Co., 1912, sub voce.

Chantier." The origin given above seems much more probable. Shebang, with almost the same meaning, is still looked down upon as slang. It is a current Americanism, and a good philologist rejects all suggested derivations for it except shebeen.* Shanty and shebeen, though as words well known to everybody about, are scarcely peculiar to Breifny.

But the term scraw, as far as I can ascertain, is seldom found outside the two counties, except, in the one phrase, a shaking scraw. Hall Caine, though, uses it in *The Manxman*. In Leitrim a shaking "qua" is dreaded. Qua is not, as you might suspect, quagmire abbreviated. It is the Irish "caedh" (Joyce.) Sally rods and shanty are heard in Munster; prough, so common in Cavan, is unknown elsewhere.

Some *culinary operations* and *utensils* retain their Gaelic designations. To "teem" the potatoes is to drain the water off them when boiled (taomadh, to pour out.) Incidentally, "it's teemin'" means that it is raining heavily and would be understood all over Ulster. Swift used it in his *Directions to Servants*. "Teem out. . . the ale into the tankard." A "noggin" (raigin) is a wooden vessel made of tiny staves, one of which is longer than the others and forms the handle. But the vessels have now gone out of use. If you admit having "brawhan" (brachán) for dinner on a fast day, you are dubbed stingy. Add vegetables, and call it lentil soup and it at once acquires a fine respectable flavour. A "mescaun" of butter is a roll of butter (meascán.)

Boxty is a curious word, only heard, as far as I can ascertain, in Cavan and the counties about it. It is applied to a kind of bread made of potatoes pulped by grating. The grated potatoes are strained through a cloth, and then, with some flour added, baked into a cake. This cake is as heavy as rubber and, except for the strongest men, almost as indigestible. It is also called "rasp" in Longford, but boxty in both Leitrim and Monaghan. At the last Clones Agricultural Show, held in September, 1921, prizes were awarded for the best specimens of boxtey. Muddly, or stumpy, is its name in Munster. In East Cavan the term is also applied to anything mixed or broken up, e.g., broken, freshly-cut turf. The name may be simply a form of "boxed up" meaning mixed together or bruised together. This particular bread is rarely seen now in Cavan, but "coleannon" still finds a place in the menu (cál, cabbage, and ceannan, white-faced.) The white face is provided by the mashed potatoes. This word is in use all over Ireland. A piece of pork or fresh meat for broiling is with us a "griskin" (grisein.) "Broek" (broc) is kitchen refuse.

* Current Americanisms by Russel, London, Howe and Co.

The crucible in which the tallow in the manufacture of rush candles was melted, was the "grisset." A like crucible was used in the manufacture of counterfeit coin. The article is no longer in use for either purpose, but a spendthrift is still sometimes told: "A body would want to keep the grisset on the fire to keep you going." It is unlikely that the expression is confined to Breifny.

"Brosna" is firewood, and the ashes and embers with which the fire is raked (covered) at night are called the "greesha" (gríosach.) A dire threat occasionally held over a provoking child by his irritated mother is: "If you do that again I will rake you behind the greesha."

A "woit" is a vessel like a sieve, but without holes, made of sheepskin stretched on a wooden hoop, and employed in winnowing corn. It is another curious Cavan term, and is derived from an old word meaning skin. A rectangular article, resembling a basket, through which the potatoes are "teemed" is a losset (losad, a basket.) It is often seen hanging on the wall outside near the kitchen door.

A stew is a "praughas" (prácás.) This is also the term for a meal the materials for which are hurriedly got together. The space overhead on either side of the chimney, between the beam called the mantel-tree and the wall, is the "forrah" (foracha, a loft), and within this space may be found many articles of household and farm use, embraced under the term "triosgan" (trioscan, furniture) or trumpery.

How would the irate farmer give vent to his feelings on approaching his raided corn-fields, if he could not make the hens fly to the tune of "hi keark" (hi ceare)? Would a descent into English produce the desired effect? I think not. In chasing goats the cry is "hi gore" (hi gabhar) in the case of pigs "hi muck" (hi muc.) When calling pigs the bribe "deoch, deoch" (deoch, a drink) is always held out in Cavan. The word is quite familiar to us all in the classic phrase "deoch an doruis" (the stirrup cup, literally the drink at the door.)

Farming Operations have a vocabulary all their own. The farmer always speaks of his "haggart" (a pure Keltic word.) Swift, as might be expected from one who spent much of his time in Cavan, uses the term but spells it "haggard." Webster's Dictionary laboriously derives it from two Anglo-Saxon roots,* and declares the word obsolete. But the new Oxford Dict. mentions it. It gives its origin as "or-art." It also includes in its 400,000 words "slane" and a few others that follow in this paper. It declares them Anglo-Irish, but seems to have had no

* In the *Dublin Penny Journal* (1832—3, p. 282, note) O'Donovan states that "haggard" is a corruption of "ithlann," which comes from ith, corn, and lann, a repository.

Irish editor. Haggard is now a familiar term in most parts of Ireland. But "loy" is a word peculiar to the W. and N.W. of Ireland.* The labourer in purchasing a spade or "loy" (laidhe) is careful to see that the head or blade possesses the correct degree of "togonal" (tógáil, lifting.) This may be interpreted the lifting capacity of the implement. Some spades have a "crisheen" (croisín, a small cross.) This is a small piece of wood fitted on to the end of the handle so as to form a T. A worn-out spade or krife is a "cutty" (cutaidh.) His flail has the "middhilin" (E. Cavan), or "tug" (W. Cavan), or "gad" (Leitrim)—names for a very tough piece of skin (generally eel or black sally) which joins together the staff and the "bowlteen" (buail, to strike), or "soople,"—and the "cappeen" (caipín, a covering.) His scythe-handle he calls by the old English name the "sned," and the two small contrivances on the sned, held in the hands when mowing, are the "durneens" (dorn, a fist.) If he has but one horse he usually goes ploughing in "coer" (comhar, a mutual exchange of labour) with a neighbour, or probably with one of his "clowneys" (cleamhnas, relationship by marriage.) The leather band which crosses the horse's back and supports the draught chains in ploughing is called the "drioman" (drom, the back.) His plough makes a "screb" (scriob, a scrape) from end to end of the field, and the untouched ribbon left after the last score (scór, furrow) on each ridge he calls the "hintin." In parts of the county it is rather the "bone" or the jacksod; but of late years as potatoes are usually planted not in ridges, but in drills, the thing and the term are alike falling into disuse. In the old method, a "stevéen" (stibhín), i.e., a pointed stick or stake, with or without a step for the driving force of the foot as in the case of the loy, was often used to bore or "hoke" a hole in the ridge into which the seed-potato was dropped. This is very seldom seen nowadays. The process was called gugging.

To score lea ground for potatoes is to skin it. This appears to come from "scian," a knife. A "gawloge" (gabhlóg, a fork) is the joining of two ridges. This word occurs very frequently both in E. Cavan place-names and in every-day conversation. Even if he pays a little dear for his cow he does not mind provided he buys her "sorsy" (sonasach, lucky), and of a good "rate" (breed.) The rather common remark, "It isn't right," means much more than its near equivalent, "It is wrong," and savours much of the mysterious. The high-class expression, "It is taboo," has much the same force, as has also the semi-Irish phrase, "It is a geiss," i.e., a prohibition. "It isn't right," for instance, to cut down "lone" bushes. "It isn't right to lend

* A loy differs from a spade. With the former the foot is used in driving it into the soil. It is much the better for heavy ground. Laighen, a diminutive of the Irish word, signifies a spearhead, whence Leinster.

anything out of the house on May Day. On meeting a funeral "it isn't right" to proceed on your way without joining in the cortege for a piece. "It isn't right" to dig a grave on a Tuesday, nor is it "right" to dig up or injure a fort. In fact, it is most unlucky, and many are the dire consequences that are recited at every fire-side as having followed *post hoc* if not *propter hoc*. "It isn't right," again, to use any but complimentary terms when referring to the fairies. Besides, there is no dearth of propitiatory epithets to select from; "the good people," "the wee folk," "the gentle folk"—all translations from the language the fairies love. "It isn't right" to strike a person or beast with a rod of the "boor-tree bush" (bualtraidh) or elder. There is a tradition in Cavan, as there is in England* that the True Cross was made of this timber. The origin of this strange tradition has no foundation in fact, as microscopic examination of the original wood proves. In Leitrim you will be told that Judas hanged himself from a "boor-tree bush," and the tree or bush is, in consequence, equally uncanny. Neither is it "right" to drive cattle with a holly branch; for holly, the old people say, was used at the sacred scourging."

A "pucog" (púcóg, a blind) is a mask made of boards, hung on the horns before a thieving cow's eyes, to prevent her breaking bounds. There is no term for it in English. To restrain goats from indulging in similar mischievous pranks (wholly to prevent them is impossible) their legs are coupled together with "langals" (langal, to spangle.) A man whose wife is a strict disciplinarian or a "tackle" (tácla), would be said to be "well langled," and the phrase would need no commentary at a Breifny kailey. A noose or running knot is invariably a "dul" (dol.) Hornless cattle are "meelens" (maol, bald.) In Ballintemple the outer shell of a cow's horn is called the "sluce," and the "rind" or "gad," usually of tough black-sally, that slips up and down the stake to which she is tied at night, is a "reehan." In their early days some old Cavan farmers still living never let out their cows to pasture on May morning unless there was twisted on each cow's tail a withe or gad of rowan tree twigs or "kippeers" (cipín.) This ensured milk and butter against all malign influences for the ensuing season. In Leitrim this gad degenerated into a red thread. The practice was very widespread. In Pagan times, all over the British Isles, the rowan tree or mountain ash, also called the quicken, was a sacred tree of great mystic virtues. Lady Wilde has a little about it, and Wood-Martin a great deal. Joyce says it is a terror to fairies. (Social History, I.-236.)

The miller "shills" the corn before finally grinding it, and the "shillin" is the corn divested of its husk (scilige, shelling of

* V, Chambers' *Book of Days*, II.-322,

corn.) A "kesh" (cois, a strip) is a temporary bridge over a drain, a small river, or a soft boggy place. The spade for cutting turf is a "slane" (sleaghan.) This is called a "slawn" in Munster. There are two varieties, the foot-slane with a wing to it, and the breast-slane without one. The former is the better and speedier for cutting good dense peat and is much oftener seen in Leitrim than in Cavan. It would not at all do for "spodach." These are light "fosey" brown turf of little value as fuel.

In preparing for a drive on a car or in a trap we harness the horse; but when setting out to cart or plough, we descend to colloquial or Provincial English, put "the tacklings on," and "tackle to."

"Bardog (bardóg, a basket) are wicker baskets (or creels, also a Gaelic word; the rope by which it is carried is still "eirish" in Mullahoran) used in pairs for carrying loads on an ass or horse. The bottom is movable and is kept in place by a pin called a "gowloge" (gabhlóg, a fork.) Sometimes they were wooden boxes. Bardogs are very suitable for mountain districts. They are not often seen now, though there is a tradesman at Corrafean who is a first-rate hand at making a pair. They were quite common in some districts before the introduction of carts, and that is not so long ago. Mr Bernard Fitzpatrick, of Garrymore, beside Ballinagh, is 91 years of age, and he remembers well when there was not a single cart in that townland, the largest in Ballintemple parish. The first carts had solid wooden wheels shod with iron. Cars soon followed. The first seen in this neighbourhood were called Commissary Cars, for what reason I am unable to explain. They are said to have come from County Monaghan. The present jaunting car is a development of the Commissary car, and is as much an improvement on it as is the latest push bicycle on the old "giraffe" or "bore-shaker" of twenty years ago. Before the era of cars "pillions" (the Keltic word is pillín) were in vogue, and the wife going to fair or market always sat in one behind her husband, the horse thus carrying double. The iron frames of pillions may still be discovered about farmsteads, puzzles to the present generation as to what they were used for. But upholstered ones are very rare. The only one we know of is in Shrewsbury Museum in England. It is labelled a pillion. But it may be expected there are many still in Cavan. A hundred years ago bardogs did all the farm work for which carts are now employed.

A slipe in Cavan is drawn on sliders, like a snow-sledge in cold countries; it is used for drawing stones, or for drawing turf from the pit to the "low bank" to dry. A "pike" of hay (píce) is a large edition of the meadow hay-cock. It is so called also in Leitrim and we should expect elsewhere. "Hayricks," I am informed, are unknown in Armagh.

Numerous are the words relating to *Diseases*. The motuer says in "leisgale" (excuse leithscéal) for her boy's absence from school. "He took the "treik" (tréic, whooping cough) that is going," or maybe, "He has a "brash" of sickness," (brais, a turn.) Of course, if it was a real "teem" (taom) of sickness he might not be expected at school for a month at least. Indeed for that time he might be "donny" enough (dona, poorly.) The word "brash" signifies a turn of work as well as of illness. A person who enters a dairy while churning is going on is expected to take a brash. To neglect it would be to leave himself open to suspicion, should the churning not turn out well. The word "sheal" (seal, a turn) indicates waiting one's turn to get work done, as in a mill.

Soreness in the skin caused by exposure is "aeread" (eidear.) Stiffness in the wrist, due to over-exertion of it, is called the "tawlach" (tálach.) Epilepsy is known as the falling sickness or the blessed sickness, both literal translations of Gaelic names for this affliction. What sensation and misery there is in the expression "he fell out of his standing," i.e., he fainted. Comparatively a very weak statement indeed is the correct English equivalent, and you feel much less sympathy for the sufferer. A man may be so afflicted that he is no longer able to go from place to place, but in Cavan we would say of him, he has lost the walk. The phrase "to bury a sheaf" for a person is all that remains of an unworthy practice, now almost forgotten. It consisted in getting a sheaf of corn, and, after "waking" it like a corpse, and sticking it all over with pins, at the joints of each stalk, burying it with funeral rites in the name of some detested person, usually in or near an old fort. Such person was supposed to wither away as the sheaf representing him withered, and certainly he was bound to die within twelve months. It was cursing by action. There are many persons still living in County Cavan who witnessed the burying of the sheaf. Some of them stoutly maintain it always did its work, and they give instances. Animals are sometimes "overlooked" by special unlucky people with "the evil eye," and sometimes even by ordinary individuals who do not say, "God bless them" when approaching. The overlooking is cancelled, at least in the former case, by burning the letters of the suspected person's name under the affected animal's head. To make assurance doubly sure, the whole alphabet is burned. A child's primer is the usual sacrifice. As it contains all the letters it admirably answers the purpose.

The craw cree (crádh croidhe, torment of heart) is a strange complaint. Its diagnosis, according to a certain old lady gifted with "the cure" for it, was peculiar. It was quite independent of symptoms, and in no way at the mercy of the guessing and inferring and frequent blundering of our medical practitioners, wise and experienced and all though they be. It was this. If

the patient was relieved by (or after) the course of treatment, he had the craw cree, and there was no mistake about it. But if the cure proved of no avail he hadn't the craw cree at all. In the "cure" an elaborate experiment generally with an empty tumbler is performed. A burning piece of paper is placed in the tumbler which is then clapped down on the invalid's chest. There is wonder when (owing to a simple law of nature) the tumbler "sticks," and wonder again, and great wonder, when it gives a loud report on being pulled off. The illness may in reality be nothing more than simply palpitation following over-smoking. Popular belief, however, has it that it is due to a bone pressing on the heart. As to the word, sometimes cree craw and sometimes craw cree is heard. As to the illness itself, I am glad to say it has all but disappeared in these parts.

People with sore eyes sometimes complain of a brawhilleach (brachadh shúileach.) Brachadh (pron. brauchaw) is matter discharged from a boil or tumour, and súil is an eye. Hence the compound word.

Words of *opprobrium* or *contempt* are very much in evidence. A diminutive person is an "arcan" (arcán, a dwarf); but should he be of growing age he may yet hope to give an "arcan's leap." The smallest "banniv" (banbh) or piglet of a litter is also "the arcan," and it is a curious fact that in England, too, in almost every shire he has a distinct name*. In Leitrim, and perhaps further West, a weakling, man or beast, is still a Dunaun. This is an interesting term as it recalls the Dedannans whom the Milesians conquered. In Cavan the word is known but I have not heard it used recently.

As "cute as Gallogly," would once have been fully understood in most parts of this county. Gallogly was for long Governor of Cavan gaol, and his experience of the ways and wiles of those entrusted to him was so full and varied, that he would be a cunning prisoner indeed that could either deceive or outwit him. The expression is now meaningless except to the grandfathers still amongst us. That, of course, does not necessarily imply a close acquaintance on their part with the gentleman mentioned. In Leitrim, as "cute as cut-the-sacks," is the corresponding proverb. Its origin I am unable to conjecture. "'Cute for astute purists still frown upon—but uselessly.

* Thus he is "the reckling" in Lincolnshire, "the retling" in Staffordshire, "the ratling" in Shropshire, "the pitman" in Norfolk (Notes and Queries, 12 S. VIII., 331, 376, 417, 435, etc., etc.) Just as in Ireland every county in England, too, has its peculiar words and phrases. For many shires they have been carefully gathered together and printed in local Glossaries. A Mrs Hewitt, for instance, published in 1892 "The Peasant Speech of Devon" after spending a quarter of a century collecting the materials.

Everybody everywhere is familiar with the word "amadan" (amadán, a fool.) An untidy woman is a "sriil" (sraoil.) A tramp is a shuler (siubhaladoir, a walker.) A mother will tell her cross child not to put up his "spreece" (spriamhas, a frown) when spoken to. A "gad" is a slow person in speech or movement, a "fustar" the direct opposite. A person shows displeasure or disgust facially by "putting a 'cor' on him" (cor, a twist.) "Gam" and "gameril" are expressions for a soft foolish person. The phrase "through-other," unlike most idioms of expression, suggests its meaning if analysed. It is much more frequently heard and perhaps better understood than "very confused," an English equivalent. It is a translation of the Gaelic trí n-a chéile. When "gabby" people indulge in a long-drawn-out conversation they are said to have a "seanachas" (seanchas, a conversation); and one who gives away secrets on such an occasion is a "clash" (clamhsán, complaining.) About Kinlough a visitor would be invited to "Sit down and give us your bunraun," i.e., your budget of news. The word is a localism, confined, as well as I can discover, to that district. Its primary meaning is "grumbling." The word "thrape," heard, as far as I can ascertain, only in Cavan and Leitrim, is old English.* The expression "he thraped it on me," or oftener "he thraped it down my throat," means that he insisted on convincing me of something I knew to be untrue, or out-talked me with nonsensical gibberish. "Rameis" (ráinnis) is the term applied to a series of confused statements, a rigmarole. The word is used by Col. Lynam of "Mick M'Quaid" fame, and is far from being a pure Breifnyism. A woman who is always scolding is said to be a "barge" (very likely bairseac.) It corresponds in sense with "ballyrag," which is heard everywhere, though the derivation just assigned is open to question.

A grumpy unsociable person I once or twice heard well described as "montach," and a poor stammering speaker as very "guttagh" Both are pure Irish words not often, it is to be hoped, needed. The orator borrows his telling phrases from Shakespeare or the Bible; the Irish peasant from the old tongue.

That repulsive-looking insect of the beetle tribe, the English name for which is the chafer or the devil's coach-horse, is referred to by Cavan folk as the "daol" or the "dearg daol." To call a spiteful person, a daol is the very essence of opprobrium. And no wonder, for the old people tell the following piece of folk lore concerning it: "When Our Lord was being pursued by His enemies, He passed one day through a field where some men were sowing corn. Next day the corn was ripe, and the reapers were asked by Our Lord's pursuers if He passed the way. They replied that

* Johnson's Dictionary. A very old Dictionary, dateless, by the Rev. James Barclay, which his reverence assures us is "complete and universal," says of "To Thrap" that it is "a country word, denoting to argue much or contend." Brontë uses it in *Wuthering Heights*.

He passed when they were sowing the corn. The "daol," it is said, then pointed with his tail in the direction in which He went. The story may condone an Irish rhymster's cruelty who declared: "Is fearr daol a losgadh na aoine trosgadh"; i.e., "It is better to burn a daol than fast on a Friday."

The robin, unlike the wren, is a bird that is well liked. No boy would dare "peg a stone" at it. There is an old saying that if you killed one you never would have luck should you live for a thousand years. Everybody refers to it affectionately as "the poor robin." Indeed in these parts it sounds quite pedantic to speak of it either simply as the robin or as the robin redbreast. Old people tell a very pretty story about the robin that, as it was doing its best to pull the sharpest thorn out of the Crown on our Saviour's head as He was hanging on the Cross, a drop of the Sacred Blood fell on it and crimsoned its breast. Mainly to this bit of folk lore may be attributed the respect it everywhere enjoys.

In reality it is a perky, very combative little article. In Irish it is happily named the "spideog," which may be translated the spiteful sprite. Hence when a "grown-up" rebuffs an overforward or quarrelsome youngster with, "Go 'long you wee 'spideog,' you," the urchin feels it like a slap on the face.

Note, that in scolding, the pronoun, as in the example just given, is always repeated. This, again, is an Irish idiom peculiar to ballyragging or "moguing" (magadh, making fun of.) The latter is an Irish word which survives in every-day parlance only along Lough Melvin in North Leitrim. The Cavan "make rathers" is a puzzle. But recollect that in Irish "réidhteóir" (pr. raythor) is a peacemaker, and the key to it at once drops into your hand.

One born at Whitsuntide is called in E. Cavan a "kin kesha" (Cingise, Whit Sunday.) With him "it is not right" to quarrel, as his blow is unlucky. Water, too, is to be avoided until after this period, and "so signs on it," a great many boating and bathing accidents occur about then. On Whit Sunday it is the proper thing to wear some new article of dress. A "caday" is a good-for-nothing, who goes "cadaying" (strolling) about. The Scottish dialect, owing to historical causes, adopted many French words. This is the French cadet. Whether it came to us *via* N. Britain with the Plantation (cp. the caddie in golf), or directly through newspaper influence, it is difficult to determine. "Faux-pas," with us disguised as "poo-paw," presents a like difficulty. "Gossoon," usual in Breifny, is also French (garçon.) "Cub" has an equal vogue in Leitrim. Both are asupplanting by "kid-or kiddie" even for well-grown boys. Neither is preferable to gossoon. In the last two the significance is lost; they are "worn out" metaphors. A "skoobeen" is the final game at a card party when the pool as

well as the stakes are played for (scuab, to sweep. Compare English sweepstake.) Reneging at cards (as to the word) is unknown in England. A clumsy person does his work in a "kiotau" fashion (ciotach, left-handed.) In North Leitrim they pronounce it kitoge. The word will not be found in English dictionaries, but is well understood in most parts of Ireland. You have not the right "gohaw" of work on you (gotha, appearance), is a reproof often earned by one not over fond of his business; and when work is proceeding with vigour and enthusiasm there is said to be "ree raw" (rirá, revelry) on the place. By the way, a farmer's home is invariably referred to as "his place"; a house and place, a place of three cows or "sum" (a three-cow farm), a snug place, are common expressions. A "mehill" (meitheal) means, in E. Cavan, as in Leitrim, a party who, for instance, gather the crops of a person who is ill or otherwise prevented from doing the work. A person who is lazy and relies on his friends to till his farm is a mahaler. A man who is unpopular and consequently despised is a "screbban"—burnt bread which sometimes remains at the bottom of an oven is the screbban. A lazy troublesome person is a "sgrios." People would say he is "a bad thing." "He is a caution," looks like English, still, the word (caithsin) is Irish for a crafty tricky person. As now understood it is rather flattering than otherwise, for it means he is something of a wonder. Nothing would "bac" him (bac, hinder) is a clear compliment to a man's courage. Although the word "lawchey" (lághachaihe) is also complimentary, for it means pleasant-spoken, free and friendly, still it is occasionally used sarcastically of a person who goes a bit of the way with everyone. Whether he is a "lawchey creature" is praise or blame will be easily understood from the speaker's way of saying it.

In matters of personal appearance and *Dress* we have "brogues (bróg, a shoe), cawbeen" (cáibín, a hat.) Both words are, I believe, also heard in most other counties of Ireland. The former, too, is now a recognised trade term for strong serviceable boots. We always tie them with "whangs." The word is found in Prov. English. Neither to "triheans," "shoneen" (little John), "Paudcen" (little Pat), etc., can Breifny lay an exclusive claim. In Roscommon you might hear about the child's "coateen" or "hateen"; there and further W. the dim. ending "een" gets rather much to do. Untidy neck wear is called a súgán—literally a straw rope. "Plaikeen" is a shawl.

Many common *Weeds and Plants* are called by their Gaelic names. The ribwort is the "slanlus" (slánlus, health herb, from its healing properties); a leaf chewed and placed on a wound stops bleeding. Fairy finger is a literal translation of the Gaelic name of the foxglove (néaracán sídhe.) Herb Robert, used still

for blood murrain in cattle, is called "crow dearg" (crobh dearg.) Coltsfoot is "spunk" (sponnc.) The daisy is the "posey" in E. Cavan; elsewhere it is the "noneen" (nóimín.) "Pressaugh" (praisach bhuidhe, charloch) is derived from a Latin word *brassica*, meaning wild cabbage. The primrose is the "share keen" (samhaircín.) The well-known sitfast is always the "far-awan" (fearbhán.) The rag-weed is the "bohalawn bwee" (buachalán buidhe.) Hyde tells of a long poem in an Irish MS. in the R.I.A. which describes a fairy hunt in which the poet himself took part sweeping alongside the fairy troupe with great rapidity through half Ireland, "with nothing under me but a yellow bohalawn."* Dr. Hyde may be claimed for Breifny for his grandfather was for over 40 years Rector of Mohill, and he must have often and often heard this term in Leitrim, where nothing else is used, if not elsewhere.

If one has the misfortune to tread on the "fargortha (fear gorta, hunger grass), a mysterious kind of fairy grass, his plight is indeed a sorry one; violent pangs of hunger ensue, his limbs refuse to move and he lies down and dies, unless he gets something to eat. It is said to grow where someone has eaten without dropping a crumb. This oversight angered the "good people." Belief in such things is "pistrogas" (pistreóg, belief in magic, etc.) The Fear-gorta (man of hunger) is also personified as an emaciated phantom. Better not meet him. A potato which has lain in the ground during winter and has become frost-bitten is a "stag" (stagún, a frost-bitten potato.) In appearance it is perfect, but it is useless as seed or food—it is deceptive. Consequently a traitor or "renager" of his principles is appropriately styled a "stag." Small potatoes are called "poreens" (póirin), in Leitrim "poteens."

Miscellaneous—Which of us has not used or heard, on the reception of dire tidings, the exclamation, "myaw (mí ádh), and how many are aware that they are then speaking Gaelic? Its meaning is ill luck (mí ádh.) A Cavan man "strikes out" on a journey, and if his business is urgent, he never cries "crack" (críoch, end) till he reaches his destination. He may assure you. "It is all as one (all the same) for me to go me lone (go alone)"; or that "I'd disly (I'd as lief—I had as lief, and obsolescent at that) have somebody with me to shorten the road," i.e., he would rather prefer company. He may "think it hard" (be unwilling) to set out, but if it "be to be" (if he must), well, he puts his right foot foremost.† The steep hills before him he will be apt to call "braes," a word seldom heard in the South. A Leitrim man will be sure to refer to the little glens he passes as "alts."

* Fairy and Folk Tales, etc., Yeats, p. 324. (W. Scott, Pub., Co. Ltd)

† These five localisms are adapted from a comment in the *Anglo-Celt*.

Curiously, the great cutting, a mile outside of Cavan town on the Virginia Road, which drains the Green Lake alongside the race-course, is "The Alt." This cutting has a history all to itself. "Ye" as the plural of "you" is as marked a Leitrimism as is the word alt. A very pretty custom observed by children is that of holding an *al fresco* feast of eggs on Easter Sunday. The eggs, cooked and eaten on the occasion, are received from the "grown-ups" as presents, and are called cludógs. This word is heard only in Cavan.

In North Leitrim young boys catch blackbirds and thrushes in the winter time with a "bird-cradle"—a trap made of boor-tree (eldér) branches. In Cavan the same trap is used, but it is known as a "claven." Elsewhere it is a "crib." Cliabh is a basket or cage, and cliabhán, a small basket, cage, cradle—(O'Brien's *I. Diety*.) Hence, it is intelligible how "claven" has passed into the English speech of the people, and is applied generally to articles of basket work.

In Leitrim, again, school-boys still play "coman" (camán.) In Cavan they play hurling or hurley—substantially the same game. The game of coman, like the game of chess, is of the highest antiquity in Ireland. It was played by the little pagan children 1800 years ago. Cahir Mor was monarch of Ireland in the 2nd century. When dying he left Crimthan 50 hurling balls of brass and as many brazen coman. His will is preserved in the Book of Lecan.*

A little girl is a "gearcaile" (gearrchaile) in most parts of Breifny. She is a "girsha" in E. Breifny. To "prog," means to steal or pilfer. A bailiff's temporary under-servant is a "gripper." In the imposition and collection of county cess, Cavan in 1699 hit on a system all its own. The unit for taxation laid down was the "carvagh," consisting of a little over 34½ acres of arable land† The whole county contained, or was supposed to contain, 8,000 carvagh, i.e., roughly 1,000 per barony for its 8 baronies, Loughtee being reckoned as two. Thus 1s per carvagh yielded £400. The system disappeared about the beginning of the 19th century and is now almost forgotten. "Pay your carvagh," survives. But it no longer means "Pay your cess." It means, Pay your share, or take your part. It is a pure Cavanism.

To give a "caveat" about a person, means to tell something which, very likely, will do him disservice. Caveat (a Latin word) really means with us secret information imparted as to a friend—e.g., if a person tries to borrow money from another, and if a neighbour tells on him that he is already in debt, a caveat is put

* Dublin Penny Journal, Vol. I, p. 95.

† Coote devotes eight pages (6-14) to an explanation of the intricacies of the system in his *Stat. Survey*.

in against the prospective borrower. This technical, legal term is adopted into popular parlance in Cavan alone, as far as I can find out. But "I can take my davy," may be heard at fair or market, to use an Americanism, all over. It is a popular way of saying, "I can make my affidavit." A corpse is usually a "corp." A burial or funeral is a "beryll" (pronounced berl.) The old English "hot" is used occasionally as past tense of hit. The use of "at me," for I have (agam) is still to be heard in Cavan; and the use of "on me," for "in spite of my efforts," is very general (orm). Expressions like, "the cow died on me," "the horse fell on me," are not always to be interpreted literally. The word "call" (cál, necessity) is very generally used for necessity all over Ireland; but at least in E. Cavan and N. Leitrim it means authority—e.g., "What call have you to cross this field?" says an irate farmer when he means to ask "What right have you?" Such an expression as "Lipton's ones," i.e., Lipton's family or people, obtains in conversation everywhere in Breifny. But it is not confined to Breifny. Mr Rushe in his *History of Monaghan*, just published (p. 69) notes its presence in that county, and states, "It is a free translation of an old Irish idiom."

"I am not 'great' with them"; "He got his death of cold"; "I was in my second sleep"; "What way are you?" "What is on you?" "It's a good way on you"; "From the bottom of my heart"; "From all arts and parts" (áird, direction)*—all literal translations of Gaelic expressions—are common throughout Breifny.

The following additional words are also fairly common—suig (to cut, apparently old English); glug (empty sound); graip (a four-pronged fork, grápa); bunty (bun, the tail); guff (guth, voice); kusog (cusóg, a stem of a plant; brackid (breac, speckled); clib (a colt); stharmogues, old stories (stair, history); cabbage is kale, bog is moss, and moss itself is fog, in Belturbet district; boreer (bóthairín, small road); puss (pus, a lip); mill (mill, destroy); gustog (gastóg, cabbage stem); clawber (clábar, mud of the road); gant (geant, to yawn); sgone (sceón, startle); bodach (bodach, a churlish fellow); basog (basóg, a slap); puck (poc, a blow); avic (Amhic, O son); moc (mac, do); plamas (plámas, flattery); gisthra (giostaire, a talkative old man.) The home-brewed drink known as "potheen" (poitín) is often pronounced potkeen in Cavan. This k sound of t is peculiar to Cavan Gaelic—e.g., "teine," a fire, is pronounced keine. This peculiarity is carried into the pronunciation of some English words like "frigter," "tune," "tube," "tumour," which may be heard pronounced as "frighken," "cune," "cube," "cumour."

* Cf.—Burns, "Of a' the 'airts' the wind can blow."

We in Breifny are inclined to say, some walked, more came on bicycles—not others came; that Mr Smith has a power of horses—not, a great many; that it is a blustry, hasky (sease, dry) or droughy (droch, bad) day—not a windy, dry, or wet one; that Mr Jones is going to join the world—not going to get married, or he is “in swithers” about it, i.e., in a dilemma.

We never speak of a little fellow, he is always a “wee” fellow; nor do we say a lad is swift but souple. The chorus of a song is the “carant” (cantaireacht, chorus—singing.) The man of the house is always “himself,” as is his wife, “herself,” and curiously enough the Greeks used *autos* (himself) in a perfectly similar way.

Again, just as individuals have favourite words in their vocabulary so have particular districts. The favourites may be heard elsewhere, but not so often. A Mullagh man, for instance, as you are driving your horse along the road will urge you to “sweetin him up a bit.” He means to tell you make him trot out more briskly. In the Fermanagh part of Kilmore “odious” is as overworked as is “terrible” everywhere, and doubly overworked for it has to do duty as an adverb and an adjective. About the famous Swarlinbar spas, for instance, on a pouring wet day should a lady address you most likely it will be, “It is awfully wet”; should a professional gentleman it will simply be “It is very wet”; but should a plain peasant, it is fairly sure to be, “It is odious wet.” A country man may also remark, “It is an odious fine day,” or even should the occasion call for it, “It is a high odious fine day.” Should he exclaim, “It is a ‘severdible’ fine day,” language can no further go in praise of the weather. This is the superlative of excellence; but make sure he is quite serious.

The derivation of “sevendible” as well as of “hate” in such expressions as It is not worth a hate (heard throughout Breifny) may be left to those learned in recondite etymology. Not worth a “sweeputh” corresponds to it in Armagh; not worth a “tra-neen” (traithnín, stem of plant) everywhere else.

A large number of our peculiar words—i.e., of words in common use amongst us and known along our borders, and even perhaps beyond them, but which would strike an ordinary educated stranger—will be found in Scottish Glossaries and are quite familiar to readers of Burns. Some of these, such as brae, brash, clash, creel, kail, cutty, gab, boortree, etc., have been already noticed. Others—bannock, for instance, whirs (furze), causey (causeway or street), rowtin’ (lowing, said of a cow and the usual term in Leitrim), kink (a fit of coughing or laughing)—consideration of space forbids us to do more than mention,

These are certainly not "loan words" of recent importation. Are they due to the Scottish element in our midst? or rather may their presence in both countries be accounted for by the fact that the Irish and Scotch, originally brothers in language as well as in blood, have both borrowed independently from practically the same source? This is a question I merely state, but do not attempt to answer. As bearing upon it, it will be found that Scottish terms are more numerous in Leitrim than in Cavan, and this is what the history of the last few hundred years would lead us to expect.

In the same connection it has also to be borne in mind that the whole of England was once Celtic, nor in fact did the Celtic language wholly die out in it till the last quarter of the 18th century.* Celtic speech still lives upon the map of England, in its rivers, mountains, and towns, and through them tells its own tale. But besides, as with us the agricultural terms used in England are mostly Celtic.† In a few cases—basket, crook, kiln, arrow, mattock—they are the very same as we have. For this identity, again, there are the two possible explanations just alluded to.

Another fairly large class of words which are peculiar in the sense above explained will be found to have the authority of Old English classics. Sheugh,‡ ditch, childre, and byre (our ordinary term for a cow-house), are examples. Leaving out the old tongue's influence, the same is true of very many of our fairly popular pronunciations; "say," for instance, for "sea," "clane" for "clean," "foir." for "fine." Both characteristics are due to our conservatism in holding on to the older forms first heard or learned—the English of about Shakespeare's time—whereas on the other side of the Irish Sea the fashion is changing every day, at least with the educated. Our peculiarities—and each county has a few all its own—are often called vulgarisms. Whether we repudiate the aspersion contained in the befouling term or not, at all events the vulgarisms are quite of as much interest to the antiquary as to the philologist.

As yet the study of such has in Ireland received but scant attention. But when those specially belonging to each county

* Rev. Isaac Taylor, M.A., writing in 1865 gives 1777, "within the lifetime of living men" as the date of its extinction. V his *Words and Places*—London, Macmillan and Co., 2nd ed., p. 242.

† Do., p. 160.

‡ "It neither grew in styke nor ditch

Nor yet in any sheugh,

But at the gates of Paradise

That birk grew fair enough.

—The Wife of Usher's Will.

are garnered up, and when they are compared with those already collected for most shires of England, it may be possible to obtain an interesting sidelight of some value as to whether it was Suffolk or Devon, for instance, that supplied the English colonists of a particular locality in Ireland.

As a last Breifnian characteristic that strikes strangers I should not like to leave out the frequency with which the name of the Deity is on their lips respectfully and prayerfully. Two instances may suffice. On a warm summer day you will accost the man you meet on the road with, " 'Tis a fine day, John." The return of your salute is sure to be, "It is, glory be to God!" Again, when a farmer's day's digging and delving is over he throws down his spade, takes off his cap and exclaims, "Thanks be to God," or "Thanks be to God for another day." Such expressions, if vulgarisms, are vulgarisms in the best sense. Such distinguishing peculiarities, at least, I have no desire to see ousted or done away in Breifny O'Rourke or Breifny O'Reilly.

PETER MARTIN.

EXHIBITS AT THE FOURTH MEETING, 17th OCTOBER, 1921.

1. Head of an ancient *Stone Cross*. It is 18 inches high, beautifully carved front and back. The top and right arm are broken off, but the left arm is intact. It is a "Keltic" Cross and the circle is perfect, as is also the figure. As it is hoped to have illustrations of it in the next Journal, a more minute description may be postponed.

This relic was discovered in Trinity Island in October, 1921, by Rev. Dr. Comey after a great search. It can hardly be doubted but it belonged to the Abbey of Holy Trinity, the ruins of which are on the island. It is a good deal weathered and most likely it stood in the open for centuries somewhere near the church. The shaft may yet be found. Judging from the size and finish of the part recovered it originally must have been a very fine cross. As no other ancient stone cross is now known of as existing in County Cavan this discovery is of unique interest.

The Abbey in question according to the F.F.M. was founded about Christmas, 1237, according to the *Annals of Boyle* in 1238. But these dates may be reconciled. Archdall, indeed, also gives 1249 as an alternative date; but, what is unusual with him, he quotes no authority for it. Doubtless he followed Ware who assigns 1249 alone (*Antiq.* p. 272). But they all acknowledge it was Clarus (or Claros) M'Joylin O'Moillehonry, Archdeacon of Elphin, that "brought the white canons of the order of Premonstre" (a branch of the Agustinians) from Lough Key, in Roscommon to Lough Oughter in Cavan. Clarus, according to D'Alton's *Annals of Boyle*, died in 1241, but O'Curry's version gives 1251. (*MSS. Mat.* p. 108.) Clarus was also the founder or re-founder of the parent Abbey of Lough Key in 1215—a monastery existed there in 1700. Both institutions were called Abbeys of Holy Trinity, both were on islands, and each island came to be known as Trinity Island. These facts are confusing, and might lead to the supposition that they were not two distinct monasteries. They so perplexed one authority, Alemand, that he doubted if there ever was an Abbey at Lough Oughter at all. (*Monasticon*, London—1772, p. 142.) But the doubt is long at rest.

2. A *Stone Celt*. It was discovered this autumn by Mr Andrew West, of Dernish Beg as he was sinking foundations for the wooden bridge into his island. Mr West kindly lent it to Mr Reid for exhibition at the meeting. Mr Reid believes that if a thorough search were made at Killykeen for stone weapons and flints many valuable finds would turn up, as an important ford existed there.

The Celt is highly polished, black in colour and, as far as known, is the largest and best specimen that has yet been found in the county. There are few finer in any of the Museums.

3. Photograph of a *wooden plough*. The plough belongs to Mr Patrick Dolan, of Mullaghmore, Bawnboy, and the photograph was taken by Mr Patrick Brady, of Tullycoe House, Cavan. In connection with it the owner sent Mr Brady the following interesting letter:—

Dear Mr Brady—I am in receipt of your letter regarding the old plough. This plough was in use 60 years ago, and similar ones were used in this neighbourhood up to about 40 or 50 years ago.

It might be of interest to relate a tradition prevalent in this district regarding wooden ploughs. Some hundreds of years ago, a farmer residing in the townland of Tiernanavagh was engaged ploughing—using an old wooden plough, and having it yoked to the tails of small horses then called “cushins.” Three brothers, named M’Goldrick, were passing by the field where the ploughing was in progress. It is said they were coming from County Meath, and were natives of that county. They were small, dark, swarthy men, and when passing the field where the ploughing was going on the ploughman laughed loudly at the little swarthy men. This so annoyed the M’Goldricks that they came back and drew their swords and cut the tails off the horses, and smashed the old wooden plough. From that onwards certain kinds of rude traces were used, and an end put to the barbarous practice of ploughing with horses traced by the tails.

The horses described as “cushins” came from Cushendall, County Antrim, hence the term “cushins.” They were excellent animals in the wooden ploughs, and up to 100 years ago were the only class of horses used in the district.

Trusting the above may be of some use to you.

I am, yours faithfully,

PATRICK DOLAN

Ploughing, and even harrowing, by the tail, if we can trust A. Young, was in vogue “all over Cavan” as recently as 1776. (*Tour*, I-292).* A farmer he met at Farnham defended it on the grounds that the horses, no matter how done up, became at once fresh and active. An earlier tourist of 1681, Dinely, mentions as still prevailing in a barony of Clare in spite of various

* Or see Reprint. Vol. I. p. 211.

laws the custom of so both driving and ploughing. Pynnar, writing in 1619, refers to "Captain Reley" and a "Mulmore Oge O'Relie" both of Castlerahan, "all whose tenants do plough by the tail." A statue of Charles I., passed in 1635, is directed against it and against "pulling the wool of living sheep." Fynes Moyses, writing in 1617, a little over three centuries ago, also for an English public, implies it was the general Irish practice. The plough or the sledge with carriage is fastened, he explains, by withes to the garran's tail, "whereby the tails of them are commonly pulled off." (See Falkiner's *Illustrations of I. His.* pp. 263 and 322.)

The wooden plough was also in use in Monaghan at least up to the beginning of the 19th century. (Rushe, p. 106.) Three light horses were generally yoked abreast (not, of course, by the tails.) This was the custom also in East Cavan. (Coote, p. 151.) Oxen were used in Leitrim at the same period by two gentlemen, Mr Irwin, of Dromsalla, and Major Dickson, of Woodville. M'Parlan, the Medical Doctor who published his *Stat. Survey of Leitrim* in 1802, thinks that on economic grounds the use of them for ploughing "deserves encouragement" (p. 28.) In Cavan, bullocks then ploughed only at Farnham, and they were so employed as they were occasionally in England (Chambers B. of Days), up to at least 30 or 40 years ago. This was the ancient Irish custom. The yoke in 1800 was sometimes placed across the forehead under the horns, so that they rather pushed than pulled. Coote gives an illustration and description of the method. (*Stat. Survey of Cavan*, p. 74.) At present on the Continent oxen and cows quite commonly cart and plough.

4. The last exhibits shown were kindly sent in by Mr Houghton, Main St. (a) A small brass (?) hoop almost 2 inches in diameter. It consists of a ring, $\frac{1}{2}$ inch in depth or breadth, having a narrow slit in the centre about $\frac{1}{4}$ of it closed by a shutter-strip which can be moved round. Letters "A.M." and figures discernible on the inside; "Handock"—apparently the maker's name—"S.H.," and evenly marked lines on the outside. This article was recently found in a tilled field near Finnea. It is said to have been an ancient "sun dial." But how it served such a purpose remained a puzzle. (b) A bronze flat Celt, the oldest pattern, $3\frac{1}{2}$ inches long, $1\frac{1}{2}$ to $2\frac{7}{16}$ inches broad. (c) A small black stone Celt, 3 11-16 inches long by 1 1-16. (d) Coins, all found, as were the Celts, in the vicinity of the town. Amongst them an Elizabethan shilling, a number of silver ten-penny bits of 1806 (Bank Tokens Irish)—the five-penny is much rarer; two Bank of Ireland Tokens, both dated 1804 and each for 6s; one silver, the other a perfect facsimile, but, judging from weight as well as from appearance, copper. The local paper, *The Anglo-Celt* in its issue of December 10th, 1921, mentions that two "mug-fulls" of silver ten-pennys had been recently dug up near Clones in a Mr Clarke's field.

A FIND OF GOLD OBJECTS IN 1919 IN LATTOON, BALLYJAMESDUFF.

—○—

By Rev. Joseph B. Meehan.

In pre-historic times Ireland was very rich in gold—indeed most probably the richest country in the world. This fact nobody contradicts. In 1898 the late Mr George Coffey, of the Dublin Museum, declared that there were 570 ounces of pre-historic gold in the Irish National Collection, the only Museum that could compete with the Academy's being Athens. Sir C. H. Read, Chief Curator of the British Museum, arrived at a like conclusion. Though the ancient Irish gold objects at present known can only represent a fraction of the original wealth of the country in this metal, that amount, in his opinion, "would probably exceed that of any ancient period in any country, except, perhaps, the Republic of Columbia in South America."^{*}

It surprises one to see how well both Leitrim, and particularly Cavan, are represented in the R.I.A. collection just mentioned. A full list of the local objects we hope to give later. A cursory read of the Catalogue leaves indeed the impression that Cavan is one of the richest counties in Ireland in gold finds; and consequently suggests that in very old times it must have been among the wealthiest districts in wealthy Ireland. As for Leitrim, as far as tradition can prove it, one of its mountains, Benbo, two miles S.W. of Manorhamilton, is "richer twice over than all Ireland."[†]

In 1920 there was published as one of the *Guides* to the National Museum of Science and Art, Dublin, a Catalogue of Irish Gold Ornaments in this R.I.A. Collection. This *Guide* is splendidly illustrated, and is in every respect worthy of its subject. It is the work of Mr E. C. R. Armstrong, F.S.A., Keeper of Irish Antiquities. Just as it was going through the press the Academy acquired an important fresh gold find from County Cavan. It is

* Encyclopaedia Britannica, 11th ed., ii., p. 353.

† "The mountain of Benbo. . . . is believed traditionally by the Brehnians to contain gold mines; and the following distich, which is constantly repeated, reminds them of its treasures:—

Is saidhbhre Beanna bó

Ina 'Eirc fá dhó,

i.e., Totâ Hibernia bis ditior Benbo."

—Note by O'Donovan in *Kilk. etc.*, *Arch. Journal*, May 1857, p. 353.

In the early years of last century at the foot of Benbo on the Shanvas side there was mining for silver. The shaft is not closed up yet. The Manager's house, then erected, is now occupied by a Mr McMorrow.

minutely described, in a Note added to this Guide book. This Note we abstract *verbatim*; and through the great courtesy of the author and the Museum authorities we are also enabled to reproduce the illustrations.

The supplementary information, contained in the discussion on the use of the objects, appended to their description is likewise based mainly on Mr Anderson's work; and references to authorities, where omitted, may be seen there.

The objects included in the find comprise two penannular rings with large cup-shaped ends; two bracelets, and a thin disc; all are gold.

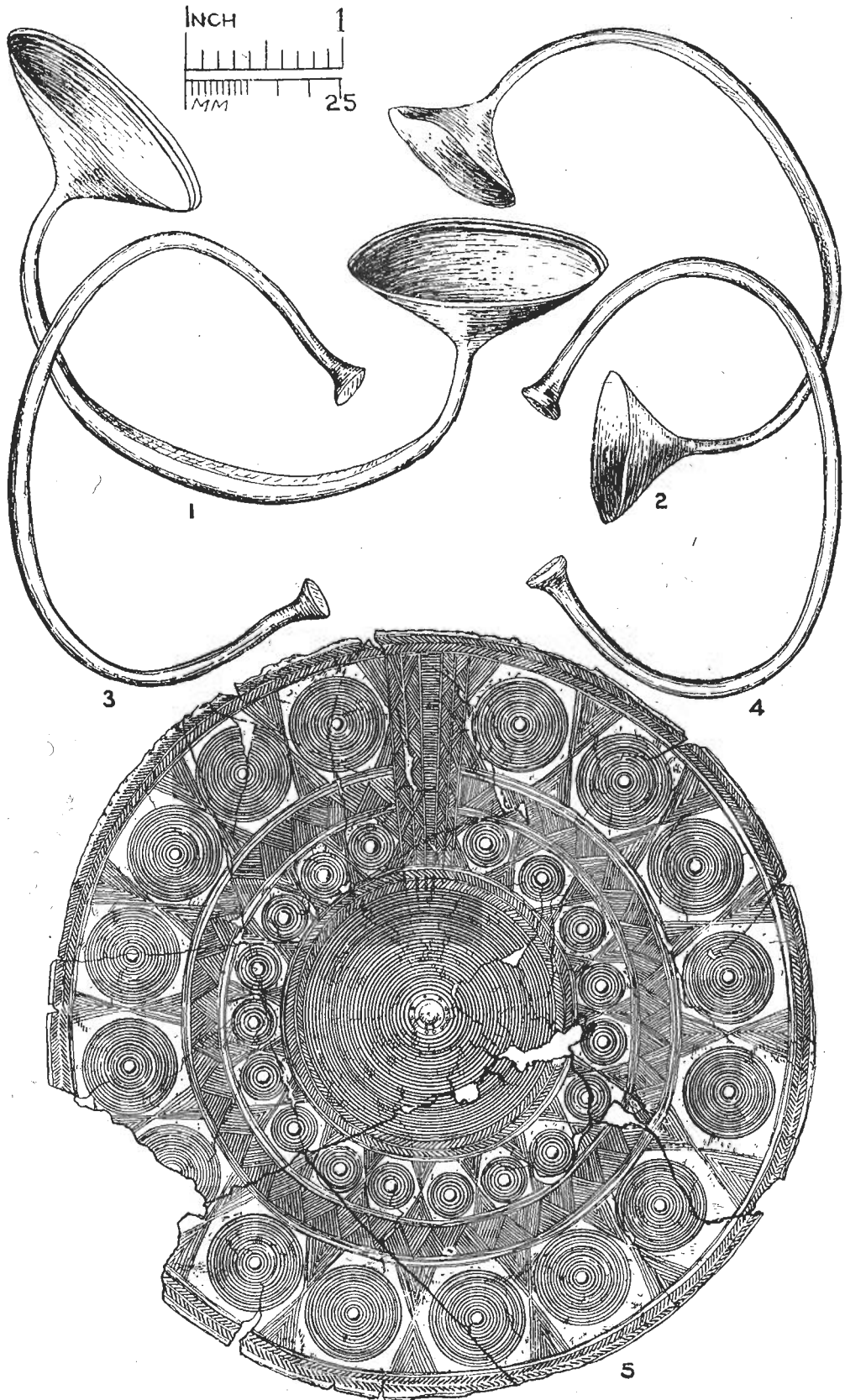
The find was discovered on 14th June, 1919, by Mr Wm O'Hara, from whom the objects were acquired through the good offices of Mr William J. Lundy. The place where the find was discovered is in the townland of Lattoo, south of Nadreegeel Loughs, about $1\frac{3}{4}$ miles S.E. of Lattoo Schoolhouse, Mr O'Hara's dwelling being situated some $5\frac{3}{4}$ miles from the school, in the townland of Aghaloughan. (See Ord. Sur. Sheet 33, Co. Cavan.)

Mr O'Hara, who was the only man working on the bog on the day the objects were discovered, found them at a depth of 4 feet below the surface of the bog, where the ground was quite firm.

From Mr O'Hara's account it appears that the bog in which the find was made was originally deep, two breasts of turf having been removed from it in former times. This, in Mr Lundy's opinion, would mean that at least 9 feet had been removed before the present cutting was made, so that the ornaments were found approximately 11 feet below the surface of the bog.

"The larger cup ended ring (fig. 1) weighs 1 oz. 10 dwt. 15 gr.; three raised lines encircle the inner sides of its cup-shaped ends; the smaller (fig. 2) is unornamented; it weighs 17 dwt. 20 gr. The bracelets were made from plain gold rods of circular section; they have expanded, small, cup-shaped ends. The heavier (fig. 3) weighs 13 dwt. 20 gr.; the lighter (fig. 4) 12 dwt. 20 gr.

The disc (fig. 5) is the most interesting object found. It measures 4.8 inches in diameter, weighs 3 dwt. 20 gr., and in thickness equals a thin piece of paper. It is considerably damaged, being broken into three separate pieces. When it reached the Academy it was much bent. It has been carefully straightened by Mr J. C. Wallace, of Messrs Edmond Johnson, Ltd. Originally it appears to have been slightly convex. So fine is the decoration of the disc, that it seems hardly too much to describe it as the most delicately ornamented gold object of the Bronze Age as yet acquired by the Irish National Collection.



The decoration, which was probably worked by pressing the gold plate into an engraved matrix of bronze, consists of a small central boss, surrounded by rows of small raised dots and concentric circles, terminated by a band of herring-bone pattern; beyond this is a band composed of small bosses centering concentric circles, each circle being separated from its neighbour by a dice-box shaped figure. Below is a narrow band of shaded dog-tooth ornament, followed by a broad band, similar to the upper one, of circles and dice-box figures. The whole design is finished off by a band of herring-bone pattern. It is to be observed that excepting the central ornament of concentric circles edged by the band of herring-bone pattern, the design is not continuous, being divided at one point by a band, increasing in width as it nears the edge, composed of a central row filled with horizontal lines having on either side a band of chevron ornament.

The principal feature of the decoration is, therefore, a combination of concentric circles with chevron patterns; the dice-box shaped figures between the concentric circles being probably a variety of the cross contained in the circle, found on many of the discs in the collection.

The disc found at Lattoo should be carefully compared with the illustration of the Trundholm disc as illustrated by Dr Sophus Müller. It will then be apparent that whatever may be the opinion as to the other discs in the [Irish National] collection it is difficult to resist the conclusion that the Lattoo and Trundholm discs belong to the same family and were designed for a similar purpose.

The Lattoo disc is important as being the first disc that has been discovered in Ireland in association with objects which can be dated: for the penannular cup-ended rings and the bracelets belong to well-known and widely-distributed types which can be assigned to the latter part [from 900 to about 350 B.C.] of the Bronze Age. [For Ireland, from about 2000 or 1800 to 350 B.C. —Coffey."]*

It is now worth inquiring what was the use to which these three classes of objects were put.

About the second class (figs. 3 and 4) there is practically agreement; but as to the other two species the greatest archæologists

* *The Bronze Age in Ireland*, Dublin—1913, p. 5. Dr. Montelius of Stockholm, whom Coffey styles the doyen of prehistoric archaeology and whom he follows, writing in 1908, divided the Bronze Age for Great Britain and Ireland into five periods, but, it should be noted that he dates the fifth and last period, not from 900 to about 350 B.C., but from the middle of the twelfth to the end of the ninth century B.C. Both MacNeill (*Phases of Irish History*, p. 43) and O'Kelly (*Ireland: Elements of her Early History*—Dublin, 1921, p. 135), however, adopt Coffey's view, and it is now the prevalent one. A great deal depends on it,

are as yet not quite at one. We give the opinions held by them as more or less probable, and refer the reader to Mr Armstrong's excellent *Guide* for the main considerations which bear out these opinions.

I. Some favour the idea that cup-ended rings—such as those drawn in figs. 1 and 2—were mediums of exchange. In the Bronze Age small open gold rings, from $\frac{1}{4}$ to $\frac{3}{4}$ inch in diameter, were, it is generally admitted, used as coins are with us.

Wilde, on the other hand, believes that:—They were fibulæ, or brooches, in the fastening of which a portion of the soft woollen cloak or mantle passed in between the cups or discs into the space under the handle, and was there fastened by means of an *acus* or pin, temporarily affixed to one side of the handle where it joins the cup.

Joyce again identifies them with the gold ornaments called in ancient Irish writings *bunne-do-at* (two-disc-rings), and infers from the same writings that they were worn partly as ornaments and partly as marks of affluence, "like many valuable articles of the present day,"* [diamonds, for instance.]

It does not seem improbable that they were employed for all three purposes, and not exclusively for any one of them.

A gold fibula of this type, it may be added, is now in the possession of Mrs H. T. Clements, of Ashfield Lodge, Cootchill. It was found about one hundred years ago in County Tyrone in a wooden box. The box, preserved, too, along with it, appears to have been hollowed out of a thick piece of wood and has a detachable lid. The fibula and its case are illustrated in the *Guide*. In the same private collection there is also a gold *bullæ*, which was found in County Cavan. It is heart-shaped and ornamented with concentric circles. As to the use of *bullæ* there are three suggestions: that they were (a) amulets, (b) reliquaries, or, (c) simply considered as jewels. But Mr Armstrong concludes that it will be necessary to await further light before "their rightful place in Irish Archæology can be determined." (p. 44.)

II. As to articles—such as numbers 3 and 4 in the illustration—the distinguished antiquary just mentioned observes that they "so greatly resemble bracelets that there would appear to be little room for doubt as to their use." (p. 30.) Among the higher classes [writes Joyce] the custom of wearing rings and bracelets of gold, silver, and *findruine* (white bronze) on the forearm, wrist, and fingers—including the thumb—was universal, and is mentioned everywhere in ancient Irish literature.†

* Soc. Hist. Vol. II., pp. 243-4, and Appendix p. 582.

† Do. Vol. II., p. 224.

Besides serving for the personal adornment of both men and women, these gold rings were in readiness, he states,

to bestow on poets, musicians, story-tellers, and ollaves of other arts, who acquitted themselves satisfactorily.*

He gives an instance of this generosity on the same page.

It will be noticed that this class differs from the first only in not having the enlargements at the ends.

III. As to flat gold discs (see fig. 5) there are four in the British and were already as many as fifteen in the Dublin Museum. They vary in diameter from about 2 to $4\frac{1}{2}$ inches. The illustration of the new Ballyjamesduff disc, the exact size of the object, measures 4.8, i.e., almost 5 inches in diameter. Accordingly, the disc is seen to be the largest known. Some of them, like it, are ornamented with concentric circles variously arranged. Others have in a comparatively large innermost circle a cruciform ornament. This ornament may be taken to be either (a) a cross; or with its circle (b) a four-spoked chariot wheel, which is a well recognised sun symbol. Eight of the gold plates were discovered in pairs in Ireland, of which one pair was found at Tydavnet, Co. Monaghan.

Their purpose is a mystery which can hardly be said to be yet solved. Two or three main solutions have been attempted.

(a) Petrie believed they were used as ornaments on the back and breasts of the kings and nobles in the early ages of Christianity in Ireland. The figures of the kings, sculptured in *relievo* on the great stone cross of Clonmacnoise, are represented with round pieces of this description, placed upon the breast.†

So, too, Wilde; but thinks "they were probably worn on the breast."

(b) Dr Frazer, M.R.I.A., goes a step further and takes the ornamentation to be symbolic. He considers that these thin circular gold plates

with their distinctive Greek Crosses, found in pairs in Ireland, and figured on our shrines and stone monuments, were intended to denote the Christian faith of the wearer, and as such worn by Celtic clerics here as in Scotland.

This regards them as ancient badges. But the explanation is defective inasmuch as it fails to throw light on the use of such cross-less discs as the recently discovered Cavan one, shown in fig. 5. Besides, not improbably all of them both had the same purpose and antedate Christianity.

(c) The discovery in 1902 at Trundholm Moss in the Baltic island of Zealand—above referred to—imparted a fresh accession

* Soc. Hist. Vol. II., p. 226.

† Dublin Penny Journal, 1832-3, p. 244.

of strength to a rival theory, and the Lattoo find of 1919 will lend it additional support.

At the place mentioned in the Danish Island there was come upon a miniature six-wheeled chariot of bronze, and on this was mounted a horse drawing a bronze disc plaited with gold.

A well-known British antiquary, Mr R. A. Smith, declares:—

There can be no doubt as to the nature of the find: the fact that intentional damage had been done before deposit shows that this was a votive offering. . . . The disc itself, mounted in such a fashion, can be nothing but a representation of the sun.

That they are sun discs is now the prevalent opinion. Almost all considered authorities hold it. Mr Armstrong all but adopts it, while stating that "it is possible that some may have been used as personal ornaments."

In 1913 Coffey wrote:—

The Trundholm disk is admittedly connected with sun-worship, as is also the cruciform ornament on the Irish disks.*

That in pre-historic times sun-worship was known and practised in this country is attested by our traditions, is indicated by the figures of suns incised on one of the stones in Dowth Tumulus, near Drogheda, and is shown, according to Joyce, from several passages in our ancient literature.†

The most significant thing about the Ballyjamesduff find is its great age.

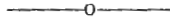
The Zealand find is dated by the most careful archæologists before the year 1000 B.C.; and Mr Anderson, supported by others, states that "the Irish discs may probably be assigned to about the same period" (p. 37.) Presuming on the correctness of this, the articles in the illustration would then go to establish a high craftsmanship and culture in Ireland—or, indeed, it may be claimed, in the region, that later became East Breifny—3,000 years ago.

J. B. MEEHAN.

* The Bronze Age in Ireland, p. 64.

† Op. Cit. Vol. I., p. 289.

BREIFNIAN REFERENCES.



I. Ulster Journal of Archaeology.

[The Roman numerals indicate the Vol. and the Arabic ones the page.]

OLD SERIES.

Cavan II., 36; C., Assizes 1613 I., 266; C. County I., 8, 126, 150, II., 7, 46, 97, 256, III., 76.

O'Reilly's country, objections to Sheriffs II., 36, 244; O'R's district III., 94; O'R., Maolmora II., 7.

O'Rorke II., 162, III., 40; O'R., Brian II., 85.

NEW SERIES.

Cavan Charter I., 116; C. High Sheriffs, List of II., 143-4; C. Justices, VII., 139; C. Population and early history I., 115; C. Printers VIII., 23; C., the King's Commission XV., 7, 61.

Clements Family I., 116.

Cloughoughter Castle, III., 161.

O'Reilly's Castle, I., 115; O'R., Miles X., 163.

O'Rorke I., 183-5; O'R., humanity of, II., 99; O'R., Brian II. 200; O'R., Owen II., 190-1.

The above list may be useful to writers and researchers in the Society.

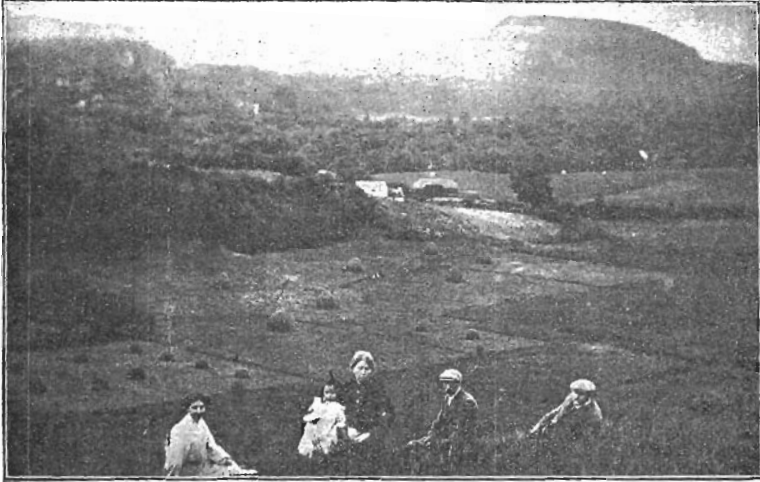
FRANCIS JOSEPH BIGGER,

Hon. Member.

II. (1.) Besides giving the above references, Mr Bigger drew attention to an "Elegy on Fergal O'Ruairc, Chief of Brefny." This was probably either the Fergal who fought at Clontarf in 1014 and died before 1023, or else the Fergal who was slain in 1157. The elegy is supposed to be pronounced over his tomb at Clonmaenose. It is to be found in the *Kilk. Arch. Journal*, May, 1857, copiously annotated by O'Donovan. O'D. considers the poem valuable, "at least for exhibiting a fair representation of Irish thought, feeling, and sympathy at an early period"; but it is much more valuable owing to his own introduction and notes. It would be well worth reproducing, but for its length. It covers 16 pages.

Except this elegy there is almost nothing of special Breifnian worth in the old Kilkenny Journals.

(2) A more readily accessible poem on a more modern O'Rorke may be found in the *Irish Monthly*, June, 1921. It is on "Tadhg O Ruairc, Prince of Breifne." Tadhg succeeded to the chieftancy in 1604 and died the next year, aged about 29. He was son of Brian na Murtha (Brian of the Ramparts), who was executed in London, 1591, and of his wife, Mary, the Earl of Clanrickard's



O'Rourke's Table and the Smiling Valley, beside Dromahaire.

sister. The O'Rorke poem is one of a series of Irish poems, edited by the Rev. L. M'Kenna, S.J., which are appearing in the Magazine mentioned.

(3) For a condensed history of all the O'Rorkes see D'Alton's *History of Ireland* (Dublin—1845), Vol. II., pp. 151-5.

(4) As to the O'Reillys' history, by far the best we know of is contained in *Duffy's Hibernian Magazine*, Vol II., that is in the monthly numbers for Jan., Feb., and May, 1861. To state that the three articles are by Dr. John O'Donovan is all that need be said about them.

(5) In the same Vol. of the same Magazine (April, 1861) there is from the same scholarly pen a long account of the Maguires of Fermanagh. O'D. traces them from 1150 down to his own time. In recent times the most distinguished scion of this Irish Chieftain family was the Austrian General, John Sigismund Maguire. In 1760 he successfully defended Dresden against Frederick the Great of Prussia, and is often mentioned by that monarch. He

married a Moravian lady of noble birth, "it being well known," says a contemporary account, quoted by O'D., "that no lady of distinction in Germany will marry a foreigner, unless he maketh it appear that his ancestors have been gentlemen, and their wives equally born, for sixteen generations." John Francis Maguire, M.P. for Cork in 1861, and a writer of distinction, was also a Fermanagh Maguire.

Dundas' *Enniskillen* (Dundalk—1913) and Trimble's *History of Enniskillen*, Vol. I., published in that town in 1919, and a credit to its printing as well as to the industry of the author, have necessarily a good deal to say about the Maguires. But these works are well-known and easily accessible.

J.B.M.



Creevelea Abbey over The Bonet at Dromahaire.

THE BIRTH PLACE OF SAINT MOGUE.

All records agree that St. Aidan of Ferns, or, as we in Breifne more affectionately call him, St. Mogue, was born in Inis Breaghmuighe, in Magh Sleacht.* According to every writer, who for the past seventy years has had occasion to refer to the matter, Inish Breaghmuighe, or in English spelling, Inish Breaghy, is Brackley Island in Brackley Lough, parish of Templeport. This is quite wrong. Inish Breaghy is Port, or St. Mogue's Island, in Templeport Lake in the same parish. Former generations called it Inch Island, as some of the old people of the district do still. The "Inch" is all that remains of the original name, Breaghy having passed out of use for centuries.

The equation of Inish Breaghy to Brackley Island was first made by Dr. Reeves,† but it was Joyce who popularised it. In justice to Dr. Reeves it must be stated that his identification was made in the most casual way in a footnote to an article describing the manner in which St. Mogue's bell came into the possession of Primate Beresford. It is merely a map identification, and as such quite excusable, for there are only a few miles between Brackley and Templeport lakes, and there is not in Magh Sleacht, or, for that matter, in all Tullyhaw, another recorded place-name even remotely resembling Breaghy.

Joyce is scarcely so free from blame. Fastening upon Dr. Reeves' identification he constructs quite a convincing story, making Brackley townland take its name from the lake and the lake its name "from the famous island on which St. Mogue was born."‡ This is all pure fancy. Brackley townland has borne the same name as long as we have any record of it at all. Thus the Plantation Map spells it Bruckl, and the Down Survey Brucklogh, in each of which forms we have the "kl" combination which Joyce would have us regard as merely a modern corruption. There seems no doubt that the Irish spelling of Brackley is Brealach, the meaning of which is "speckled land," a common enough place-name usually applied to heather-clad hills, and peculiarly appropriate in the present instance.

The most striking thing about the unanimous acceptance of Dr. Reeves' identification is that it ignores the fact that several years previously O'Donovan had correctly identified Inish Breaghy. It is true that he had first expressed his opinion that the tradition that St. Mogue was born in Port Island was not correct.

* "Rugadh. . . i nInis Breaghmuighe for Mhagh Sleacht" MS. Life of Mogue. "Inis Breaghmuighe est Diocesis Kilmorensis in stagno quodam in reguincula Breffniae, Tellach Ethach vulgo appellata" Colgan, Acta, SS. (Tellach Ethach—Tullyhagh.)

† Proceedings R.I.A., Vol. VIII., p. 441.

‡ Place-Names, Vol. I., chap. 7.

He states so in one of the early "Cavan Ordnance Survey Letters," written before he visited Templeport. Four months later he added a dated note giving his unqualified acceptance of the local tradition. Unfortunately this later note is placed in an inconspicuous position, and it is my belief that it has either been overlooked or that its date has not been noticed.*

Elsewhere I have given the story of St. Mogue's birth as it is still told by the old people throughout Templeport parish,† and have commented upon the marvellous correspondence between that story and the different recorded versions of the Saint's life. However the different versions of the local story may vary as to details—e.g., the direction in which Eithne was travelling, the circumstances under which she came to call for shelter there at all, the identity of the saint who performed the baptism, etc.‡—they agree absolutely as to the fact that it was on Port Island the birth took place. Furthermore, the miraculous flagstone and the hazel tree, both of which are mentioned in the recorded lives, are both associated locally with Port Island and with it alone; and the clay of the island, which the life tells us had the miraculous power of loosening the manacles with which prisoners were bound, is still preserved in many households in the parish. It is supposed to be a sovereign protection against many evils, against shipwreck and fire chiefly. Not only are none of these essential features associated with Brackley Island, but, although I made careful enquiry in all parts of the parish during several years, I could never ascertain that any fact of any historic importance whatsoever was ever traditionally associated with that island. It has, of course, no claim to fame in recorded history.

No reasonable enquirer after truth could venture to uphold a claim, based merely on a superficial resemblance in spelling, in the face of a tradition so definite and circumstantial. One feels impelled, however, to push the enquiry a stage farther, and to examine into the circumstances under which the name Inish Breaghy fell into disuse.

As far as one can gather, the original parish church of Templeport, or, perhaps, it would be more correct to say, the principal church of Magh Sleacht, was built on Port Island itself. The ruins on the island are admitted to be coeval with the church on Devenish Island, that is early seventh century, contemporaneous with or slightly after, the time of Saint Mogue himself. The inconvenience of having a church in such a position must have been

* The first reference is on Page 19 of the Cavan Letters. The later note is on Page 7.

† *Anglo-Celt* newspaper, September 11th, 1920.

‡ The generally accepted tradition is that it was Saint Caillin, of Fenagh, who baptised St. Mogue. In a few instances St. Naile, of Kinawley, was mentioned, and in one an un-named "friar from Drumlane."

felt at an early date, and accordingly the parish church was built on the shore of the lake nearest the island on the "Port" or landing place for Inish Breaghy. When this Teampoll a' phuir, the Church of the landing place, was built it is impossible now to say. We know definitely that it was in existence in the early part of the fifteenth century; possibly it may have been built many centuries earlier. The fact that Templeport supplanted Inish Breaghy as the name of the parish is in itself internal evidence that the change took place at an early date. We have clung more tenaciously to the old parish names than to any of our place-names.

How long the name Inish Breaghy itself persisted it is equally difficult to conjecture. The evidence is altogether negative. It was not in local use in O'Donovan's time, and the Down Survey Map merely marks the lake and the island, naming neither. The old ecclesiastical records do not assist either as they merely tell us that up to the end of the fifteenth century Inish Breaghy was still the recognised name of the parish, Templeport being merely a sub-title.* From that until the seventeenth century we are without any reference to the name of the parish. In all the Commonwealth records we find it as Templeport.

R. V. W.

OLD LAND MEASURES IN CAVAN.

Many attempts have been made to fix a value for the land measures peculiar to East Breffni, viz., the *Poll*, the *Gallon*, the *Pottle*, and the *Pint*. The extent of a Poll is seen to be about 55 acres, but it does not seem to have been a fixed standard. The State Papers of 1610 give 25 acres (See p. 22 of this *Journal*.) Father Meehan finds in a document of 1571 a "poll" as containing by estimation 30 acres arable and 20 acres pasture and mountain; also in a 1601 reference it is set down as 60 acres arable (v. this *Journal*.) See Article—"Termon or Hospital Land in Cavan, 1590."

In the *King's Project* for the Plantation of Ulster a Cavan Poll is given as 24 acres "by the Survey." (Harris' *Hibernica*, p. 117.)

The acre does not seem to have been a fixed standard and this still further complicates the estimation of the exact extent of a Poll. The unprofitable land—bog, mountain, and wood—was included in the arable land, but was not estimated in the Survey. The *Ballybet*, (Baile Bidadhtach) which was a unit of general application, was the amount of land set apart for the public victualler

* Thus *De Annatis Hiberniae*, p. 231, A.D., 1426 "Inisbrechiriugy alias Tempullapuyrt" id. p. 234, A.D., 1433. "Ynisbreachmaidly alias Tempollanpuyrt" id. p. 237, A.D., 1471. "Innisbrechmaich alias Tempollucipont" and id. p. 245, A.D., 1414. "Insula Brechungy alias Tempollapuret."

who in return had to keep an inn or house of entertainment for travellers. The extent of a Ballybet, according to the calculations of Dr. Reeves, would be about 1,000 acres, but the amount would vary between wide limits. The following inter-relations are established:—

1 Ballybet=16 Polls=32 Gallons=64 Pottles=128 Pints.

Also 1 Ballybet=16 Taites, which gives us the relation between the Breffni land measures and those of the Maguires and MacMahons. For "Carvagh's" see p. 187.

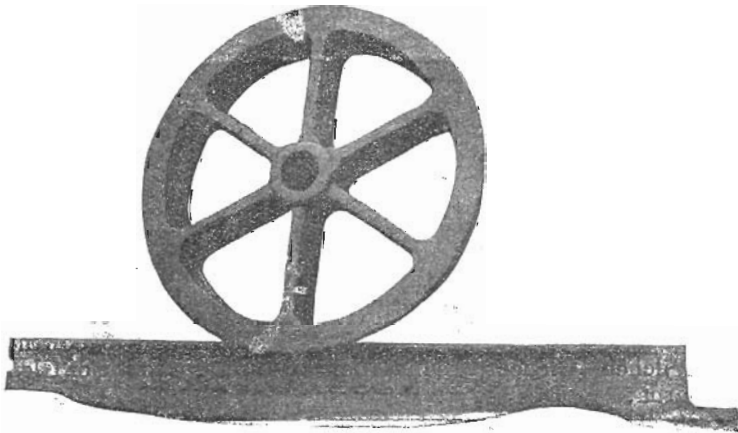
The Poll, Gallon, and Pottle, enter largely into Cavan Place-names.

(See Reeves and Hardinge "Memoir on MSS. Mapped Town-land Surveys in Ireland." *Trans. R.I.A.*, Vol. XXIV.)

Ph. O'C.

CONVEYING IRON ORE AT ARIGNA—1788—1808.

Elsewhere (p. 180) it is shown that what a hundred years ago served the purposes of the common farm cart about a homestead especially in some of the hilly districts of Leitrim and Cavan was a simple contrivance, a pair of bardogs. Another industrial purpose for which they were employed is worth recalling.



Objects made and used at Arigna, and still there. Through the courtesy of the R.S.A.I.

The Arigna iron works were at the extreme south of Lough Allen, in Roscommon, but on the very verge of Leitrim. Three brothers named O'Reilly started them in 1788. These O'Reillys were the first in Ireland to smelt iron with coal (transformed into coke), a process which they had learned in France. They were well supported by the Irish government, and during the twenty

years that the industry flourished at Arigna the iron stone, as well as the greater part of the coal, used to be conveyed to the furnaces over the heath and bogs on the backs of mules and "garrons" (hackney or work horses) in bardogs. A load was about 3 cwt. So plentiful was the iron stone in the district—as it is yet—that there was no need for mining. It could be picked up in abundance in the fields and in the beds of the rivers. The peasants received 2d per cwt. for delivering it, and made good wages.* In England at that time the same simple means of conveyance was in vogue. In the National Museum of Science and Art, Dublin, there is hanging a fine water-colour painting representing mules with wooden boxes or bardogs on their backs carrying iron ore in 1809 on the banks of the Wye. The painting is by Robert Hills (1769-1844.) It is No. 50 in Room 2.

P. M.

GLENFARNE TOWER OF 1236.

Glenfarne is in North Leitrim. It forms the eastern division of the parish of Cloonclare in the diocese of Kilmore. It is a large district separated from Fermanagh by Upper Lough Macnean. Under the year 1236 *The Annals of Boyle* make incidental mention of a tower in it. The entry, which it may be best to give in full, runs as follows:—

1236. A great army came out with FitzMaurice, Justiciary of Ireland, and with Richard, the son of William Burc, and with Walter Riddlesford, Chief Baron of Leinster, with the foreigners of Leinster, and with John Cogan, with the foreigners of Munster, and with the Routes or Lords of the Marches, until they took great spoil; and they came on Trinity Sunday to the monastery of Boyle, and they despoiled the monastery, and they broke its crypt, and they took away with them the vestments of the Mass,† and they made great spoils on the following day, and they sent scouting parties to Creit [in Kiltoghert parish]‡ and to Cairthe-Muilchen [Glencar, County Leitrim] and the tower of Glenfearna.

* *Geological and Mining Survey of the Connaught Coal District* by R. Griffith, Dublin, 1818, pp. 22, note, and 85. See also Weld's *Statistical Survey of Roscommon*, pp. 33-73. For an account of a gigantic swindle in which in 1824, subsequent to the time of the O'Reillys, a London Company, with a capital of £300,000 was floated to work these Arigna mines—see Weld's Appendix. The affairs of this Company became the subject of a Parliamentary inquiry. The voluminous Report is as amazing as it is instructive.

† The F.F.M. give more details about this sacking of Boyle, but date it 1235.

‡ In which is Carrick-on-Shannon.

The above extract is copied, exactly as he gives it, from *D'Alton's History of Ireland* (Dublin—1845), Vol II., p. 386., a History which may be described as *The Annals of Boyle* annotated. To the entry the historian appends the following:—

The site of this “tor,” as it is designated by the several Annalists, was at Glenfarne, i.e., the valley of the alder trees, in the vicinity of Manor Hamilton; but, as no traces of such a building have existed there within memory, nor are any records discoverable, connected with its origin, style, or uses, it cannot now be ascertained whether it should be classed amongst the “Round Towers of other days.”

Tor is Irish for tower; Tory Island, for instance, means Tower Island. Though the word properly means an artificial tower (= *L. turris*) still it is sometimes transferred to a high rock resembling a tower (Joyce.) But, as far as we know, there is no such rock in the district.* Hence that a tower of some note existed in the early 13th century in Glenfarne seems sufficiently established by both the above extracts, and there is no need to go further afield and seek confirmation from any of “the several Annalists.”

Further, that it might have been a “Round Tower” occurred to the learned historian. It is in no way improbable in itself, but we regret we can bring forward in its support no statement that would deserve the name of argument. No accessible books help. Ledwich, writing in 1804, gives “a List of the Round Towers that have hitherto been discovered in Ireland.† But in the list County Leitrim is not mentioned. Miss Stokes gives a fuller and much better list, a classified one, but not one of her 118 is assigned to the county named.‡ It has to be borne in mind however, that almost within living memory many—Cork, Clonard and Boyle for instance—have totally disappeared; and it is a fair deduction that both in less noted places and in more remote times the destruction was equally great, and that many have not left even their names. A.D. 1236 is long, long, ago. The tower of Glenfarne had plenty of time in which to perish. Once crumbled and gone its memory would soon follow it.

* “Tor” is also in Irish a shrub or bush. “The Big Tree” on the Larkfield road near Manorhamilton, now shrivelled and broken and almost gone, was once a landmark for miles and miles around, but a shrub or bush to be a landmark need not be discussed.

As recently as 1700 the whole county of Leitrim was so thickly clothed with timber that it was like an “undivided forest.” (*M'Parlan, Stat. Survey*, 1802, p. 72.) This splendid sycamore is said to be the last tree of that forest, the last of a race of giants. It stands beside Whitaker's Bridge, over the mill-race of Smith's tuck mill. Names and families and appendage to industry are all alike gone and forgotten.

† *Antiquities of Ireland*, 2nd ed. p. 167.

‡ *Early Christian Art in Ireland*, London—1887, Part II., p. 51.

As there is no trace or memory of it to be had in the district, its exact location is, of course, unknown. The late Very Rev. John Maguire, V.G., P.P. of Cloonclare from 1856 till his death on 16th February, 1904, a very distinguished priest, used to point out the site of a battle as directly under the perpendicular part of Ballaghnebehy mountain* across the valley opposite St. Michael's Church, at a spot where there are some large standing stones. He always referred to it as the Battle of Ballaghnebehy; but, except dwelling on its strength and suitability for a defending party, he told nothing further about it. As he was born in the parish—in 1815, on the shores of Lough Macnean, was reared in it—in Cushlavlille (now Cherrybrook), lived most of his long life in it† and had garnered up with loving care all its current lore, it is improbable that any other traditions about it had survived till his time and escaped him. But it seems not unlikely that the tradition of the battle may have something to do with the tower and its vicissitudes. It may suggest its site.

Again, it is as well established as anything well can be that Round Towers were always beside churches. Never anywhere else. It is equally true that new churches for the greater part were erected in a parish or district as near the dilapidated or destroyed ones as circumstances allowed; just as if a particular locality enjoyed a prescriptive right to the ease and honour. Bearing these two facts in mind the favoured position of St. Michael's‡ —the second on the same spot—and of the "Old Chapel" immediately beside it, would go far to justify a conjecture as to the existence in old times of a building of the same kind somewhere in their neighbourhood. If we seek a trace of it, we find it in the next townland, Kilmakerril.§ But how, in its turn, was Kilmakerril selected? As it is within fairly easy reach of the battlefield site, if there was once a church there the explanation would be at hand and no violence done the persistent local feeling of prescriptive right.

Here, again, is a consideration that both points to the battlefield site for the "tower of Glen-fearna," and makes a step forward towards belief in its having been a Round Tower, that is a Round Tower attached to a church. No prejudice need be created by the absence in the *Annals* of the qualifying adjective,

* Its highest point is 1342 ft. over sea level, the main or Enniskillen road from 331 to 353. The "Big Bog" lies partly between it and St. Michael's.

† Ordained in 1843 or 4, in Kinlough and Drumkeeran till 1856.

‡ The 1837 Ord. Sur. Map, Sheet 12, shows a chapel there in 1836, and the old chapel, then disused, quite close to it. It was on the opposite side of the road 50 perches nearer Manorhamilton, behind Mr Hagan's residence.

§ There is a graveyard here, but no trace of a church, and it must be acknowledged it is doubtful if there ever was one. The graveyard is an old one and goes back before 1836.

"Round." Tower simply or *cloictheach* (bell-house—belfry) is in ancient writings the name for them. It was Moore and Petrie in the last century that popularised the epithet "Round." In Camder, Lough Neagh's Towers, which the fisherman sees shining "in the wave beneath him," are simply *turres ecclesiasticae*.

But this argument, such as it is, lands us in a difficulty. For in the same big Glenfarne district there is a second church, St. Mary's. It is near the gates of Glenfarne Hall, once the home of the Tottenhams, graced with the famous picture of "Tottenham in his Boots." About the site there is an old story, but the church itself certainly replaces a low thatched one that was still nearer the lake* It was there in 1798. A tradition leaves no doubt on that point, and the tradition is quite clear. It says that the English soldiers returning to Enniskillen from the fight at Ballinamuck (8th September, 1798), passed by it of a Sunday. They turned the congregation out, but did no further damage. May not this '98 Chapel have been the successor of one still older? perhaps of one in which the Rev. Connor M'Loughlin, who was P.P. of Cloonclare in 1704† or the Rev. Charles M'Griskin, who was P.P. in 1750‡ officiated? Further, is it not quite possible that one after the other inherited their right to existence near the spot from an ancient church (a Round Tower church?) which was somewhere about there as far back as 1236? the one which, prompted by the historian, we are labouring to show may be recorded in the Annals of Boyle simply as the "Tower of Glenfearna."

From this it follows that our surmised battle-site for Church and Round Tower has a serious rival. A steep mountain near a church, its intricate paths perfectly well known, would, no doubt, make an admirable second place of refuge when danger threatened. But a church on a lake shore would be equally well circumstanced. So one consideration elides the other.

There is still another matter bearing on our question. This Justiciary Expedition was out for plunder. Homesteads were rare, generally as hard to locate and reach as plovers' nests, and in any case from their point of view worthless. There were no towns in 1236 upon which to concentrate. Boyle itself was then a mere village, an appendage to the Abbey. Manorhamilton is not mentioned, though the scouts must have passed by where it is. There was no Manorhamilton to mention; it did not begin to be for four centuries afterwards. That the "scouting parties" went to Kiltoghert is no way surprising. It was within easy reach, as it is but a half score Irish miles east of "Abbey Boyle." But what would bring them 30 miles further on due north to

* In Mullaghbuyn (?)

† Registry of Priests—Dublin, 1705.

‡ *Arch. Hib.* Vol. V. p. 134.

Glenear and Glenfarne? The scenery of Glenear is magnificent, is indeed unsurpassed in Ireland; but, except a strip along the lake, the scenery of Glenfarne is so so; a fig, anyway, marauders would care for your magnificent scenery. Dromahair Castle, as they went North, was away on their left right enough. A century before it had made history in the alleged elopement of Devorgilla; and D'Alton tells us (p. 152) that her husband, Tiernan O'Ruarc's dominion then extended to Kells. His home had corresponding strength. Scouts out to spy the lard might be expected to approach it as near as possible. If out for some other purpose they would give such a hornet's nest a wide berth. That is what ours did. But churches, small and large, were in those days fair prey for all invading enemies unless their lowliness and poverty shielded them. Silvery lakes and sylvan glens and rugged mountain would be no attraction. And soldiers from the Justiciary army that not only "sacrilegiously seized all goods, chalices, etc., etc., belonging to Boyle monastery," but "very irreverently stript the monks of their habits, in the midst of the cloister,"* would have small squeamishness in taking whatever they could lay their hands on wherever they found it. Tiernan O'Ruarc himself was as bad as another when he got the chance.

That Glenear was the home of a church is not improbable; at all events eighteenth century maps indicate "the church of Killymeehan," behind Nure, and on the Lurganboy side of Castlecar. Possibly it was the descendant of a long line of ancestors (or ancestresses.) That there was one also in the great district of Glenfarne is in itself not improbable, and it has already been shown that there are grounds of some sort for the supposition. But was it a Round Tower Church? The Annals of Boyle oblige us to consider the question. These Round Towers may be briefly described as mediaeval Irish church safes for valuables (and, no doubt, for clerics—the most exposed part of the community.) Their presence had the serious drawback of indicating where there was something worth saving—and lifting. All the greater, then, the attraction for galloping marauders. Such an attraction would not be insufficient to bring a batch of hardy freebooters on a 30 miles ride from their headquarters. A scout party from such a great army must have been of considerable strength, and would be safe enough in making a daring dash through a not friendly country. With fair good luck they would not have their journey for nothing, if they had churches to swoop down upon; and valuable church spoils are easily portable.

* Archdall, 1st ed., p. 602. He quotes from the F.F.M.^o Weld (*Stat. Survey of Roscommon*, p. 228), requotes from the former and gives the incident, "It was," he says, "owing to the monks having assisted the King of Connaught to dispossess the English."

This explanation will account fairly well for their long ride. It will be hard to find another presenting fewer objections. It all points to a tower church; and if a tower church, most likely a Round Tower one.

Cloonclare has its Donoughmore. It is one of the parishes in Kilmore diocese that stands fast by a tradition, that it was founded by St. Patrick himself, in the sense that he built a church within its borders and placed the district within the sphere of duty assigned the Presbyter whom he ordained for the church. Moybologue is a second,* Carrigallen a third.† Templeport‡ and, of course, Drumlease are two others whose claims to a like honour have been established and can hardly be gainsaid. It would be a pleasure to be able to say with confidence that Cloonclare has, at all events, the distinction of once having been graced with an ancient Round Tower.

J. B. M.

THE OLDCASTLE "SPEAKING STONES."

On a previous page (181) something is said about 'overlooking,' and there is disclosed an antidote or "cure," considered infallible, to which occasional resort used to be made in Breifny. In neighbouring Meath they had an equally efficacious method for counteracting such baleful influences.

A few miles from the boundary of Cavan and the Dungimmin Ogham stone, in the townland of Fearan na g-Cloch (the land of the stones), about two miles from Oldcastle and within easy view of both the Lougherew hills and Ollamh Fodhla's judgment chair, are two famous "Speaking Stones." They are the height of very tall men, and the green pasture-field in which they stand is also called by an Irish name which signifies "the field of the speaking stones." To the uninitiated they look commonplace enough. But a learned antiquary, Mr Conwell, writing in 1873, says of them—"In the traditions of the neighbourhood, it is even yet current that they have been consulted in cases where either man or beast was supposed to have been "overlooked," that they were infallibly effective in curing the consequences of the 'evil

* Connellan's F.F.M., p. 345, note. At Moybologue (The plain of the Firbolgs) was fought, in A.D. 56, the great battle of the Attacotic wars. The Firbolgs were victorious. See, however, MacNeill's *Celtic Ireland* (Dublin—1921), p. 64.

† V. Dalton's *Magh Sleacht*.

‡ V. p. 225 this Journal,

eye' ; and that they were deemed to be unerring in naming the individual through whom these evil consequences came.*"

Though these Standing Stones seem to have been specialists in "the evil eye," of course they were consulted about things lost, stolen, and strayed as well, and on many things besides. They had clients, too, even up to a period not very remote. There was one peremptory inhibition, never on any account to put the same question a second time. But peremptory and all as it was, it was disobeyed. A pilgrim who had a bad memory once came from afar off to the venerable stones. He put his question and duly received his response. But, unfortunately, the very next minute, before he had right set out again for home, he forgot the answer. Turning on his steps, and totally unmindful of the dread "geiss" or prohibition, he repeated the question. "Wroth with indignation at this open violation of the terms upon which they indescended to be consulted, 'The Speaking Stones' have never since deigned to utter a response!" However, this rash act happened a hundred years ago, and nothing is known to nurse anger so long. The Standing Stones are there yet. In the same field 300 yards behind them is a rath, and 50 years ago caves were discovered in the centre. Mr Conwell conjectures prosaically that in the old days the master-spirit or manipulator of the responses resided in those caves. Some have tried to explain the working of the Delphic Oracle on the same lines. However it may be, there can be little doubt that in ancient times the pagan rites of incantation and divination were practised at these Stones on the verge of South Cavan and under the shadow of the Loughcrew hills, in a district that once formed part of Breifny.

The belief in the evil eye, it may be added, was very prevalent in Ireland in old times†. The Fomorian champion, Balar of the Mighty Blows, was above all others noted for it. His baleful eye he never opened, it is said, except on the field of battle, and then one glance or glare of it was enough to enfeeble a whole army of his enemies. The belief in the unwholesome eye may be dead in many places, but though dying it certainly still lingers on in Breifny. A person, you will be told, comes by it only in infancy, as a result of an act of over-indulgence on the part of the mother. But, once acquired, it sticks to him all his life though he may remain unconscious of it. Should such an individual want to buy your horse or your heifer at the fair much better let him have it. The animal would not thrive with you afterwards. The writer

* *Discovery of the Tomb of Ollamh Fodhla*, by E. A. Conwell, M.R.I.A., F.R.Hist. Soc., etc.—Dublin, 1873, p.1.

† Do.

‡ Cf. Joyce's *Social History of Ireland*, Vol. I., p. 309.

knew one or two who had this reputation, undeservedly, of course.

However, if you suppose that Ireland has a monopoly in superstitions—that is relics usually from old pagan times—you are very much mistaken. Mrs Hewitt's work, already mentioned, (v. note p. —) gives, amongst others—all in occasional use in Devonshire at least up to 1892—a charm to cure a burn, a charm used to stanch blood, and a mysterious plan to detect a thief with the key of the front door and the Bible*. Moreover, this lady antiquary tells us of a Devonshire man who came to her in dire distress because his "poor wife" was bewitched. "Her ant abin able," he bemoaned, "tu zlape a wink nor aight zo much as wid kep a mouze alive. Her is awverluded, zartin zure!" Plainly this dreadful "overlooking" is not confined to our shores. (V. The Antiquary, Aug. 1892, p. 87.) As may be seen by consulting any Encyclopaedia it is both world wide and one of the oldest of beliefs. (See, for instance, Chambers' or "The New Popular.") Chambers' "Book of Days" describes hundreds of English and Scottish superstitions, but it happens not to mention this one. Udal's *Dorsetshire Folk Lore*, published this year (1922), gives many antidotes against witchcraft, as well as many instances of overlooking that happened in 1873. It also tells of a family removing to escape the evil eye. This occurred in 1913.

P. MARTIN.

THE AUTHOR OF "ST. KILIAN."

John Keegan Casey, better known by his pen-name of "Leo," who has been referred to in the paper on Mullagh, was born at Mount Dalton in Westmeath, beside the famous hill of Ushnagh and within eight or nine miles of Ballymahon, the birthplace of Goldsmith, on 22nd August, 1846. He died on 17th March, 1870, before his gifts were fully matured. Still, some of his songs, such as "The Rising of the Moor," "The Colleen Rue," "Gracie Og Machree," will bear comparison with Burns', and promise to continue a permanent possession of Irish literature. Among his more ambitious efforts "St. Kilian, A Lay of the Early Missionary Days," holds the first place. It was published in 1866. It is a long poem of thirty-two four-lined stanzas. The Mullagh traditions embodied in it, he gathered on the spot, and they may be unhesitatingly accepted as authentic. Before writing it he visited the district and remained for a considerable time the guest of

* The late Professor Roche, of Cavan, witnessed the identical plan used near Killeshandra,

Rev. John Conaty, who was then the parish priest. It is a very fine poem. Soon after its publication, between fire-side reading and competitive recitations got up in the schools by Father Conaty, it became as familiar in the neighbourhood as a Nursery Rhyme. At the Golden Jubilee of St. Kilian's Church, celebrated in October 1908 with great village splendour, it was revived. Through the exertions of Mr T. P. M'Keena the scenes depicted in the piece had been reproduced as faithfully as could be done, and photographed. In the evening in a great marquee the recitation of the poem, illustrated by slides taken from these photographs, was the crowning event of the festivities. Casey died in Dublin and was buried in Glasnevin where a fine monument marks his grave.

For his biography see O'Donoghue's *Poets of Ireland*, or the same author's *Irish Ability*. J. P. Farrell, once M.P. for W. Cavan and subsequently for a division of his native county (Longford) who has just passed to the majority (he died on 10th December, 1921), wrote in 1891 *The History of the County of Longford*, and in it he gives very full details of Casey's life, and even specimens of his poetry (pp. 346—356), of which he was a great admirer. Mr Farrell humbly confesses he is no poet himself. "But," he adds, "I can conscientiously declare if ever I did think of attempting to soar into lyrical regions, it was when I read the songs of the dead Leo." Casey's connection with Longford was that he was born on its borders and lived for a short time in Ballymahon.

Ph. O'C.

TERMON OR HOSPITAL LAND IN CAVAN, 1590.

The original of the document appended is in the Public Record Office, Dublin. One or two conventional symbols for often recurring words then in vogue in writing Latin it would be impossible to reproduce without specially cast type. These have been replaced by the words in full. Otherwise an exact copy is aimed at.

In the text of Cardinal Moran's edition of Archdall's *Monasticon* there is a list so similar that it seems an extract from the same source. The date given in it for the Inquisition, though it is not stated it was held at Cavan, is the 9th September. But this may be taken as a slip for the 19th. It gives in alphabetic order the same names, but with about a dozen misprints or errors in transcription. Dromlane, for instance, appears as Drombane, and it has a Balliclamy Phillip; but the only mistakes that obscure the identity of the places are, Dromkeman for Dromloman; Dronnegrassse for Dromegrassse; and Crosserboghe for Crosserloghe. Casheltarra, too, should be credited with 3½—not 3—cartrons or pulls of land, though their value, 3s 9d, is correct

Cardinal Moran's List is a faithful transcript from the Addenda in the original of 1786 ed. of Archdall, p. 783. Its heading about endowed Hospitals suggests, however, that it contains endowments of parish churches exactly like those returned for the neighbouring County of Monaghan by the "Grand Inquisition of Ulster" in 1591, and nothing more.

For a discussion of the meaning of the term Hospital the reader is referred to Mr. O'Connell's paper on Mullagh (p. 139).

One of our members (Mr Walker) has identified the location of most of the 44 Hospitals of 1590. But it is as well to defer the publication until the list be, if possible, quite complete.

P.R.O., Dublin, Exch. Inquis. Eliz. No. 3—Extract' ejujusl' Inquisiciois capt in Anno R R Elizabeth Tricesimo secundo concernen' quasd' terr' vocat' Termon Landes.

Inquisitio capta apud Cavan Decimo nono Die Septembris Anno

Domini 1590 Annoque Regni dne nre Elizabethe Dei gratia Anglie franc' et hibernie Regine fidei Defens' tricesimo secundo coram Edwardo herbert Ar' vic', com' Cavan et Rosse Connor de Com' Cavan gen' virtute cuiusl' Commission' due Regine sub magno suo Sigill' Regni sui hibernie. . . . apud Dublin xiiij. Die Augusti Anno R. R. xxxij dtis Comission et al' Direct' aut aliquibus duobus eorum ad inquirendum per sacramentum per bonos et legales hom' tam infra libertates quam extra de omnibus et singulis terr' tent' et heredit' quibuscumque a dta domina Regina et progenit' suis concellat substract' et injuste detent vt per eandem commission' magis plane liquet per sacramentum bonum at legalium hominum quorum nomina subscribrunt'.

Edward' O'Reylie de Kilneerotte, Mulmore Mc Hugh O'Reylie de slare gen', Tirlough O'Reilie de Licashell gent' en Choggie O'Reylie de Edreclogh gent', Cahir Mc Mulmore O Reylie de Carrig gent', Owen O Reylie de Donmorrie gent, Eiver (?) Mc Gerroit O Reylie de Mullagh gent, Hugh Mc James O Reylie de Dondawen gent, Hugh Mc Shane Mc Cahir de Shaughileagh gent', Johannes Mc En Rowe de Ballmcen Rowe gent', Thomas Bradye de Kille i Manye gent, Hugh O Sheridane de Togher gent, Cahir Mc Edmond O Reylie de Agholie gent, Mulmore Mcferrall O Reylie de Lisballa gent, Manus O Bradye de [blank] gen' Wm og Mc Prior O Sheridan gent', fferrall Mc Kenna de Ballym'ken', Connor Mc Shane Roe Mc Bradye gen' Wm Mc Thomas Mc Kenna de Desert, Thomas Mc Peirs Bradye de Cavan.

Qui quidem jur' dicunt super sacramenta suorum quod per diet' pliamtent' apud Dublin Termon sive hospital de Tomregin in diet' com' continen sex pull sive cartr' cum suis pntin' de jure spect' et pertinere debent ad dcam Reginam hered' et successores suos vt annex' Corone Anglie et hibernie vt per diet' Act' magis plane liquet. Et dicunt quod virtute eisdem Act'

parliamen' Termon sive hospital Clooncosa continen' Duo pull sive cartr' in dict' com' ad dict' Dnam Reginam pert' et pertinere debent et valent inter se per annum ultra oia onera et repris' viijs morete hibernie Et dicunt quod virtute eiusdem Act' parliament' Termon sive hospital' de Dromlane continen' xxxij pull sive cadtr' in dict' com' cu' pertinem ad dcam Dnam Reginam spectant et pertinere debent et valent per annum xxxijs Ac etiam Termon sive hospital de Annagha continen' unum pull sive cartr' val' per annum xijd.

[The inquisition in this way recites forty-four denominations of "termon, tearmon or hospital" lands, with their extent and yearly value, as shown in the accompanying table. It then proceeds:—]

Scit' et precinct' Monast' de Cavan cont' $\frac{1}{2}$ pull', val' per annum iijs iiijd.

Et etiam dicunt quod vill' de Aghelerr in barr' de Castlerahin cont' 2 pull' ad dict' Regin' pertinet et pertinere debent' ratione attinct' Briani Mc Phelim O Reylie et valet per annum ijs.

Et dicunt quod omnia et singula premissa fuerunt et sunt a dict' Regina que nunc est substract' concellat' et iniuste detent'.

In cuius rei Testimonium Sigilla nostra vnacm sigill' Jurat' predict' opposuimus.

Exd. per JACOB NEWMAN.

Translation.

Extract of an Inquisition taken in the 32nd year of the reign of Queen Elizabeth concerning certain lands called Termon Lands.

Inquisition taken at Cavan 19th September, 1590, the 32nd year of the reign of our lady Elizabeth by the grace of God of England, France and Ireland, Queen, Defender of the Faith, before Edward Herbert, Sheriff of County Cavan, and Rosse Connor of the County of Cavan, gentleman, by virtue of a Commission of our lady the Queen under her great seal of her Kingdom of Ireland. . . . at Dublin 13th August in the 32nd year of her reign directed to the said Commissioners and others or to any two of them, to inquire by the oath of good and lawful men both within the liberties and without concerning all and singular the lands, tenements and hereditaments whatsoever from our said lady the Queen and her progenitors, concealed, withdrawn and unlawfully detained, as by that same Commission more plainly appears, by the oath of the good and lawful men whose names are written below:—

Edward O Reylie of Kilnecrotte, Mulmore Mc Hugh O Reylie of Slane, gentleman, Tirlogh O Reilie of Liscashell gent., en Choggie O Reylie of Edreclogh, gent, Cahir Mc Mulmore O Reylie of Carrig, gent, Owen O Reylie of Donmorrie gent, Eiver (?)

Mc Gerroit O Reylie of Mullagh, gent, Hugh Mc James O Reylie Dondawen, gent, Hugh MacShane Mc Cahir of Shaughleagh, gent, John Mc En Rowe of Ball[y] Mc en Rowe, gent, Thomas Bradye of Kille i Manye, gent, Hugh O Sheridan of Toghar. gent Cahir Mc Edmond O Reylie of Agholie, gent, Mulmore Mc Ferrall O Reylie of Lisballa, gent, Manus O Bradye of [————] gent, Wm Og Mc Prior O Sheridan, gent, Ferrall Mc Kenna of BallyMcKen[na], Connor Mc Shane Roe Mc Bradye, gent, Wm Mc Thomas McKenna of Desert, Thomas Mc Peirs Bradye, of Cavan.

Who, being sworn, say on their oath that by the said Parliament held at Dublin the Termon or Hospital of Tomregin in the said county, containing six pulls or cartrons with their appurtenances should of right belong and pertain to the said Queen, her heirs and successors as annexed to the Crown of England and Ireland as by the said Act more plainly appears; and they say that by virtue of that same Act of Parliament the Termon or Hospital of Clooncosa, containing two pulls or cartrons in the said county pertains and ought to pertain to our said lady the Queen and are worth between them 8s Irish money *per ann.* beyond the charges and reprises. And they say that by virtue of that same Act of Parliament the Termon or Hospital of Dromlane, containing 32 pulls or cartrons in the said county, with appurtenances belong and ought to pertain to our said lady the Queen, and are worth *per ann.* 32s; and also the Termon or Hospital of Annagha, containing one pull or cartron, worth *per ann.* 12d.

[and so on as shown in the list on next page]

The site and precinct of the Monastery of Cavan containing half a pull, worth *per ann.* 3s4d.

And they say also that the townland of Aghalerr in the barony of Castlerahan containing 2 pulls pertains and ought to pertain to the said Queen by reason of the attainder of Brian McPhelim O'Reylie, and they are worth 2s *per ann.*

And they say that all and singular the premises were and are withdrawn, concealed and unlawfully detained from the said Queen.

In testimony whereof we have affixed our seals together with the seals of the jurors aforesaid.

Exd. by JAMES NEWMAN.

Note—The word “pull” for which “poll” appears in English, was a local denomination of land, of very different significance from the English pole or perch. According to the values set out in the foregoing Inquisition a *pull* (except that half “pull” which was the site of the monastery of Cavan with, no doubt, its buildings) was valued at 12d, and an acre (as at Clona) was valued

at 1d, from which it would appear that in this case a pull contained 12 acres. But in the lease of certain monastery lands obtained from Queen Elizabeth by Hugh O'Reily of the Brennye, chief of his nation, in 1571 each "poll" is said to contain by estimation 30 acres arable land and 20 pasture and mountain* ; and in 1601, when an inquisition was taken into the possessions of Molmory O'Reylie who was slain in the Queen's service at the Battle of the Yellow Ford in 1598 it is said that each pull contains 60 acres arable.† These discrepancies are probably due to uncertain notions of what made an acre. To the English official it was then, as now, based on the perch of 16½ feet‡ ; but this measure was not of ordinary use in Ireland ; even in the Pale the "country measure" gave an acre containing three§ or even four|| standard acres. What a juror in a purely Irish district meant is hardly to be discovered from the English lawyers' drafting of the return to the inquisition.

LIST OF TERMON OR HOSPITAL LANDS IN CAVAN.

Denomination, Tomregin; extent, 6 pulls or cartrons; and Clooncosa; extent, 2 pulls or cartrons; yearly value, of both combined, 8s. Dromlane; extent, 32 pulls or cartrons; yearly value, 32s. Annaha; extent, 1 pull or cartron; yearly value, 12d; Casheltarra, 3½, 3s 9d; Urnye, 3; 3s; Kilmore, 6; 6s; Dynn, 8; 8s; Tonaghmore by Kilmore, 3; 3s; Markill, 2; 2s; Annaghgalve, ¼, 6d; Lawye, 2¼, 2s 9d; Lurganboye, ¼, 6d; Larra, 3; 3s; Magheriehullagh, 3; 3s; Dronge, 1½, 1s 6d; Killisertdenyn, 6; 6s; Dromegrasse, 1; 12d; Dromgowna, 2; 2s; Knockabrydy, ¼, 6d; Kilconny, 1; 12d; Inneskyn 2; 2s; Moybolge, 3s; 3s; Rantavin, 2; 2s; Rahawna, 1; 12d; Killenkeare, 2; 2s; Ballyclanny Phillip, 3; 3s; Largann, 2; 2s; Castlerahin 2; 2s; C(r)osserloghe, 4; 4s; Monterconnacht ¼, 6d; Clonkyaghvoy, 4; 4s; Kylbryde, ¼, 6d; Ballymachnight (?), 3 acres; 3d; Kildromfeart, 8 pulls, 8s; Ballintample, 2 pulls; 2s; Dromloman, 1; 12d; Kildallan, 2; 2s; Slanerœ 1; 12d; Clona, 1 acre; 1d; Kilfert, 2 pulls; 2s; Templeport, 4 pulls; 4s; Templedowa, 1; 12d; Killeynagh, 1; 12d.

In this list the lands of forty-four Cavan Hospitals are accounted for. Drumlane's is included, but not Cavan Monastery's ¼ pull nor the attainted Brian O'Reilly's townland of Aghalerr, which contained 2 pulls. The latter certainly was not Hospital land.

J.B.M.

* *Fiants* Eliz. No. 1681.

† *Cavan Inquis.* P.R.O., Dublin.

‡ *Fiants* Eliz., 5032.

§ *Ib.* 5745.

|| *Ib.* 5803.

BOOK REVIEW.

History of Monaghan for Two Hundred Years 1660-1860 by Denis Carolan Rushe, B.A.—Dundalk; Wm. Tempest, 1921.
12s 6d net.

Mr Carolan Rushe, whom we are very pleased to claim as one of our members, needs no introduction to the readers of this or any other Irish Antiquarian Journal. On subjects of general archæological interest he has long been an authority among the authorities themselves; and he is, of course, *the* authority on all matters appertaining to the history of his native county back to the landing of the lady Ceasair. In two charming books, and in numerous articles he had already made many of us more familiar with the social and economic conditions of MacMahon's county during the past three hundred years than we can ever hope to be with those of our own. Single-handed, he had done most of the labour of a local Antiquarian Society himself. It was with more than usual expectation, therefore, that we awaited delivery of his last and most ambitious work; and expectation has been richly rewarded.

It is not within our province to deal with the political history which, as might be expected, forms so large a portion of the book. We shall content ourselves by saying that the author never intrudes his personal views save where he comments. His facts are as reliable as a Blue Book.

It is impossible within the compass of a brief notice to attempt to do justice to the social and economic history to which Mr Rushe devotes several chapters. In our estimation these chapters are by far the best in the book. It would be difficult to conceive a clearer presentation than he gives of the whole social fabric of the county, from the labouring man to the county magnate, or a more thorough analysis of Monaghan's industrial life during the closing years of the 18th century. These are matters of deep interest to any Irish antiquarian. They are not to be gathered from either Annalists or State Records, but from native observation and native tradition now fast fading away.

In the light of our own reading of Breifne history—with the possible exception of the N.E. border, where the proximity of Monaghan must have considerably affected us—the lives of Cavan people did not approach as closely the Monaghan standards as one might expect. The reasons are, perhaps, discoverable in the fact that Cavan had an earlier experience of feudalism than had Monaghan. The Jacobean Plantation, as Mr Rushe points out, affected County Monaghan to a much smaller extent than it did County

Cavan. Monaghan was approximately a two-class county—gentry and commonalty. There was a quite distinct yeoman class in Cavan, and the existence of the feudal yeoman presupposes a *tiers état*, or a thrall class. Such scraps of records as we have show that the lower classes in County Cavan must have been much worse off in the 18th century than those of the corresponding classes in County Monaghan. Certainly, their daily wages and their accompanying perquisites were far short of those which Mr Rushe gives as current in his county at the same time. If we can trust the *Parliamentary Gazetteer* this unfortunate state of affairs continued well into the 19th century; for it sums up the condition of the small Cavan farmers prior to the famine as follows:—

Miserable tenantry exist in penury, degradation, abasement and ignorance, probably quite as great as the serfs of feudalised Europe during the Middle Ages.

If such was the small farmer's condition what must have been that of those not so favourably circumstanced?

We are highly pleased with the author's treatment of Hearth Money Roll. Adopting the first partial census of the New Ireland after the Commonwealth Plantation as the jumping off place in his history, he shows how much may be deduced from even a partial analysis of this extremely important enumeration. Mr Rushe's enumeration is confessedly incomplete. He has, however, done work of the greatest antiquarian importance in placing the full lists of the Rolls extant for Monaghan at the disposal of local antiquarians who may desire to carry the study further. In recent years quite a number of tyros have taken to the cult of the Hearth Money Roll. But with most of them their investigations are confined to topographical verifications, or to identifications of modern surnames in their 17th century garb. To all such we recommend a close study of the chapter on the subject.

The author will pardon drawing his attention to one little thing that grated. He apologises for the anglicised generation which calls Scarrageeragh Emyvale. The "vale," we presume, is English, but the "Emy" is as old as the Collas, and marks the inland home of the Uí Meith who were called Uí Meith Macha to distinguish them from the members of the same family, the Uí Meith Mara, who have given their name to Omeath on the Eastern border of the Collas' kingdom.

Mr Shane Leslie, himself a Monaghan man, contributes a fine introduction. The book is richly illustrated. It is published by the Dundalgan Press, Dundalk, a sufficient guarantee that in form it is as flawless as any book brought out in this country could be.

AODH FIONN.

LITERARY NOTES.

The Ui Ceinnsealaigh Historical Society of Wexford is, in its aims and objects a twin society to the Breifny Antiquarian one. As if further to justify the expression both were born on the same day; its initial meeting was held on the 8th January, 1920, as was ours. Later on our distinguished contributor—Dr Grattan-Flood—assisted it by an inaugural lecture delivered at Wexford town.

The first number of its annual, *The Past*, is a splendid production of 157 pages well illustrated. The articles, though excellent, can hardly be expected to be of any special interest to our members; Wexford is very far away. Yet strange to say, the very first words on the first printed page show a connection between Kilmore and Ferns—a diocese that embraces, along with a southern portion of Wicklow, almost the entire of County Wexford. A beautiful sonnet by Father Paul Kehoe, which introduces the volume, has as its opening lines:—

Here, in the land of Sainted Aidan trod,
Deep shall we delve for relics of the past.

Moreover, the front of the highly ornate cover has as its centre-piece a fine illustration of the Saint receiving in the year 600 a grant of lands at Ferns—and Ferns was afterwards the capital of Leinster—from King Brandulp.

The Breifny Society wishes its Sister Society all success; and more particularly in its efforts to trace the life and labours of the Sainted Aidan, a Saint born in Cavan in the sixth century, who is honoured as the founder and patron of this Wexford diocese.

Of the South-Eastern corner of Ireland, just specified, there are already two fine histories; one in six volumes (£1 to £2 per volume) of "The Town and County of Wexford" by Mr Hore, and one of "The Diocese of Ferns"—a diocese which, as stated, taken in almost all Wexford—by Dr Grattan-Flood. Still a county's history is practically inexhaustible. Scholarship, besides, is advancing every day; new sources of information are being laid bare, new facts reached, and new lights thrown on old facts. There is no finality. So there was felt the need for a Wexford Historical Society.

Breifny has a long lee-way to make up. The only work, purporting to be historical and dealing specifically with any portion of it, that we know of, is "Sketches of the Highlands of Cavan," etc., by a "Looker-On." It was published by James Reed, Belfast, in 1856.

The "Looker-On" was Rev. Randal M'Collum, the Presbyterian Minister of Shercock; and the sketches and articles contributed to the local Press, put together in this book, were penned

during the famine years. They are honestly and boldly written, and brightened by many poetic quotations. No one is obliged to accept the theories and speculations; but there is no reason, that we know of, against accepting the facts as far as they go. They were carefully gathered and throw much light on Cavan. If all books are good, though some better than others, then there can be no gainsaying but the "Highlands" is the best historical work dealing with Breifny. It is now not easy to get. But twenty years ago it sold as a "remainder" in Smithfield Market, Belfast, for a very small sum.

A correspondent in *The Irish Book Lover* (Aug.-Sept., 1921, p. 18) in a reply to one of our members ("F.J.B.") states that Rev. Mr M'Collum also wrote "Revival of Christianity in Ulster" (Derry, 1861); on "The Arminian Controversy" (Belfast, 1862); "Hughesiana" (ibid, 1864); and a "Memoir of Dr Cooke" (ibid, 1869); and that all of them are in the Library of Magee College, Derry.

Though there is no obligation whatever to do so, members are earnestly invited to contribute papers or articles. In the preparation of them any assistance in their power will be gladly given by the Editorial Committee. There is now available a fairly large number of documents and books, and any of these, if needed, would be lent with pleasure. Of course, subjects of Breifnian interest alone would suit. As a thousand and one such subjects clamour for notice it would be improbable that two members would select the same theme. But the slight danger can be obviated by communicating with the Hon. Secretary. It should be remembered that a homely description of something in one's own district hitherto unnoticed in print would be the most welcome of all. Articles, no matter how carefully written, made up out of books and records already in print, and out of danger of perishing, are for an Antiquarian Journal only second-class matter (See pp. 2 and 3, and also pp. 10-15 in this Journal.)

Members are also urgently requested to inform the Hon Secretary about any object of antiquity, no matter how apparently trivial, that exists or may turn up in their neighbourhood.

For the three Dromahair illustrations, and also for that of O'Curry, the Society is indebted to the kindness of Messrs Gill and Son, Dublin. In the one on the front of the cover the walls of O'Rourke's Banqueting Hall are first discernible on the left, behind the bridge; but they are a great deal higher than one would infer from the photograph. The modern mansion on the right, electrically lighted, is the residence of Captain G. Hewson, D.L. Behind it, but out of the picture, is Villiers' Castle, a splendid ruin. All these buildings on the banks of the Bonet occupy the site, and most probably embody the stones, of the last of the O'Rourke strongholds of the early 17th century.

In the Cavan Election for two Knights of the Shire, held in 1761, the Rt. Hon. Henry Grattan's father, James Grattan, Recorder of Dublin, voted. He was the 532nd out of a total of 1,157 to record his vote, and this he did on the 6th day. The polling lasted from Monday, the 4th May, till Saturday, the 23rd, both inclusive, i.e., for full three weeks. The High Sheriff of the year was Sir Archibald Acheson, and his MS. Poll Book Reads:—

No. of voter, 532; Voter's name, James Grattan; Freehold out of which he votes, Garryross; Place of Abode, Dublin. He was one of fifty that came from Dublin to exercise the franchise in that strenuous election. About double that number came from various other parts of Ireland, and travelling was by no means easy in those days. Two came all the way from the "City of Cork."

The townland named lies a mile west of L. Sheelin. It was in his grandson's hands, son of the great tribune, until after 1850. This is evidenced by a lease dated the 25th March in that year from Henry Grattan to Patrick Fitzsimons, the largest tenant of Garryross. Its other 22 occupiers were tenants at will. Subsequently the townland was acquired by "Charles Langdale and others," and they sold it in the Landed Estates Court along with Derrylane, Lackan Lower, Legaweel and Legaginny, all in the parish of Ballintemple and Barconny-Grattan, near Mountprospect. Probably all these townlands as well were included in the Grattan Estate, and belonged at one time to the famous orator. Lackan Lower certainly did.

In a paper read on June 27th, 1921, before the R.I.A., Mr J. P. Dalton adduces the strongest reasons for holding both that the "Domnach Maighe Sleacht," of the Tripartite, was within the double-ringed rath still surrounding the chapel and graveyard of Kilnavart in the parish of Templeport, and that Cromm Cruaich stood on Derryragh Rath, which is a mile S.W. of Kilnavart and beside the village of Ballymagauran. Locally Derryragh is pronounced Derragh. On the other hand, both Canon O'Hanlon and Archbishop Healy located this famous pre-Christian idol at Edertinnv, a low limestone ridge in the parish of Ballinamore, nearly midway between Ballinamore town and Fenagh, and about six miles almost due west of Ballymagauran. The latter popular historian, moreover, considered that the ruins of Oughteragh Church indicate the site of the Domnach Maighe Sleacht or Church of St. Patrick. Both these interrelated opinions must give way, we believe, to Mr Dalton's investigations. Oughteragh is the older (and better) title of Ballinamore parish, and there is a distinct local tradition that the original place of worship at Oughteragh (in the "upper" field), from which it took the name, was built not by St. Patrick, but by St. Brigit. The tradition corroborates Mr Dalton's conclusions,

In passing through Magh Rein, on his way to Magh Slecht and just before entering it, Patrick "ordained Bruscus (or Brose) to the ministry and founded a church." Bruscus, no doubt, was commissioned to attend to Magh Rein (or part of it) as was a little later Methbrain, the Apostle's relative, to Magh Sleacht. Mr Dalton suggests that the ancient Church of the Moy at Newtown-gore, now a ruin, marks the spot where Bruscus began his mission. The hamlet is in the parish of Carrigallen. Should Mr Dalton's conjecture be upheld this is still another parish in Kilmore that can enter a claim to foundation by our National Apostle.

The paper referred to is entitled *Cromm Cruaich of Magh Sleacht*. It is a most valuable contribution to Breifniian antiquities, and has just been published in the Academy's Proceedings (Dublin—Hodges, Figgis, and Co.—2s 6d.

ORBITUARY NOTICES.

The Society has to regret the death of three of its members during the year 1921.

The first is *Rev. Brother Justin* (Cooke), Superior of the Marist Institute, Bailieboro', who passed away on the 18th February, at the early age of 45. Brother Justin was born in Cootehill on the 15th May, 1875. At the age of 25 he relinquished a most promising commercial career in Glasgow to join the Order of which he became a distinguished member. He was a man of great broadmindedness, of wide information, and marked ability. The Cavan Technical Committee, at once recognising both his tact and his unusual grasp of agricultural and technical matters, asked him to become their Chairman, and to the request, unanimously made, with the permission of his Superiors, he acceded. Lisgar Castle, Bailieboro', intended as the Marist Juniorate and Novitiate for the British Isles, was taken over in March, 1915. The burning down of this house by a disastrous fire in November, 1918, was for Brother Justin, its Director, a great trial. In coping with the many difficulties arising out of it he showed equal courage and resourcefulness. The new building he had begun to erect on its ruins will be, when completed, one of the finest colleges in the land, with accommodation for 300 students.

As to the local Antiq. Society he was among the first, when the project was mooted, to encourage its establishment and to write promising his support. He came all the way from Bailieboro' to attend its first General Meeting. Owing to his scholarship, his keen interest in everything relating to his

native county and his knowledge of its past, the Society recognises that in losing him it loses one of its most earnest and promising members. To his relatives in Cootehill, as well as to his colleagues of the great Congregation of 5,000, whose lives are given up to the spread in all parts of religion and education, it begs to tender its most respectful sympathy.

A month earlier the Society had to regret the death of another of its original members, Mr Henry Kennedy, B.L.

Mr Kennedy belonged to an old Cavan family that has been living in the county town for many generations. His grandfather, Mr Edward J. Kennedy, had all the honours the town could confer; was several times Mayor of Cavan, and along with the late Mr John Gannon, faced great personal risks for public ends, and did all it was then possible for energy and foresightedness to accomplish for the town's progress and prosperity. Theirs are the outstanding names among those that filled the highest Civic office. It is of interest to observe that Lacken Lower, Mr Ed. Kennedy's property in the Ballinagh district* had once been owned by Henry Grattan, of 1782 fame. A visit in connection with it of the great orator to Ballinagh was an event that is not yet forgotten.

On removing to Dublin, Mr Ed. Kennedy's son, another Edward, was High Sheriff of the City in the year of his father's death, 1885, and Lord Mayor of Dublin five years subsequently.

Mr Henry Kennedy, youngest son of the late Mr Hugh P. Kennedy, C.S., Cavan, was educated at Clongowes. He served as an Officer in the Great War, was captured by the Germans, and remained a prisoner for over a year. His death occurred in Switzerland on 8th January, 1921, the result of an accident.

Harry Kennedy, as everybody affectionately called him, was one of the best of friends and most genial of companions. His death at a comparatively early age is regretted by all who knew him, and more especially by his townsmen and by his brother Barristers of the N.E. Circuit. He helped in the formation of the Antiquarian Society with great zest, just as would in anything that he believed would promote either good-fellowship, direct amusement, or the gain and pleasure of enlightenment, particularly in his native town and county.

A lady was the last of our members who left us in 1921 for "the undiscovered country, from whose bourn no traveller returns"—Miss Martha Lough, Drom Mollac House, Killeshandra. The family to which she belonged came originally from Monaghan—an ancestor in 1672 entertained John Wesley at their home near Clones—but it has been identified with Cavan. In the 19th, as well as in the 18th century, it made sacrifices for principle. But,

* V. p. 225 this Journal,

however noted the members of it may be, the deceased lady seems to have been one of the best of them. "Kind hearts are more than coronets." Her life she devoted to doing good in whatever way she could; nor had she any other ambition. Except in connection with founding a Technical School for girls, assisting at a Flower Show, organizing a Bazaar or Concert for some charitable purpose, or promoting the cause of Temperance in a practical and effective fashion, her name was never heard of; and her days were full of such works of grace and thoughtfulness. In her immediate neighbourhood she was most sympathetic with the poor, the aged, and the afflicted, and her presence was as a ray of sunshine entering their homes. As Chairman of the local War Pensions Committee, her latest effort for the benefit of others, the responsible Minister had conveyed to her relatives his regret in her demise, and his high appreciation of her energy, enthusiasm, and tact. When next there arises a cause for the general welfare, especially of the lowly of the community, her presence will be missed. It will be hard, indeed, to find one equally earnest and painstaking; but it will be impossible to discover one more generous, unobtrusive, or unselfish.



THE BREIFNY ANTIQUARIAN SOCIETY.

General Account of Receipt and Expenditure for year ending 31st Dec., 1921.

RECEIPTS.			EXPENDITURE.						
	£	s	d		£	s	d		
Balance at Bank on 1st January, 1921	...	59	10	10	" Anglo-Celt " Account	...	34	9	5
Cash in Deposit at Bank on 1st January, 1921	...	50	0	0	T. J. Smyth Account	...	2	0	7
Life Subscriptions, Entrance Fees and Annual Subscriptions	...	82	12	1	Blocks and Postage for Journal	...	14	6	0
Sale of Journals	...	6	0	0	Blocks for Journal	...	2	6	0
Stamps on Hand on 1st January, 1921	...	2	6	0	Postages	...	1	0	0
Interest on Current Account at Bank	...	1	3	0	Refund to Members who Purchased 1920 Journal	...	18	0	0
					Cash on Deposit at Bank on 31st Dec., 1921	...	140	0	0
					Charge on Current Account	...	1	1	0
					Cash and Stamps on Hand	...	1	2	6
					Balance at Bank on 31st December, 1921	...	15	16	5
Total	£	199	8	5	Total	£	199	8	5

Examined and certified correct.

(Signed) **J. P. GANNON.**

9th August, 1922.