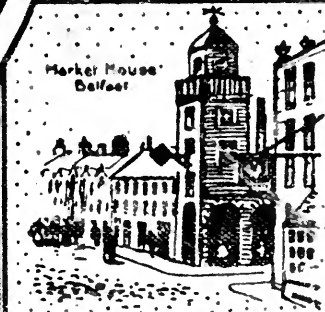
ULSTER JOURNAL OF ARCHÆOLOGY



Devoted to the investigation
of the
HISTORY AND ANTIQUITIES
OF THE PROVINCE.

Vol. XI. 1905.

McCAW, STEVENSON & ORR, Ltd.
LINENHALL WORKS, BELFAST
LONDON, 29 CANNON ST.

P S PALEY

CASTLE HACKET

1961

ULSTER JOURNAL OF ARCHÆOLOGY

VOL. XI.

ULSTER JOURNAL OF ARCHÆOLOGY

Seal of Hugh O'Neill, King of Ulster.

Volume XI

BELFAST
M'CAW, STEVENSON & ORR, LIMITED
THE LINENHALL PRESS
1905

ULSTER JOURNAL OF
ARCHÆOLOGY
Volume XI.....JANUARY 1905.....Number 1

EDITED BY FRANCIS JOSEPH BIGGER, M.R.I.A., ARDRIE, BELFAST.

Spindle-Whorls.

BY W. J. KNOWLES, M.R.I.A.

SPINDLE-WHORLS are rather a plentiful kind of antiquities, though little notice has been taken of them in Ireland. Sir William Wilde, in the Catalogue of the Collection of the Royal Irish Academy, enumerates at p. 115 "70 flat circular discs, perforated in the centre, chiefly of sandstone, and from 2½ to 1⅛ ins. in diameter." He calls them distaff-whorls, and says they are popularly called "fairy millstones." They are shortly described in an article on spinning and weaving in the old *Ulster Journal of Archæology*, vol. v, p. 195.

The earliest method of spinning in Ireland, as well as in other countries, must have been by means of the spindle and whorl; yet, although that method of spinning existed forty years ago in remote parts of Scotland—and may indeed still survive—I find no tradition among the people of the north of Ireland of any such means of spinning. The spinning-wheel, introduced about two or three centuries ago, seems to have ousted the spindle and whorl completely. The whorls remain because they are of stone, but few know anything of how they were used, while the distaff and spindle being of wood have decayed and been forgotten. References to spinning and weaving are very frequent in the Scriptures and ancient writings, from which we can see that women in the highest position were constantly engaged in such occupations. Thus Solomon, in Proverbs, chap. xxxi, in describing a virtuous woman, says: "She seeketh wool and flax, and worketh willingly with her hands," and "She layeth her hands to the spindle, and her hands hold the distaff."

In *Homer's Odyssey* by Pope, Book iv, 177, we have:

"Alcandra, consort of his high command,
A golden distaff gave to Helen's hand."

In the same work, Book vi, 61, Nausicaa, in obedience to a vision, seeks the queen, and we have a description of how she was employed:

"The queen she sought: the queen her hours bestowed
In curious work; the whirling spindle glowed
With crimson threads, while busy damsels cull
The snowy fleece or twist the purple wool."

The way in which spinning was done by the spindle and whorl is given in Warden's *Linen Trade*, 2nd edition, p. 686. I have slightly shortened the account of it. "The distaff was a piece of light wood 15 to 20 inches long, round which the flax was wound, leaving a portion of the distaff clear of flax. This portion was stuck into the apron string of the spinner, or into a belt fastened round her waist to receive it. The distaff slanted out from the left side of the spinner, so as to be convenient for drawing the flax from it in forming the thread. The spindle was a round piece of wood about a foot in length, thick at the middle and tapering to each end, the lower one somewhat like the point of a cone, and the upper longer and less pointed," with the whorl in the middle, to act as a fly-wheel when the spindle was caused to rotate. "A short thread formed of the flax was fixed in a notch in the upper end of the spindle," which was then turned smartly by the right hand and allowed to dangle in the air, hanging by the thread from the distaff. "While this whirling of the spindle was going on, the spinner was busy drawing out the fibres of the flax from the distaff with the left hand, and forming them into an equal thread with the right." From one to two yards could be spun during each movement given to the spindle, and when it reached the ground the thread was wound on the spindle, fastened in the notch, and the process repeated. This method of spinning could be practised as well without doors as in the house, as the spindle and distaff could be easily carried about; and Warden says: "It was no uncommon sight to see a girl herding the cows and plying her spindle busily the while."

I give two figures of women spinning with the spindle and whorl: one of a Roman woman, from *Schlieman's Excavations* by Schuchardt, p. 42; and the other of a Scotch woman, from Mitchell's *Past in the Present*, p. 17. See figs. 1 and 2.

Spindle-whorls are very numerous in some countries. In the excavations at Hissarlik, the site of Homeric Troy, Schlieman found

as many as 22,000, all of terra-cotta, and about 70 of steatite (*Tiryns*, p. 81). As only a few showed traces of having been used, he supposed that most of them had served as offerings to the tutelary deity of the city, the protecting divinity of female handiwork, and particularly of women engaged in spinning and weaving (*Ilios*, p. 229). The whorls were mostly ornamented with some simple pattern scratched on the clay and filled in with chalk; they are frequently cone-shaped. Schlieman found more whorls, mostly of stone, in his excavations at Mycenæ and Tiryns, in Greece. They have been found abundantly in the Swiss lake-dwellings, and in similar lake-dwellings and Terramara settlements

Fig. 1.

Fig. 2.

in Italy (Munro: *Lake-Dwellings of Europe*, pp. 234 and 245). They are also found in Denmark, Britain, and most countries of Europe. They are found in Egypt, where spinning is known to go back to a very early age; and at the present day the natives of Africa carry on spinning in the same way as was done in ancient Egypt. About three years ago, my daughter, Matilda C. Knowles, was in Egypt, and seeing them sell duplicates of various specimens in the Gizeh Museum, she purchased me several examples, and among the rest a spindle and whorl. The spindle is broken and the whorl is wood, but looks to be very old. I give a drawing of it in fig. 3.

Whorls are also found in India, and the fine spinning that is done there by means of the spindle and whorl is thus commented on by

Sir Arthur Mitchell:[1] "That which has superseded hand-spinning is certainly a thing vastly superior to it, and is assuredly the outcome of higher culture, yet, for all that, there went brains to the invention of the spindle and whorl; and it is beyond question that it can accomplish certain feats which no other machine ever invented can equal. It is a fact—though it may surprise some to learn it—that the hand-spinning women of India produce a yarn which is finer and has fewer filaments in it than any yarn otherwise or elsewhere manufactured. Repeated and serious efforts have been made by European spinners to produce the *gossamer thread* out of which are woven those marvellous muslins of Dacca, to which have been given the peculiar names of *Evening Dew*, *The Running Water*, and *The Woven Air*. The spindle used in the manufacture of the yarn out of which these muslins are made is a slender piece of bamboo, not much thicker than a stout knitting-needle, and the whorl is a little ball or pellet of unbaked clay." I show a Hindoo woman spinning, which my daughter Margaret has also etched from a figure in Sir Arthur Mitchell's book, p. 14. See fig. 4.

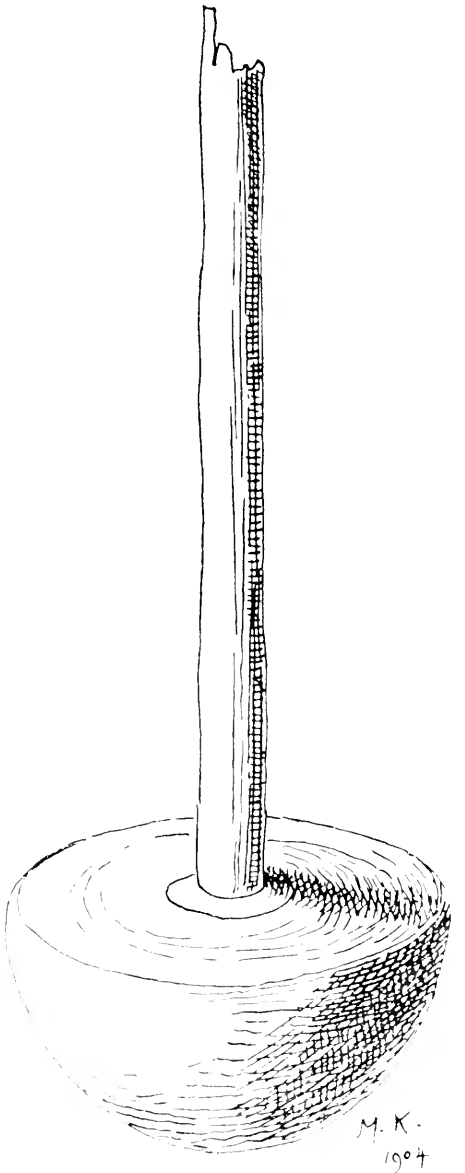


Fig. 3.

In the lake-dwellings of Switzerland spindle-whorls are found associated with objects of the Stone Age; and in Robenhausen, a typical Stone Age settlement, the inhabitants were acquainted with flax, and how to manufacture it by spinning, platting, and weaving. In Ireland two whorls of stone and half of one of pottery have been found at Whitepark Bay. One of stone was found by myself in the old surface layer, and I describe it in the Journal of the R.H.A.A.I., vol. vii,

[1] *Op. Cit.*, p. 13.

4th series, p. 118, and show it in plate vii, fig. 58. Though it might be a small hammer, as there are slight marks of hammering on it, yet it is not bigger than a spindle-whorl, and may have been such. We find some of the pottery at Whitepark Bay ornamented by cord markings. In one instance the marks of the separate threads were visible, and they appeared to me very like coarse hair from the tail of a cow or a horse, yet the cord used in ornamenting the pottery had been twisted or spun, and then plaited before being impressed on the clay. Whether vegetable fibre or wool was spun I have no evidence, but I should think spinning of some kind was carried on at Whitepark Bay in the Stone Age. Skins would, no doubt, be almost entirely used for clothing; but later—in the Bronze and Iron Ages—there would be a mixture of skin, woollen, and other kinds of clothing, just as there is such a mixture, even among fashionable people, at the present day. Sir W. Wilde, in his Catalogue, p. 276, mentions the finding of a human body completely clad in a deerskin garment, in a peat bog in the lands of Gallagh, near Castleblayney, in 1821. They have also in the Museum of the R.I.A. one full suit and several fragments of woollen material found in bogs in different parts of Ireland. I have myself a piece of knit or woven material, apparently woollen, which was found in the bottom of a bog in the townland of Galgorm Parks, near Ballymena. The finder kept it till it had become quite dry and hard before it came into my possession, and it now looks like a lump of ebony, but the marks of the fabric are quite visible. I also obtained, during the past summer, two balls of yarn which were found five feet down in peat and one foot from the clay in Quolie bog. Three balls were found, but one was cut through with the peat spade, and, being considered of no value, was buried up. One was brought to me in its natural state, and measured 15 inches in circumference. The finder removed part of the yarn from the remaining ball, "just to see what it was like," and then it also was brought to me. The yarn is of wool, or fine hair, and must have been spun by spindle and whorl. It is

Fig. 4.

very fine, and also evenly spun, for the material of which it is composed. The three balls were all originally of the same size. Considering the depth at which the woven or knitted fabric, and also the balls of woollen yarn, were found, and that, from the lightness of the material, it could not have sunk of its own weight, I think we may regard these objects as very early examples of Irish woollen manufacture. I have heard of another find in the past summer of woollen materials in association with bronze, but these I have not seen.

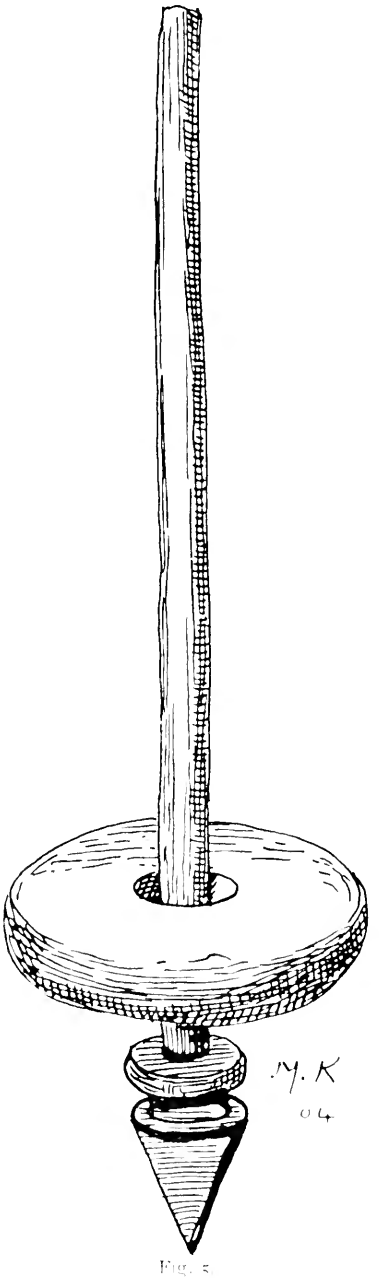


Fig. 5.

I have over 300 whorls in my collection, mostly of stone, but there are one or two of pottery or terra-cotta, and about half a dozen of lead. I have besides from 100 to 200 other stone objects, which, from their smallness, handsome appearance, or irregular outline—the holes, too, sometimes not being in the centre—I believed to be ornaments or charms; but considering the small objects used as whorls in the spinning of such very fine yarn as the gossamer thread of Dacca, it is possible that some of my supposed ornaments may have acted as whorls. The number of whorls recovered may not represent the amount of spinning that was done, as there would, no doubt, be many of the whorls of perishable material, and there would also be makeshifts. Sir Arthur Mitchell found a woman in the parish of Daviot, in Inverness-shire, using a potato as a whorl in 1866. Spindle-whorls are found in crannogs (see Wood-Martin's *Lake-Dwellings of Ireland*, p. 132, *et seq.*). The late Dr. Buick found a whorl, with portion of its spindle, in Moylarg crannog. I reproduce his drawing. See fig. 5. The spindle, I regret to say, is not now forthcoming. The majority of the stone whorls are circular pieces of sandstone, not very artistically made. There is therefore great similarity among them. I show in fig. 6 a sandstone whorl. It is unornamented, and a fair example of its kind. It measures

1½ inches in diameter. In fig. 7 I show a whorl ornamented with two circular lines. The side shown has an arched appearance,

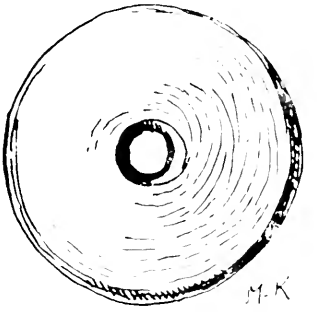


Fig. 6.

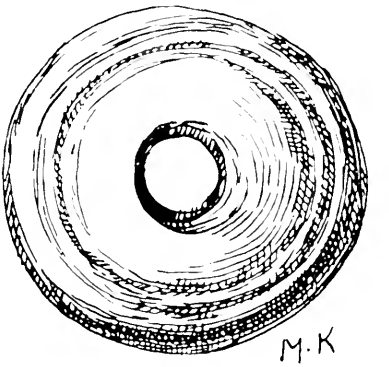


Fig. 7.

and approaches the cone-shaped whorls. It is $1\frac{3}{4}$ inches in diameter, and the central hole is the same width throughout. Fig. 8

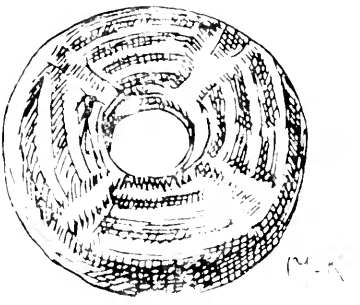


Fig. 8.

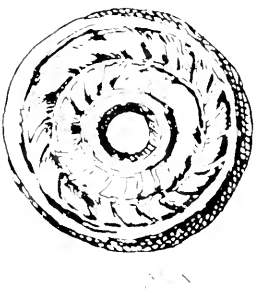
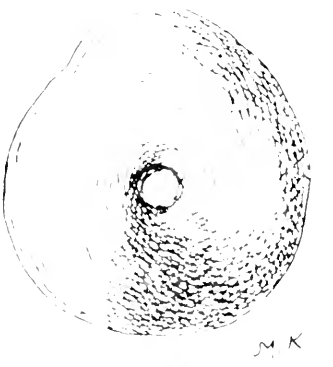


Fig. 9.

shows four sets of lines radiating with other lines connecting them. The under side shows somewhat similar ornamentation. It has also



the central hole of equal width in all parts, and is $1\frac{1}{2}$ inches in diameter. In fig. 9 there is a sort of herring-bone ornamentation on the side shown;

the under side is plain. Similar ornamentation appears on an English whorl figured by Sir John Evans (see fig. 360, *Ancient Stone Implements*, 2nd edition). It is 1¼ inches in diameter. Fig. 10 shows radiating lines, with short connecting lines, making ladder-like figures. Both sides are similarly ornamented. It is 1¼ inches in diameter. Fig. 11 is one of those stones which I consider might be an ornament rather than a whorl, as it is irregular in outline, and the stone is speckled. The hole is bevelled on each face, and narrow at the centre. It may, however, have been used as a whorl. It measures 1¾ inches in diameter. On the other hand, some which one would have supposed to be good representatives of spindle-whorls must have been used for other purposes, as may be seen by the cord marks at the side of the hole in fig. 12. It is not an isolated example, though such specimens are not numerous. Fig. 13 is a small whorl, but

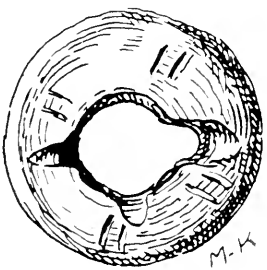


Fig. 12.

Fig. 13.

thicker than usual. It is almost one inch in diameter in the side shown, slightly less in the other, and is half an inch in thickness. Both sides and ends are ornamented with lines, which would seem to indicate that both whorl and lines were made in a lathe.

The spinning-wheel could not, I believe, have been introduced into Ireland earlier than the seventeenth century. We can, therefore, imagine the whorl having an existence in Ireland extending from the Stone Age till it was superseded by the spinning-wheel. It had a somewhat longer reign in Scotland, as Sir Arthur Mitchell found a boy in Shetland making a whorl of steatite, or soap stone, for his mother's spindle in 1864.[1]

Fig. 14.

As I have not been able to find a distaff in Ireland, I reproduce a figure of one from the Catalogue of the National Museum of Antiquities, Scotland. See fig. 14. It is fig. MN 5 of the Catalogue, and is described as a "distaff 31 inches long, carved, bearing the

[1] *Op. Cit.*, p. 1.

initials R. L., M.C., and date 1704." The initials do not appear on the side shown.

Spindle-whorls are spoken of as charms in Scotland, but I have never heard, among the country people where they are found in Ireland, any virtues attached to them, such as are attributed to arrow-heads of flint, which are repeatedly used at the present day to effect cures in cattle. There are certain water-worn pebbles or boulders of flint with a natural hole, which are used as lucky-stones, and are frequently tied up in byres to prevent cattle being bewitched, but I never saw, or heard of, the spindle-whorls being so employed.

An Inquiry into the True Landing Place of St. Patrick in Ulster.

(Reprinted from a Tract dated Downpatrick, 1858, by J. W. Hanna.)

EVERY incident connected with the mission of St. Patrick in Ireland is of surpassing interest—many have excited considerable discussion. Among other incidents the place of his arrival in Lecale, in the County of Down, has been differently viewed by our ecclesiastical writers. Usher, Sir James Ware, in his Bishops of Ireland, Harris, his continuator, O'Flaherty, John Lynch, the author of "Cambrensis Eversus," and Patrick Lynch, in his life of that saint, have argued in favour of some port in the Bay of Dundrum; whereas Doctor Lanigan, in his "Ecclesiastical History of Ireland," has insisted with great force in favour of the Bay of Strangford, formerly called Lough Cuan, though his arguments are far from being conclusive.

It is the object of the present paper to determine the precise locality; and we consider the proper mode of ascertaining it will be to state, in the words of the early hagiologists, their several accounts of the matter, and afterwards examine and compare same with the localities contended for, their ancient and modern topography, and the existing traditions in both districts. For the benefit of the general reader, and not to lengthen the paper, the extracts will be given in English, faithfully translated from the originals.

St. Patrick having landed at the Inhber-dee, now the Vartrey, or Leitrim River, in the County of Wicklow, from which he was repulsed by the Hy-Garrchon, proceeded to his ship, and sailed northwards towards Ulster, according to Probus, the author of the first of the seven lives published by Colgan, in the "Triadis Thaumaturgus," with the intention of visiting and converting Milcho, the master whom he had served as a swineherd at Slievemis, in the County Antrim, during the years of his early captivity.

The author of the second life of our saint, published by Colgan, and believed to have been written by his nephew, St. Patrick, junior, after describing his proceedings in Wicklow, writes as follows :—

"Then proceeding from thence, leaving the territory of the Bregenses (that was Magh-Brega, extending, according to Connell Mageoghegan, from Howth northwards along the coasts of Dublin to Louth), and passing by the kingdom of the Ultones formerly Ulidia, now the Barony of Lecale, see Reeves' Ecclesiastical Antiquities) he at length penetrated into a certain frith which is BRENNESE (1), and he landed at Ostium (2) SLAIN (the mouth of the Slain). There, indeed, they concealed the bark, and they came a *little distance* into the country, that they might rest there and lie down ; and there came upon them the swineherd of a certain man, of a goodnatured disposition, though a heathen, whose name was Dichu, and who dwelt where now stands what is called Patrick's Barn."

To the foregoing text Colgan has written the following notes :—

Note 1. —"In the fourth life, from the Alvensian MS., it is called the Frith of Brenasse, and in our days it is universally called Loch-Cuan, unless it may appear to be the frith or bay of the sea, which is between Dun-dhom and Lecale, which are to be afterwards spoken of in the following narrative."

Note 2. —"In the Tripartite Life, part 1, chapter 47, it is called *Inhber-Slainge*, that is, the mouth of the *Slainge*, and it seems to have taken that name from the first King of Ireland, Slainge by name; concerning whom the Four Masters, in the year of the world 3207, write —For that loftiest mountain of Ulster, which now is commonly called Slieve-Donhan-Gairt, that is, the mountain of St. Donard, we read of being called by the ancient writers *Slieb-Slainge*. Wherefore, since the aforesaid port and bay of the sea, spoken of in the preceding narrative, lie beneath this mountain, towards the north, between it and the Maginnis's country now called Lecale, in which Patrick then landed, from this I am of opinion that the aforesaid port or ostium, derived its name from the same king."

In the Third Life, published by Colgan, chapter xxxi., the author writes—"But St. Patrick came off from the sea in a northerly direction, and got into a port, which is called *Inberslan*, and when he came upon the land, the Gentiles hunted or let loose a most fierce dog, &c. But a certain giant, Dichu by name, son of Trichem, when he saw this, rose

up with his sword, &c. Then Dichu first before all believed him, and he made him a present of the field in which they were standing. Then Patrick erected in that place a transverse church, which to this day is called Sabul Patrick." The narrative in the Fourth Life differs in no particulars save in designating the frith as Brenasse.

We now give the narrative as written in the life of the saint in "The Book of Armagh," compiled about A.D. 807, evidently from early materials, and now deposited in the library of Trinity College, Dublin. Taking up the Saint's progress, after leaving the coast of Wicklow, the writer proceeds:—"Having set out from thence, leaving Brega and the territory of the Conallei (Machaire Conall, in Louth); as also the territory of Ulidii on the left, he penetrated into the *furthermost recess* of the bay, which is (called) Brene, and both he and those who were with him in the ship disembarked at Ostium Slain, and they concealed the bark, and proceeded a little way into the interior, for the purpose of resting there. And the swineherd of a certain man (naturally of a benevolent disposition, although a pagan) called Dichu, dwelling on the spot where is now [the building] known by the name of Horreum Patricii [Barn of Patrick, in Irish, Saval Patrick] discovered them."

Lynch, in "Cambrensis Eversus," ch. viii., recording the death of Slane, or Slainge, the first Firbolg King of Ireland, writes that "his name is still given to the river Inverslane, which washes the base of Slieve Slange, near Lecale, in the County Down." And O'Flaherty, in his "Ogygia," part iii., ch. iv., speaking of the same king, says he "was interred in the mountain Slainge, which was so denominated from him. This very high mountain, impending over the main, in the eastern Ulidia, is a district of the County Down, opposite which, to the north, lies the harbour Inver-Slainge, where Saint Patrick first preached the gospel in them parts. Afterwards it was called the mountain of Domangard, because Saint Domangard, a disciple of Saint Patrick, exercised the life of a hermit there many years, and built an oratory on the summit of it, which was frequented most religiously and devoutly by a great concourse of Christians, on account of the various cures and other miracles that have been performed there." But Harris, in his lives of the Archbishops of Armagh, is more decided and more circumstantial as to the claim of Dundrum Bay than any of the preceding writers. We quote the entire of sec. 17 of his life of St. Patrick, with his own notes:—"From *Inis-Patrick*, he sailed northward, to that part of *Ulster* called *Uidhe*, and put in at *Inber-Slaing Bay*. When he and his Fellow Labourers had Landed; *Dichu*, the son of

Trichem, Lord of the Country, being informed that they were Pirates, came out with armed Men in order to kill them: But being struck with the venerable Appearance of *St. Patrick*, he gave him Audience, and listening attentively to the Word of Life preached by him, he changed his wicked Purpose, believed, and was baptised; and brought over all his Family to the Faith: It is further observed of him, that he was the first Person in *Ulster* who embraced Christianity. But this was not all; he dedicated the Land whereon his Conversion was wrought to God; where a Church was built, which got the Name of *Sgibol*, or *Sabhall-Phadruig*, i.e., the Burn of *Patrick*; and is said to be extended from North to South, contrary to the usual Form of Churches, after the figure of the Barn dedicated by *Dichu*: and this Church was afterwards converted into an Eminent Monastery." In his annotations, Harris writes that the "*Inhber-Slaing*, or the Mouth of the River *Slaing*, is now called the Bay of *Dundrum*, in the County of Down. The River *Slaing*, or *Slain*, riseth in the Barony of *Castlereagh*, and County of *Down*, and, taking a Southerly Course, falls into the North End of the Bay of *Dundrum*."

From the foregoing extracts it will be quite obvious that the old writers agree in considering that the River Slane ran into the Bay of Dundrum, with the exception of Colgan, who expresses a doubt in favour of Strangford Lough; but Dr. Lanigan, with that singular penetration and sagacity for which he was so pre-eminently distinguished, arrived at the other and opposite conclusion. Treating of this period of the Saint's life, in a note, p. 214, vol. 1, of his Ecclesiastical History, he writes—"As to Inhber Slainge, *the mouth of the Slainge, or Slain*, Colgan (Tr. Th., p. 19) endeavours to account for the name by telling us that Slieve-donard, the highest of the mountains of Mourne, was anciently called *Slainge*, and that thence, perhaps, the name was extended to the Bay of Dundrum, which is adjacent to a part of those mountains. But it is plain that *Slainge*, as connected with *Inhber*, must mean a body of water, and the question then arises, where it is to be found. Harris cuts the difficulty short by giving us a River *Slaing* or *Slain*, which, he says, falls into the north end of the bay of Dundrum. I cannot find a river so called in that or any other part of the county of Down; and I am very much inclined to think that Slainge is the same as Strangford Lough, or probably a part of it; and that the name *Strangford* does not mean, as Seward supposes, *strong* ford, alluding to the rapidity of the current in the bay; for were this the origin of the name, it should have been called *Strangbay*, not

Strangford. And it is more natural to admit that *Strangford* means the ford of the *Strang*, which is, I dare say, no other than the *Slainge*, the name of which has, by a slight alteration, been changed into *Strang*." This supposition of Dr. Lanigan that *Strangford* should be written *Slaingford* is quite erroneous, as will be seen hereafter; and Seward's views are distinctly corroborated by the Down survey of 1650, where in describing the Barony of Ards it states—"Afterwards the said Barony of Ards is bounded on the south side by an arme of the sea, called Loghcoyn, which (from Newtowne) extends to Portaferry Towne in the Ards, and Strangford Towne in the Barony of Lecale, betwixt which two townes the sea, comeing in by a strong current and a narrow passage, makes Loghcoyn aforesaid, and that narrow entry of the sea is called Strangford, because of the swift and rapid entry which the sea there makes." The word "ford" or "fiordr" itself is Danish, signifying a frith or streight, which is precisely the character of Strangford River, and the Danish of "strong" is "streng," thus shewing the name to be of Danish origin.

In support of the views of the writers who are favourable to Dundrum Bay are the traditions still fondly cherished by the people who reside on its coast. It is to be observed that north of the outer bay a narrow streight or river runs from the bulls of the bar to the town of Dundrum, connecting it with the strand or inner bay, a large sheet of water at high tide. The inhabitants of the parish of Ballykinlar, which is situate to the east side of this strand, point out a nook in Middle Ballykinlar (ordnance sheet, No. 40) as the place of St. Patrick's arrival, near where the ruins of the little church of Killyglinnie still remain, and alongside which is a holy well called after the saint. In favour of this tradition it has been urged that the streight or river connecting the bay with the strand, is the "fretum brenasse," and that either the Blackstaff or Drumca River, entering the north end of the strand is the River Slainge, and it is also a singular circumstance that Dundrum Bay itself is designated "Holy Bay" in a very ancient unpublished map in the manuscript library of Trinity College, thus apparently shewing that some peculiar sanctity was attached to the place. The inhabitants also give it as a tradition that the parish derived its name from the fact of the saint having first *kindled* on the Kinler Hills, which traverse it, the light of the Gospel. It is, however, proper to observe that this opinion is untenable, the name Kinler being of modern origin, as in the charter of these lands from Sir John de Courcy to Christ Church, Dublin, granting them in pure and perpetual

alms (a copy of which will be found in Dr. Reeves' Ecclesiastical Antiquities of Down, Connor, and Dromore, p. 211), no denomination like Kinler occurs; and Dr. Reeves observing that Harris, in his History of the County Down, had stated they were appropriated to that cathedral for "wax lights," at once concurred in opinion with Dr. O'Donovan, that the name was derived from that circumstance, "baile-caindlera" signifying the "town of the candlestick."

(To be continued.)

The Wars of 1641 in County Down.

[THOMAS FITZPATRICK, LL.D.]

Deposition of Captain Valentine Payne of Strangford, 9 August, 1642.

[The deposition which follows will be found to supplement the charges preferred by High Sheriff Peter Hill against Sir James Montgomery.[1] How far these complaints are well-founded may be matter for investigation. Had Sir James been an insurgent leader, the deponents, Hill and Payne, could hardly have betrayed more hostile feeling towards him. In fact, Payne all but expressly charges him with playing into the hands of the Irish party in Down. I apprehend that, in this quarrel, we have an early instance of cleavage between the Royalists and Roundheads of Ulster, while they were yet acting in common against the natives. The allegation that Sir James protected "rebels"—as used in these documents the term means no more than that they were Irish or Anglo-Irish—is in a high degree suggestive. That the wife and children of a "rebel" ought to be left to the licentiousness of the soldiery is clearly Captain Payne's idea of duty. If Sir James Montgomery's conduct was so exceptional, we may infer what the general practice was.

There is direct conflict between the statements of these deponents and that put on record by Sir James Montgomery's son, the author of *The Montgomery Manuscripts*. In the opening of the eighteenth chapter (p. 323), we read: "I find by certificate of above 30 Gentlemen of the Ardes, dated 15 March, 1641 (o.s.), that Sir James did levy a regiment of foot and horse, and therewith, at his own charges, did maintain Downpatrick against the Magennises and McCartans, repelling them when they entered Lecaile, and banishing the in-bred Romanists of that barrony thereout, taking their castles, and putting garrisons therein, till by advertisement that Con Oge O'Neile, with great forces from Armagh and Tyrone, was coming to join the Magennises, to save the sea-ports by which relief from Scotland and England must come, as expected, and himself to quarter in that barrony."

I think William Montgomery of Rosemont ought to be clearer about the siege of Down: he has almost nothing to tell us on the subject. The greater part of what he says must refer to what occurred prior to the siege. Sir James entered Lecale in the beginning of December. One Thomas Emden deposes that "he was an inhabitant of Downe when a party of Irish came to Downe aforesaid in February, after the beginning of the Rebellion."[2]

[1] See *Journal of Archæology*, vol. x, pp. 83, 84.
[2] Co. Down Depositions, folio 175 (new marking).

Lieutenant Edward Davies was among the defenders of Cromwell Castle, in Downpatrick, "when it was besieged by Lord Maginis, Viscount Evagh. and Collonell Con Oge O'Neill, the 9th of February, in the year 1641[2]."[1] He adds that the capitulation took place "about six weeks after."

The dates seem awkward for the relation of William Montgomery, who, in common with too many writers of the time, is very careless about dates and sequence of events. The chronology is not the only difficulty. There is quite an array of deponents—among them, Col. Donnell Magennis, Patrick McCartan[2] of Loughinisland, and Lieut. Davies—to show that Con Oge O'Neill was one of the leading men at the siege of Down. The Montgomery account would have him collecting forces in other counties at that time.

The mention of the "certificate" implies that it had been got up in answer to some such charges as are set forth in the depositions of Peter Hill and Valentine Payne. It is, indeed, rather remarkable that, although many deponents have something to say about the siege of Down, we find no mention of Sir James Montgomery, except by the two just mentioned. Lieut. Edward Davies goes into considerable detail, but is silent about the subject of Captain Payne's complaints. Only that it would stretch this preliminary note to inordinate length, I would like to analyze the Davies deposition. He tries to make much of some six or seven "murders," but has not a word about any casualty of the six weeks' siege. The main purpose of his statement is to make out a charge of murder against three of the leading besiegers; namely, Col. Donnell Magennis, Patrick McCartan, and his brother Owen. The T.C.D. copy of that deposition is not dated; but it must have been made in May or June 1653, as it refers to these three leaders as then in prison: they were examined 9 June, 1653.

The original MS. of Val. Payne's examination is one of the most difficult to decipher in the T.C.D. collection. The Davies examination—evidently an office copy—is easily legible, and has, in consequence, long since found its way into print.—T. F.]

Co. Down Depositions, Folio 19.

The Examination of Capteyne VALENTINE PAYNE, of Strangford, taken before S^r^ ROBERT MEREDITH, Knight, one of his Ma'tys honorable pryvie councell, the ix^th^ of August, 1642:

Who, being duly sworne one the holly evangelist, saith, that hee being chosen att a generall meeting att Ballee by the chefest gentlemen of the sayd Barrony to wethstand the Rebels, att w^ch^ tyme the countie did allow pay for twoe hundred men w^th^ w^ch^ the Lord Cromwells troope and the ffoote company then lying in the towne of Downe, together with the Volonteers of the said Barronie, this deponent thus thought to be an able number to defend the towne of Downe. And this deponent in November last being in the feyld and trayning his men, and mustering of them, hee found himselfe to be above six hundred men strong And reasonablie well armed: the Lord Viscount Claneboy sent Lyeftenant Collonell Hamelton w^th^ other experienced soldiers to View the said muster, who very well approved of the disciplyn and mad a fare relating thereof.

And as this deponent was leading forth of them, S^r^ James Montgomerie Knight mett with this deponent, and desyred to have a view

[1] Co. Down Depositions, folio 105. *MS. MSS.*, pp. 317–318.

[2] Patrick McCartan's examination is printed in *The Belfast Jubilee*, pp. 243–244.

of the said muster, and plyed this deponent to draw his men in feyld away, w^ch^ this deponent yielded unto. And after the deponent had discharged his said companyes for that present tyme, the said S^r^ James delt with Capteyne Vaghan, Capteyne Bingley, and Capteyne Wardlaw, three capteynes whoe held comands of fyfties and in the countys pay, without the pryvitie or knowledge of this deponent, to be of his regiment. And then entertayned Capteyn Richard next to be a capteyne, and to Rayse the companie out of the aforesaid number, And did promys the aforesaid Capteynes, as it was reported to this deponent, never to leave the towne of Downe but to defend it with all his might, and promysed to bring the best of his regyment there: but the said S^r^ James did not bring with him above seven score men, but Raysed his regiment in Lecale, and got both meale and oats out of most of the howses in Lecale for his provision; and after som eight or nyne weekes stay in the Towne of Downe, the said S^r^ James Montgomery, without giving more than one day's warning, deserted the towne of Downe, carrying with him much provision and most of all the able men of the towne of Downe and Barronie of Lecale, and took the carrs and horses from the townsmen of Downe, and would not permit them to carry away their goods, as many of the said townesmen grievosly compleyned to this deponent. And this deponent, hearing that the said S^r^ James was to leave the said towne, then preyed the Lord Viscount Claneboy to send som of his regyment to defend the said towne: which his Lo^pp^ did endeavour to doe. But the Rebells having Intelligence of the said S^r^ James his deserting, and lying nearer than his Lo^pps^ forces, got into the towne of Downe before his Lo^pps^ cold be drawne thither; yet his Lo^pps^ Lyftenant-Collonell[1] got into the house of the Lord Cromwell, and did defend it a longue tyme [and att last yeelded] on honorable conditions.

And this deponent doth afyrme that the said S^r^ James during his abode in Downe protected dyvers Rebells since and are now in rebellion. And whereas Capteyne Nicholson with others under the comand of this deponent attached one Patrick Russell and two of Richard Welches sons whoe in the companie of others weare going to the Rebells to Joyne with them in Rebellion, the said Nicholson not being able to take all of them, the rest fled; but those three, being armed with two fowling-peces and a petternell, and one of them had fortie bullets in a bag, and molds to cast more when they were spent, brought them to Strangford, and the said S^r^ James sent

[1] "Lt.-Col. Hamilton and with him Lt. Abraham" (Col. Donnell Magennis's Exam.).

for them: but att first this deponent thought it not fitt to deliver them untill he acquainted the said Sr James of the manner of theire apprehending, but the said Sr James sending a mennacing letter urging his commission, and my contempt, and hee having rec.,(?) He then sett them at large; and two of them, viz. the two Welches, are now in actual Rebellion.

And now since the Rebells deserted the Barrony the said Sr James drew back his forces, seized one the Corne of the said Barrony, transporting a parte, and brought after his regyment above fyve hundred beggars who term themselves plunderers and have spoyled and wasted more corne than wold have mayntayned two thowsand of his Ma'tys soldiers for a longue season: And have lic ways or under the name of plunder taken many honest meus horses wch weare kept from the rebels: yet since taken away by the said Sr James his soldiers.

And this deponent lykewyse afyrmeth that, of late, the said Sr James hath protected one George Russell of Rathmullan his wife his son and children who was a cruell murtherer[1] and one of the cheefe drawers forth of the Inhabitants of Lecale into Rebellion.

ROB: MEREDITH.

[I append a short extract from the T.C.D. MS., F. 3. 11, paper No. 23—an account of some movements of the Scotch forces in Ulster subsequent to the re-capture of Newry (May, 1642). It will be seen that camp-followers known as "plunderers" were not peculiar to Sir James Montgomery's expedition. The MS. account mentions the return of the forces to Newry after an unsuccessful attempt on Charlemont:

"The next day another pte was sent into the mountaines, and a place appointed for them to meet the maine body which marched another way into the mountaines passable for the cannon. Att night they met, And the pte brought in manie cowes, And killed about 40 men or more, & *manie women and children in all* (some say 500, some say 700); of the Scottish Souldiers few were lost; diverse of those who came without comand in hope of gaine, and are here called *Plunderers*, An ill race of people & verie hurtfull to an armie, were lost. The Rebells made no fight at all. They had not anie powder in that place, yet they did endeavour to drive backe their cowes."

The slaughter of the women and children, for which credit is taken in the narrative, is mentioned by Carte, *Life of Ormonde*, i, 311; and by Lecky, *Ireland in 18th Century*, i, 86.—T. F.]

(To be continued.)

[1] The deponent may have heard this from Peter H[illegible] [illegible] in fact.

Antiquarian Jottings.

By the Right Rev. Monsignor James O'Laverty, M.R.I.A.

Rath-Easpuic Innic and the Clan of the Hy Darca Chein.

"And he [St. Patrick] founded many churches in Dal-Araidhe, namely, ... and Raith-Epscuip-Fhindich in the country of the Hui-Darca-Chein" (*Tripartite Life of St. Patrick*, as translated by Whitley Stokes). The identification of this church has puzzled all the antiquarians who have written about it. Dr. Reeves says (*Eccl. Antiq.*, p. 339): "Colgan errs in identifying this with the valley of the Braid. It seems to have been a tract in the north of the county of Down, or on the confines of Down and Antrim. The *Book of Rights* mentions Ui Dearca-Chein as a sub-territory of Uladh." Whitley Stokes conjectures that it may be Rathespic, near the village of Rathowen, in Co. Westmeath; while others supposed that it was Castlespie. There can be no doubt now that it is Gortgrib, near the Knock railway station. Gortgrib is a little townland of 71½ statute acres, and was evidently a part of the adjoining townland of Gilnahirk, which consists of 500 statute acres. Gilnahirk, if written in the original Irish, would be *Cille-na-h-Earca*—"the Church of the Earca." This was the church over which St. Patrick placed the bishop called Fhindich, Hindich, and Vinnock. As a general rule, the lands belonging to every church over which St. Patrick placed a bishop belonged, until recent times, to the bishop of the diocese in which it was situated. This, in my opinion, goes far to prove that the modern dioceses are made up of aggregations of small sees, and that diocesan succession and territorial jurisdiction were always maintained, though Drs. Lanigan and Reeves thought that diocesan arrangement in Ireland was very fluctuating. As might be expected from its early history, Gortgrib, until the disestablishment of the Protestant Church, belonged to the bishop. The Terrier (a document drawn up under Bishop Echlin about the year 1615) enters—"Capella de Corcrib, a mensal, and hath two townlands," and it enumerates among the possessions of the see—"Gortgribe, two townlands, spiritualities and temporalities." The parliamentary report published by the Ecclesiastical Commissioners in 1833 states that "the great and small tithes and the ecclesiastical money for christenings, burials, marriages, and

Easterlings belonging to the lands of Gortgrille were held under the see of Down by the vicars choral of Armagh at 15 shillings per annum." After the disestablishment the Commissioners of Church Temporalities sold, in May 1874, the interests of the Vicars Choral in those lands. The advertisement for the sale describes the lands as in the townlands of Ballyhanwood and Gortgrib, *alias* Ballygillenharrig. The *alias* name, if written in Irish, would be *Baile-cille-h-ua-n-Dearca*, pronounced nearly Ballykillonarka. Thus in the modern forms of Gilnahirk are preserved the two forms of the name of the tribe as given in the *Book of Rights*—Hy-Earca-Chein and Hy-Dearca-Chein. The book enters among the payments which the King of Uladh was bound by custom to give to his sub-kings—"Six bondmen, six steeds, six drinking horns, six swords to the King of Ui Earca-Chein." It is remarkable that the name of this tribe does not occur among the names of the tribes paying tribute to the King of Uladh. The names of such tribes from Larne to Lecale are the Crotraidhe ("of the fleet"), the Breadach, the Forthuatha, the Mancha, and Dufferin. The Crotray were located from Carrickfergus to Belfast. The Breadach gave name to the parish of Breda; and Dr. O'Donovan thought that this is the real territorial name of the country of the Ui Dearca-Chein. This is not correct, for both the Breadach and the Moncha (O'Laverys, etc.) are Leinster tribes, while the Hy Dearca are from Connacht. The Ui Dearca seem to have been included as taxpayers among the Forthutha—"the extern tribes," who paid to the King of Uladh "a hundred beeves, a hundred wethers, and a hundred hogs." On the Breadach and their other Leinster co-relatives an interesting paper might be written. The *Annals of the Four Masters* enter—A.D. 1391, MacGrolla-Muire; i.e., Cu-Uladh O'Morna, Chief of the Hy-Nearca-Chein and Lecale, was slain by his own kinsmen. The name O'Morna has now assumed the forms Murney and Murnan. According to a genealogy of Cionath O'Morna, Chief of Lecale, given by MacFirbish, he was of a Connacht race descended from Duach Galach, King of Connacht, the common ancestor of the O'Connors, O'Flahertys, and other families of Connacht; but how or when they settled in Ulster cannot be found out. According to a passage in *Rymer's Fœdra*, "D. MacGilmori" is styled "Dux de Anderken," which is merely a corrupted form of Nearca Chein. The O'Gilmores were located in Holywood and the adjoining parishes. The church over which St. Patrick placed Bishop Indich was in Gortgrib, in a field called the Graveyard field, in the farm formerly held by a man named Long.

This farmer purchased, at the sale in 1874, his farm, which was afterwards sold to the Most Rev. Dr. MacAllister, who bequeathed it to the Superioress of St. Paul's Convent, Crumlin Road, Belfast, and it now supplies vegetables to the Mater Infirmorum Hospital. In the field to the east of the Graveyard field are the remains of a rath, and in the field to the south of it, which is in the townland of Tullycarnet, was formerly a large funereal mound, the site of which is very distinctly marked in the growing oats.

Where was the Church of Bishop Senan?

The *Tripartite Life* represents St. Patrick as having on one occasion been offended with Olean, Bishop of Armoy, and foretelling misfortunes which would befall his church; that its possessions would pass to MacNissi, afterwards Bishop of Connor, "and to one who hath not yet been born—namely, to Senan of Inis Cathaig" (*Tripartite Life*, translated by Whitley Stokes). This is likely to be a prophecy ascribed to St. Patrick after the event to which it related had occurred; that is to say, after the establishment of the See of Connor, and of that over which Senan was appointed bishop. To ascertain the site of Senan's church was for me long a difficulty. In one manuscript it is called Inis Cathaig, and in another Inis Altic. As Senan was a bishop, I expected, according to a rule which I have already mentioned, that his church was in some place where the lands belonged in more modern times to the See of Connor. The difficulty was removed by a passage in Erc's *Ecclesiastical Register* for 1830, page 35, which describes the parish of Layd as extending to a place called *Innesentoan*. That parish extends to Inispollan, obviously Erc's Innesentoan—"the island of Senan" of the *Tripartite*. The lands of Inispollan were a possession of the See of Connor until the disestablishment, and the site of the ancient church is at present occupied by the Catholic church of Inispollan, in Glendun; beside which is the "altar in the woods."

Places in Co. Antrim mentioned in "The Exile of the Children of Uisneach."

Some of the best tales of the ancient Irish that have come down to us seem to have been written by residents of the Glens and Route of Antrim, or by persons thoroughly acquainted with the local topography. *The Exile of the Children of Uisneach* forms one of the *Three Sorrows of Story Telling*. There can be little doubt that many

of the scenes in that finely-wrought tale are placed in the locality between Ballycastle and Torr Head. It is unnecessary to repeat here the outline of this well-known story. King Conor, at a royal banquet in Emania, is forced, by the universal demand of his nobles, to recall from exile in Scotland Deirdre and the three sons of Uisneach. Fergus, one of the highest of Ulster's nobles, is despatched for the exiles; but, before his departure, King Conor binds him under *geis*—"a hero's solemn vow"—to impose a similar *geis* on the sons of Uisneach, that, on their arrival in Eire, they would, without stop or stay, hasten on to Emania, and that they would not eat food until they would eat the food of Conor. The King intended treachery to the princes, but he feared Fergus, their protector: calling, therefore, to him one of his courtiers, Barach, son of Cainte, whose residence was Dun-Bharaich, immediately opposite Alba, he reminded him that he had undertaken to provide for him a banquet. "I have it provided," said Barach. "If so," said Conor, "give it to Fergus as soon as he shall arrive in Eire, for it is a geis of his not to refuse a banquet." When Fergus and his charge touched on the coast of Eire, they hastened to Dun-Bharaich, and as they went, Deirdre looked after at the regions of Alba, and this is what she said: "My affection to you, O land, yonder in the east." After these lays they reached the mansion of Barach. That treacherous minion of a treacherous king, "after impressing kisses thrice repeated" on each of his visitors, invited Fergus to "an ale-banquet." When Fergus heard this "he became a reddened, crimson bulk from head to foot," and addressed his host in no complimentary language. Then Deirdre advised the sons of Uisneach "to go to Rachlainn, between Eire and Alba, and to abide there until Fergus partakes of the banquet. This will be a fulfilling of his word to Fergus, and it will be a prolonging of life for you." The sons of Uisneach, however, confiding in their own strength, determined to fulfil their *geis*, and hurried on without stop or stay to the royal residence of Emania. With what befell them afterwards, or with the internal wars—the fruit of the King's base treachery—we are not here interested, but only with such places as preserve in their names memories of incidents that occur in that once most popular story. Running into the sea from the townland of Broughanlea is a ledge of rock named Carrick-Uisneach—no doubt *Cairge-mac-Uisnich*—"the rock of the sons of Uisneach"; while in Fornaroan is Cashin-barrow—*Cassan Bharaigh*—"the path of Barach." Deirdre looks back on the hills of Alba, which she sees as she moves on to

Dun-Bharaigh (pronounced Dunworry)—"the fortress of Barach." Crowning the headland of Torr, where now stands the Coastguard Watch-house, was formerly a stone fort, called by the people Dunworry. It is said to have been a circular wall 10 feet high and 10 feet broad, composed of large stones, and enclosing a space of 70 feet in diameter. The entrance to it was by a large and well-formed gateway, the lintel of which—"now lying at the place," says the *Ordnance MS.* written in 1838—"is 7 feet 10 inches long, 2 feet broad, and 9 inches thick." That ancient cyclopean fort seems to have remained in a comparatively complete state until about the year 1818, when it and some outworks belonging to it were destroyed to make room for the watch-house. On the east side of the road from Ballycastle to Torr there is, near a sandpit, a little eminence, on which was a giant's grave, 18 feet long, 10 feet broad, and 6 feet high, composed chiefly of earth. It was named *Sleacht (Leacht) Bharaigh Mhoir* —"the grave of the great Barach"—who, according to local stories, resided in the cyclopean fort of Dunworry. The grave was destroyed about the year 1803 by Randal MacDonnell of Torr, who found nothing in it but fine, rich earth: all that remained of the great Barach *(Ordnance MS.)*. Barach, in popular story, is no longer the polished courtier of Emania, entertaining the Red Branch Knights of Ulster with ale-banquets in his fortress over the sea, or winning the smiles of his sovereign by acts as unscrupulous as those of more modern courtiers. He is reduced to the level of a vulgar giant, the terror of five other "big giants" residing about Ballyucan, against whom he hurls from Torr Head the *Meurogs*—"finger-stones"—which, notwithstanding his gigantic strength, drop at half the distance to Ballyucan.[1]

Cairn-an-Truir on Cnoc-layd.

On the summit of Cnoc-layd, on the north coast of Antrim, stand the ruins of a cairn which seems to have been 15 yards in diameter, but is now completely disfigured. The cairn is named by the Ordnance officers *Cairn-na-truaigh*, but among the people it is generally named *Cairn-na-truir*, which they translate "the cairn of the three." There is a legend that three Norwegians are buried beneath it; while another version of the legend tells that a Scottish lady named MacLeod and her two children are there interred. When I visited, in September 1899, the Rev. George Hill, nine months

[1] The editor has in hands a paper on the prehistoric remains of this district and its Gaelic names, and will be obliged for any notes dealing with the same.

before his death, I found that "grand old man" in the house in which he was born, writing a paper to identify those local legends regarding the cairn on Cnoc-layd with that told in the *Agallamh-na-Senorach*—"The Colloquy of the Ancients." That ancient tract, copied into the Book of Fermoy, has been given in the original Irish, accompanied by a translation in the *Silva Gadelica* of S. H. O'Grady. It consists of a number of legendary stories, supposed to be told to St. Patrick by Caeilte and Ossian, the last survivors of the *Fiana Eirenn*. The narrator does not feel himself in any way restricted to accuracy in history or chronology. The following is the passage with which we are at present interested:

"They came to *tulach-an-trir*, or 'hill of three persons,' upon which the King of Ulidia and Caeilte and all the rest as well sat down. 'This is a beautiful hill, Caeilte,' the King said; 'but wherefore was the name of *tulach-an-trir* conferred on it, and *abhan deise*, or "river of two persons," on this river; also *lecht cinn chon*, or "grave of the wolf-dog's head," upon yonder tomb?' Caeilte answered: 'It was a king that was in Scotland: Iruath MacAlpine, and had daughters three: Muireoc, and Aeife, and Aillbhe were their names. These fell in love with three young men of the Fianna of Ireland; Encherd of Beare's three sons: Ger, and Glas, and Gabha; which young men also fell in love with them, and for twenty years there was reciprocal affection between them. But once upon a time the women eloped and came to this *tulach*, where a fit of slumber and sleep fell upon them. That was the very hour and time at which, by the son of Macnia Maccon, and in the province of Leinster, a fearsome quarrel was set in Finn MacCumall's way; nor many poets attain to recount all that fell there of the Fianna and of Fatha Canann's folk. There moreover perished those three pinks of valour: Encherd of Beare's three sons. Concerning the three damsels: they awoke out of their sleep, and saw towards them three young men of the Fianna; they enquired of them, and these told them how the quarrel was come off: with slaughter made of the Fianna, and fall of Encherd of Beare's three sons. Upon this *tulach* the girls uttered their loud woe and lamentation, and for grief of those three died. Which young women had two own foster-brethren, sons of the King of the Catti in the north: Uillenn and Eochaid were their names. These had made a stout and vigorous attempt in pursuit of their foster-sisters, and so reached this river; the stream, however, was in spate against them, but on the yon side they saw rich and marvellous vestures (on the young women as they lay),

whereupon with all boldness they took the ford, and the river's flood drowned them. These, then, are they that are beneath those two green mounds which are at the ford's edge. *Lecht cinn chon* now,' continued Caeilte: 'it was a favourite wolf-dog that Finn MacCumall had, the name of which was *Adhnuall*, and from the aforesaid quarrel he wandered aimlessly away northwards, and was all astray. Thrice he scoured all Ireland, and at last gained this ford, where he emitted three howls and then died; which hound, King of Ulidia, was the third best Finn ever had. As touching Ulidia's two Fian Chiefs, Goll of Gulban and Cas of Cuailgne; they hunted this plain, and saw three young women, having upon them raiment of the rarest, of all colours, and they dead upon the *tulach*. For a long space they made lamentation for them, then under ground laid all three sisters. They entered the ford, and saw the two young men, drowned; these two they laid beneath sods of the earth.' His tale being told, Caeilte bids the King of Ulidia farewell."

The story of the *Abhann-deise*—"the river of the two persons"—is obviously a legendary mode of accounting for the name of the river which flows through Glen-taisi, where, in 1565, Shane O'Neill inflicted the great defeat on the Scots. The Rev. George Hill (*Macdonnells of Antrim*) supposes that the Taisi is now the Tow, which flows along the north-western side of Cnoc-layd, down Glentow, and into the sea at Ballycastle, and that it commemorates the name of Taisi, daughter of Donn, King of Rathlin—the story of which lady is given in the *Triumphs of Congal Clairineach*.

The Valley of the Braid, called in the *Trias Thamat* "Arcuil," and by Colgan, "*Glenn fada na Feini*"—"the long valley of the Fianna"—is mentioned in the following passage of the *Agallamh*, or Colloquy:

"Then they progressed eastwardly to *Glenn an scail*, or 'glen of the champion,' which at present is called *Muinter Dhiughra;* the place where to *Milchu-mac-u-Buain*, King of Dalaradia, Patrick once had been in bondage." *Muinter Dhiughra* of the *Agallamh* may be a corruption of *Muintir Mhuiregain*, the Tuogh, or district, which contained Glenwherry and Rathcavan: one of the townlands in Rathcavan is named Lisnamurrikin. At page 110 of the translation, the *Agallamh* gives a very unusual name for Rathlin—"*Cnoc Ard-mulla*, out in the sea, which to-day is called Rachrainn."

(To be continued.)

Three Old Church Bells.

By Canon H. W. Lett, M.A., M.R.I.A.

THE removal of an ancient church bell from the church tower to the bell-foundry, owing to its being so badly cracked as to be almost inaudible, touches my feelings, for I have known it since my boyhood: and I am induced to write a few sentences about it and two other old church bells in the counties of Antrim and Down, all being, I think, of interest to antiquaries. The bell that is being recast is a small one that has been, since the year 1842, in the tower of Dunaghy parish church, in the village of Clough, Co. Antrim. It formerly hung in a bell-cot on the west gable of the old parish church, the walls of which still stand in the old burial-ground on the hill south-west of the village. On this bell is the inscription round the waist in two lines, bordered above and below and separated from each other by single bead-lines:

"THE : GIFT : OF : JOHN : MAXWELL : RECTOR
TO : THE : PARISH : OF : DVNAGHY : 1724."

The lettering and lines were very neatly executed, and are clearer and more artistic than on the other bells described below, while a blank of nine inches in length after the date is occupied by a conventional scroll-pattern of vine leaves and clusters of grapes.[1]

In Aghaderg parish church, in the village of Loughbricland, Co. Down, there is a small bell weighing about 180 lbs. It originally hung in a cot on the west gable, and was placed in its present position when the tower was built in 1821. It has a good sweet tone, and is used as the "minister's bell," being tolled for the last five minutes before a service in the church. There is a local tradition that this little bell was the gift of King William III., this monarch having spent a week with his army encamped on the hills around Loughbricland, collecting his men, and preparing for a battle with King

[1] Within my own recollection, the ancient bells of the churches of Ballinderry, Derryaghy, Drumgath, and Lambeg were consigned to the bell-founder's scrap, and no record was kept of what or any inscriptions were on them. They all most probably had inscriptions. About the Derryaghy bell, I was informed some thirty years ago by a man named Bruce, who had resided in that parish, but then lived near St. Thomas's Church in Belfast, that there was lettering on the small bell that was in Derryaghy old church. I was therefore pleased to hear from the rector of Dunaghy that the inscription on the old bell is to be reproduced on the new bell. The only pity is that it will not be as ornamental as it was on the old bell, our modern style of putting inscriptions on bells being in the manner of a placard, while the ancient way was in an ornamental belt running right round the bell.

James II. It has in capital letters the inscription in one line round its waist:

"I : WAS : MADE : FOR : AGHODERICK : CHVRCH : BY : H : P : 1698."

The lettering and the bordering lines, one above and two below, are carelessly and roughly executed. This bell, small as it is, has the unusual number of seven canons—six in the usual place on the crown, and one standing on the top of these.

AGHADERG CHURCH BELL, A.D. 1698.

The third bell is in Aghalee parish church at Soldierstown, in Co. Antrim, where it is still in constant use. Its tone is hard, owing, I should think, to the crown having at some time been torn out, the damage (as is plain to see) having been skilfully repaired by dove-tailing and brazing. This bell has an inscription in one line encircling its waist, in the same careless and rough style as the preceding. It reads:

"HENRY : PARIS : MADE : MEE : FOR : A : RIGHT : GOOD
SOVNDING : BELL : TO : BEE : 9 : 9."

As this bell measures 2 ft. 6 in. across the mouth, which is about

the size of a bell weighing six hundred weight, it is evident that the figures in the inscription were accidentally reversed, and that they were intended to read "6 : 6"; i.e., 6 cwt. and 6 lb. Reading the Aghaderg bell's inscription with this, it is seen who "H : P" was.[1]

[Since the above was written, the Dunaghy bell has been recast with the inscription on it.]

Ulster Bibliography.

BY JOHN S. CRONE.

DERRY.

(Continued from vol. x, page 156.)

POEMS, CHIEFLY HISTORICAL. By the Rev. John Graham, M.A., Rector of Tamlaght-Ard. Belfast: 1829. 8vo. vi + 358 pp.

THE LONDONDERRY SENTINEL. Commenced 19th September, 1829. (In progress.) Derry. Folio.

A *History* of the SIEGE of DERRY and *Defence* of *Enniskillen* in 1688–9. By the Rev. John Graham, A.M., Rector of Tamlaght-Ard. Dublin: 1829. 8vo. xii + 290 pp. (With extra illustrations, newspaper cuttings, and MS. notes by Rev. R. F. Spencer, formerly Curate of Clondehorka.) Another edition—Philadelphia: 1844.

Two Historical Plays:—The Battle of Aughrim, and *Ireland Preserved*, or the *Siege* of *Londonderry*. Dublin: N.D. 16mo. 144 pp. (A well-known chap-book—the latter attributed to Mitchelburne.)

TRANSACTIONS *Relative* to the *Corporation* and *Borough* of COLERAINE. London: 1830. 8vo.

THE ORANGE MINSTREL, or Ulster Melodist. By Robert Young. Derry: 1832. 12mo.

MEMORIAL of the *Clergy* of the DIOCESE OF DERRY. (*Re* National Education). 1833. 8vo.

An Account of the Infancy, Religious and Literary LIFE of ADAM CLARKE. Written by one who was intimately acquainted with him from his Boyhood to the Sixtieth Year of his age (i.e., himself). Vols. 2 and 3 by a Member of his Family (i.e., M. A. Smith). Edited by J. J. B. Clarke. London: 1833. 3 vols. 12mo.

MINUTES of a GENERAL SYNOD held at Derry, 1834. Belfast: 1834. 8vo. 64 + 4 + 12 pp.

[1] Some particulars concerning this Henry Paris, and other bells cast by him, will be found in the Journal of the Royal Historical and Antiquarian Association of Ireland for the years 1887–88. He flourished at the close of the seventeenth century. Bells of his founding are in S. Audoen's, Dublin, and Donagheloney (Waringstown) parish church, diocese of Dromore.

REPORT of a *Visit* to the *Estates* of the IRISH SOCIETY in LONDONDERRY AND COLERAINE. London: 1834. 8vo. Also in 1835–36–38–40.

KNOX, *Alexander*—REMAINS. London: 1834–37. 4 vols. 8vo. "A Native of Derry, Private Secy. to Lord Castlereagh at Union."—*Webb.*

The SKINNERS' COMPANY *versus* the Hon. the IRISH SOCIETY and others: Proceedings in Chancery upon the motion for a Receiver at the Suit of the Skinners' Company, commencing Nov. 23rd, 1835, ending Feb. 27th, 1836. 1836. 8vo.

THE LONDONDERRY STANDARD. Commenced November 1836. In progress. Derry. Folio. (Edited for nearly thirty years by James M'Knight, LL.D.)

Ordnance Survey of the COUNTY OF LONDONDERRY. Vol. 1. (Memoir of the City and North-Western Liberties of Londonderry, Parish of Templemore.) Dublin: 1837. 4to. (All published.)

THE ULSTER HARMONIST. Consisting of Constitutional Songs, Original and Selected, with Historical and Biographical Notes. By Robert Young, the "Fermanagh True Blue." Derry: 1840. 12mo. xii + 200 pp.

REPORTS of the *Deputation* of the DRAPERS' COMPANY who visited the Estates in Londonderry in 1815 and until 1840. London: 1815–1841.

Ireland Preserved; or THE SIEGE OF LONDONDERRY and the Battle of Aughrim, with Lyrical Poetry and Biographical Notes. By the Rev. John Graham, M.A. Dublin: 1841. 8vo. xiv + 396 pp.

Some Account of the TOWN of MAGHERAFELT and MANOR of SAL. By the Father of the Company of Salters. Southwark: 1842. 8vo.

ADDRESS delivered by the MAYOR OF LONDONDERRY (Wm. Haslett, Esq.) to the Corporation of the City on the *Relative Duties* of the City of London and The Irish Society. Londonderry: 1843. 8vo.

REPORT on the *Geology* of the COUNTY OF LONDONDERRY and of parts of Tyrone and Fermanagh. By Joseph E. Portlock. Dublin: 1843. 8vo.

COLERAINE CHRONICLE. In progress. Coleraine: 1844. Folio.

RENTAL of the MANOR of SAL in the County of Londonderry for the year 1845, with notes and coloured plans of the holdings. London: 1846. 8vo.

ANNALS OF DERRY. By Robt. Simpson. Derry: 1847. 12mo.

Ordnance Survey, AN ACCOUNT of the Measurement of the LOUGH FOYLE BASE in IRELAND, with its Verification and Extension by Triangulation. Capt. Wm. Yolland. 1847. 4to.

A Short Sketch of the Life and Writings of the late JOSEPH CLARKE, Esq., M.D., &c., &c. By Robert Collins, M.D. (Clarke was born at Tamnadoey, Desertlin.) London: 1849. 8vo. 88 pp.

Memoir of JOHN MITCHEL, the first victim (by himself). Dublin: 1849. 18mo.

REPORT of the DEPUTATION who . . . . visited the Manor of Sal in the County of Londonderry. London: 1849. 8vo.

LETTERS (in Latin) of Walter, Abbot of Derry. Now first published from a MS. By C. Messiter. 1850. 8vo.

FOES AND FRIENDS: a Poetic Ulster Tale of 1641 in four cantos. By Samuel Perry. Belfast: 1850. 8vo. 156 pp.

Acts of ARCHBISHOP COLTON in his metropolitan visitation of the DIOCESE OF DERRY, A.D. 1397. With a rental of the See Estates at that time. Edited by Rev. W. Reeves. Dublin: 1850. 4to.

REPORT on the MANOR OF PELLIPAR. By Court of Skinners' Company. London: 1853. 8vo.

An *Evening's Conversation* in the MOUNTAINS OF DERRY. (Rev. Robt. King.) (Dublin: 1854.) 12mo.

PRELATICO-PRESBYTERIANISM. By Rev. RICHARD DILL, A.M. Dublin: 1856. 8vo. 456 pp. (A history of the controversy regarding Magee College.)

REPORT of the LOUGH FOYLE FISHERY CASE tried at Omagh 1856. London: 1857. 8vo.

THE LONDONDERRY GUARDIAN. Commenced 30th Sept., 1857. Derry. Folio.

A LIFE of EDWARD MAGINN, COADJUTOR-BISHOP OF DERRY, with Selections from his Correspondence. By Thomas D'Arcy McGee. 8vo. New York: 1857.

Notices of certain CRANNOGS or Artificial Islands which have been discovered in the Counties of ANTRIM and LONDONDERRY. Dr. Reeves. Dublin: 1860. 8vo. 1 - 9 - 14 pp.

THE BREAKING OF THE BOOM: a Poem. 4to. S. sh. (*c.* 186 -) Belfast: N.D.

The *Siege* and *History* of LONDONDERRY. Edited by John Hempton. Londonderry: 1861. 8vo. xii + 492 pp. (With MS. additions and corrections by former owner, Rev. Robt. F. Spencer, LL.D., T.C.D., Vicar of St. Matthew's, Marylebone.)

MACKENZIE'S Memorials of the Siege of Derry, including his Narrative and its Vindication, with an Introduction and Notes. By W. D. Killen, D.D., Assembly's College, Belfast. Belfast: 1861. 4to. 95 pp.

Restoration of ST. COLUMB'S CATHEDRAL. Derry: 1862. 12mo.

THE IRISH CHRISTIAN TREASURY. Edited by Rev. Harcourt P. Charlton, Burt, Londonderry. Commenced June, 1862. Derry: 1862-65. 8vo.

DERRY: A Tale of the Revolution. By Charlotte Elizabeth (i.e., Tonna). London: 1862. 8vo. xxiv 317 pp.

The *Poetical Works* of ROBERT YOUNG. Derry: 1863. 8vo.

The LONDONDERRY HANDBOOK OR TOURISTS' GUIDE. By Robert Simpson. Londonderry: 1864.

THE DERRY ALMANAC, North-West Directory, and General Advertiser. Commenced 1865. In progress. Derry.

A CHARGE delivered to the Clergy of Derry and Raphoe by the BISHOP OF DERRY (Higgin), 1866. Dublin: 1866. 8vo.

The MAGEE COLLEGE Calendar. In progress. 1867. 12mo.

Brief MEMOIRS of all the BISHOPS OF DERRY, since the Reformation. Rev. Edward Maturin. Londonderry: 1867. 8vo.

THE COVENANTER. (Edited by Rev. R. Nevin, D.D.) Londonderry: 1868–91.

An HISTORICAL NARRATIVE of the Origin and Constitution of . . . . The Honourable the IRISH SOCIETY, Together with Memoranda of Principal Occurrences. London: N.D. (1865). 8vo. x – 99 – 286 pp. [By Sir Charles Reed, F.S.A.]

A CONTINUATION of the Historical Narrative from 1864 to 1878. London: N.D. (1878). 8vo. vi – 60 pp.

THE SIEGE OF DERRY: a Prize Poem. By Thomas Young. London: 1868. 8vo.

A CHARGE delivered to the Clergy of the Diocese of DERRY AND RAPHOE, October 19, 1869. By WM. (Alexander), Lord Bishop of Derry. London: 1869. 8vo.

CATALOGUE of the LIBRARY of MAGEE COLLEGE. Dublin: 1870. 8vo. 132 pp.

The Life and Times of HENRY COOKE, D.D., LL.D, President of Assembly's College, Belfast. By his Son-in-Law, J. L. Porter, D.D., LL.D. London: 1871. 8vo. xvi + 504 pp.

THE SIEGE OF DERRY! Tory Misrepresentations Exposed. By Rev. A. Robinson, Broughshane. Ballymena: 1871. 8vo. 43 pp.

COLERAINE CONSTITUTION. In progress. Coleraine: 1875. Folio.

MINUTES of the GENERAL ASSEMBLY of the Presbyterian Church in Ireland held at Londonderry 1875. Belfast: 1875. 8vo. 186 pp.

THE PLANTATION IN ULSTER. By Rev. George Hill. Belfast: 1877. 4to.

DERRY AND ENNISKILLEN in the year 1689. The Story of Some Famous Battlefields in Ulster. By THOMAS WITHEROW. London: 1879. 8vo. xv + 392 pp.

CATALOGUE of Books in the *Library* of the United DIOCESE OF DERRY AND RAPHOE. Londonderry: 1880. 8vo.

MEMORIAL ADDRESSES AND SERMONS occasioned by the Deaths of the Rev. J. SCOTT PORTER and Hon. WILLIAM PORTER. By C. J. McAlester and Alex Gordon. Belfast: 1880. 8vo. 47 pp. (Natives of Co. Derry.)

Dr. GEORGE DOWNAME, Bishop of Derry. Bibliographical and Biographical. By J. J. Dredge of Bideford. *Not published.* 1881.

BRIDGET O'MARA'S SECRET: a Tale of the Siege of Derry. By J. J. Ellis. London: N.D. 4to. 16 pp.

THREE PROPHETS OF OUR OWN. By Thomas Witherow. Second edition. Londonderry: 1880. 80 pp. (Biographies of Adam Clarke, Henry Cooke, and Alexander Carson.)

A HISTORY of METHODISM IN COLERAINE. From its introduction till about the year 1820, with Notices of Early Methodists . . . . Extracts from MMS. (sic) Journals of John Galt. By J. M. Coleraine: N.D. (*circa* 1880). 8vo. 36 pp.

Chief Incidents of the SIEGE OF DERRY. With a preface by W. Guard. Belfast (1884). 8vo. 92 pp.

MINUTES of the GENERAL ASSEMBLY . . . . held at Londonderry 1884. Belfast: 1884. 8vo. 195 pp.

FREDERICK AUGUSTUS HERVEY, Fourth Earl of Bristol and Bishop of Derry. By CLASSON PORTER. Belfast: 1884. 8vo. 30 pp.

PAMPHLET CATALOGUE of MAGEE COLLEGE LIBRARY. Londonderry: 1887. 99 pp.

Life of JOHN MITCHEL. By William Dillon. In two volumes. London: 1888. 8vo. xx + 343 and viii + 312. (Born at Dungiven.)

UNCHRONICLED HEROES: a STORY of the SIEGE OF LONDONDERRY. With an Appendix of Historical Notes. By R. W. K. Edwards. Londonderry: 1888. 8vo. 119 pp.

TWO DIARIES OF DERRY IN 1689. Being RICHARD'S DIARY OF THE FLEET, now first printed from the Original MS., and ASH'S JOURNAL OF THE SIEGE, Reprinted from the Edition of 1792. With Introduction and Notes by THOMAS WITHEROW, D.D., LL.D. Londonderry: 1888. 8vo. xxii + 104 pp.

PLANTATION PAPERS: containing a Summary Sketch of the Great Ulster Plantation in the year 1610. By Rev. George Hill. Belfast: 1889. 8vo. 209 pp.

THE ASH MSS. Written in the year 1735 by Col. Thomas Ash. And other family Records, published for the first time, by Henry Tyler, Limavady. Edited by Rev. E. T. Martin. (Belfast) 1890. 8vo.

LONDON and LONDONDERRY. By J. C. W.(hite). London: 1890. 8vo. 79 pp.

GUIDE to DERRY and DONEGAL. By S. Scott and H. E. Sides. Londonderry: 1892.

THE SIEGE OF LONDONDERRY in 1689 as set forth in the Literary Remains of the Rev. Geo. Walker. By Rev. Philip Dwyer. London: 1893. 4to.

THE CRIMSON SIGN. By S. R. Keightley. London: 1894. 8vo.

A MAN'S FOES. By E. H. Strain. London: 1895. 8vo.

GEORGE WALKER and the SIEGE OF DERRY: a Lecture by Rev. A. Dawson, A.M. Third Edition. Belfast: 1896. 8vo. 36 pp.

BRIEF BIOGRAPHICAL SKETCHES: being notices of Some Covenanting Ministers. By Rev. S. Ferguson, B.A. Londonderry: 1897. 8vo. 104 pp.

DERRY COLUMBKILLE. By Rev. WM. O'DOHERTY, C.C., Derry. Souvenir of the Centenary Celebrations in honour of St. Columba in the Long Tower Roman Catholic Church. Derry: 1897–99. 181 pp.

SIR GEORGE WHITE, V.C., *The Hero of Ladysmith.* By Thomas F. G. Coates. London: 1900. 8vo. xiii + 290 pp. (White was born at Rock Castle, Portstewart.)

ROBERT J. BLACK: His Life and Life's Work. Compiled by A. Irwin. Londonderry: 1901. 8vo. ix + 165 pp. (Mr. Black was a prominent Derry merchant.)

DERRIANA: ESSAYS and Occasional VERSES chiefly relating to THE DIOCESE OF DERRY. By Bishop O'Doherty. Dublin: 1902. 8vo. 320 pp.

SOME ITEMS OF HISTORIC INTEREST ABOUT THE WATERSIDE. Lecture by Rev. Samuel Ferguson, B.A. Derry: 1902. 8vo. 16 pp.

The BRAVE BOYS of DERRY, or No Surrender. By W. Stanley Martin. London (*c.* 1902). 98 pp.

MATTHEW THORNTON of New Hampshire, a Patriot of the American Revolution, by CHARLES THORNTON ADAMS of the New York Bar. Philadelphia: 1903. (Thornton was born inside Derry.)

SUPPLEMENTAL.

NEWES FROM LONDON-DERRY IN IRELAND, or A true and sad Relation of *London-Derry*, which is much distrest by reason of the Rebels . . . . also how they burnt *Straban*. Related in a Letter from one Mr. William Griffin to one Mr. *James Humphry* of *Stuke*, in Berkshire. *Febr.* 20, 1641. 4to. ii + 5 pp. 1642.

VANITY OF THE WORLD. EZEKIEL HOPKINS, Bishop of Londonderry. 8vo. 1685.

LETTERS of the late THOMAS RUNDLE, LL.D., Bishop of Derry, ... with Introductory Memoirs by JAMES DALLOWAY, M.A. In two vols. Vol. 1, clxxiv pp., being biographical preface; Vol. 2, iv + 235 pp., the Letters. 8vo. Glocester: printed by R. Raikes. 1789. (Another edition, Dublin.)

MEMORIALS of the Family of the Rev. ALEXANDER CARSON, LL.D. (of Tobermore). 16mo. 87 pp. Philadelphia: N.D. (1853).

The IRISH LAND QUESTION and the Twelve London Companies in the County of LONDON-DERRY. 8vo. Belfast: 1868.

Bronze Serpentine Latchets,

and other cumbrous Dress Fasteners.

By Col. Wood-Martin, A.D.C.

(*Continued from vol. x, p. 20.*)

In the two previous papers it has been attempted to demonstrate (1) that the bronze serpentine latchet is a development of the curved and crooked pin—itself copied from an ordinary *dealg*, or thorn; and (2) that the two-ringed fastener (see vol. x, p. 16, fig. 5) is a stage in the growth of the simple (i.e., straight) bronze pin into the large-ringed "Tara" or "Ardagh" brooch type of ornament. This raises a nice question for discussion; for if this type be of Irish origin, growth, and development, how comes it that what may be designated an almost identical article is to be seen, at the present day, in use in Northern Africa? Is the Irish and the African brooch each an original development along similar lines? Did the Irish artizan borrow his ideas from the African, or the African from the Irish? or are they alike due to the spread of Roman civilization? For it may be as well to point out that the bronze serpentine latchet—certainly in its second and third varieties (see plates ii and iii, vol. ix, pp. 164, 165)—and the large-ringed and ornamented brooch belong to what is elastically styled in Ireland "Late Celtic work": and further, in this instance, serpentine latchet and large-ringed brooch may be relegated to a period after—and in some cases long after—the introduction of Christianity into Ireland.

Despite the risk of being compared to a modern imitator of Narcissus, the writer cannot refrain from repeating some observations already made on the subject of the development of the large-ringed brooch from a common *dealg*, thorn, or bone pin. Some of these latter, varying in length from two to nine inches, others of even greater size, have been often found in primitive interments. The majority are perfectly plain; some are decorated; a few have an enlargement about half-way down the acus, or pin (see fig. 300, *Pagan Ireland*), as in the third variety of the bronze serpentine latchet already referred to (*ante* vol. ix, plate iii, p. 165), evidently for the purpose of retaining the pin in position. In later times the head was

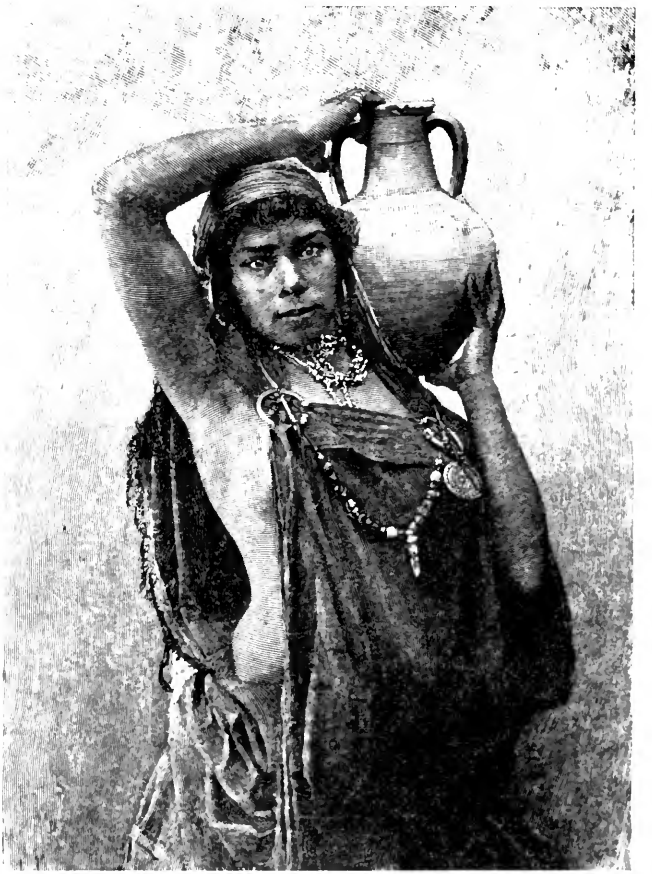
fastened on to the pin, the article being thus formed of two distinct pieces (see figs. 307-310B, *Pagan Ireland*). The hole in the head of the pin appears to have been for insertion of gut, cord, in later times bronze wire (see fig. 301, *Pagan Ireland*), or other material, and to permit of the pin being attached by any other means to the article of clothing in which the acus, or shank, was inserted. In later examples, brooch pins furnished with rings more or less broad, and often expanding at one part of the circlet into a crescent-like form, are of fairly common occurrence. A good bronze specimen was, it is alleged, found in a pagan interment at Carrowmore, near Sligo (see fig. 310C, *Pagan Ireland*). In more recent examples, instead of a ring there is a penannular loop, through which the acus may freely pass.

When we pass from bone to bronze pins, the process of development is displayed in an unmistakable manner, though, as a rule, it must be admitted that the bronze pins, which are still extant, are probably, as a whole, of greater antiquity than those formed of bone; bronze being able to resist the decay of centuries better than animal material. In one class all the decoration is confined to the pin itself, or in the development of the head, which is enlarged, formed into various shapes, and decorated in almost every conceivable manner.

The next stage is marked by a ring being affixed to the head of the acus, either by means of rivets or the ring being inserted in a hole through the head. In some instances several separate rings are thus employed, and the ring is gradually expanded and enlarged until it becomes the great object of the ornamentation: it then attains the dimensions of those magnificent specimens formed of white metal, silver, and other material, which reach a degree of perfection rarely met with in other countries. During the early centuries of the Christian era, the men and women of the upper stratum of Irish society, or what may be designated the ladies and gentlemen of the period, wore exquisite brooches, and even safety pins, which, contrasted with those now in use, cast a sad reflection on the vaunted civilization of the present.

These large brooches were most probably worn, as in the present day in Northern Africa, for suspension of the clothing from one or from both shoulders: the only position, in fact, in which the huge pins, pointing upwards and outwards, would be least likely to inflict injury on the wearer. P. W. Joyce, LL.D., in his *Social History of Ancient Ireland*, p. 22, states that "the Brehon law prescribes penalties

for personal injuries caused by brooches whose points project beyond the shoulder." Fig. 11, representing a Bedouin girl, living near the ruined city of Oudina, shows the great similarity between modern African and ancient Irish brooches, as well as the manner in which the latter were probably worn when used in pairs. An illustration in



From Harper's Magazine. Copyright, 1891, by Harper & Brothers.

BEDOUIN GIRL, NEAR THE RUINED CITY OF OUDINA.

Showing the similarity between modern African and ancient Irish brooches, and also the manner in which the latter were probably worn.

By kind permission of Messrs. Harper & Brothers.

the *Journal of the Royal Society of Antiquaries of Ireland* of the year 1894, p. 99, depicts a woman from Biskra also wearing two penannular brooches in somewhat the same position as shown in the figures sculptured on Irish high crosses.

Fig. 12, from the lower compartment on the west side of the south-east cross of Monasterboice, represents a cloaked figure—probably Moses, his arms upheld by a warrior on either side[1]—the mantle fastened to the right front by a huge brooch.

Fig. 12.
FIGURE WITH BROOCH.
Under compartment of shaft, west side of the cross, Monasterboice.
After a drawing by O'Neill.

Two unmistakable warriors are depicted in the central compartment of the north cross of Clonmacnoise, King's County, each bearing an ornament on the right shoulder (fig. 13). Petrie states that these figures, which he designates kings, are represented with round gold plates (fig. 270, p. 489, *Pagan Ireland*) on the breast. It is believed, if reliance can be placed on O'Neill's drawing, that these represent, not gold plates, but brooches.

Fig. 14—evidently an ecclesiastic—occurs on the south side of the shaft of the north cross at Clonmacnoise. O'Neill has distinctly marked on the right shoulder the acus and the ring. Fig. 15, from the bottom compartment of a cross at Kells, Co. Meath, represents two cloaked figures, each mantle fastened by a single brooch, one placed directly on the breast, the other slightly below the shoulder.

Fig. 13.
TWO WARRIORS WITH BROOCHES.
Centre compartment of shaft, east side of the north cross, Clonmacnoise.
After a drawing by O'Neill.

Judging from these sculpturings, it is evident that, at the period in which Irish high crosses were erected, it was customary to fasten the mantle with a single large penannular brooch on or slightly below the right shoulder.

Fig. 14.
ECCLESIASTIC WITH BROOCH.
South side of shaft of north cross, Clonmacnoise.
After a drawing by O'Neill.

Having now essayed to trace the history of the development of

[1] The early Irish Christians prayed while holding the arms extended in front, so as to form a cross. "This was so well recognised a practice," remarks P. W. Joyce, LL.D. (in his *Social History of Ancient Ireland*, vol. i, p. 300), "that it had a special name—*Cros-figill*. . . . In the *Irish Life of St. Fechin* it is stated that Moses routed the Amalekites by praying with his hands extended in cros-figill." This practice is mentioned in old ecclesiastical literature as early even as the eighth century.

the full-grown latchet and large-ringed brooch from the primary employment of an ordinary naturally bent thorn, used as a primitive dress fastener, we now give what may be accounted the acme of the art of brooch decoration as presented in the so-styled Tara and Ardagh examples, stating parenthetically that any object on which interlaced ornamentation is presented dates after the introduction of Christianity into Ireland.

Fig. 15.
TWO FIGURES WITH BROOCHES.
Bottom compartment of broken cross, Kells, Co. Meath.
After a drawing by O'Neill.

The Tara brooch, composed of white bronze, in the perfection of its workmanship—so often described and illustrated—and in variety and exquisite delicacy of ornamentation, is accounted the finest example of its class. It possesses besides the peculiarity of having a silver chain attached to it, in somewhat the same manner as in brooches worn by the natives of Northern Africa, just as ladies now do where valuable brooches or bracelets are worn. To judge by its ornamentation, it is evidently much older than its companion from Ardagh, as in it a pre-Christian style of decoration still lingers; i.e., the divergent spiral or trumpet pattern, which died out about the middle of the eleventh century, or perhaps somewhat earlier.

Found in the year 1868, with a chalice, bronze cup, and three smaller brooches, in a rath near Ardagh, Co. Limerick, the Ardagh silver brooch (fig. 16), with its gilt ornamentation, is evidently of later date than the accompanying chalice, and is of inferior workmanship. The head of the pin contains two vacant spaces, doubtless originally filled with enamel, one triangular, the other circular. There were three circular bosses on the brooch: two are missing; the remaining specimen, of whitish, translucent glass or enamel, has a silver plate, cut into an open pattern, which must have been pressed into it when soft, as the material fills up the interstices of the pattern to the level of the silver. The probable process used in its fabrication is described in Lord Dunraven's article on the Ardagh find in the Transactions of the Royal Irish Academy.

In the middle of the brooch are three conventional figures, presumably birds, raised above the level of the rest of the surface, the heads at right angles to each other, and almost touching: one has

been broken off. Two triangular spaces on the back of the brooch are also filled with ornamentation. The brooch—supposed to be the largest of its kind found in Ireland—is inferior in antiquity, design, and workmanship to the Tara example.

The very remarkable brooch fig. 17, represented slightly less than real size, was obtained by Petrie soon after the first opening

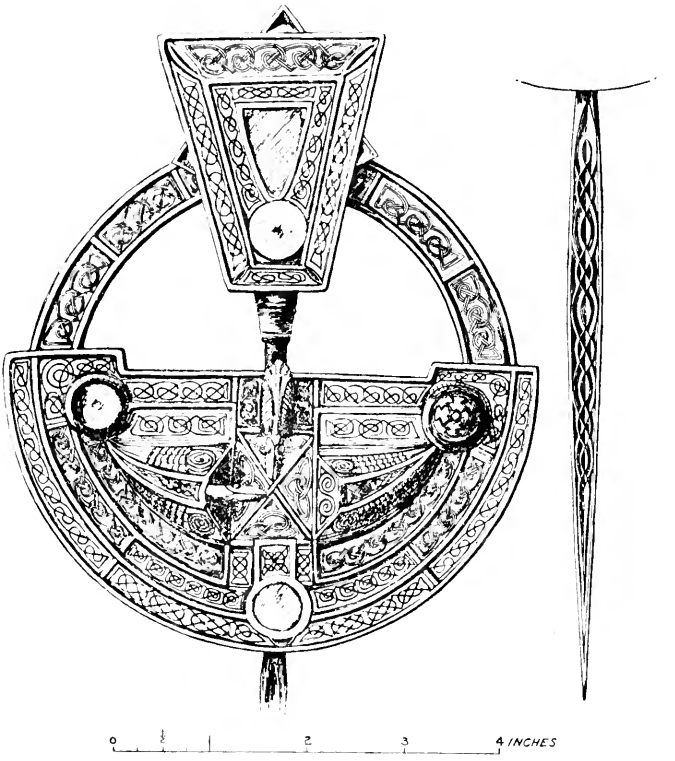
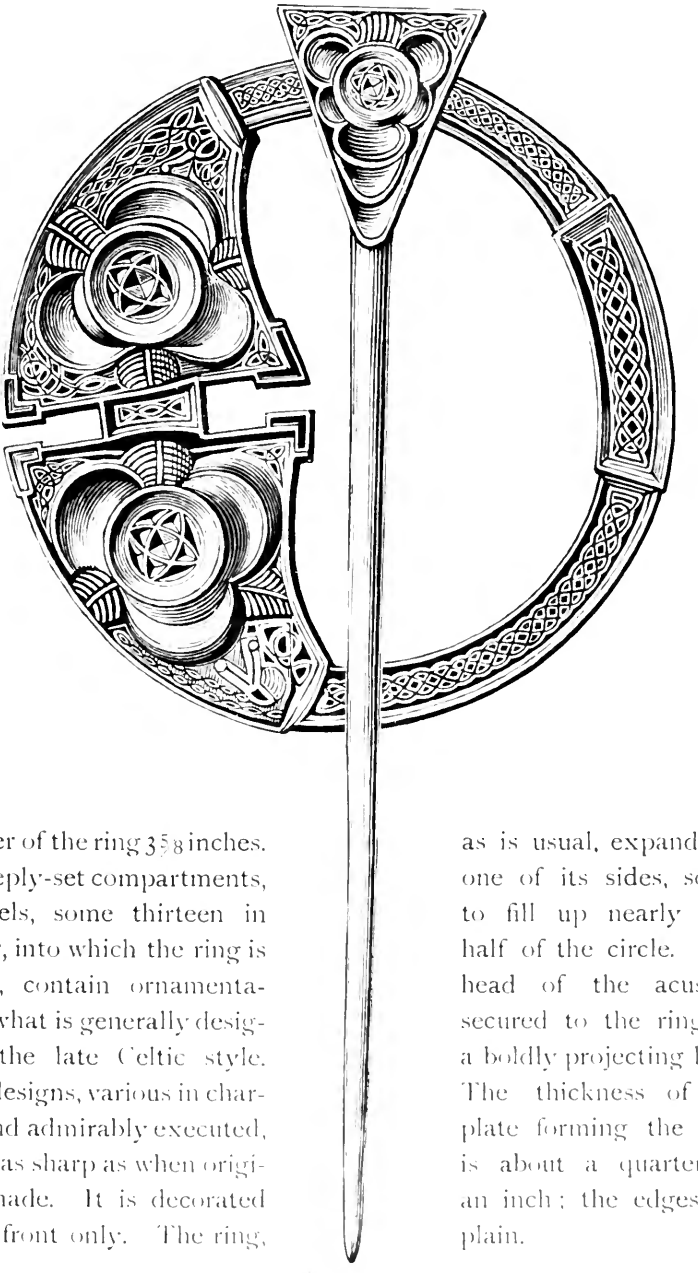


Fig. 16.
SILVER BROOCH.
Found in a rath near Ardagh, Co. Limerick, in the year 1868. Half real size.
Drawn by Gerald Wakeman.

of the Lagore crannog. This lake-dwelling was fired and dismantled by the Danes in A.D. 848, and in the year 933 was again burnt by them. The original discoverer of this brooch states that it was enclosed—like some ancient ecclesiastical relics—in a primitive case or box of yew, which has, unfortunately, been lost. The material of which the brooch is composed is fine golden-coloured bronze, so lustrous that, in places which have been rubbed or exposed to friction, it is difficult to decide whether the article had not been originally gilt. The pin is $6\frac{3}{4}$ inches in length, the



diameter of the ring 3⅝ inches. The deeply-set compartments, or panels, some thirteen in number, into which the ring is divided, contain ornamentation in what is generally designated the late Celtic style. These designs, various in character and admirably executed, remain as sharp as when originally made. It is decorated on the front only. The ring, as is usual, expands on one of its sides, so as to fill up nearly one-half of the circle. The head of the acus is secured to the ring by a boldly projecting loop. The thickness of the plate forming the ring is about a quarter of an inch; the edges are plain.

Fig. 47.

GOLDENCOLOURED BRONZE BROOCH.

From the site of the lake-dwelling of Lagore. Slightly less than real size.

Drawn by W. F. Wakeman.

(To be continued.)

Reviews of Books.

Publications having any bearing upon local matters, or upon Irish or general Antiquarian subjects, will be reviewed in this column; Books or Articles for Review to be sent to the Editor.

History of Coleraine. Any reader who has any information or documents relating to the above should communicate with Maxwell Given, Coleraine, who is at present compiling a history of that historic town.

* * * *

Uladh. A Literary and Critical Magazine. Belfast: Davidson & M'Cormack. 6*d.*

THE publication in Belfast of a literary and critical magazine under this title is an index of the growth of intellectual life in the northern province of Ireland. Ulster has scarcely kept pace with the rest of Ireland during the last decade in matters of more than material worth; but once aroused, and with a fitting channel and medium of expression to her hand, we need not fear any backsliding. *Uladh* starts out primarily as the organ of the Theatre, particularly of the Ulster Literary Theatre, but purposes also to deal with the local life of the North in all matters affecting art and literature. While not agreeing too freely with the ultra-provincial tone of the editorial pronouncements, we have nothing but praise for the promise of the first (Samhain) issue. The editors hope to publish a play with each number, and this one contains "The Little Cowherd of Slaigne," by Seosamh MacCathmhaoil, which is neither very good nor very bad. The dialogue is a kind of poetical prose, with the *naïveté* of the literature of the "folk"; but the central conception is too weak for dramatic treatment, being more happily suited for vignette design in poetry or prose. "Cu Uladh," a pen-name well known to all Gaelic speakers and readers, contributes a little story entitled "Breac Coluimcille," which suffers from only one fault—that it is far too short. Three or four pages of simple idiomatic Irish of this kind, racy of the North, would not be at all too much. Bulmer Hobson and "J. W." contribute several short poems, of which the former's "Deluge" strikes a tone more characteristic of *northern* manner than anything else in the volume, if we except the hard pen-line of Seaghan MacCathmhaoil's design on the cover. The articles treat of such divergent topics as "Art and Culture in Old Belfast," by Francis Joseph Bigger; "The Brick Villa" and its artistic possibilities, by Lewis Purcell; "Literature and Politics," by "Connla"; "Folk-Music in the Concert Room," by "Liam Donn"; and "The Spinning-Wheels of Ulster," by John Horner. Provided the magazine keeps in touch with the human interests of life, and does not venture too far into the domain of the antiquary, it should have a long and successful career before it. The fact that most of its contributors are young men, with brains and energy, and faith in themselves and Ulster behind them, makes us hopeful. We await the next issue with impatience.

It is intended to publish *Uladh* quarterly, price 6*d.* each number, yearly subscription 2*s.* 6*d.* The publishing offices are at 109, Donegall Street, Belfast. S.

* * * *

Songs of Uladh. Collected and arranged by Padraig MacAodh O'Neill (Herbert Hughes), with words by Seosamh MacCathmhaoil and designs by Seaghan MacCathmhaoil. Belfast: Wm. Mullan & Co. Dublin: M. H. Gill & Co. Price 2*s.* 6*d.* net.

OF the thirty-two airs collected by Herbert Hughes in one district of Donegal, and published in this book, at least about twenty-five are definitely local. Almost one-half of the entire collection was taken down from one man, Proinseas MacSuibhne, of the MicSuibhne of Fanad, and many of the others from his relatives. These facts are worthy of mention and attention, if only to make us realize what a thesaurus of local musical talent is being dissipated in many parts of Ulster through the carelessness of the rising generation in rural places in their

neglect of music, and through the lack of persons interested to take down the tunes, and give them at least the permanence of printing. This native neglect and professional apathy are only too widespread, and it is with the sincerest pleasure we have looked over this collection, inwardly hoping that Herbert Hughes will soon have many rivals in the north. The place of honour is given to the "March of the Clan Suibhne," a fine stirring march, with the breath of battle and victory in it. One could easily imagine the skirl of it on the war-pipes waking the echoes amid the mountains of Tir-Chonaill. It should be a favourite with the pipers and harpers in Ulster. "The Fairy Reel," "Maidens of Doire," "The Muineachan Switch," and "The Maidens of Tir-Eoghain," are lively dance tunes, to which the lively feet of Ulster's lads and lasses should beat time at *seilg* and *ceilidh*. Of the song airs, we like best "The Ninepenny Fidil," "Sighle of the Silver Eye," and "The Black Stripper"; but they are most of them good. The lyrics written by Seosamh MacCathmhaoil are fair, though occasionally a trifle too heavy for the tunes, and the drawings of Seaghan MacCathmhaoil show a spirit and individuality of his own. There are many valuable notes on local manners and customs; and the index and glossary give a note of completeness to a volume which commends itself alike to musician and folk-lorist. S.

* * * *

Stories from Irish History. Told for Children. By Mrs. Stephen Gwynn. Dublin: Brown & Nolan. 1904. Price 2*s*.

THIS excellent little book of twenty-four chapters, dealing with different periods, fairly distributed, from prehistoric times until the sad story of the famine, is well calculated to arouse in the minds of children a love of their own country and a certain stimulus for further research into its many devious paths and byways. It is written with spirit, and at the same time with a clear grasp of the salient facts of every era. The language used is terse and direct, and very little word-painting is employed. Striking incidents and bold characters are thrown upon the screen one after another with life-likeness and correctness of detail. Simple paragraphs like the following go far to place before the juvenile mind such facts as are easily within their comprehension, well capable of being understood by the youngest intellect: "The lawyers and judges were called Brehons, and the Brehon law was obeyed in Ireland long after the English ruled there. Every five years a great Feis, or festival, was held at Tara, which lasted for a fortnight. At that time all the chiefs and the Brehons assembled, and the people came together to hear the laws proclaimed: sports were held, the poets sang and told stories, and there was great feasting and merriment. The kings had each their own palaces, but Tara is the one of which we know most, for it was the finest and most famous of them all." We trust it will not be long before such a book as this is placed upon the curriculum of our primary schools. Our children should certainly acquire a knowledge of their own history before they wander to the tea plantations of India or the palm groves of Honolulu.

* * * *

The Brehon Sword of Ulster. By Richard Cuninghame. Dublin: Hodges, Figgis & Co. 1904. Price 3*s*. 6*d*.

THERE are some fine chapters in this book, well told and well connected; written, however, in a strain not quite as Irish as it might be, without in the slightest degree deviating from honest statements and facts beyond contradiction. The dark side of the different revolts described, with their causes, is not adequately set forth, nor is the proper position of the Irish chieftains given to them, nor the reason for their different so-called rebellions. Be this as it may, the book is a readable one, and cannot fail to enlighten many on the somewhat chequered path of Irish history in the time of the great Hugh, Earl of Tyrone. There is, however, no excuse whatever, in these days of home industrial revival, for having such a book printed out of Ireland. Books quite as good—and many much better—have been printed in this country, and we see no reason why this one should not have fallen in with what is now an accepted position in regard to books distinctly Irish.

At the opening of the Ireland Club in London, in January 1904, Dr. Alexander, Primate of All Ireland, wrote a dignified ode for the inaugural ceremony. *New Ireland* for 30 January gives it *in extenso*.

"For a hundred years and a hundred,
And a hundred more withal,
Statesmen planned their plans of shadow;
They planted for fruit and flowers,
But the fruit came bitter as aloes,
And the flowers went up like dust.
The story is written in hate,
In hate, confusion, and haste,
Till men say and write and sing,
Look, here is the hum of all:
The love that dies in a week,
The few that lives for an age;
The past that never was present,
The future that never will come:
The justice written in water,
The injustice graven on steel;
The war that was cruel enough,
The peace that was crueller still;
The right that is never remembered,
The wrong that is never forgot;
Rich of ruin, sung of sorrow,
Bootless project, broken heart.
. . . . . .
And let these words be written
While Ireland's story is read:
Remember what should be remembered,
Forget what should be forgot."

In these later years the evolution of thought in Ireland has brought forth many fine poems: amongst them all this will take a high place.

* * * *

The Irish News for 9 May, 1904, contains a reprint of the tale of Glen Columbcille, written many years ago by Denis Holland, editor of the old *Belfast Vindicator*. It is a very beautiful and romantic story, dealing with a shipwrecked Spaniard on the western coast, whose gold was miraculously brought to light for the building of the little church erected in the adjoining glen.

* * * *

Pagan Ireland. By Eleanor Hull. Dublin: Gill & Son. Price 3s. 6d. net.

PAGAN IRELAND is now a well-tilled field, thanks to the labours of such men as O'Curry, but the more learned works are scarcely accessible to the ordinary reader, whilst a little book like this can be in the hands of everyone. We understand that this is one of a series of books dealing with different epochs in Irish history, the work of the same author. It is a full book, overflowing with information—lucid, learned, yet simple and plain. The merest juvenile can rejoice in its pages, whilst a senior can learn much from every chapter. It is a well-judged, thoughtful book, tersely written, with no exaggeration of phrase or false heroics. The portion dealing with the social life of the people opens up vistas not usually met with in school text-books, whilst the romantic periods relating to the kings cannot fail to excite the greatest possible pleasure in anyone at all interested in early Gaelic studies. As the writer says, the tales are told, not in a critical way for learned or wise people, but simply as the old story-tellers told them at the kingly feasts for pleasure to the young folk of Ireland: "For if on the plains of Ireland an Irish king wearied for stories of his ancestors, why should not the children of Erin care to hear them in the valleys of earth?"

* * * *

THERE is a very well written article in the *Ulster Herald* (Omagh), from the pen of John Dorrian, on Ballygawley, bringing out some points in relation to the Hamilton family.

THE *Whig* of 29 October, 1904, contains a valuable article by A. Albert Campbell on John Gamble, a Strabane man, who wrote several books of interest in their day. It deals more especially with the oft-disputed remarks in the speech of Lord Plunkett at the trial of Robert Emmet. The mere withdrawal of the objectionable paragraph by Gamble, under fear of an action at the suit of such an expert lawyer as Plunkett, is not conclusive that the words complained of were not used. We think Madden takes up a very fair position in regard to Plunkett and this incident, and this is confirmed by the publication of *The Viceroy's Postbag*.

* * * *

The Antiquary. London: Elliot Stock.

THIS magazine always contains many attractive articles well worthy of perusal. The part for December 1904 has a note entitled "Shears on Tombstones." As these symbols are frequently found in this country, we may mention what the writer says in regard to their meaning: "The significance of shears or scissors on tombstones appears to vary according to circumstances. Pointed shears sometimes indicated the tomb of an archdeacon, the sharping of shears and the clipping of tonsures being diaconal functions. Broad or square-pointed shears sometimes occur on the graves of people connected with textile industries." It is an oft-repeated remark with us that shears indicate the tomb of a woman. They may, or they may indicate as the writer observes.

* * * *

The Family of Hassard. By Henry Biddall Swanzy. Privately printed. Dublin: Alex. Thom. 1903.

THE writer has spared no pains in producing this brochure of a well-known family in the north of Ireland. With ample pedigrees and copious illustrations, mostly portraits, the pages are freely enlivened. A well-arranged index of all the names mentioned makes the book one of easy reference. Altogether it is a valuable compendium of family history.

* * * *

Notable Irishwomen. By C. J. Hamilton. Dublin: Sealy, Bryers & Walker.

THIS is a series of articles on celebrated Irishwomen, well written and freely illustrated. The most interesting characters described are the beautiful Gunnings, the ladies of Llangollen, and Lady Dufferin. Not only are the characters skilfully portrayed, but the different periods in which they lived, and the society and friends amongst whom they moved, are graphically and often picturesquely described.

* * * *

Cumberland Ballads and Songs. By Robert Anderson. Ulverston. 1904.

THIS is a local poet whose works are now carefully collected for the first time. There is not much merit in most of them. He was one of the Burns school, which produced such a fruitful crop of peasant poets in the beginning of the nineteenth century. It is interesting to readers of this Journal in that he resided for many years in Belfast, and a sketch of him during this time appeared in these pages (vol. iv, p. 109). The editor of the book expresses his indebtedness to the editor of this Journal for such information, which is rather a curious fact, as only the incidents of his life in the north of Ireland were known to the editor of this Journal, and this was the very period that was a blank to the editor of the book, who was familiar with all the other details of his life and the places of his birth and burial.

* * * *

Cushendall and Neighbourhood. Dublin: Brown & Nolan. Price 6*d*.

THIS is a good local guide, written by the Rev. W. P. Carmody. The romantic history of the glens is faithfully given, and the MacDonnell country picturesquely described. A happy relief from the usual photographic plates of scenery is afforded by the pencil sketches of Joseph W. Carey, which give its pages quite an artistic appearance. We hope to see every other village in our province possessing a similar guide. The botanical list appended enhances the value of the book.

History of the Giant's Causeway District. Souvenir of the World's Fair.

THIS is an excellently written little brochure from the pen of R. L. Praegar, dealing with the northern coast. A fine feature of the book is the very beautiful illustrations from photographs by Robert Welch.

* * * *

A Guide to Belfast. Printed for the Federation of Master Printers. 1904.

WE have not seen a neater turned out sketch of the city than this volume from the press of M'Caw, Stevenson & Orr, Ltd., Belfast. It is handsomely illustrated and clearly printed, the different articles being contributed by F. J. B., Isaac W. Ward, and William Gray.

* * * *

THE *Weekly News* for 17 December, 1904, contains a local story from the pen of Owen Varra, entitled Sheamus a Chopain. It is full of incident and local colour.

* * * *

Blackwood's Magazine for September 1904 contains an article entitled "From Tory to Aran," from the pen of Stephen Gwynn, who has done so much in describing our northern scenery and history. Social economy and wild legend mingle in its pages, and the writer exercises his usual skill in throwing a glamour over every subject that he treats of.

* * * *

Eriu. The Journal of the School of Irish Learning. Dublin. Edited by Kuno Meyer and John Strachan. Dublin: Hodges, Figgis & Co. Price 6*s.* net.

THIS volume is the outcome of the present Gaelic revival in its most advanced form. Its pages afford ample food for the most advanced scholar. It is quite beyond the reach of the junior student. To add such names to those of the editors as E. J. Gwynn, F.T.C.D.; J. G. O'Keeffe, J. H. Lloyd, R. I. Best, and T. P. O'Nowlan, is quite sufficient to show the character of the work. It proves beyond question the value of the old glosses and manuscripts that are still hidden away in Dublin archives.

* * * *

The Journal of the Irish Folk Song Society. Edited by Herbert Hughes and C. Milligan Fox. Irish Literary Society. London.

THIS society has only been recently founded under the most favourable auspices, and has already produced two excellent proceedings, showing the wisdom of carrying on the work commenced by Bunting one hundred years ago. We are glad the editors do not rest satisfied with a simple record of airs, most of them taken down for the first time, but have added to their pages numerous articles dealing with folk-lore and music that widen the *clientèle* of such a society, many members of which are not skilled musicians, but are deeply interested in the preservation of these old airs. This society has a wide future before it; their work is almost exhaustless, and at the present time their opportunities very considerable. That such a society has found a home in London shows how far-reaching the desire is to preserve every fragment of our ancient lore.

* * * *

The Gael for October 1904 contains an illustrated article on the MacKinlay family of Conagher, County Antrim. That for December 1904 contains an article on Bishop Bedell and the O'Sheridans, with illustrations. Both by the editor of the *U.J.A.*

* * * *

In the Celtic Past. By Ethna Carbery. Dublin: M. H. Gill. Price 1*s.*

WE have reviewed, with pleasure, other works by this sweet writer, formerly so well known in Belfast, who has now passed away for ever. In rearing this little monument to her memory, her faithful partner has done a good work; such work as the writer herself described in a literal way on the death of an Ulster chief: "In the Northern Glen, on the sea-swept eastern coast of Uladh, the Clanna Rury raised the CAOINE for their chieftain, and over his body, which had been tenderly conveyed from the Ford of Watching, they raised the monumental mound."

The Dublin Daily Independent for 7 January. 1905, contains an article, "Lord Downshire and the Friend of Lord Downshire," dealing with the Insurrection and the Union.

* * * *

Handbook of Antrim Parish Church Schools' Bazaar.

THIS sketch, written by the rector, the Rev. H. M. F. Collis, contains a concise account of ecclesiastical history and other matters relating to Antrim, and deserves a permanent place on the shelves of local history.

* * * *

New Songs. A Lyric Selection made by A. E. Dublin: O'Donohue. 1904.

IN preserving these poems, the editor says: "I have thought these verses deserved a better fate than to be read by one or two, not only on account of the beauty of much of the poetry, but because it revealed a new mood in Irish verse. . . . I believe the little book will give some of the same pleasure to others, and that among these new writers are names which may well be famous hereafter." There are many verses we would like to quote, but we must be satisfied with a few from a poem by Padraic Colum.

"To Meath of the Pastures,
From wet hills by the sea,
Through Leitrim and Longford,
Go my cattle and me.

I hear in the darkness
Their slipping and breathing;
I name them the byways
They're to pass without heeding.
. . . . . .

O strong men, with your best
I would strive breast to breast;
I could quiet your herds
With my words, with my words.

I will bring you, my kine,
Where there's grass to the knee,
But you'll think of scant croppings,
Harsh with salt of the sea."

* * * *

Dreams for Ireland. By Ethel Goddard. Dublin: Hodges, Figgis & Co.

NO more spiritually-written book than this has appeared in our memory. It is a prose poem from cover to cover, well filled with thoughts calculated to cause deep reflection, and at the same time act as a stimulant for future work. Any words we can use in reviewing such a book must, indeed, be dull, with its open pages before us. We cull one paragraph at random: "There is a little island which is now seeking to retain its place, its power, in the universe; that island is Ireland—Ireland of the sorrows—to which a great Spirit is now calling. Some stand aloof and sneer. 'It will not be, it cannot be, it has not been before,' they cry: they mock, they refuse, the Spirit; they are willing to pass, to become merged. There are others of us though who listen in reverence: our hearts are stirred; we see with our eyes; we hope all things, doubting nothing; the great intangibility is moving us strangely, and we must gather strength to win those others. 'It has not been before,' they say; 'no people has drawn back, has renewed its low-burnt, primal fire.' But what of the proffered gift? what record is there of what might have been? That record is written in hearts' blood. Could we but find it, it might turn us from the path of sorrow: for perchance the Spirit has spoken to all as it speaks to us. Let us beware. Has the fate of the nations been so joyous that we should seek to be as they? The Spirit has come to us in our time of sorest need; for our land was far gone in modernity; the noise of the muck-rake deafened our ears; where the lark sang were no listeners; when the tree budded, none watched in reverence; and suddenly, in an instant, the whisper, the impulse, came, drawing from us songs in the old tongue, kindling us to hope, beckoning us away from the path of sorrow

The Spirit awoke in us a good courage in matters of the world; it marshalled our emotions and guided our desires. The emotion of money-love yielded to the honourable desire to create merchandise of our own, for the birth of that merchandise must be through the pain of sacrifice, through the yielding up of a craving for an immoral cheapness. All our emotions of beauty, of love, of tragedy, and joy, are appearing in noble strength in our pictures and in our written word: truly we are rising to a height; we are saving ourselves from destruction, as are our kindred of Brittany, as our kindred of Wales have done: and how dare any hang a millstone round our necks, bidding us 'beware of the Spirit'? For is it not a great thing that animates us—most like of all to a strong wind? It is rushing through this little island, saving us for something—for what we cannot know. It is a thing of wonder and of awe."

* * * *

Murtheimne, and Gods and Fighting Men. By Lady Gregory. London: John Murray.

THESE twin books, the work of one who has made a deep study of the heroic period, now shows to the world for the first time the real beauty of Irish legend. Their production marks an epoch in modern Irish literature. We have now in popular form sufficient to rank our old stories equal to, if not surpassing, the best of similar work of any other nation in Europe. German legend and folk-tale have long stood in the forefront: but here are those which can take their place side by side with them so far as different peoples are concerned; but so far as the Irish are concerned, incomparably first. What some Irish children have lost in tradition they have now had restored to them with a bountiful hand. The Firbolgs live again on plains and rath; olden battles are fought with renewed vigour, as if the strength of the heroes had never departed. Manannan and Lir walk through the pages, whilst Finn is ever present, his household and his great hound Bran; Oisin, hesitating between the old faith and the new, leaning to the fierce strivings of the former, fearful with his knowledge of the latter. Old names of places, identified with their modern sites, are given for every county of Ireland, affording a double pleasure to those interested in our ancient topography. Such books serve a double purpose; they have all the beauty and romance of fiction, and all the kernels of historic lore.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Duncairn Press.—Could any of your readers supply me with a list of books printed at this press about 1850, *et seq.* *Any* information will be welcome. J. S. CRONE.

Will Watch.—One often heard of this "bold smuggler" in song and story in Belfast in "the sixties." Mrs. Hall's *Ireland*, vol. iii, p. 12, says he "was a native of Newtownards, and was killed on the County Down coast." The *D.N.B.* and Webb are silent upon him. References requested. J. S. C.

David Campbell, M.P. for Bangor.—Can any reader give any biographical notes of David Campbell of Comber, County Down, who was M.P. for Bangor 1692 95. He served actively under King William in Ireland, and died in 1698. There are numerous letters from him to Sir George Rawdon in the *Rawdon Papers*. He seems to have incurred the suspicion of the Duke of Ormonde in 1679, when he was at Donaghadee. The Duke writes: "It will behove Campbell at Donoghadee to be vigilant and active in this common chase, to wipe off some suspicions that are insinuated of his indulgence to some of that party." This refers to the Scottish insurgents, who had sympathizers in Ulster.

An Ulster Village.

Miscellanea.

"The White Moores."

SIR ARTHUR CHICHESTER transplanted, in 1608, the remains of the five septs of O'Kelly, Lalor, O'Dorans, MacEvoy, and Doolan to Munster, lest "the White Moores," as he called them, should be utterly extirpated. Another motive was to prove his capacity to undertake the Ulster Plantation, then in progress. He said: "If we cannot compass the transplantation of the O'Moores and O'Connors, how can we plant Ulster? If we can, the world will see that we shall accomplish the new planting of Ulster." Of course, Sir Arthur referred to the Moors who were driven out of Andalusia by the King of Spain. Prendergast's *Ireland from the Restoration to the Revolution, 1660 to 1690*, p. 57.

Ulster after the Restoration.

THE DUKE OF ORMONDE wrote: "The native Irish proprietors of Ulster were universally reduced to poverty: and for thirty years after the Restoration, Ulster was the most disturbed part of the Kingdom: that part where there were the worst Protestants and the worst Papists in Ireland, the Presbyterians being Anti-Prelatists, and the Papists (through being stript of their lands universally) the most disturbed and rebellious."—Prendergast's *Ireland from the Restoration to the Revolution, 1660 to 1690*, p. 60.

Plantation of Ulster.

ULSTER continued to be the dangerous part of Ireland till after the war of the Revolution, when it was nearly colonized anew by the Scotch settlers and camp followers of King William's foreign forces. Eighty thousand small Scotch adventurers came in between 1690 and 1698 into different parts of Ireland, but chiefly into Ulster. Prendergast's *Ireland from the Restoration to the Revolution, 1660 to 1690*, p. 98.

Sir William Hamilton, "the Tory Hunter."

ONE of the most active Tory hunters in Ulster was Captain William Hamilton, who, in 1682, commanded a troop of dragoons in the Earl of Arran's regiment of horse. His praises were sung by Sir William Stewart of Rameltoun. A band of Tories, horse and foot, that had gathered in County Down, gave Hamilton some diversion. The Duke of Ormonde wrote of the "murther of Captain William Hamilton at Downpatrick" (so Ormonde named the deed), "and thus came poor Will to his end." (Further details of this local incident would be interesting.—ED.) "Here is little worth mention" (said Gerard Boy, Secretary to the Earl of Arran, to Henry Gascoigne, Secretary to the Duke of Ormonde) "beyond an odd accident that lately happened at Downpatrick: Three grand Tories having been this assizes condemned there for robbery, the jailer, executioner, etc., went into the jail at the time

appointed to bring forth the prisoners to execution, and the executioner offering to put a halter round Doran's neck (one of the three), who had a skeine or madogue, privately conveyed to him that morning by his wife, he therewith stabbed the hangman to the heart, who fell dead on the spot, and wounded the jailer and two more before they could get the skeine out of his hand. This so terrified the executioners of that country that none of the trade would venture on these toryes, which forced the Sheriff to deal (by promise of a reprieve) with one of the three, to hang his two comrades, whereof Doran one, which a judge has since granted, and I believe the new executioner will have the favour to be transported." (The writer suggests that this may have something to do with Hamilton's "murder," but there is no mention of his name.—Ed.) Prendergast's *Ireland from the Restoration to the Revolution, 1660 to 1690*, pp. 108-9.

Lisburn Merchants and Highwaymen.

In June 1683, as Alexander Marshall of Lisburn, in the County of Antrim, and two other merchants were riding from Ballynakill to Kilcullen, they were overtaken on Ballyraggett Heath, in the County of Kilkenny, by the three Brennans, well mounted, armed with swords, carbines, and pistols. They knocked them off their horses, dragged them into an old fort, and there robbed them of goods and money to the value of £100. After other escapades, the Brennans fled from Ireland to England, where they were recognised in Chester by Marshall as those that had robbed him on Ballyraggett Heath. They were arrested for the robbery and committed to jail. The Brennans were only two days in Chester jail when they overpowered the jailer, took from him the prison keys, and set themselves free. (The lives of these Brennans, members of an old Irish outlawed clan whose lands had been confiscated, are full of such adventures.—Ed.) Prendergast's *Ireland from the Restoration to the Revolution, 1660 to 1690*, pp. 139-141.

The Hamiltons of Bangor and Parnell.

It is not generally known that James Hamilton of Bangor and his wife, Sophia Mordaunt, were the ancestors of the late Charles Stewart Parnell. The elaborate Hamilton monument is still preserved in the south transept of the Abbey Church at Bangor, and is illustrated and described in vol. vi, pages 189 and 202. James Hamilton had issue Ann, who married Michael Ward, whose daughter Anne married Sir John Parnell, Bart. His son, Sir John, had a son named William, of Avondale, whose son, John Henry, was the father of Charles Stewart Parnell. M. D

Ulster Bibliography—Monaghan (Supplemental).

The following very rare, or unique, specimen of early printing in Monaghan is worthy of being noted. It is mentioned in Sir Charles Cameron's *History of the College of Surgeons*, but I only had an opportunity quite recently of personally examining the only known copy, which is in the library of the Royal College of Physicians of Ireland, in Kildare Street, Dublin, and I am indebted to Robert Phelps, the assistant librarian there, for tracing it for me. It is bound in a small volume of medical tracts, forming part of the original library of Sir Patrick Dun, and appears briefly mentioned in the old printed catalogue of 1838. Subjoined are the particulars of it:

1777. An Experimental Enquiry into the Chemical and Medicinal properties of the Sulphurous Water near Auchnacloy, in the Co. of Tyrone. Henry MacNeale Kennedy, M.D. *(James Reilly.)* 12mo. 70 pp. 6⅛ × 4⅜.

It would be interesting to know more of Dr. Kennedy, and if he was a native of Monaghan or Tyrone. I believe he published other medical or scientific works, including one on the Continent. One does not hear nowadays of the Aughnacloy Spa as resorted to by health-seekers. Probably it is not now frequented. This work is well printed and a credit to Reilly, whose name as a Monaghan printer (the second on record chronologically) is now for the first time recorded. His predecessor was William Wilson, and his successor John Brown. E. R. McC. Dix.

ULSTER JOURNAL OF
ARCHÆOLOGY

Volume XI ..... APRIL 1905 ..... Number 2

EDITED BY FRANCIS JOSEPH BIGGER, M.R.I.A., ARDRIE, BELFAST.

Souterrains at Cullybackey, in the County of Antrim.

BY W. J. KNOWLES, M.R.I.A.

WHILE sinking a watercourse, in the month of February, 1905, Thomas Given of Markstown, near the village of Cullybackey, in the County Antrim, came on two distinct souterrains. Both of them are situated in a garden at the back of his office-houses, and are only a small distance apart. The larger one runs from north-west to south-east, and the other from east to west. The larger souterrain would appear to have consisted of at least three chambers. The central one, which has been cut through, was perfect in every way previous to the present operations which caused its discovery. It measures 18 ft. 9 in. in length by 3 ft. 8 in. in breadth at the bottom, and is 5 ft. in height (see ground plan, fig. 1). At the north-west end, as indicated on the plan, there is a portion of another chamber at the end nearest to that described—marked D on plan—which is in fair condition, but the end farthest away has fallen in. On making an excavation on the sonth-east end, there was found only a mass of small stones; and it is supposed the chamber, which should have come in on that side, has been demolished for the sake of the large stones it contained—to be employed, possibly, in ordinary house-building. A section across the chamber, of which fig. 1 is a ground plan, is shown in fig. 2. It will be seen that the breadth gradually decreases till it reaches the top; then a stone on each side—or, perhaps, one of good size on one side, and two that are thinner on the other—projects a good distance inward, when a large slab connects both sides. The whole cave, as it is locally called, was covered from end to end with such slabs; and if in any case two slabs did not meet

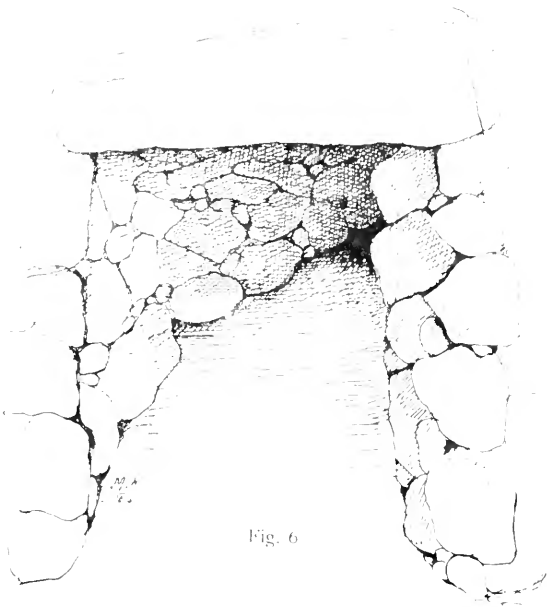


Fig. 6

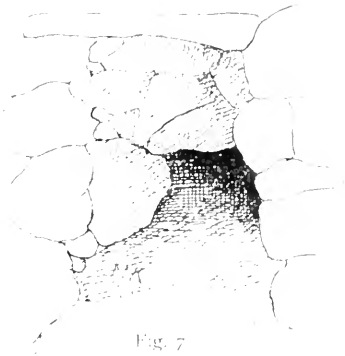


Fig. 7

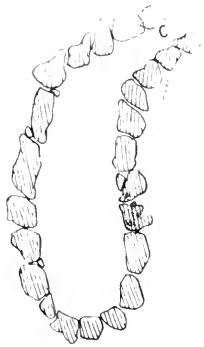


Fig. 3

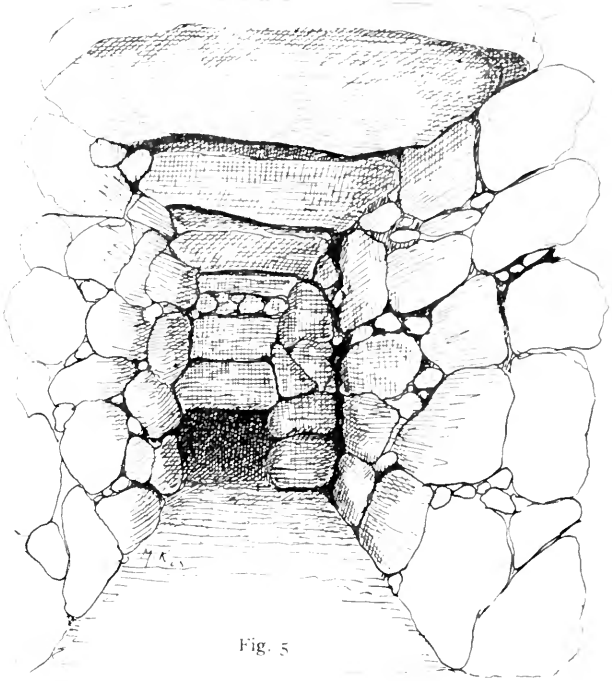


Fig. 5

Fig. 4

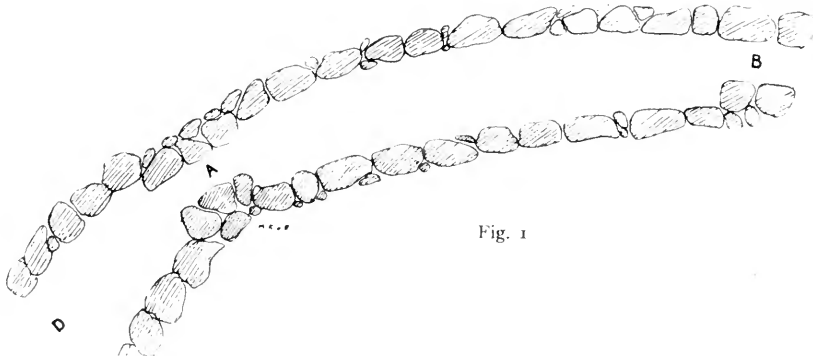


Fig. 1

Fig. 2

closely, the space was filled in with smaller stones, but sufficiently large to prevent earth from falling through ; then a covering of earth was put on over the stones, which in the present case is 3½ feet in depth. Though built, like all other souterrains, without cement, the walls show a more regular surface in the present case than is usual in similar structures. The stones are in their natural state, without dressing of any kind ; but the masons would appear to have selected stones with flat faces, and placed them so as to make a fairly even surface. A glance at the section (fig. 2) will show that the cave gets narrower as it goes towards the top. There must, therefore, have been overlapping, though it is so disguised that it is not apparent at first sight.

A few feet from the side of the chamber just described was found the end of the second souterrain (see ground plan, fig. 3). So far, only one chamber has been discovered, and the bottom of this one is almost on a level with the top of No. 1. The length of fig. 3 is 10 ft. 10 in. ; breadth, 3 ft. 2 in. in the bottom, about the centre ; and 3 ft. 8 in. in height. A section across it is shown in fig. 4 ; and it will be seen that it also becomes narrower as it approaches the top. In the ground plan (fig. 3) it will be seen that the larger rounded end has no opening that would lead into any other chamber, and the entrance was evidently by the narrow curved neck at the opposite end. The height and breadth of the entrances at A and B (fig. 1) were practically 2 ft. each way, and at C (fig. 3) slightly less—about 21 or 22 inches, as near as could be ascertained—just giving sufficient opening for a man of ordinary size to creep through. A near view is given in fig. 5 of the end of the large chamber (fig. 1 at B), showing the style of masonry and the small opening from the chamber. A similar view is given in fig. 6 of the narrow end of the smaller souterrain, from about the centre ; and a nearer view, showing the entrance, is given in fig. 7. From the way in which the larger chamber (fig. 1) is cut through, the end next B, which is the more perfect, could easily be fenced across, and kept open for the inspection and information of archæologists. A hint of this kind given to the obliging proprietor was well received, and I should think the suggestion may be acted on. The smaller chamber (fig. 3) will be completely destroyed, as the watercourse will run through it lengthwise. On the map showing ground plans, I have placed the two souterrains as nearly in their relative positions as possible.

Although these Cullybackey souterrains have attracted a good deal of attention, and have been the subject of well-written accounts

in the local newspapers after their recent discovery, yet they have been long known to exist, and many stories have been related of persons going great distances through them, and while inside, hearing the sound of running water overhead and noises, such as if they were passing under a dwelling-house. About twenty-five years ago, Thomas Given was good enough to have one of them opened for the inspection of myself and some other persons interested in such subjects. I entered about the point D in plan, and crept through the small opening at A into the chamber now cut across, but I could get no further, as the narrow passage at B was then, as now, closed with clay which had fallen in. Neither then, nor now, was there any object found such as would throw light on the age or use of the structure.

Souterrains are generally found in connection with earthen forts, so numerous in Antrim and other parts of Ireland. On the forts, "inside the enclosures, stood, as a rule, groups of small houses; in other cases the summit must have been occupied by a single large house." The souterrains were, no doubt, intended as places of safety; and, with plenty of dried ferns and heather, would be warm and comfortable to sleep in. Where unconnected with forts, they may be looked on as dwelling-places, the entrance in every case being so concealed that no one but the owners could have easily found it. The small entrance, which one could only enter by creeping through, would render such a retreat easily defended, though Westropp mentions instances of Irishmen being found and slain in their souterrains.[1]

Lord Avebury (in *Prehistoric Times*, 4th edition, p. 55) says that "many of the dwellings in use during the bronze age were, no doubt, subterranean or semi-subterranean. . . . . Probably, where concealment was an object, the dwellings were entirely subterranean. Such ancient dwellings are in Scotland called 'weems,' from 'Uamha,' a cave. . . . . Such underground chambers appear to have been used as dwellings, or places of concealment, down to the time of the Romans." This expression, "down to the time of the Romans," is significant. I believe as many as possible of those who used such dwellings fled before the Romans, and reached the highlands and islands of the North, or came to Ireland. In Scotland, similarly constructed dwellings have survived to a late period.

Sir Arthur Mitchel found beehive-shaped houses built like souterrains, but rather circular than oval, in the islands of the outer Hebrides,

[1] *Transactions R.I.A.*, vol. xxxi, p. 638.

in 1866. He describes one of those which he saw in Lewis: "It consisted of two small round hive-like hillocks, not much higher than a man, joined together and covered with grass and weeds. The two hillocks were one dwelling, the main, or living, room being scarcely 6 feet high, and the door of communication between the two rooms was so small that we could get through it only by creeping, and the thickness of the walls gave the passage of communication the look of a tunnel. In no part of the second room was it possible to stand erect."[1] He says the walls of these beehive houses are built of rough undressed stones gathered from the moor, which are of fair size, but not larger than one or two men could lift and put in position. The beehive form is given by the successive courses of stones overlapping, till at length they approach so closely all round as to leave nothing but a small hole, which can either be closed with a sod, or left open for the escape of smoke or admission of light.

Similarly constructed small houses, called "clochauns," were used in Ireland in ancient times; but many of the houses constructed in the open were of wood—generally a sort of wickerwork—with the openings plastered with mud. Sullivan, in his introduction to O'Curry's work, *On the Manners and Customs of the Ancient Irish*, p. cccxlv, says that "the internal arrangements of Irish houses, whether round or oblong, were very simple, and in most respects similar to those of the Anglo-Saxon, Scandinavian, and German houses. The principal house, even of kings, had but one room, in which the family and household lived and slept. . . . . Master, mistress, children, and servants of both sexes lived and slept in one room. When night came, straw, dried rushes, heath, or dried ferns were spread upon the floor, and those unprovided with beds or couches laid themselves down, each under the bench or table upon, or at which, he or she sat. The men and women lay separated, but a light always burned through the night in the houses of the *Aires*."[2] He says that this picture of the custom of all the members of a family sleeping together in the same apartment applies, almost without the change of a word, to the Anglo-Saxons, Germans, and Scandinavians.

Everyone asks the question, "What is the age of the souterrains?" The earthen forts were common at the time of the introduction of Christianity, and possibly they date at least from the beginning of the Christian era. Westropp says "the evidence is at present equivocal; and whatever dates may be hereafter fixed, it is probable that

[1] *The Past in the Present*, pp. 50, 70. [2] *Op. cit.*, p. clii.

such forts were made, and the types and details handed down unaltered from remote prehistoric times to the thirteenth century. We find (before the year 1242) the rath of Clonroad, 'a princely abode of earth,' made for Donchadh Cairbreach O'Brien; while his grandson built six towers; and in the days of his great-grandsons, the cahers were grass-topped and deserted, save a few outcasts lurking in their souterrains (A.D. 1317)."[1] We have here evidence of souterrains being occupied so late as 1317. As we find some of them in connection with forts, I should suppose that both commenced to be constructed about the same time, and fell into disuse together.

Old Belfast Signboards.

EDITED BY ISAAC W. WARD.

OF the history of signboards in general, the information is very meagre. In the early eastern cities, business shops were confined to certain districts, or to certain rows in the various bazaars, each branch of trade generally having its own quarter, where, in the little shops, the vendors sat upon a kind of low counter, enjoying their pipes and coffee, with all the dignity characteristic of the Mussulman. The purchasers knew the row to go to, and, each open shop displaying its goods, they could see at a glance what it contained, and the shopkeeper himself would be at once recognised; so that, under these conditions, signboards would not be of much service. It was much the same with the ancient Egyptians. It was not the custom to have pictures or descriptions attached to the shops to announce the owners' business; the various goods exposed for sale were considered sufficient to indicate their character. Occasionally, however (according to Sir G. Wilkinson's *Ancient Egyptians*), there were inscriptions denoting the trade, with the corresponding emblem indicating it; so from that we may safely assume the ancient Egyptians were the first to recognise the benefit that might be derived from signboards.

[1] *Op. Cit.*, p. 625.

We know very little about the Greek signs. Some writers make frequent allusions, which seem to confirm the impression that signboards were in use by that nation; but whether their signs were printed, carved, or the natural objects, is now unknown.

It is with the Romans that more satisfactory evidence is forthcoming. In Rome, some streets, as in our mediæval towns, derived their names from signs, of which many examples have been given, but which is unnecessary here to repeat. We can judge, however, much better from an examination of the Roman signs themselves, as they have been found amongst the ruins of Herculaneum and Pompeii. Some were painted, but generally they appear to have been made of stone or terra-cotta relievo, or let into the pilasters at the open shop-fronts. These have been illustrated and described at various times since their discovery. It is likely, at a later period, the various artificers of Rome had their tools as the sign of their house, to indicate their calling. We find that they sculptured them on their tombs in the catacombs; and we may fairly assume that they would do the same on their houses where they lived. On the tomb of Diogenes, the gravedigger, there is a pickaxe and a lamp. Bauto and Maxima have the tools of a carpenter—a saw, an adze, and a chisel. A physician had a cupping-glass; a poulterer, a case of poultry: in fact, almost every profession and trade had its symbolic instrument. Even the more recent London custom of punning on the name (so common in signboards) finds its precedent in the Roman mansions of the dead. Owing to this fancy, the grave of Dracontius bore a dragon; Prager, a wild ass; Umbricius, a shady tree; Leo, a lion; Doleus (father and son), two casks; Herbacia, two baskets of herbs; Porcula, a pig; and so on. With these examples before us,[1] it appears most likely that, since the emblems were used to indicate where a baker, a carpenter, or a poulterer was buried, they would adopt similar symbols above-ground to acquaint the public where a baker, a carpenter, or a poulterer lived. We may thus safely conclude that signboards were adopted in Britain from the Romans; and though at first there were certainly not so many shops as to require a distinctive picture, yet the country inns and the town taverns would, no doubt, have them. There was the Roman bush of evergreens to indicate the wine, and certain devices would likely be adopted to attract the attention of the wayfarers, as the cross of the Christian customer, and the sun and moon

[1] On some of the older tombstones in our Irish graveyards implements [illegible] pation of the dead are found.—Ed.

for the pagan. Then we find various emblems or standards, to catch respectively the Saxon, the Dane, or the Briton. At a later period these simple signs would be augmented by those representing coats-of-arms, crests, and badges, and would gradually make their appearance at the doors of shops and inns.

In course of time, when reading was as yet a scarce acquirement, those whose names suited, advertised their name by a rebus: thus, a hare and bottle stood for Harebottle, and two cocks for Cox. Others, whose name no rebus could represent, adopted pictorial objects. When more variety in subject-matter had been imported into signboards, rival tradesmen tried to outvie each other in another direction, by each one striving to obtrude his picture into public notice by putting it out farther into the street than his neighbour's, and this gradually increased to such an extent that it became dangerous to riders and others traversing the narrow thoroughfares of the old London streets, and an Act was passed, early in the fifteenth century, by the local Boards, curtailing the length of the signs to seven feet.

These signs were generally suspended from an iron bar fixed either into the walls of the house, or on a post or obelisk standing in front of it; in both cases the ironwork was shaped and ornamented with that taste so conspicuous in the metal-work of the Renaissance period, common in many churches and other buildings of that time, and many of the signs were said to have cost over a hundred pounds. It appears astonishing now to find the number of signs of different symbols which were in existence in England in the seventeenth and the greater part of the eighteenth century. In some works bearing on that subject, no fewer than fifteen hundred or more are enumerated.

About the year 1760, attention began to be directed in the London magazines to the question of the advisability of retaining signboards, as their use was not so great as formerly, and tradesmen had become more commonplace in the disposal of their wares. In the *Daily News* of November 1762, it was stated that "the signs in Duke's Court and St. Martin's Lane were all taken down and affixed to the houses"; so that Westminster was the first to begin the innovation, by passing an Act with ample powers to improve the pavements, etc., of the streets; and this Act also sealed the doom of the signboards, which in some cases were found to be dangerous to the pedestrians. Within a few years (1760–1770) all the parishes in London adopted the measure, and ordered that the projecting signs be taken down, and affixed or placed on the fronts of the

houses, if the owners wished to continue them. The numbering of the houses now became general; but the following advertisement shows that the numbers were not at first considered to be of sufficient service in identifying any particular house: "Moses Ferment, snuff-box maker, 6a Horse Alley, at No. 6, next door but one to the Blue Bell Alehouse, in Middle Moorfields, makes and sells all kinds of snuffboxes." This was certainly a very prolix way to describe its locality. The signboards in their less prominent position held their place for nearly a century later, but gradually died out, except in the case of the old inns and taverns. It has been recorded within the past few years that in London there must be at least a hundred firms which still retain their old signs, showing a lingering steadfast attachment to them, as a guaranty of long years of commercial respectability; and at present there is a healthy desire to restore these old picturesque distinctions.

In passing to the subject of the present paper, with regard to old Belfast signboards, we regret that very little information is available, except what has appeared in the *Belfast News-Letter* from 1739, and in the early directories of the last century, of which a few examples (collected by the writer) are given later on. The late Thomas Gaffikin, J.P., in a lecture delivered in the Working Men's Institute, Queen Street, in 1875, entitled "Belfast Fifty Years Ago," mentioned that some of the Belfast signboards in his recollection were rather grotesque, and he cited a few: "The Monkey Shaving the Goat," in Long Lane; in Legg's Lane, "Roy's Race on the Maze between Sharp and Swindle" (Roy was a retired jockey, and this race was considered one of his triumphs); in Ann Street there was "A Bird in the Hand is Worth Two in the Bush"; in Corn Market (James Stanfield) there were "The Fruit Girl," and "The Mail Coach passing through Dromore Square," where the proprietor (Maxwell Halliday) came from; in Donegall Street was "The Saddle-horse and Groom"; in High Street there were "The Black Bear" and "The Spinning Wheel." Some dealers had no signboards, but hung out specimens of their wares which they had for sale. At a shop door in Corn Market, where Grattan & Co.'s former premises stood afterwards, were suspended a piece of coal, a turf, a scrubber, and some herrings strung on a skewer, indicating a general store of small wares.

The best local notice on the subject we have been able to trace is an article written some sixty years ago, under the heading "Review of Belfast Signboards," over the signature of "G," which appeared in

The Ulster Times, a tri-weekly evening paper, in Arthur Place, which ran during the late "thirties" and the "forties." In the early period its editor was Isaac Butt. From internal evidence, we believe the author of this article was the late Edmund Getty, who was formerly ballast master to the old Ballast Board, and afterwards secretary to their successors, the Harbour Commissioners. Whilst reviewing the local signboards, the writer, in a classical way, intersperses his satirical criticisms in such a humorous and racy fashion, that his pleasant strictures must have proved very amusing to those who then had the opportunity of seeing the pictorial representations, on which he comments, in their daily walks through the town. It may be remarked that the names attached to the different subjects may be taken, in many cases, as those of the owners of the premises with which they were connected, rather than the names of the artists or painters who executed them.

(To be continued.)

[Any reader who has any information dealing with old Belfast signs, or has any representations of them, will oblige by communicating with the editor.]

The Wars of 1641 in County Down.

[THOMAS FITZPATRICK, LL.D.]

(Continued from page 17.)

The Deposition of Captain Henry Smith of Loughedeyne, in the County Down.

[I have transcribed this interesting document from the MS. volume of Depositions relating to the County Down, preserved in the Library of Trinity College, Dublin. It is just possible at present to preserve this deposition by printing it unabridged. The paper is much worn, the edges frayed and torn, some words are already missing and others are mutilated, so that in the course of time—and at no very distant period—little more than fragments can remain.

The statement of losses sustained by the deponent "by means of the Rebellion" consists of three parts. We have first an inventory of goods and chattels taken from the deponent's house and premises. The valuations are interesting, and agree very closely with those to be found in other depositions. The value of a good "cow of English breed" is generally—indeed, I think in all cases—set down at £2, or, as it is written here, 2^{li}. Saddle-horses are seldom, if ever, rated above 5^{li}. Captain Smith puts each "saddle horse *and furniture*" at 7^{li}. The saddle and other parts of the "furniture" may have cost the 2^{li} additional. One instance I have met, among the Queen's County Depositions, which appears to be altogether exceptional, or much exaggerated. One Thomas Dungan deposes that "Mr. Bingham,

a minister, gave to Darby ffitzpatrick, son to the Lady Dowager of Upper Ossory, a horse worth 10li. to be kept in safety, and that the same was detained." More interesting still to the historian are the second and third parts, in which the deponent shows that a good many among the leading insurgents were indebted to him before "the stirrs" began, the young Viscount Magennis of Iveagh, and his sureties, being rather deeply "sunk" in the Captain's ledger. Some writers have insisted on the pecuniary embarrassments of the Ulster gentry as the chief cause of the rising in October 1641. That it was an element in the case need not be denied, so far as some leaders were concerned; but the hypothesis goes a very short way towards accounting for the alliance between the Ulster clansmen and the Anglo-Irish Lords of the Pale. There was an historical origin for the straitened circumstances, going back a generation earlier, which, so far at any rate as Ulster was concerned, might more fittingly be assigned as the primary and main cause of the outbreak.

The deposition proper, which follows the statements of losses and debts, like most deposed accounts of the movement, consists of a portion which may be regarded as "evidence," and of a portion which exemplifies the weakness and untrustworthiness of those documents as testimony of the cruelties habitually urged against "the Rebells." So long as the deponent confines himself to what came within his own experience, he is entitled to a hearing, but it is far otherwise when he indulges in rehearsing stories of what should have occurred many miles off while he was a prisoner in Newry. It may be gathered that his imprisonment was not made unduly harsh, as he has nothing to say about it, and he was in a position to observe the movements of the leaders, who had made Newry, during those twenty-seven weeks,[1] their chief station in the north-east. It is to be noted that he had evidently heard nothing of the alleged publication at Newry, on 4 November, 1641, by Sir Phelim O'Neill and Rory Maguire, of the forged commission. Nor does any other deponent from Newry or neighbourhood make the faintest allusion to any such publication or proclamation, about which our historians are all so confident.

The fault of the stories about Newcastle and "the Skarrow" (Scarva) is not merely that of exaggeration, but of suppression and distortion, with a large blend of romancing. I have elsewhere[2] dealt with these and many other charges. The Scarva "bridge" charge was, by the Commonwealth Commissioners, permitted to drop out of sight, as an inflated fable. The Newcastle case is fully investigated; but we hear no more in the later depositions of the more serious allegation. In fact there was no bridge at Scarva, and no need for one until the Newry and Lough Neagh Canal was made—about a hundred years after the insurrection in question. The story is but a transfer from Portadown.—T. F.]

County Down Depositions, Folio 14.

Captn. HENRY SMITH, late of Loughedeyne, in ye County of Downe, Sworne & Examined Saith that since the begining of ye p'sente rebellion & by meanes thereof, He is and hath been expelled, deprived, or otherwise dispoiled of his goodes & chattells, viz[t][3]

Imprimis at his dwelling-house in Loughedeyne, within the Countie

[1] From the outbreak on the night of 22 October till the 2 May, 1642, when Newry Castle surrendered to Monroe and Conway.

[2] *The Bloody Bridge, and other Papers relating to the Insurrection of 1641*. Dublin: Sealy, Bryers & Walker, 1903. For the "bridge" allegation, given on hearsay, the Commissioners, not the deponents, are to blame.

[3] This paragraph was added at the time of making oath before the Commissioners; it is crowded in between the original and struck-out paragraph and the "Imprimis." The change was made to correspond with the usual precedent of a deposition. The heading at first stood, and may still be read as follows:—"A perfect Catalogue of all the goods and Chattells taken by the Enemy from Captaine Henry Smith since the 23th of October 1641." The use of the term enemy is unusual in the examinations, but the old soldier was only keeping to the custom of his own calling.

of Downe and p'ish of Aghederick, taken by Brian MacEver Magennis, and his sonne Phelemy Magennis the severall p'ticulars following, viz$^{t:}$

	li	s	d
Cowes of English breed, young and ould 90, worth iii^{li} le peece - - - - - - - -	180	00	00
English Oxen, twentie, worth 3^{li} le peece - - -	060	00	00
English Sheepe, 120, worth v^{s} le peece - - -	030	00	00
Swine of English breed, 20 worth - - - -	006	13	04
Mares and Garrans 14, worth ii^{li} the peece - -	028	00	00
Saddle horses wth furniture, 6, worth - - -	042	00	00
Turkies, ducks, Geese, capons, and hens to the number of 80, worth - - - - - - - -	004	00	00
In the Haggard 14 Rickes of Corne, worth - -	080	00	00
Corne in the Barne w^{ch} was readie to be sowen in fallow, worth - - - - - - -	015	00	00
Malt and Barley in the Malt house, worth - -	005	00	00
Corne sowen in ground, worth - - - -	030	00	00
Hey, wood, and Turfe, worth - - - - -	007	00	00
In readie money - - - - - - - -	246	00	00
In plate - - - - - - - - - -	050	00	00
In wearing apparell and Lynen - - - -	050	00	00
In household stuffe, as pewter, brasse, Bedding, and other necessaries, worth - - - - -	080	00	00
S^{ma} totalis - - -	913^{li}	13^{s}	4^{d}

Folio 15.

Debts due to the said Captain Smith in the said countie of Downe, and countie of Ardmagh, by such as are now in actuall Rebellion ("as may appeare by specialtie under their hand and seale" *struck out*), viz$^{t:}$

		li	s	d
a	Due by the Lo: Magennis, Viscount of Iveagh, and his sureties, Sir Christopher Bellew, K^{nt} and Mathew Barnewell of Breemore, wthin the Countie of Dublin, Esquire, payable the first of May 1641, the sum of - - - - - - - -	610	00	00
b	Due by Henry ô Neale of the ffues wthin the Countie of Armagh, Esquire, and his suretie, Tirlagh ô Neale of the same Countie, Esquire, now due at June, 1642 - - - - -	110	00	00

c	Due by James ffleming [in the County of Meath, gent] and his sonne Patrick ffleming, gent, by way of Mortgage of two townelands wthin the Countie of Armagh, named Ballydoughertie and Lisse, payable at May, 1642 - - - -	132	00	00
d	Due by Abraham Dee, of Dundalke, deceased, and his heires [that are in rebellion] by way of Mortgage uppon two towne lands wthin the Countie of Armagh, the one called Lisnegree, and the other Cullentragh, lying within the Barony of Orier, payable at May, 1642 - -	52	00	00
e	Due by Phelemy ô Hanlon and his brother Tirlagh ôHanlon, of Edernagh, wthin the Countie of Armagh and Barony of Orier, ffreehoulder [and Captaine of rebells], the sume of - - -	005	00	00
	Suma tot^{lis} - - -	909^{li}	00	00

(Overleaf in continuation of same statement of debts due to the deponent:)

		li		
f	Due by Donnell Magennis and his brother Rowry Magennis, brothers to the late lord viscount of Iveagh, the sum of [payable in May 1641] -	10	00	00
g	Due by Hugh MacGlasny and his brother Donnell MacGlasny Magennis, of Linen, in the countie of Downe, and barony of Iveagh, payable at All S^{ts} last - - - - - - - - -	20	00	00
h	Due by Hugh Magennis, of the same, gent, payable at All S^{ts} aforesaid - - - - -	03	00	00
	S^{ma} tot^{lis} - - -	33^{li}	00	00

Folio 16.

Debts due to the said Captaine Smith in Counties of Dublin and Meath, and losse susteined by him, by such as are now in Rebellion, viz$^{t.}$

		li		
i	The said Captaine Smith contracted wth Richard Brett, of Tullocke, wthin the Countie of Meath, Esquire, for his estate of inheritance in the Lands of Tullocke, aforesaid, for a certain sume of money, of w^{ch} sume the said Brett received from the said Captaine Smith in [November] 1640, the sume of [the said Brett being now in rebellion & having passed him no estate] - -	1270	00	00

	The said Captaine Smith hath susteined by ruinating of his house, and pillaging thereof by the Enemy, in the Baskyn, in the countie of Dublin, and wasting of the land belonging to the said house, to the value of - - - - - -	150	00	00
k	W^ch^ was done by Rowland Archbold and his brother Edmund Archbold, both of Cloghran, Swords, and Tho: Russell, of Drynam, neere Swords, all w^th^in the County of Dublin.			
l	Due by [the rebell] Richard Harne of Stacole, in the Countie of Dublin, farmer, payable at May, 1642, the sum of - - - - - - -	li 127	00	00
	S^ma^ tot^lis^ - - - - -	1547^li^	00	00
m	Due by James Brimigham of Ballogh w^th^in the Countie of Dublin, Esquire, the sume of - -	360^li^	00	00
	S^ma^ tot^lis^ not onely of the moneys due, but alsoe of the losse susteined - -	3762^li^	13^s^	04^d^

And further saith that this depon^t^ haveing formerly in his Ma'tys service broken his legg, was upon the xxiij^th^ of October last, together w^th^ his wiffe & children, [most trecherously][1] taken prisoners by the rebells, viz^t^ Brian McIver McGennis and his sonn Phelim, of the barrony of Ivagh in the County of Downe: W^ch^ Phelim w^th^ a great number of Rebells more came first to this depon^ts^ howse & demanded possession and delivery of the howse: affirming that they had the King's warr^t^ for it: offering and swearing that if this depon^t^ wold goe w^th^ him to S^r^ Con M^c^gennis [Governour] at the Newry, hee should then see that Comission: & that in the meane tyme none should meddle with any part of his goodes: Whereunto this depon^t^ giveing credditt opened his gate & the Rebells enteringe pillaged & robbed his howse and tooke away his goodes, & kept the depon^t^ and his wife, children, and serv^ts^ in prison for 27 weekes together, but never showed him any Comission at all; during w^ch^ [time of] imprisonm^t^ this depon^t^ observed that over and besides the p'ties [rebells] before-named, Theis p'ties following were in actuall Rebellion, viz^t^ Collonell Plunckett sonn to S^r^ Christopher Plunckett, The Lord of Lowth, Capt^n^ ffox sonn to the lady ffox of Crumlin, Collonell Birne, Colonell Roger Moore & his brother, Ever McGennis

[1] The words within the square brackets are interlined on the original MS.

father-in-law to S^r^ Conn McGennis; *(blank)* McCartan Esq^re^ of the County of Downe, The young Lord of Ivagh, a young but a desperate & cruell rebell,[1] & his mother the sister of S^r^ Chrōpher Bedlowe, a cruell & forward rebell alsoe, *(blank)* ô Rowney of *(blank)* in the same County, gent, *(blank)* Russell of Ramullan, in the same County of Downe, Esq^re,^ and divers of his name and sept whose X^yen^ names he knowes not, *(blank)* McRowry of Kilwarlin in the same County, Esq^re,^ & his brother Conn Booy *(blank)* McOwney, their [cheefe] M^r^shall, & his brother Patrick Groome McOwney, and many others of that name, Art Roe M^c^gennis [brother][2] to the late Lord Viscount of Ivaghe, Patrick ô Dowran of *(blank)* in the same County, gent, a Capt^n,^ & many others of that name whose X^yen^ names nor p'ticular places of habitacon he cannot tell, Patrick Crely lord Abbott of the Newry a great Counsell^r^ of the Rebells and sometyme their gou'nour of Newry, Richard Stanihurst livetn^t^ Collonell now deceased, & his brother Capt Tho Stanihurst yet living, and their father; Capt^n^ James Veldon of the Newry Whoe tould this depon^t^ that it was he that took . . . . of Newry . . . . & his brother[3] . . . . Donnell oge McEdmond Booy McGennis a Capt^n,^ & Edmond oge McEdmond Booy McGennis, and Hugh McGennis sonn of the s^d^ Donnell (whoe was by appointm^t^ Capt^n^ of the Castle of Newry all the time the Rebells kept it, with 16 or 20 musketteers).

And further sayth, That the said Munck Crely the Rebell told this depon^t^ that it was eighteene years sinse this Rebellion or insurrection was first plotted or intended:[4] & that he did not know any one that was then at the first plotting, only one who was a titulary bishop, & then was in the next howse, but a stranger in those parts; but did not name him.

And during the time of the depon^ts^ s^d^ imprisonment, the Rebells pretending they would ease y^e^ Towne of some of the English prisoners, called out about 50 of them, & told them they shold be sent to Downe in exchange for other prisoners: but thereupon they being carryed to Conn McGennis his howse, there or nere the same they were cruelly masacred & murthered, & then they stript and hung up stark naked one Mr. Richard Tudge the minister of the Newry.

[1] This charge appears in other depositions, but we never hear of a single act in support of the allegation against either the young Viscount Magennis or his mother. This applies also in the case of Monk Creely (or Crilly). Although there are Newry names at the head of Peter Hill's list of the indicted, there is no Critty on it.

[2] "Sonn" erased.

[3] Last line on page mutilated—paper worn away.

[4] It was, perhaps, thirty years since it was first *intended*, but the opportunity came not

And further saith, That he hath been credibly informed by generall report that att the bridge of the Skarrow, in y^e^ County of Downe, the Rebells drowned about cxx men women and children English & Scotts, beside many others they drowned in sev'all other places.

And further saith, that theis p'sons after named, all of the Countie Armagh are or were lately [alsoe] in Rebellion, viz^t^ Patrick Moder ô Hagan of Lissedoine a Capt^n^, Edmond Coggy ô Hanlon of Teneregee a Collonell, and his brother Ardell oge ô Hanlon, Patrick oge ô Hanlon their brother [now] deceased, Anthony Murphy of the Moyerie, one of the Capt^ns^ & his 2 brothers John and Peter, Hugh Booy McCalvagh McDonnell one of their Capt^ns^ and divers of the MacCans, viz^t^ Toole McCann now resident at Lurgan one of their prime Captains and many others of that name principall Rebells [whose] X^yen^ names he knows not.

HE: SMITH.

Jurat Junij 11, 1642.
William Aldrich.
Hen: Brereton.

The Dialect of Ulster.

BY JOHN J. MARSHALL.

(Continued from volume x, page 130.)

IT is with great pleasure that the writer acknowledges the interest taken in the former article on this subject, and thanks those of his readers who were kind enough to send in additional lists and comments on some of the words already set down. In this connection two correspondents (one from far-off Hong Kong) have noticed the word *bottle*. This word, I find, is pronounced *battle*, in Co. Donegal, and possibly some other districts, but *bottle* is the word in most general use. It is of old French extraction, and probably an interesting relic of the wars of the Plantagenet kings, what time they were Continental as well as English sovereigns, being a diminutive of *botte*, a bundle of hay, flax, etc.; and the proverb about "looking for a needle in a *bottle* of hay" is commonly current in Ulster, to illustrate any difficult or unsuccessful search. It has also got the mint of Shakespeare, who, in that most delicate and charming of his plays—

A Midsummer Night's Dream—makes Bottom say: "Methinks, I have a great desire to a *bottle* of hay: good hay, sweet hay, hath no fellow." It was probably brought back by the men-at-arms, and is only one of many interesting words obsolete in current English that still persist in Ulster speech. One more instance in connection with Shakespeare I may venture to mention in the word *car* (pro. *c*, as in cook), which has hitherto proved a puzzle to Shakespearian scholars. It occurs in *Twelfth Night* (ii, 5, 71), where Fabian, in reply to Sir Toby Belch, makes answer: "Though our silence be drawn from us with *cars*, yet peace." *Car*, in Ulster speech, means to make a wry face, to grin, or grimace; and, allowing for the semi-fluid state of the language of that time, ere the days of dictionaries and lexicons had given to each word a stereotyped form and meaning, the sentence might be translated: "Though our silence be drawn from us with *frowns*, yet peace."[1]

It has also been asked: is *Karry* not sometimes spelled with a *c*, and should *heth* not be *theth?* *Karry* may possibly be spelt with a *c*, but in the list it was spelled purposely with a *k*, for two reasons: one was because *k* represented the sound, and the other was, that, even had the two letters been of equal value, to avoid mispronunciation. *Celt* is sometimes written *Kelt* for the same purpose. The classical example in literature of the use of the word *Karry* occurs in William Carleton's *Autobiography*, where, in describing his great leap, Carleton says: "The river at which the scene of my crossing the weir occurred is called the *Karry;* and the reason why I thought of leaping it is easily told." *In Carleton's Land*, by W. Barr, which describes the Clogher district as it is to-day, has *Karry* spelled in the same way. *Heth* is the only form in which the writer knows this word to be used, except, perhaps, by a person with a lisp, but shall be glad to hear of any variations.

It has been gratifying to find that in the former list there has occurred, so far as is known, but one actual error in definition. This was the word *stripper*, which in the present list will be found defined anew, and this time correctly.

In conclusion, the writer would again ask the further kind assistance of the readers of this Journal, in sending in additional words, or notes of words already listed that have any different meaning from that already given, as well as any criticism or comment that may

[1] There is an interesting chapter in W. H. Grattan Flood's *History of Irish Music* on "Shakespeare and Irish Melodies."—ED.

occur to them. Many points raised by correspondents have not been dealt with in this article, not because they have been ignored or overlooked, but because they were of a more technical than general interest. However, all corrections and objections are welcome, and shall have every consideration given to them, in order to render in as fitting a manner as possible this GLOSSARY OF ULSTER DIALECT.

GLOSSARY OF WORDS IN THE ULSTER DIALECT, CHIEFLY USED IN THE MIDLAND AND NORTH-WESTERN COUNTIES.

A', all, everyone.
Abeen, above.
Absquatulate, to run off, or shrink away from a place, rather than face danger or responsibility, or defend one's conduct.
Accuse, I state, I think. "*I accuse* it's the first time I've iver seen the like" (Shan F. Bullock: *Irish Pastorals*).
Ae, one.
Afeerd, afraid.
Aff, off.
Aff-go, commencement, start, setting out.
Aff-leef, off-hand.
Afiel, from home.
Afore, before.
Aft, oft.
Aften, often.
Afthererap, a small, weakly person.
Aglee, awry, wrong.
Ailyin, a flock of chickens.
Ain, own.
Airn, iron.
Aisy, easy.
Aith, oath.
Aits, oats.
A jidge, I judge, it is my opinion or conclusion.
Alane, alone.
A leg, I allege, I think, I state.
Allow, I agree, I grant.
Allowed, stated, gave to understand.
A'll warrand ye, I will warrant you.
Amaist, almost.
Amang, among.
An', and.
Anan (pro. a-nan), eh? I beg your pardon.
Ance, once.
Ane, one.
Anither, another.
Answer, to suit, to fit.
Anundher, underneath.
Appearantly, apparently.
Ardhughs, capers.
Arr, a mark of a wound or sore, a blemish.
Ark, a chest for holding oatmeal.
Arm, to support; as, "they armed him home."
Aught, possession, property.
Aul, old.
Aul-farrant, old-fashioned, droll.
Ashapelt, ashy pet, one who prefers sitting in the ashes by the fireside to working. (This applies to cottages and farmhouses where peat is still the fuel used, and burned on a hearth—not in a grate.)
Ashlave, a species of leech.
Assult, assault.
Atween, between.
Ava, at all.
Aw, oh.
Awa, away.
Awfu', awful.
Awn, the rough filament or beard of barley.
Awnie, abounding with awns.
Awse, ashes.
Ax, ask.
Axletree, an axle.
Ayont, beyond.
Aydays, eight day; as *Friday aydays* means Friday come eight days.

Ba', (1) a ball; (2) a baby.
Babby, a baby.
Backband, the iron chain of a cart fitting into the wooden box of the straddle.
Back an' forrads, now and then.
Backhand, going backwards.
Backward, shy, bashful.
Bad times, The, the Irish famine of 1847–8.
Bailer, a cow given to eat the tails of other cattle.
Baird, the beard.
Bairn, a child.
Baith, both.
Balgaedonagh, by the shrine or relics of Donagh.
Ballet (Old Eng.), a ballad.
Banc, a bone.
Bang, to beat; a strong, heavy blow.
Bang-ups, large nails used for the toes of boots.
Bannock, bonnock, a round cake of bread—generally oaten—baked on a griddle. "Bake me a bannock, and roast me a collop, till I go and seek my fortune" (fairy tale).
Banty, (1) a bantam; (2) small.
Bardhuigs, the straddle and creels used on a donkey.
Barefitted, barefooted.
Barge, a scold; to scold.
Barm, yeast; to froth up or ferment.
Batch, a parcel.
Batter, on batter, means going around without any particular business.
Batts, botts, a disease of horses.
Batterbolyay, uproar.
Battle (Co. Donegal). (*See* bottle.)
Baul, bold.
Baws'nt, having a white stripe across the face.
Bay (Old Eng.), a term used to indicate the size of a house or building.
Bedral, betheral (Sco. bedral, beadle or sexton), a cripple; a bed-ridden person.
Becaise, because.
Bed-tick, a mattress for a bed: so called from the cover being usually formed of linen ticking.
Bee skep, a straw hive for bees.

Beel, beald, to fester, to suppurate.
Beeling, suppuration.
Beeslins, beastins, the milk given by a cow for the first few days after calving.
Beet, to add more fuel.
Beet, bit, had; as, "it beet to be": e.g., it had to be.
Befa', to befal.
Beggar-plat, beggar-plait, a wrinkle or crease in a garment; applied to articles of clothing that have got creased or crushed.
Begunk (Sco. begunk, trick, knot, to undo), to disappoint; disappointment.
Behint, behin', behind; at the back of.
Bekaste, make haste, hurry.
Beld, bald.
Bespoke, work ordered to be made or kept for the person bespeaking the article.
Bendebuses, oratorical flourishes, or figures of speech.
Belvye, by-and-bye, after a while.
Betune, between.
Beuk, a book.
Beverage, the first good or use of anything; usually applied to the first kiss given on the occasion of wearing a new garment.
Beyant, beyont, beyond. "He lived at the back o' beyont" (folk tale).
Big, to build.
Big-bug, a person of position or importance.
Biggin', (1) building; (2) a building, such as a house or shed.
Bigg'd, biggit, built.
Bill, a bull.
Birk, to scourge.
Birl, to turn round quickly.
Birse, the bristle used by a shoemaker, or other leather worker, on the end of his waxed thread when sewing.
Bisom, a besom, a brush made of heather or twigs of the broom plant.
Bit, bitten.
Bitter-sweet, a variety of apple.
Bizz, to buzz.
Blad, bladd, (1) a broad, flat piece; (2) to strike with the wings or any broad, flat surface, such as a shoemaker's leather apron; (3) to flap in the wind like a sail, or clothes hung out to dry.
Bladding, (1) striking with the wings; (2) flapping in the wind.
Blaflum (Sco. beflum, to befool), flattery, soft soap.
Blaggard, blackguard.
Blaichen, a beating.
Blast, blow, (1) to boast; (2) a person who is in the habit of boasting; (3) a mysterious ailment caused by the fairies in revenge for intruding on their haunts.
Blate, bashful.
Blatherie, trash.
Blaw, a blow.
Blawin-horn, blowin-horn, matter of boast; public announcement.
Blazes, short for "hell's blazes."
Bleared, having sore eyes. "That'll be when the diel grows blind, and he's not *bleared* yet" (Ulster saying).
Blears, matter that gathers in the eyes.
Bleeze, to blaze.
Blether (*see* blather).
Blink, (1) a moment; a transient glance; a glimmer; (2) to overlook with the evil eye.
Blinker, a cock blind of one eye. (When cock-fighting was a prevailing pastime, it was no uncommon occurrence for a game cock to lose one of his eyes; hence the term.)
Blinking, (1) overlooking with the evil eye; (2) looking with winking or sleep-laden eyes; as an owl might if suddenly brought into bright daylight.
Bluid, blood.
Blirt, bleart, (1) to cry; (2) a term of contempt for a crying, useless person.
Blood an' nouns, an exclamation (blood and wounds); a mincing form of oath.
Boast, bose, hollow, empty, not solid.
Bock, to vomit. (*See* boak).
Body, a person. "Everybody's *body*, and nobody's bit" (common saying).
Bodylilty, bodily.
Bog, (1) to sink deeply in soft ground; (2) an area of peat soil; as, the bog of Allen.
Bold, forward; naughty.
Bool, the ear of a griddle.
Boortree, the elder tree.
"Round the boortree bush I long sported my figure."
(Local song—Tyrone.)
Boot (Eng. boot, profit), along with, or in addition. In making a swop, if the animal or article is not of equal value to that given in exchange, the difference in money or kind is called "boot"; as, "How much of boot will you give?"
Boreen, a lane.
Bother, to tease or annoy; trouble of any sort; grief.
Bottom, low-lying land; such as meadow or holm land.
Bouties, a term for porridge; occasionally used when speaking of this food to children.
Bowt, bended, crooked.
Boys-a-boys, boys-o-boys, boys-alive; exclamations of surprise.
Bracken, a large species of fern.
Brae, a hill; the brow of a hill; a steep bank.
Braid, broad.
Braik, brake, a mallet for bruising flax straw to prepare it for scutching. (This word is obsolete, or nearly so, as it was in use when flax was scutched at home by hand. Now it is practically all taken to flax mills for that purpose.)
Brak, break, broke.
Braird, the first appearance of seed above the ground after being sown.
Bran, a boar.
Brannet, brandled, brindled.
Branks (Eng., a bridle for scolds), a wooden curb.
Brat, a rug, a coarse cloth.
Brattle, a clap of thunder; a loud noise resembling thunder.
Brave, good; also, more doubtfully, means fairly good.
Braw, brave, fine.
Brawlie, very well, heartily.
Breeks, breeches.
Brew, the edge or margin of a potato ridge or of a drill.
Brianoge (young Brian), a fool.
Brie, broth.
Brig, a bridge.
Brock, (1) a badger; (2) broken meat, refuse of food.

Brogue, a coarse shoe.
"I buttered my brogues and shook hands with my spade,
And I off to the fair like a dashing young blade."
(Street ballad.)

Brough, a ring or halo round the moon indicating bad weather. Proverb:
"Brough near, far storm; Brough far, near storm."

Broughan (Co. Donegal), porridge.

Bruisies, mashed potatoes.

Bruityeen, mashed potatoes and butter.

Brushnugs, short sticks for burning. (*See* brusney.)

Brust, brist, burst. Common saying: "give hunger a brust"; that is, make a hearty meal. [rose.

Buckie, the haw of the wild

Buff, (1) the skin; as, "the bare buff; stripped to the buff"; (2) a shade of yellow; as, "a buff sun-bonnet."

Buffer, a pugilist.

Buggle (Eng. bogle), a ghost.

Bugger, a term of contempt or disparagement.

Bught, bucht, (1) a pen for sheep; (2) an enclosed place or bag.

Bugle, a short piece of glass tubing used as a bead.

Bull-wire, fencing wire; an iron wire about one quarter inch in diameter, or a little less.

Bully, fine, brave; also used as an exclamation; as, "bully for you!"

Bum, (1) to boast; (2) to buzz.

Bum-bee, a bumble bee.

Bum-clock, a large flying beetle.

Bunty, short; short-tailed, like a rabbit.

Bunyrawey (Co. Monaghan), very sour milk.

Burn, a small river.

Busk, to dress, to deck.

Buskins, boots.

Butt, (1) the heavy end of a whip or walking-stick; (2) a narrow, deep tub for packing salt butter; (3) the bottom part of a cock of hay (Cos. Cavan and Fermanagh).

Butterfly's cage, a construction of green rushes made by children to hold a butterfly or other similar insect.

Byke, a heap, a crowd.

Byre, a cowhouse.

Ca', to call; to name; to drive; to calve.

Cabbage, the portion of cloth left over of the material for making a suit of clothes. It is the tailor's perquisite.

Cadger, a carrier.

Caff, chaff.

Caillie (*see* kaillie).

Cairn, a loose heap of stones.

Cake, a biscuit.

Calf-ward, an enclosure for calves.

Call, (1) name; to name; (2) need, occasion, necessity. "You have no call to bring an umbrella; the day is going to be fine."

Caller, cool, fresh.

Cailliach (Gaelic), an old woman.

Calm sough, a quiet tongue. The phrase, "keep a calm sough," applied to a loud-talking or boastful person, means to keep a quiet tongue.

Calyagh, a potato from which a new plant has grown, and by such growth has its nutritive qualities exhausted and rendered unfit for food. (Der. *cailliach.*)

Cam, came.

Camisther, easy-going.

Cannie, connie, gentle, careful.

Cantie, merry.

Cap, caup (*c* as in cook), a small wooden dish.

Car (*c* as in cook), to make a wry face, to grin, or grimace.

Carcage, the body; a carcase.

Carle, an old man.

Carlin, an old woman.

Carrafufflyes, hinged bottoms to creels.

Carrying-on, behaving in an unbecoming manner.

Carvey, carraway-seed.

Cassey, a lane, a causeway.

Catched, ketched, caught.

Cavish, cavishon, a headstall heavily loaded with iron, used in horse-breaking.

Chanderin, chunnerin, nagging, scolding.

Chap, a well-grown lad or young man; a smart stroke.

Chate, cheat; to cheat.

Chaw, chew; to chew.

Cheek for chow, side by side.

Chiel, a young fellow.

Chimley, the chimney.

Chire, a chair.

Chirm, to grumble or fret.

Chitter, to chirp incessantly; to twitter.

Chitty-wren, the wren.

Chivy, to chase or hunt.

Chow (*see* chaw).

Chuck, chuckie, a fowl; a call used to poultry.

Churn, (1) a vessel in which milk is agitated for producing butter; to churn; (2) the harvest-home.

Clabber-house, a house whose walls are built of clay; also known as a *mud-wall* house.

Claise, clothes.

Claith, cloth.

Clanjaffrie, rag-tag-and-bob-tail.

Clat (*see* clart).

Clatty, dirty.

Clash, a piece of scandal; a busybody.

Claut, to scratch with the nails; to scrape.

Claver, to talk nonsense.

Clavers, nonsense.

Claw, to scratch with the nails.

Cleed, to clothe.

Cleek, a hook; to wheedle, to cajole.

Cleet, a hoof.

Clems, a shoemaker's implement, used for holding two pieces of leather together while being sewn.

Clift, a light-headed person.

Clink, (1) a mischievous child; (2) a blow; (3) to jingle.

Clip, a mischievous child or young person.

Clips, a wooden instrument for weeding grain, etc.

Clishmaclaver, silly talk.

Cliver, clever; tall, handsome, of fine personal appearance; very generous and open-handed.

Clobber (*see* clabber).

Clock, (1) a beetle; (2) to hatch.

Clockin hen, a brooding hen.

Cloot, a split hoof.

Close, (1) secret; (2) warm, heavy, oppressive weather.

Clouster, soft smash.

Clutch, a flock of chickens (Co. Donegal).

Cock, the hammer of a gun; so called because it was originally made in the form of a cock's head.

Cocked, the hammer raised preparatory to firing; as, "full cock," "half cock."

Cock Tuesday, Shrove Tuesday (Co. Donegal).
Cocked up, set up in a conspicuous position.
Cocker, the heel of a horse's shoe.
Cockles of the heart, the inmost recesses. "There's a glass of whiskey that will warm the *cockles of your heart*."
Cod, a fool; to fool.
Codology, fooling; acting the fool.
Cogue, a noggin.
Coiver, to make or provide. As of a sow, "she coivers the rent by breeding."
Colfin, a piece of paper or rag used as a wad in charging a muzzle-loading gun.
Collyfox, to be amusing oneself; to be making fun for oneself when we should be doing some particular work
Collie, a shepherd's dog.
Collogue, to talk together; a conversation between two or more persons of a private nature.
Collywobbles, an imaginary disease ascribed in humorous conversation.
Come-all-ye, comaillagh, a ballad sung in a peculiar droning fashion; so called from many compositions of this kind commencing with these words; as, "*Come all ye* loyal lovers, whereiver that ye be."
Come over, (1) to lay hold on as an ailment; (2) to assume or put on airs of superiority; as, "don't come the great man over me."
Come to, to revive, to recover.
Comparishment, comparison.
Conceit, liking, fancy.
Conster, to understand; to put a construction or interpretation on; to construe.
Contrickit, contrary, intricate.
Convoy, a gathering of people at the house of a person about to emigrate. *Living wake* is the term used in some parts of the south of Ireland.
Coom, dried peat mould; corresponds to the "slack" of coal.
Copies, capers, antics; as, "quit your cuttin copies."
Corbie, a raven.
Corn bluebottle, the cornflower.
Cornecraik, the landrail.
Corp, a corpse.
Cot, a kind of shallow, flat-bottomed boat.
Cove, a cave.
Cowlfut, the plant coltsfoot.
Cowlrife, easily affected by cold, of a chilly temperament.
Cowt, a colt.
Crab, a nasty, disagreeable child.
Crabbit, short tempered, cross, snappish.
Cracked, crackbrained, demented.
Craft, a croft.
Craik, (1) to creak; (2) a harsh scream.
Crane, an iron upright having a projecting arm from which to suspend a pot or other cooking utensil over a kitchen fire on the hearth. (*See* crook.)
Cranch, crunch, to masticate noisily.
Cranrough, hoar frost.
Crap, crop; the produce of a farm.
Crappie, a '98 rebel; a Roman Catholic of Nationalist politics.
Creel, a deep, square basket, carried on the back, or slung one on each side of a donkey.
Craw, crow.
Creesh, grease; to grease.
Creen, (1) a hollow, continued sound; (2) to hum a tune.
Cribbin, the kerb or stone edging of a sidewalk or path.
Crig, to strike a small, quick blow; a barefooted person *crigs* his toe against a stone; or you give a person a *crig* for annoying you.
Crook, an iron instrument that hangs on the crane (*q.v.*) for supporting a pot over the fire; it can be adjusted to any required height. Probably so called from the ends being turned somewhat like the end of a shepherd's crook, as most likely *crane* was named after the mechanical invention of that description. "As black as a crook."
Cross, a piece of money. "I haven't a cross."
Crouse, pert.
Crowdie, a kind of thick brose; oatmeal and water stirred thickly together.
Crusty, short, ill-tempered. A variant of *crust* (Old Eng.), ill-tempered.
Crutlins, crisp fried or roasted fat.
Cub, a growing boy; a stout lad. "A lump of a *cub*."
Curchy, a curtsey.
Cure, an odd or curious person. "You're a cure," is a common expression.
Curl-daddy, a wild flower having a mauve blossom, found in meadows.
Curlecues, flourishes.
Curnapceous, snappish, ill-tempered, crusty.
Curwheeble, an evasion, a subterfuge, an equivocation.
Curwhiggit, very smart.
Cushog, a sort of grass.
Cutchie-cut-choo, a game played by jumping about on the hunkers (*q.v.*).
"Cutchie-cut-choo, your bread's a-burnin';
Cutchie-cut-choo, it's ready for turnin'."
(Rhyme sung when playing this game.)
Cut, bit, bitten; usually applied to the bite of a dog.
Cut for the pox, vaccinated.
Cutty, (1) a short spoon or pipe; (2) a little girl.

Daddy, a father.
Daddy-longlegs, an insect with long legs.
Daffing, fooling.
Daffydowndilly, the daffodil.
Daft, silly, demented.
Dainty, kind, courteous.
Dale, deal; to deal.
Dally, to delay, to loiter.
Damp, to infuse tea. (*See* wet.)
Dangersome, dangerous.
Dark, mysterious, secret.
Dash, to shame, to make bashful.
Daud, a large piece of bread. "Raw *dauds* make fat lads."
Daur, to dare; dare.
Daurk, a day's work.
Dawney, donnie, delicate, weak.
Day, lifetime, life.
Dead watch, an insect that makes a ticking sound in wood; supposed by the peasantry to presage death

Deck, a pack of cards.
Deed-an-doubles (Old Eng. deed, truth), in double truth.
Diel a hate, devil a bit, or particle.
Deoch-an-dhorras (Gaelic), the stirrup-cup.
Desate, deceit.
Deshort (pro. de-short), disadvantage. "Taken at a deshort"; i.e., unexpectedly, and when they were not prepared.
Devil's needle, diel's needle, the dragonfly.
Dhawrie, small or weakly. (*See* draulyegh.)
Dhorko, an animal something like a unicorn, that figures in the legends of the Donegal peasantry.
Dig, a punch in the ribs with the elbow.
Dight, to wipe, to clean.
Dinna, do not.
Dinnled, vibrated, tingled.
Dishabells (Fch. *déshabillé*), undress, clothing in which a woman would not like to appear before strangers.
Disremember, forget.
Ditch, a raised bank of earth forming a fence to divide fields; it is usually planted with white-thorn. (*See* shough and moyley ditch.)
Diz, does.
Dizzen, dozen.
Docken, the dock plant.
Doer, a steward or manager.
Dog-drive, ruin.
Dog-stool, a poisonous species of fungus resembling a mushroom. (*See* pottock-stool.)
Dollop, a lot, a quantity.
Donsie, puny, trifling. (A variant of dawney.)
Dooless, an unhandy person; an ill-doing or unsuccessful person; one who spoils his work, to whom the saying is applied, "his fingers are all thumbs."
Door cheek, the doorpost
Douce, snug, comfortable, well put on.
Doughill, doughall, a dunghill or midden.
Doup, backside; a candle end.
Dour, stubborn, sullen.
Douse, to throw down; to put another person's head under water; to extinguish.
Drap, a drop.
Draw, a smoke; as, "Give me a draw"; i.e., let me have a smoke of your pipe.
Drawn-butter, a white sauce made with flour and butter.
Draulyegh, the weakest or smallest of a flock.
Dreep, to ooz in drops.
Dreigh, (1) tedious; dreary; (2) (adj.) of very much larger area or extent than appears at first sight (always applied to a field of land).
Dribble, to drizzle; to drop saliva from the mouth after the manner of infants when teething.
Drift, course; a wind-blown heap of snow.
Drig, a small quantity, a sup, a mouthful.
Driv, dhruv, drove.
Drook, to wet.
Drookit, wet, draggled.
Dropping potatoes, laying the seeds or *sets* to be covered with earth when planting.
Drucken, drunken.
Dry stone wall, a wall built of stones without the use of mortar.
Duffs, dried peat for fuel.
Dull, a snare to catch birds or other small animals, such as hares or rabbits. It is usually made of fine brass wire or horse hair, formed as a running noose.
Dummy, a dumb person.
Dunch, to shove. (*See* dunt, of which it is a variant.)
Dundherin, knocking loudly; making a noise like thunder.
Dure, door.
During soot, while time endures. It is sometimes put still more emphatically; as, "during soot and secalorum."
Duskus, dusk, falling dark.
Dwiblin, durbly, in a weak or delicate state; shaky on the legs.
Dwining, declining, pining.

Earles (Eng. arles), earnest money.
Eazin-dropper, a concealed listener.
Ee, the eye.
Een, eyes; evening.
Eerie, ghostly; anything that gives rise to superstitious feelings.
Egg, to urge on, to incite.
Elder, the udder.
Elsin, elshon, an awl.
En', the end.
End to wind, one end to the other.
Eneugh, enough.
Engagement, a written warranty with a cow or a horse.
Entire, a stallion.
Even your wit, match your strength and understanding against.
Evenin', the afternoon.
Eyesweet, pleasant to look upon, well-favoured, handsome.
Ex, ask.

Fa', fall, lot; to fall.
Faddom, to fathom.
Fairin, a gift brought home by one who has been at a fair.
Faize (Fr. faire), to have effect on; as, "nothing faizes on him."
Fardin, a farthing.

> "I'd rather have you without one fardin,
> As Mary Blake with a house and garden."
> (Charles Lever, in *Charles O'Malley*.)

Farl, (1) the ferule of a walking-stick; (2) one-fourth of a bannock, when cut into quarters. "He hit him on the head with a farl of soda bread, and made him shout 'King William for iver'" (local rhyme).
Fash, trouble; to plague; to weary.
Fasten-een, Shrove Tuesday.
Fauld, fold.
Faut, fault.
Feard, feart, afraid, frightened.
Fearsomeless, fearless.
Feck, much or many.
Feckfu', sturdy.
Feckless, weak.
Feght, fight; to fight.
Fen', to forage; to provide food.
Ferlie, a wonder; no wonder.
Fettle, (1) to dress; to prepare; (2) in good spirits; well trimmed.
Fidge, to fidget.
Fiel, a field.
Figaries, vagaries
Find, fine, to hear or feel. "I didn't *fine* him comin' in."

(To be continued.)

...THE...

High Cross of Camus-juxta-Bann.

It is proposed to restore this fine old cross, which has long been desecrated as a gate-post in the old churchyard on the banks of the Bann, near Coleraine. Permission and assistance have been freely given by the Rural District Council, and the work will be carried out under the supervision of Michael Given, architect, of Coleraine. The base is in the yard, but the head has not yet been found. The shaft is a particularly fine one, richly sculptured with Celtic ornament, and will form, when restored, a valuable addition to the Ulster crosses. As this work will entail some expense, subscriptions are now solicited for the purpose, which will be received and acknowledged by the editor of this Journal, who has never appealed in vain for funds to carry out such laudable objects. In the next part of this Journal, full drawings of the cross will be given, and an account of the preservation, with other information relating to Camus; also a list of subscribers.

An Inquiry into the True Landing Place of St. Patrick in Ulster.

(Reprinted from a Tract dated Downpatrick, 1858, by J. W. Hanna.)

(Continued from page 14.)

Having thus stated the arguments in favour of Dundrum Bay, we should observe that there are no traditions or evidence that the strand or river was ever called Brenasse, nor the Blackstaff or Drumca river the Slaine, nor does any part of the adjoining coast bear a name of like sound to Brene or Brenasse. The ancient name of the strand or inner bay was Lough Rury, so called, as the Four Masters write at A.M. 2545, from the incident of Rudhruidhe, son of Partholan, King of Ireland, being drowned there, "the lake having flowed over him; and from him the lake is called." Dr. O'Donovan was of opinion that Lough Rury was the name of the mouth of the River Erne in the west of Donegal; but that this was also called Lough Rury is manifest

from the Felire of Aengus, the Ceile-De, a MS. of the eighth century, who writes that a person standing at Tig-Riala, now Tyrella, about a mile distant from the strand, could hear the Tonn Rury, one of the three great waves of Ireland, doubtless the booming thunder-like roar of the bar, which can be heard at a distance of miles; and Dr. Reeves has, accordingly, so marked this bay in the map of ancient Scotia, which he published in his life of St. Columba.

It is quite obvious from what has been written that no satisfactory or definite conclusion can be obtained on this question, without first discovering where really were the "Fretum Brennasse" and the "Ostium Slainge." As to the first, there can be no doubt that Dr. Lanigan was right in conjecturing it was Strangford River. The Four Masters, at A.M. 2546, write—"An inundation of the sea over the land at Brena, in this year, which was the seventh lake eruption that occurred in the time of Partholan; and this is named Loch Cuan"; on which passage Dr. O'Donovan observes—"This is called Fretum Brennesse in the second and fourth lives of St. Patrick, published by Colgan. (See Trias Thaum., pp. 14, 19, 39.) It was evidently the ancient name of the mouth of Strangford Lough, in the County of Down, as the lake formed by the inundation was Loch Cuan, which is still the Irish name of Strangford Lough."

This seems to establish without any question the identity of Strangford River with "Brennasse," but there is additional evidence which establishes this view.

Sailing down Strangford River, passing Audley's and Walshstown Castles, and steering in a westerly direction, between the Lanshaghs and Salt or rather Saul and Gore's Islands, in a pretty little recess or estuary, immediately in front of the residence of P. Keown, you come to the mouth of a small river having the high foreland of Ringbane (Rin-ban, "the White Promontory") to the east, and Ballintougher (Baileautochair, "the town of the Causeway") to the west, which townland forms the extreme southern land boundary of Strangford Lough. (See ordnance sheet, No. 31.) This river rises in Loughmoney, about two miles to the south, and is more plainly marked on Kennedy's map of the County Down, published in 1767, and in Williamson's published in 1814, than on the Ordnance, the two former shewing it as being then considerably broad at the mouth. It was formerly a tidal river for upwards of a mile, nigh to the little village of Raholp, and in past times of importance, being a government port, as in several patents abstracted in the Liber Munerum, appointing collectors and comptrollers

of customs for the port of Ardglass, in the reigns of Queen Elizabeth and King James I., Ballintougher is included in Ardglass collection. Latterly a battery and floodgate have been erected at its mouth, for the purpose of keeping out the tide and reclaiming the broad expanse of land at the embouchure. In the taxation of Pope Nicholas, made in 1306, under the Deanery of "Lechayll," in the diocese of Down, we find between the Church of Cnokengarre, now Walshstown, and the Church of Saul, the Church of *Balibren*. Bishop Reeves, in his Antiquities, has been fully able to identify this church with the Ballintougher previously mentioned, on the authority of an Inquisition 3 Edward VI., which found "Bally*brene*, *alias* Ballintougher," as being of the annual value of £9 7s. 2d., and as then appropriate to the Cistercian Nunnery of Down. No reasonable doubt can exist that the name Brenasse is the Latinized form of "brena" entering into the composition of the name Bali*bren*, instances of which frequently occur in the taxation—for example, Rossglassce for Rossglass, and Ardglassce for Ardglass. Nor can there be any doubt that the land of Brena, stated to have been overflowed, and the Balibren of the taxation, were identical, and imparted the name to the fretum Brenasse.

Having, we trust, fully disposed of the first difficulty, the question arises where was the river Slainge or Slan? Some time past the present writer was engaged in conversation respecting a young man named Coulter, who had been a resident of Ballintougher, previously mentioned, who was in 1798 charged with being connected with the United Irishmen. His story was very sad and painful. It was said illegal papers had been secreted behind a looking-glass in his house, and private information then given to the authorities. The house was searched, and the papers found, but Coulter made his escape. Several times the yeomen and cavalry came to arrest him and burned the house, but for some period he successfully eluded them, being concealed by his neighbours, who believed him innocent, and all respected him. One evening the troops came on his track, when he was either in Ringbane or the adjoining locality, called Scaddan, and hotly pursued him. The writer inquired how Coulter acted on the occasion, being aware he was arrested at the Mullough, in the barony of Dufferin, on the west side of the lough. "Why," answered our informant, "he forded the *Slan* water at Ringbane, swam to Gore's Island, and, though wounded by a ball in the foot, he was still able to reach the opposite shore, where, exhausted by loss of blood and his long swim, he lay down in a field of wheat, to which he was tracked,

and then secured." The writer had long known Strangford River to be the "brenasse," but previously all his attempts had proved vain to discover the "Slainge." Here then at last was the mystery solved, and all the difficulties surrounding this vexed question cut asunder. Before going further we should notice that poor Coulter was afterwards executed in Downpatrick, and interred in Saul church-yard, where many a long and weary night his widowed mother mourned in loneliness over the remains of her beloved and only child.

The writer, the next day, accompanied by a friend, proceeded to the spot and examined it carefully, and afterwards conversed with several aged residents as to Coulter's escape, without mentioning the name of the river, who all agreed in calling it the *Slany*, and stated that since it had been embanked the name had fallen into disuse, and in addition they remarked that some rocks a short distance outside the river, where duileasg was gathered, were also called the *Slany* rocks.

This river before described as rising in Loughmoney, and entering Strangford Lough at Ringbane, at its mouth is scarce two miles from Saul Church, where the saint met Dichu. It exactly answers the description given in the Book of Armagh of the Slain. It is at the end of the Brene; from its position the saint and his companions could, before the battery was erected, secrete their bark further up the river, without the observation of the swineherds of Dichu at Saul, the high hills of Ballintougher intercepting the view, and it is just at such a distance from that place, as agrees with all the narratives as to the journey from the disembarkment to the meeting with the chief, whereas Ballykinlar being near eight miles distant is quite too remote. Can any doubt remain that the little creek at Ringbane is the mouth of the Slain, independent of the name, which in itself ought to be conclusive. Perhaps it may be said that too much importance has been attached to this matter, the general fact being admitted that the landing-place was somewhere on the coast of Lecale, but it is satisfactory to ascertain the exact spot, and thus terminate all question on the subject.

Here, then, beside the head-land of Ringbane, in the year of grace 432, the patron saint of Ireland, first made his successful landing to proclaim the Gospel of Christ, to make men free in that land where he had himself been a slave; and singular that the first persons he should meet were swineherds, the same occupation he had himself been subjected to in the country he came to save. In other lands a grateful people would erect a cross or some other sacred

monument to mark the holy spot, but here it has been otherwise. In days past, indeed, it was girdled by a number of churches, none of them more than a mile or two distant. Knockengarre,[1] now Walshstown, Raholp, of which St. Tassach was bishop, who administered "the body of Christ" to the saint in his dying moments, Church Walls, Balibren, the site of which is still pointed out at the Church-hill, in Ballintougher, and, greater than all these, the Church of Saul, the first founded by St. Patrick in Ireland, where he spent the first and last of his days, as a Christian minister in this country, which he dearly loved, and of which he writes in his Testament—

"Thirty years was I myself
At Saul with purity,"

but of which church, nor the abbey, nor castle, not a stone now remains, though a small modern church has been built in the cemetery. However, it is satisfactory to know that the great altar stone of that church is now used for the same holy purpose in the Catholic Parish Church of Saul, in the adjoining townland of Ballysugagh, and of which precious relic the parishioners are naturally most excessively proud.

It was with joyous feelings we stood on the strand at the estuary of Ringbane, and were filled with the most profound gratitude that God had, in the dispensations of His providence, chosen such a wise and noble missionary for Ireland—one who had successfully wrought its conversion in a short space of time, without the effusion of a single drop of blood.

In conclusion, it is an interesting fact that, connected with the name of the River Slan, we find in the Hymn of St. Fiech, a disciple of St. Patrick, which contains the earliest narrative of the life of the latter, mention made of a well or fountain also called Slan (signifying "health"), lying beside "Benna Bairche," where the saint was accustomed to chaunt one hundred psalms each night. Benna Boirche, "the peaks of Boirche," was the former name of the entire range of Mourne Mountains and the barony of that name, and was so called from Boirche,[2] the shepherd of Ros, King of Ulster in the third century, who herded the king's cattle on these mountains. See Book of Rights, pp. 38-165.) But the scholiast, on this hymn, states Slan to have been at Saul, and the probability is that Slan was the celebrated wells of

[1] The site of this church is scarcely known, but some of the cross slabs are carefully preserved by Colonel Wallace, in the old Walshestown Castle, now in his grounds at Myra Castle, which we hope to illustrate shortly. ED.

[2] See page 85.

St. Patrick at Struell, traditionally reported to have been sanctified by St. Patrick, and which lie not a mile from Saul, in a little secluded valley between the peaked mountains of Struell and Slieve-na-grideal, where the ruins of a church dedicated to the saint are extant, and to which large concourses of pilgrims yet resort on St. John's Eve. There are also in the immediate vicinity of Saul Church, though in opposite directions, two other wells famous for curing diseases of the eye, one called the Mear-an Well, the other Tober-na-suil.

Duncairn Printing Press, Belfast.

[Extract from *A Typographical Gazeteer*, by the REV. HENRY COTTON, D.C.L. Second series, pp. 62, 63.]

DUNCAIRN, a country seat near the town of Belfast, in Ireland, the residence of A. J. Macrory, whose son, Edmund, a barrister of the Middle Temple, London, has employed some of his spare hours during the intervals of professional labour in the praiseworthy occupation of working a private press in his own house, from which have issued several pieces, both of prose and poetry, executed in a most workmanlike manner, and with equal elegance and correctness.

The owner of the press has very kindly furnished me with the following memoranda of his proceedings, which cannot fail to be read with interest :

The printing-press at Duncairn commenced in the year 1850. At first a very small foolscap Albion press was used, and in the year 1852 one of Clymer & Dixon's Columbian presses was added.

The founts of type were supplied principally by Robert Besley & Co., and H. Caslon & Co., the eminent and well-known London typefounders ; borders and ornaments were brought from Paris, and the woodcuts were executed by Robert Branston and H. Swain of London.

As the press was worked only during the long vacation (about two months) in each year, the number of works issued by it is comparatively small; and the following may be taken as a correct list of those which have emanated from it. No notice is taken of single leaves, many of which were from time to time printed by it.

1.—The Widow of Nain: a Poem. 1851. Foolscap 8vo. 8 pp. 50 copies.

2.—Catalogue of a Collection of Pictures at Duncairn. 1852. Foolscap 8vo. 25 pp. 25 copies.

3.—Speeches of the Rev. T. R. Robinson, D.D., at the Meeting of the British Association for the Advancement of Science, held in Belfast in September 1852. 1852. 8vo. 24 pp. 100 copies.

4.—The Private Diarie of Elizabeth Viscountess Mordaunt, from A.D. 1656 to A.D. 1678. 1856. Crown 8vo. 239 pp. Besides, a Memoir of the Authoress, by the Earl of Roden. 8 pp. 100 copies.

This book, copied *ad literam* from the original MS. in the possession of the Earl of Roden, is printed on the finest plate paper, with portraits of the authoress and her husband.

Only 100 copies were printed, which were sold at £1 1*s.* each; and the profits of the sale were given to the Protestant Orphan Society of Ireland. A copy, bound in morocco by Riviere, was presented to Queen Victoria, at Osborne, Isle of Wight, in April 1856.

5.—Catalogue of a Collection of Pictures at Duncairn. 1856. Foolscap 4to. 46 pp. 50 copies.

This is a complete catalogue *raisonné*. It is printed on fine paper, with ornamental border, in carmine, round each page. On the title-page is a woodcut of Duncairn.

6.—The Missing Polar Navigators: a Prize Poem. 1856. Crown 4to. 46 pp. 50 copies.

7.—Chant de Marie. Par Emilia Julia. 1857. Royal 16mo. 8 pp. 50 copies.

8.—Appel à Dieu. Par Emilia Julia. 1857. Royal 16mo. 8 pp. 50 copies.

These were printed for the authoress, who was staying at the time at Duncairn. The border round each page is printed in red.

9.—Poems by Francis David (? Davis). Part I. 1857. Crown 8vo 40 pp. 100 copies.

10.—A Few Notes on the Temple Organ. 1859. Royal 16mo. 42 pp. 50 copies.

This book, written by Edmund Macrory, was the result of an examination of some of the records in the Temple relating to this instrument, which was one of the competing organs in the celebrated Battle of the Organs, at the Temple Church, in the reign of Charles II. Woodcuts of the organ, etc., are inserted, and round each page is a rubricated border. An enlarged edition of this book was reprinted and published by Messrs. Bell & Daldy of London, in the year 1861, on the occasion of the visit of H.R.H. the Prince of Wales to the Temple.

11.—Catalogue of a Collection of Pictures at Duncairn. Second edition. 1859. Foolscap 4to. 62 pp. 30 copies.

This is a reprint—with additions—of No. 5, and similar in all respects to that volume.

I may add that Edmund Macrory is still (1866) pursuing his favourite literary amusement, and at this time has more than one "iron in the fire," merely awaiting the leisure of the next long vacation to make its appearance in the world.

[NOTE.—Upon the sale of the Duncairn effects, a set of these books was handed over to the Belfast Free Library by Edmund Macrory.—ED.]

High Sheriffs of the County of Antrim.

Year.	Name.	Residence.
1603	Thomas Pavell	Carrickfergus
——	——	——
1613	Hugh Clotworthy	Do.
——	——	——
1618	Sir Hugh Clotworthy	Antrim
——	——	——

Year.	Name.	Residence.
1622	Sir Hugh Clotworthy	Do.
——	——	——
1625	Moses Hill	Strandmills
1626	Neal Oge O'Neill	Killylaugh
1627	Cormick O'Hara	Creabilly
1628	William Houston	Craig's Castle
1629	Alexander MacDonnell	Glenarm
1630	Robert Adair	Ballymena
1631	Arthur O'Neill	——
1632	Alexander Stuart	Ballintoy
1633	John Donaldson	Glenarm
1634	Arthur Hill	——
1635	Edward Maxwell	Connor
1636	John Dalway	Bellahill
——	——	——
1659	Arthur Upton	Templepatrick
1660	John Shaw	Bush
1661	Hercules Longford	——
1662	Alexander Dalway	Bellahill
1663	Thomas Warrin	Belfast
1664	Richard Dobbs	Castledobbs
1665	John Donaldson	Glenarm
1666	Anthony Horsman	Carrickfergus
1667	Francis Stafford	Portglenone
1668	Patrick Agnew	Ballygally
1669	Archibald Edmonston	Redhall
1670	Sir Robert Colville	Galgorm
1671	George Macartney	Belfast
1672	William Upton	Templepatrick
1673	Thadeus O'Hara	Creabilly
1674	John Galland	Vow
1675	Randall Brice	Kilroot
1676	William Huston	Craig's Castle
1677	William Lesley	Ballymoney
1678	Edward Harrison	Kilultagh
1679	Henry Spencer, jun.	Trumery
1680	Randall Smith	Lisburn
1681	George Macartney	Belfast
1682	John Bickerstaffe	Rosegift
,,	Robert Thompson (sub.)	——
1683	John Bickerstaffe (died 20th May)	Rosegift
,,	Charles Stuart (succeeded)	——
1684	Henry Davys	Carrickfergus
1685	Thomas Knox	Belfast

Year.	Name.	Residence.
1686	Cormick O'Neill	Broughshane
,,	Gilduffe Mulvaney (sub.)	———
1687	Cormick O'Neill	Broughshane
1688	Shane O'Neill	———
1689	Shane O'Neill	———
1690	———	———
1691	Thomas Smith (appointed 20th November)	———
1692	Thomas Smith	———
1693	William Shaw	Bush
1694	Richard Dobbs, jun.	Ballynure
1695	Clotworthy Upton	Templepatrick
1696	Sir Robert Adair	Ballymena
1697	Michael Harrison	Lisburn
,,	Robert Whiteside (sub.)	———
1698	Edmond Ellis	Brookhill
1699	Andrew Clements	Straid
1700	John O'Neill	Shanescastle
1701	John Davys	Carrickfergus
1702	Benjamin Galland	Vow
1703	Charles O'Neill	Shanescastle
1704	Brent Spencer	Lisburn
1705	John Davys	Carrickfergus
1706	Westerna Warring	Belfast
1707	Edward Clements	Straid
1708	Benjamin Galland	Vow
1709	Arthur Davys	Carrickfergus
1710	William Shaw	Bush
1711	Andrew Clements	Straid
1712	Westerna Warring	Belfast
1713	Brent Spencer	Lisburn
1714	Robert Green	Belfast
1715	Edmund T. Stafford	Mountstafford
1716	Edward Clements	Straid
1717	James Hamilton	Cloughmills
1718	William Moore	Killead
1719	Hercules Upton	Templepatrick
1720	Arthur Dobbs	Castledobbs
1721	Francis Clements	Straid
1722	Henry O'Hara	Crebilly
1723	William Johnstone	Glynn
1724	Ezekiel William Crombie	Cromore, Coleraine
1725	Ezekiel Davys Wilson	Carrickfergus
1726	Sir Robert Adair	Ballymena
1727	Rowley Hill	———
1728	John Skeffington	Dervock

Year.	Name.	Residence.
1729	Charles O'Neill	Shanescastle
1730	Valentine Jones	Belfast
1731	Alexander Stuart	Ballintoy
1732	John Moore	———
1733	Hector MacNeale	———
1734	Hugh Boyd	Ballycastle
1735	John Houston	Craig's Castle
1736	Clotworthy O'Neill	Randlestown
1737	Hill Wilson	Purdysburn
1738	Edward Smith	Lisburn
1739	Davys Wilson	Carrickfergus
1740	William Boyd	Ballycastle
1741	Conway Spencer	Trumery, Lisburn
1742	Felix O'Neill	O'Neill's-Brook
1743	George Macartney	Belfast
1744	William Agnew	Kilwaughter
1745	Charles MacDaniel	Clogher
1746	John Cuppage	Ballycastle
1747	Edmund MacNaghten	Beardiville, Coleraine
1748	Edward Boyce	Kilroot
1749	Roger MacNeill	Do.
1750	Roger Moore	Cloverhill
1751	John Dunkin	Clogher, Bushmills
1752	Conway R. Dobbs	Castledobbs
1753	Robert Adair	Ballymena
1754	Bernard O'Neill	Seminary
1755	John Rowan	Belisle
1756	John MacNaghten	Beardiville, Coleraine
1757	Arthur Upton	Templepatrick
1758	Charles O'Hara	O'Harabrook, Ballymoney
1759	James Leslie	Leslichill, Ballymoney
1760	Richard Magennis	Lisburn
1761	Alexander Boyd, jun.	Ballycastle
1762	Alexander Stuart	Ballintoy
1763	John Henry	Cloverhill
1764	Rowley Heylands	Crumlin
1765	Charles Hamilton	Portglenone
1766	Alexander MacAuley	Cushendall
1767	Sampson Moore	Moore Lodge, Ballymoney
1768	Thomas Thomson	Greenmount
1769	Bryan MacManus	Mount Davys
1770	Alexander Legge	Malone
1771	Lord Dunluce	Glenarm
1772	John O'Neill	Shanescastle
1773	Hugh Boyd	Ballycastle

Year.	Name.	Residence.
1774	St. John O'Neill	Portglenone
1775	Robert Morris Jones (died)	Moneyglass, Toome
,,	Samuel Bristow (succeeded)	———
1776	Ezekiel Boyd	Ballycastle
1777	William Dunkin	Clogher, Bushmills
1778	William Moore	Killagan
1779	Robert Rowan	Belisle
1780	William Legge	Malone
1781	Bartholomew MacNaghten	Carringlass
1782	Alexander MacManus	Mount-Davys
1783	John Brown	Belfast
1784	John Crombie	Cromore, Coleraine
1785	Henry O'Hara	O'Harabrook, Ballymoney
1786	John Allen	Springmount
1787	Robert Gage	Rathlin Island
1788	Henry W. Shaw	Ballytweedy
1789	Charles Crymble	Ballyclare
1790	Samuel Allen	Allens-brook
1791	Richard G. Kerr	Redhall
1792	Hugh Boyd	Ballycastle
1793	Edmund A. MacNaghten	Beardiville, Coleraine
1794	Roger Moore	Cloverhill
1795	Stewart Banks	Belfast
1796	James Watson	Brookhill
1797	Hon. Chichester Skeffington	Belfast
1798	James S. Moore	Ballydivity
1799	James Leslie	Prospect, Ballymoney
1800	George A. MacCleverty	Glynn
1801	Thomas B. Adair	Loughanmore
1802	Langford Heylands	Glenoak
1803	Edward J. Agnew	Kilwaughter
1804	Hugh Montgomery	Benvarden, Coleraine
1805	Sir Henry V. Tempest	Glenarm
1806	Hon. John B. O'Neill	Tullamore
1807	Francis MacNaghten	Clogher, Bushmills
1808	William Moore	Moore Lodge, Ballymoney
1809	Sampson Moore	Ballynacree, Ballymoney
1810	Ezekiel Boyd	Ballycastle
1811	James Caulfield	———
1812	John Campbell	Vow
,,	Another account gives John Caulfield	———
1813	George Bristow	Belfast
1814	John Rowan	Larne
1815	James A. Farrell	Larne
1816	Robert Thompson	Greenmount

Year.	Name.	Residence.
1817	Samuel Thompson	———
1818	Right Hon. T. H. Skeffington	Antrim
1819	John Montgomery	Benvarden, Coleraine
1820	Edmund MacDonald	Glenarm
1821	John Cromie	Cromore, Coleraine
1822	H. R. Packenham	Langford Lodge
1823	William W. Legge	Malone
1824	Francis Turnley	———
1825	George Hutchinson	Ballymoney
1826	Alexander MacManus	Mount-Davys
1827	John MacCance	Suffolk
1828	Cunningham Greg	Belfast
1829	Nicholas D. Crommelin	Carrodore
1830	Richard Magennis	Dirraw, Rasharkin
1831	George H. Macartney	Lissanoure, Dervock
1832	Alexander McNeill	Ballycastle
1833	Charles O'Hara	O'Harabrook, Ballymoney
1834	David Kerr	Redhall
1835	Hugh Leckey	Causeway
1836	Edward Bruce	———
1837	Edmund C. Macnaghten	Bushmills
1838	James Owens	Holestone
1839	James Agnew	———
1840	T. Gregg	Ballymenoch
1841	Conway R. Dobbs	Castledobbs
1842	A. H. Halliday	———
1843	John MacNeill	Parkmount
1844	John MacGildowney	Clarepark, Ballycastle
1845	John White	Whitehall
1846	Thomas M. Jones	Moneyglass, Toome
1847	William Moore	Moorefort, Ballymoney
1848	Charles MacGarel	———
1849	James S. Moore	Ballydivity
1850	Alexander Montgomery	Potterswalls, Antrim
1851	James Thomson Tennant	———
1852	Robert Smyth	Gaybrook
1853	Robert Shafto Adair	Ballymena
1854	James E. Leslie	Leslehill, Ballymoney

The editor will feel obliged for any biographical notes relating to the above names, to be added in a future part. Portraits will also be given, if forthcoming. The list of sheriffs was supplied by Maxwell Given of Coleraine from old numbers of the *Belfast Chronicle*.

Antiquarian Jottings.

BY THE RIGHT REV. MONSIGNOR JAMES O'LAVERTY, M.R.I.A.

(Continued from page 24.)

Ardilea.

ALONG the western side of the inner bay of Dundrum is the townland of Ardilea (Ard-da-Laoch—"the height of the two heroes"). In that townland is a field, in the farm which formerly belonged to the Rev. William Annesley, Rector of Bright. In it are two funereal mounds close to each other. A legend, referring obviously to those two mounds, and accounting for the townland name Ardilea, is told at p. 181 of S. H. O'Grady's translation of the *Agallamh*, the substance of which is as follows:—The King of Ulidia, Caeilte, and the rest proceeded to "*Rath-na-sciath*, or 'the rath of the shields,' standing over the boisterous *Tracht Rudhraighe*, or 'Rury's Strand.'" The King questioned Caeilte: "Here are two graves on Rury's Strand: what is their origin?" "It was two sons to Aedh MacFidach MacFintan, King of Connacht, were buried there. Once upon a time Finn, in the exercise of his privilege to hunt all Ireland, came hither to Rury's Strand, and Finn prescribed to keep watch and ward during the night. The duty fell to the King of Connacht's two sons—Art and Eoghan. They marched off to the head of the strand with four hundred soldiers all told, and four hundred gillas. Not long were they there when they saw approaching them two kings of Lochlann—Conus and Conmœl—who had just landed with a mighty host of Allmarachs, or pirates. Soon commenced the battle, and from the fall of evening's shades until midnight the hacking and the hewing went on apace. Art was armed with the spear *orlasrach*—'gold-flaming'—and Eoghan with another called *muinderg*—'red neck': both presents from Finn. At that very hour Finn had a vision: a pair of grey ocean seals seemed to suck his two breasts. The Fian Chief awoke, and related his dream to Fergus True-lips. It is the King of Connacht's two sons are overmatched by *Allmarachs*. 'Rise, men,' said Finn, 'for what the poet says is true.' The Fianna rushed to Rury's Strand. There they found that friends and foes all were slain, except alone the two sons of the King of Connacht. Here, however, was the plight in which they were: their

bodies full of bloody gashes, while their shields and spears were propping them in standing posture still. To Finn they said: 'Be one grave made, and one stone reared over the place of our rest, and the arms which thou gavest us, be the same buried along with us.' Body parted from soul with them, and they were laid in excavations of the earth." Such was the story of Caeilte. Then the King of Ulidia besought of him to bring up those arms from the sod-covered grave. Then they opened the tomb, and the weapons were taken out: the *orlasrach* was given to the King, and the *muinderg* to the King's son, Angus; after which the dead were returned to the grave, and their stone restored over their resting-place. *Cath tragha Rudhraighe*, or "the battle of Rury's Strand" is this battle's name, and it is one of the special articles of Fian-lore.

That story was told by Caeilte to the "King of Ulidia, who, with all his forces, entered *Rath-na-sciath*, or 'the rath of shields,' standing over the boisterous *Tracht Rudhraighe*, or 'Rury's Strand.' They entered the dwelling, and a sequestered house apart was assigned Caeilte." "The rath of the shields" has long ago lost its name, but it was doubtlessly one of the many raths that once were in the townland of Ardilea—perhaps that in Hugh MacVeigh's farm—with a view extending over a great part of Lecale.

New Grange identified as Brugh-na-Boinne.

There was formerly a great dispute among antiquarians as to the site of Brugh-na-Boinne, some of them holding that it was at New Grange, and others that it was farther up the Boyne, at Stacallen Bridge. Experience had taught me that, frequently, when the name of a townland had been changed, some hill or other place in it still retained the old name. Determined to test this, I went to the place, about 42 years ago, and I was much pleased to hear from a person named Maguire, in whose farm was the great monument, that the field in which it was bore the name of the Bro-Park. There, then, still in existence, was the name *Brugh* (pronounced Bro) *-na-Boinne*—"the Bro of the Boyne," on the monument of the Danan kings.

Cathair Boirche.

In *The Triumphs of Congal Clairingnach*, an ancient Irish romance, it is related that Congal, on his return from exile, landed at Dundrum Bay, where, on his coming ashore, he heard that his rival, Fergus

MacLeide, was at that very time in the fortress of Cathair Boirche enjoying the hospitality of Achy Salbwee. This induced him to march directly on the fortress, which he surprised and destroyed, killing all that were in it. Boirche was a celebrated old chief, who lived far back in the semi-fabulous times, and from him the Mourne Mountains were, in ancient times, called Benna Boirche—"the peaks of Boirche." Around them extended the territory of Boirche, and somewhere in it was Cathair Boirche—"the stone fort of Boirche." On sheet No. 43 of the *Ordnance Survey*, Co. Down, there are marked in the townlands of Tullyree, Drumena, and Moneyscalp nine "cashels" —a cashel is a stone-built circumvallation without any apparent moat or ditch. These are disposed in a circular form, around what seems to have been a centre, which is represented on the map as "site of fort"; from this they stand at an average distance of 120 statute perches. The cashels that remain are distant from each other about 60 statute perches. Outside this circle of forts are marked on the map other cashels, which we might imagine were outlying fortresses; one in Moneyscalp, 50 perches from the circle; one in Burenreagh, containing a cave, stands also 50 perches from it; and two in Burenban are about 250 perches outside the circle: while similar stone circumvallations in Slievnalargy guarded approaches from that side. I examined only two of those cashels, both in Drumena—one in the farm of — Walsh, the wall of which is 12 feet broad, but reduced to the height of about 6 feet; its interior diameter is 130 feet; and within it is one of the usual artificial caves, covered with immense blocks of stone: the foundations of walls which once divided the interior into compartments present themselves in several places. The other cashel which I visited is in — Mooney's farm. Its interior diameter is 160 feet; it had two entrances—one facing the south-east, and the other facing the north-west. A few stones of one side of each of these gateways still remain. The wall is 11 feet broad. Both these cashels are nearly circular, and their walls built of dry stones. In front of the last-mentioned cashel, and at a distance of about 20 perches from its north-west gate, the map marks another cashel, which is now reduced to a heap of stones. This is locally named Cruckakinney—"the horse-head hill." Could this be Rath-kinney (*Rath-cinn-Eich*—"the horse-head fort"), which the four Fomorian brothers built for Nemhidh (Nevey) in some part of Ulster? These remnants of a remote past are situated near Loughislandreavy, about two miles from Bryansford and three or four from Dundrum. The only stone

fortresses on or around the Mourne Mountains, in the territory of Boirche, are these cashels in the parish of Kilcoo; and as they are at an easy distance from the bay of Dundrum, where Congal landed, it is very likely that they, or some of them, were Cathair Boirche—"the stone fortress of Boirche."

The Blue-Bough of the Flax—the "Bugh" of Irish MSS.

Throughout the county of Down the flower of the flax plant is called the *blue-bough*: at least when I was a boy it was so named in Lecale; and a clergyman informs me that it bears that name in his native place, the south of the county of Derry. The preservation of the name of that flower is important for Irish literature; for our Irish poets frequently compare the eyes of fair ladies to the *Bugh*, but what that was the compilers of Irish dictionaries could not determine. O'Clery's *Vocabulary*, printed at Louvain, A.D. 1643, describes it—"a blue or gray (glas, 'green'?) herb, to which are compared eyes that are blue or gray" (see *O'Reilly*). Kuno Meyer (contributions to *Irish Lexicography*) translates it—"a kind of very green herb called blue-bell or blue-bottle, a cyanus or hyacinth." Dr. W. Stokes, in the "Tale of Rodub and Aife the Red," from the *Agallamh*, translates ba comglan re bugha cechran a da rore—"blue as the hyacinth each of his two eyes": *Irische Texte, Leipzig*. By far the strangest is that given by Dr. O'Brien: "*Bugh*—a kind of herb, a leek: ex., deapca map ghlaor don bhugha—her eyes were as green as a branch of the leek." I have heard jealousy called "the green-eyed monster," but I never heard of the green eyes of a lady. The passage should have been translated—"her eyes were as the petal of the flax-flower." Fortunately the word transferred from the language of their fore-fathers still lives in that of the English-speaking Irish, and any person looking at the blue-bough of the flax plant must acknowledge the appropriateness of the poetic comparison.

Bog-Butter.

Butter, into which no salt had been put, is frequently found in the dry banks of our bogs. Butter under similar circumstances has been found in the north of Europe, in Scotland, and even in Iceland. Sir William Petty, among various articles of food used by the Irish about

1650, mentions "butter made rancid by keeping in a bog," and the well-known lampoon, the *Irish Hudibras*, printed about the year 1689, describes an Irish feast, which, among other things, had

> "Pottados and a spole of pork;
> And butter to eat with their hog,
> Was seven years buried in a bog."

Hitherto butter found in bogs was supposed to have been concealed there, in times of danger, and afterwards forgotten. A man named Graham, who had spent many years in India—in, I think, the Assam district—came to reside in Holywood, and in telling me the various customs of the natives, mentioned their mode of preserving butter. It is churned, as with us, and, after the milk has been carefully removed, it is firmly pressed, without any admixture of salt, into an unglazed earthenware vessel, which is closed with a well-fitting cover of the same material. This vessel is then buried in a dry bank of earth for six months, when the butter has become matured for use. Butter so treated is supposed to be much more nutritive than fresh butter. Such butter is not spread on bread, as is done by us, but is used in their rice. Europeans purchase it at nearly double the price of fresh butter, for various purposes of cookery. He assured me that it was not for the purpose of avoiding the purchase of salt, but for the purpose of obtaining a more nutritive food, that they so treated their butter. We here find the most eastern and the most western branches of the human race, who speak to the present day dialects of the same Indo-European language, using a common mode of preserving their butter; and if we would seek the origin of the custom, we must go back to the time when the ancestor of the Hindoo and the ancestor of the Irishman were brothers, eating the food prepared by the mother of both. I buried butter within an unglazed earthenware vessel, in a dry bank of earth, for six months, and I also buried butter within a wooden vessel, in a bog bank, for eight months—both butters had the same taste, which was more that of cheese than of butter. In some parts of England they bury cheese in order to improve it. I should also remark that we obtain the word butter, through the Latin language, from the Greek word *Bou-turon*, which signifies "cow-cheese," to distinguish it, probably, from a similar substance obtained from the milk of other animals. At all events, it would seem that our forefathers (perhaps wisely) adhered longer than other nations to the primitive and patriarchal mode of preserving their butter.

Midsummer Bonfires.

In the Proceedings of the Royal Society of Antiquaries of Ireland for 1890, p. 240, I gave a number of proofs to show that the *Wren Boys* and the *Hallowe'en Supper* were not customs peculiar to Ireland, but were practised in Greece, and at a time, perhaps, throughout all the Indo-European nations. Entries of Remarkable Days in volumes of *Time's Telescope*, running through many years, testify that bonfires on St. John's Eve are customary, not only in Ireland, but in almost every one of the Indo-European nations. The following is from the volume for 1822: "In Cornwall there are several *festival fires*, or bonfires; one in particular, which is kindled on the eve of St. John the Baptist, and the other on that of St. Peter's Day; and Midsummer is thence called in the Cornish language, Goluan, a word which signifies both light and rejoicing." "At those fires (says Dr. Borlase) the Cornish attend with lighted torches, tarred and pitched at one end, and make their perambulations round the fires, going from village to village, and carrying their torches before them: this is certainly a remnant of Druid superstition. At present, though the bonfires remain, the marching from village to village with lighted torches exists only in the faded recollection of the aged. At the present day, when the bonfires are lighted in Cornwall, it is customary for the youths of both sexes to display their agility, either in running through the fire, or in jumping over the glowing brands, as the flames decline." From the volume for 1824, the following: "The author of *Letters from Poland* affords an interesting notice of the observance of Midsummer Eve in that country. On St. John's Night, at the summer solstice, you will see in all the Sclavonian countries—in some more numerous than others—large fires burning in the fields, or on the banks of rivers. This custom seems to point to the worship of the sun, common to eastern nations, and brought by ancient Sclavonians into their present settlements. These bonfires are kindled with what is called a pure and holy fire, elicited by rubbing pieces of dry wood on one another. The youth dance around, and leap over the blazing flames. . . . . At the great festival of fire celebrated in Persia, and called the *Sheb Seze*, the populace were accustomed to set fire to large bunches of dry combustibles, fastened round wild beasts and birds, which, being then let loose, the air and earth appeared one great illumination; and, as these terrified creatures naturally fled to the woods for shelter, it is easy to conceive the conflagration they

produced." From the volume for 1828: "On the eves of St. John the Baptist's and St. Peter's Days, about six in the evening, it is the custom, at *Bonneval*, to light up a sort of *feu-de-joie*, or great bonfire, in the middle of the public squares or crossways; and a long pole, ornamented with branches and flowers, is usually stuck in the centre of the pile. The clergy commonly attend the place of this ceremony, in great pomp, set light to the fire, sing some hymns customary on the occasion, and leave the spot. The people then take possession, leap upon the pile, and seize some of the burning brands, which they place in the tester of their bed as a preservative against thunder. In Spain, on Midsummer Eve, there is a bonfire lighted opposite to the house of every man who has the Christian name of John; and this is made by a pitched barrel filled with combustibles. John, or Juan, being a very common name in Spain, the towns, on this evening, wear the appearance of a general illumination, to celebrate a great event. At *Commercy*, on the eve of Midsummer Day, it is the custom to go to a very high hill, and wait there till sunrise, to see the sun dance." From the volume for 1829: "In some of the islands of the Archipelago, every housekeeper lights a fire in the area before his house, or on the balcony, on St. John's Eve. This fire is made of the dried leaves or stalks of the vine. Every member of the family is then expected to jump over this fire three times, using some ridiculous expression. This singular ceremony produces so much amusement among the children that they generally repeat this cry for some time after. Women with children at the breast are not averse to this ceremony of jumping over the fire." These extracts are sufficient to show how universal throughout the various nations were those St. John's Eve fires, which have survived even to our own times in Ireland. The strange ceremony of leaping through, or over, those fires seems to have a parallel, which may suggest their pagan origin. In the third Book of Kings (first in the *authorized version*), ch. xviii, is related the contest between Elias and the prophets of Baal. Two altars were to be prepared, and over the wood on each was to be placed a bullock, dressed for sacrifice, "but no fire under"—"and the God that shall answer by fire, let him be God." In v. 26 we are told that the prophets of Baal "called on the name of Baal, from morning even till noon, saying: O Baal, hear us. But there was no voice, nor any that answered: *and they leaped over the altar that they had made.*"

Miscellanea

Inscriptions in Templepatrick Churchyard, Co. Antrim.

In the old graveyard, close to the north-west corner of the Upton vault, the following inscription is cut on a flat tombstone:

Here lyeth the body of Mrs
Olivia Mears who died
ye 24 of December 1758 aged 81
Whose Piety and gentle
Behaviour gained her ye
Esteem and Regard of all
those who had the pleasur
of her Acquantance
also the body of Josias
Mulligan her Grandson who
died ye 28 of May 1768
Aged 33

Can any reader give any information regarding this *Mrs.* Olivia Mears? The name is now unknown in the parish, and she is about the only "Mrs." buried in the graveyard.

Close to the east wall of the graveyard, on a quaint little well cut red sandstone, is the following inscription:

Here lyeth the body
of Dorothy Fisher
who departed this
life April the 18th
1696 and of age 17 years

This name is also now unknown in the parish. The stone is over 200 years old, and is in better taste and more appropriate than many of the more recent ones. Around the top of the stone is carved the following epigram:

This is all we can crave a shet a cofin & a grave.

F. J. B.

The Woods of Ballinderry.

William Higginson, agent for the Hertford estate, collected over £500 per year for over twenty years, about 1770, for the timber cut at Portmore, Ballinderry, County Antrim. See Johnstone's *Heterogenea*, p. 214. F. J. B.

Early Party Feeling in Armagh.

In 1784 there were in Armagh a very old man, a beggar, and his old beggar-woman, who are spoken of by one who knew them both as constant quarrellers about the Irish politics of the preceding century; the old man having marched [illegible] King James through Armagh in 1689 in the Irish advance against Derry, and having been present at the following year at the Boyne; and the old woman, who lived to 110, having been wife to a soldier who also fought there, but on William's side. See *Tales of an Old Town*, O'Callaghan, p. xxvii.

F. J. B.

Ulster Volunteer Belt Plates.

I have the following belt plates in my collection :

1. "Belfast Infantry" [fire-gilt], and gorget, 31 Oct., 1796, of Captain Batt.; the belt plate oblong, with harp crowned within a beaded oval, in bold relief.

2. "Belfast Merchants' Corps." Officers—Gilt, oval B.P.

3. "Glenarm Infantry." Oval, engraved.

4. "Ballymena Association." Oval, engraved.

5. "Bucknaw Volunteers." Bright cut border; rayed Irish crown—"For our Country."

6. "Ballymagarry Infantry." [1803.]

7. "Mourne Infantry." Oval, pewter. "For our King & Country." [31 Oct., 1798.]

8. "Drapers' Volunteers." [These were the Drapers' and Desert Martin Volunteers, 24 Sept., 1800.] A circular band of brass, with harp crowned in the centre of pierced work.

9. "Bellaghy Inf^{y}." G.R., crowned. 31 Oct., 1796.

10. "Stewartstown Infantry." G.R., oval, engraved. 31 Oct., 1798.

11. "Ballygarvy Volunteers." "Liberty and Property." Oval, brass, engraved.

12. "Loyal Donagore Infantry." "For our King & Country."

13. "Ballymena Infantry." 2 Nov., 1799.

14. "Clough Infantry." Belt plate and gorget.

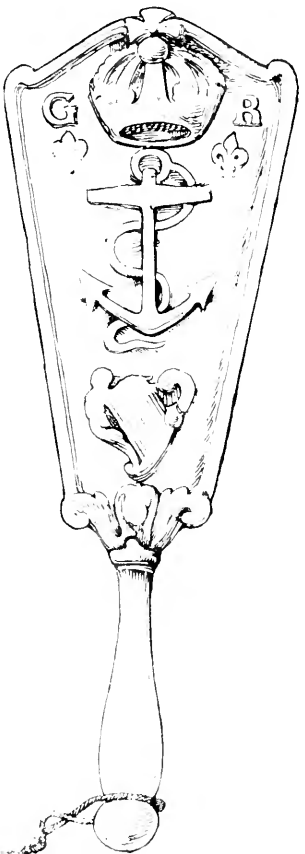
15. "Larne Infantry."

16. "Braid Volunteers." "It is Honorable to Dye for our Country." Gold-plated, feather edge, oval, harp and crown.

17. "Welworth Infantry" (Co. Derry). Silver—the harp and crown of silver applied. G.R. 27 Aug., 1803.

I have some others in the St. Louis Exhibition.

ROBERT DAY, F.S.A.



Naval Brass Badge of Office.

THE brass oar here figured belonged to one of the maritime ports in the north of Ireland. It is the emblem of a harbour master, water bailiff, or Custom's officer, who, on boarding a vessel and demanding the harbour or custom dues, showed it as his symbol of authority. Two are in the writer's collection, both of which are silver, one having belonged to the Harbour of Castle Haven,[1] County Cork, *circ.* 1720, and the other to Dungarvan, County Waterford.

This oar, which is of brass, is of much interest. It came from Scrabo, in the county of Down; but it is not known to which port it belonged. It may have been Bangor. It resembles the oar used in the Roman galley. The blade is 5 inches long by 3 inches at its widest part, tapering to 1 1/2 inch. Although undated, the emblems on the blade point either to the reign of King George I. or to the opening years of George II. They are the crown and anchor, symbols of the naval power, the harp of Ireland, and the letters "G.R." surmounting a rose of England and a fleur-de-lys of France. So far, this oar has not been identified with any Irish port or harbour, but the publicity it will derive from this notice may possibly be the means of obtaining the desired information.

ROBERT DAY, F.S.A.

[1] *Journal R.H. & A.S.*, volume 1879-82, p. 265.

The Islandmagee Massacre.

THE editor's note in the Journal, vol. x, p. 111, on what is perhaps the most controverted incident in our local history, has brought together a number of quotations from different authorities, though it will scarcely be admitted that they are sufficient to draw an exact conclusion from. The evidence adduced is, at the best, circumstantial.

The affair has been unduly magnified. Uncertainty and exaggeration being a necessary accompaniment of sudden insurrection, slaughter, and flight, we may rest satisfied with Leland's statement that "their [the refugees'] imaginations were overpowered and disordered by recollection of tortures, so that every tale of horror was believed."

The editor has given the maximum which must be allowed—the massacre, the religion of the victims, and the fact that some soldiers from Carrickfergus were implicated in the slaughter. For my part, I think Reid and Killen have conceded as much on the Protestant side as could be desired, expressing it in as short a space as possible—that some undisciplined soldiers from Carrickfergus, joined by strangers, retaliated upon not more than thirty of the islanders. There were probably some Scotchmen in the garrison, but there is no proof that it was a regular Scotch garrison. That "British" refugees were flocking to Carrickfergus from Tyrone, from beyond the Bann, and from all parts of County Antrim, there is no doubt. (See the depositions in connection with the massacre, the British officer's account, and letter of Sir James MacDonnell, leader of the insurgents, etc.) What could be more natural than that, when these terror-stricken strangers arrived and communicated their tales of horror to ill-conditioned troops and the usual following of plunderers, "in spight of our teeth," some deed of vengeance would be the result.

The nationality of the garrison seems to be the chief point of difference between the editor and his critics, the former preferring to accept the Rev. Geo. Hill's statement, that "a Scotch Presbyterian garrison" held Carrickfergus at the time of the murder. Fortunately all are agreed that the Covenanters under Monro did not arrive till three months later, and so were not implicated: in fact it is on record that all such acts ceased on his arrival.

What, then, was the nature of the garrison? Dr. John MacDonnell, in his *Ulster Civil War*, endeavours at much length to show that it was a "Scotch force" sent over to Ulster by Charles, and, by a process of elimination, believes he has proved that no other place but Carrickfergus received such reinforcements, and that it was these who aided in the Islandmagee affair. Strangely enough, Dr. MacDonnell's only authority for saying that 1,500 Scotch came before the outbreak of war is the historian Wright; but I feel certain that the source of the whole mistake is MacSkimin's *Circ. Incog.*, in which that writer has confounded the old and new style of reckoning as well as giving 1,500 instead of 2,500 (probably a misprint) as the number of men in the first Scotch contingent. He has thus represented the treaties for the despatch of Scotch forces as having been made in 1641 instead of 1642. The treaty, printed in Appendix viii. is dated 24 January, 1641 (that is, 1641-2), and instead of being a separate treaty was only a provisional agreement for the sending of the first contingent. The eighth article itself—"that the sending over of these men"—the 2,500—"be without prejudice to the proceeding of the treaty, which we desire may go on without any delay" leaves no doubt that the so-called first treaty was only preparatory to the completion of the treaty between the two kingdoms for sending the remainder of the 10,000, which was completed on 6 August, 1642; not, as MacSkimin has it, 1641. Further, if we calculate on the basis of the money to be advanced immediately (see article 5) the proportion of men sent over first, it will be found to be one-fourth, or 2,500 men.

The only other place I could find this "first treaty" is in Rushworth's *Historical Collections*, which gives the full heading, under date 24 January, 1641-2: "Propositions of the Scots Commissioners touching the sending of 2,500 men into Ireland."

Cox's reference, in his *Hibernia Anglicana*, vol. i. p. 308, to the negotiations about the Scots army, confirms the above in most of the details—the number of men and the date especially—1642. The coincidence of the numbers and date with the raising locally in Ulster 1,500 foot at the beginning of the war (Ormonde MSS.) leads probability to the assertion that MacSkimin is responsible for the mistake which appears in Wright and MacDonnell.

But there is further evidence to support the contention that the garrison in Carrickfergus was not exclusively Scotch. An interesting historical narrative of the war, *The Aphorismical Discovery of Treasonable Faction*, written, it is believed, by an Irish Royalist or Roman Catholic priest, and so entirely out of sympathy with the Scotch or English Puritans, has the following remarkable statement: "Monroe, sent by General Leslie as chief commander for this expedition, arriving to Ireland, the impregnable castle and fort of Carrickfergus, then in the hands of the *English*, being not assured of their constancy (though then of one and the same party), took it by a stratagem to secure himself, thrusted them out, and caused themselves by that act to look upon themselves more narrowly, and place themselves in other new forts, and would admit no English in Carrickfergus." Gilbert, the editor of this account, considers it an important and impartial record. The portion quoted is clear enough proof that the garrison was "English": and the fact that Monro was obliged to resort to stratagem accords well with the feeling at that time between the Covenanters and the English—one of suspicion, of which there is abundance of evidence. It is probably an echo also of the King's objection to the third article of the treaty above mentioned, on the ground that Monro's command of the town and castle of Carrickfergus would be prejudicial to the interests of the Crown.

An anonymous correspondent in the *Northern Whig* of 11 August, 1904, gives a reference to the Ormonde MSS. (New Series, ii, 108), where it is stated that "not only the commanders but the common soldiers in [Carrickfergus] are British and Protestants, and most of them persons that have been robbed and spoiled of their estates and fortunes to very great values by the rebels." This is clear enough.

Sir James Turner, in his *Memoirs*—Turner was a Major in Monro's first force—has a particular account of the embarking of the Scotch troops, in the course of which occurs the following: "The *English* forces that were there under the Lords Conway and Chichester marched to Belfast, leaving Craigfergus free for us." There is no doubt that Conway and Chichester were Royalists at this time. The question suggests itself: if there was any number of Scots in the garrison, why was this distinctive name not applied to it instead of either "English" or "British," as was done at this time usually "for distinction"?

Dr. MacDonnell, besides conjecturing that the Scotch force had landed at Carrickfergus and perpetrated the massacre, by way of disproving Reid's accuracy, attempts to prove from the British officer's account of the war that the first massacre was committed by Protestant refugees at Templepatrick. It should be noted, however, that the approximate date mentioned by the same authority, "about Xmas that winter of the wars"—and "old Xmas," to boot—was not the date of the murders, but of the arrival of the refugees at Antrim: "one night" they left Antrim for their dread purpose. Besides, Donnell MacIlmartin swore that the Templepatrick affair took place late in January, and we know the Portnaw massacre was perpetrated on 2 January (see Hickson, vol. i, dep. lxvi.). So far then from accepting MacDonnell's confident assertion that he had proved Reid mistaken, both as to who committed the first massacre, and as to the fact that a Scotch Presbyterian garrison at Carrickfergus was responsible for the murders at Islandmagee, we must be content with the statements of Reid and Killen: at least until an official document is produced to the opposite effect. Killen very properly remarks that persecution had driven large numbers of the Scots back to Scotland.

We are left, then, to the conclusion that the garrison was manned by some of the undisciplined levies that Conway and Chichester raised in Ulster: and, judging by the evidence we have, they were a sorry lot. At the same time, the report that there was a proclamation by the Town Clerk of Carrickfergus to kill all Papists (compare Dawbyn's statement to the same effect), and that it was issued by the King, cannot quite be disregarded.

It might be worth while inquiring further into the recurrence of the word "Scotch" in the Islandmagee depositions, whereas "British" is the term used in those relating to the Portnaw affair. I would only remark that they were taken at the very time when the Commissioners of the Commonwealth were showing such animus in their fruitless attempts to transplant the Scots from County Antrim.

J. W. KERNOHAN.

Lord Conway and his Books.

THE *Library* for April 1904 has a detailed article by that careful compiler, H. R. Plomer, on the library of the second Viscount Conway of Killultagh, in the county of Antrim, which has some local interest. Lord Conway fought for the King with indifferent success, for he was more of a literary man than a man of the sword. He collected a fine library of books, which was subsequently seized by the Parliamentarians. This was at his English house; but he had books also in Ireland, for we read: "The Viscount's house was at Lisnagarvey, Co. Antrim, where he employed the village schoolmaster, Philip Tandy, and his chaplain, William Chambers, in making a catalogue of his library. On the 26 December, 1636, Tandy wrote as follows to George Rawdon, his secretary: 'I am setting Lord Conway's books in alphabetical order, and give all the time to them that I can spare from my school. I classify them also by volumes and sciences. In the Christmas holidays I unchested the chested books, and put them into the drawing-room, where they are often aired by good fires." Lord Conway subsequently made peace with the Parliamentarians, and recovered most of his books on a fine. He died abroad at Lyons, in June 1655. In the *Rawdon Papers*, p. 185, it is stated that he died at Paris. Lord Clarendon wrote of him that he was superseded as Secretary of State for "age and incapacity," having for years exercised his office "with very notable insufficiency." James I. used to say "he could neither write nor read." His library and his letters, now given in the *Library*, give the lie to the King direct.

There is an inventory in the *Rawdon Papers*, p. 410, of the "Goodes in Lisburne House the 2nd of October, 1682," but it makes no mention of books. F. J. B.

Ulster Bibliography.

UNDER the above heading, there appeared in the October issue of the Journal a list of books referring to the province named, by Dr. J. S. Crone, one of which was *A Narrative of the Siege of Londonderry*, etc., by John Mackenzie; and my reason for referring to it is the following:—About two years ago a book of extracts from the Minutes of the Antrim Meeting came into my possession. This body exercised ecclesiastical jurisdiction among the Presbyterian portion of the community of a large district during the latter part of the seventeenth century. The extracts were made by the late Rev. Classon Porter of Larne, to whom the original Minutes belonged. It will be known to many readers that a high-class school was held in Antrim during a part of the time referred to, which was under the supervision of the Antrim Meeting, or Presbytery, for the training of young men for the ministry: that the scholarly Rev. Thomas Gowan, M.A., was in charge of it, and for a time, along with him, the Rev. John Howe, M.A., then chaplain to Lord Massereene of Antrim Castle. Among the pupils of this school was one John Mackenzie, who is reported to have "gone through a great part of his course of philosophy," but from some cause not stated was found to be in a "needy condition," and "will be necessitated to lose the present opportunity if he be not supplied." He is spoken of as being "a pious and hopeful youth." At the meeting which was held in Ballyclare on 6 April, 1675, these facts were made known by Thos. Gowan, and it was at once determined that "every member [should] give eighteen pence at least for the use of the said youth, and that it be paid against Lammas next." When I first met with this entry, I wondered whether it could possibly refer to John Mackenzie, the author of "The Narrative," and, in a note, I afterwards found that the same thought occurred to Classon Porter. Circumstances are favourable to this being the case. After passing through his educational course, John Mackenzie settled as minister in Cookstown, and before the closing of the gates of Derry, many people from that district, Mrs. Abernethy of Moneymore and all her children but one (John) being among them, sought refuge within the city. John Mackenzie may have been one of the number, for he was there during the siege. There being, so far as I am aware, no other John Mackenzie mentioned in Presbyterian history, I think it may be concluded that the person of that name who was "a pious and hopeful youth" in "a needy condition," in the school at Antrim, in 1675, was none other than the subsequent writer of *A Narrative of the Siege of Londonderry*.

If, however, such were the case, the date of Mackenzie's settlement in Cookstown given by Dr. J. S. Reid in his *History of the Presbyterian Church in Ireland* (vol. ii, page 354, note) must be wrong, as he assigns the year 1673 in which the settlement took place, whereas the meeting at which the above-named circumstances were related, and the resolution promising pecuniary help passed, did not take place until 6 April, 1675. Killen appears to have followed Reid, as he also gives the year 1673 as that of Mackenzie's settlement at Cookstown. W. S. SMITH.

The Knight of Cushendall.

WHEN Sir James B—s—w commanded the L—— cutter, he and his crew met a smart residence [? resistance] in seizing some smuggled goods at Cushendall. He instantly ordered one of his men to fire, which he did, killing one and wounding others. Sir James and his men were obliged to fortify themselves in a house, which the enraged mob were proceeding to destroy, but Sir James *bravely* surrendered the man he had ordered to fire, that they might take his life for that of his friend. The populace, moved with humanity, when they saw the man, who had only obeyed orders, thus basely given up, hurt not a hair of his head; but permitted him, with Sir James and the rest of the crew, to get quietly off—threatening Sir James, should he ever return. This he neither has done, nor ever will do, till he goes to be dubbed the *Knight of Cushendall.*—From Lord Castlereagh's Prayer in *the County Down Election, 1805.*

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Paine's "Age of Reason."—In T. Crofton Croker's *Popular Songs illustrative of the French Invasion of Ireland*, parts iii and iv, page 115, there is a note as follows: "An edition of thirty thousand copies of Paine's *Age of Reason* was printed at Belfast for gratuitous circulation by the Society of United Irishmen." Does any reader know of any other authority for this statement? F. J. B.

Henry Munroe.—Hugh M'Call, in *Some Recollections*, page 9, states: "A portrait of Henry Munroe shows that he continued to wear his *queue* even to the day of his execution in June 1798." Can any reader say where that portrait is now, or give any unpublished particulars of this County Down leader? F. J. B.

Belfast Castle.—Tilton Falkiner, in his new book, *Illustrations of Irish History*, has a chapter headed "Travels of Sir William Brereton in Ireland, 1635." In it I find the following: "At Belfast, my Lord Chichester hath another dainty stately house (which is, indeed, the glory and beauty of that town also), where he is most resident, and is now building an outer brick wall before his gates. This is not so large and vast as the other,[1] but more convenient and commodious: 'the very end of the loch toucheth upon his garden and backside.'"

Can any reader of this Journal say if the last sentence of the above extract is correct? In the old map of Belfast which I have seen (I think, in Benn's *History of Belfast*, or else in the *Town Book of Belfast*), the Castle and its appurtenances were, if I remember rightly, on the landwards side of the town, and that furthest away from the loch. Belfast in 1635 must have been really a mere village. BELMORE.

[1] The other house alluded to was at Carrickfergus.

DUNLUCE CASTLE.—VIEW OF THE RUINS FROM THE S.E.

ULSTER JOURNAL OF
ARCHÆOLOGY
Volume XI ..... JULY 1905 ..... Number 3

EDITED BY FRANCIS JOSEPH BIGGER, M.R.I.A., ARDRIE, BELFAST.

Notes on the Ruins of Dunluce Castle, County of Antrim,

With Explanation of a Reconstructed Plan of the Earlier Fortress.

BY W. H. LYNN, ARCHITECT.

IN contemplating the ruins of Dunluce Castle, even a casual visitor may observe a marked contrast between the rude character of some of the protecting works of the fortress—such as flanking towers or bastions of rough masonry of an early and altogether military type—and the remains of a more elaborate style of building within the enclosure, which suggest a rather striking example of domestic architecture of the Elizabethan period. The latter, known as "The Banqueting Hall," was embellished by cut stone dressings, and possessed a range of three two-storied bay windows on its western side, overlooking the castle yard and an extensive coast view, and had other mullioned windows in its gables. There was also on the west side an entrance doorway, which, judging from a few fragments that are left, was of an ornamental character, consisting probably of a semi-circular-headed opening, with moulded jambs and archivolt, within a frame formed of side pilasters or attached columns, and on top a moulded entablature, surmounted by a panel containing the armorial bearings of the MacDonnells, surrounded with heraldic or other carving: it is fragments of the latter that remain. The quoins of this building are also of cut stone. In the square barbican tower, apparently of equal date with the hall, cut stone was used more sparingly. The entrance gateway and the windows in the upper portion of the tower most probably had cut stone dressings, but

these have long since disappeared, and the only details of the kind now visible are the corballing courses, under the bartizans or tourelles at the outer angles.

How far back the origin of the earlier buildings should be placed is uncertain, in the absence of historical record, or even, as it would seem, of reliable mention of the castle at all prior to the sixteenth century; and yet, circumstances seem to point to the certainty of a considerable period of time having elapsed between the erection of the original structure and the rebuilding of certain portions of it in later years. No architectural detail, either, can be found in connection with what remains of the early work to afford a clue to its age; therefore, it is only by comparing such remains as there are, and the plan of the whole that may with reasonable certainty be reconstructed from them, with buildings similar in plan and character that exist elsewhere and have a history, that the date of its erection may be approximately arrived at.

A resemblance has been thought by some to exist between Dunluce and Dunstaffnage; the latter being one of the Scotch strongholds of the MacDonnells, as "Lords of the Isles." A description, with plans and sketches, of this castle, may be found in a work by MacGibbon and Ross, on the "Castellated Architecture of Scotland." In this work the very numerous examples illustrated are grouped according to their dates, and Dunstaffnage is placed by these authorities amongst the castles erected during the thirteenth century. In a book dedicated to the Countess of Antrim, in 1829, by Archibald MacSparran, a tradition is mentioned that attributes the building of Dunluce Castle to "an Irish chieftain, by name MacKeown, to awe the Danes and Cruthneans or ancient Caledonians, as well as his tumultuous neighbours"; that it was taken from the MacKeowns by the English, and subsequently from the latter by Daniel MacUillin.

A careful investigation of the structure of the later buildings, and of walls adjoining them, will show that they were preceded by others differing from them in form and arrangement; and the evidence of this is so unmistakable and definite as to have rendered possible a reconstruction of the plan of the earlier castle, without drawing unduly on one's imagination. The points of evidence that have been relied on were noted many years ago, when making a measured plan of the ruins as a holiday amusement. The drawing, however, was mislaid; and owing to that and other causes, the matter remained in abeyance until recently. The points referred to are indicated

on the accompanying plan 1, by letters corresponding to those following :

(*a*) A portion of curved wall, about six or seven feet in length, that formed the outer ring of a *third* circular tower, of a diameter equal to those of the existing towers. The inner face of the curve is exposed to view, and the concentric line of the outer face, against which the later curtain wall was built, can be readily traced by using an iron pin. At one side the thickness of the wall presents the appearance of having been *cut through* obliquely to the line of the passage-way opening into the later barbican ; on the other side there is a built face, that may have formed the side of an embrasure or loophole.

(*b*) A portion of an earlier curtain wall that connected the third tower with the existing bastion (No. 2) at the S.E. angle of the rock. This, which is a fragment of the outer wall of the old covered way, stands some feet in height above the ground at the S.W. angle of the "Banqueting Hall," the quoin of which is built into, and on, the older work. A portion of the foundation of the same wall, in line with this, is to be seen eastwards, near to where it joined the bastion. A small loophole may be noticed close to this, in the tower, that formerly commanded the outer face of the wall. Evidently the older wall was retained to serve as the inner wall of the later covered way.

(*c*) A fragment of a circular inner wall face at the N.W. angle of the barbican, probably of a spiral stair well in the earlier building. This is shown on Du Noyer's plan of the ruins (1839) as a solid square buttress pier, with a portion of the back wall of the barbican beside it. Since then the latter and the filling of the pier have disappeared, leaving a portion of the curved wall face exposed to view.

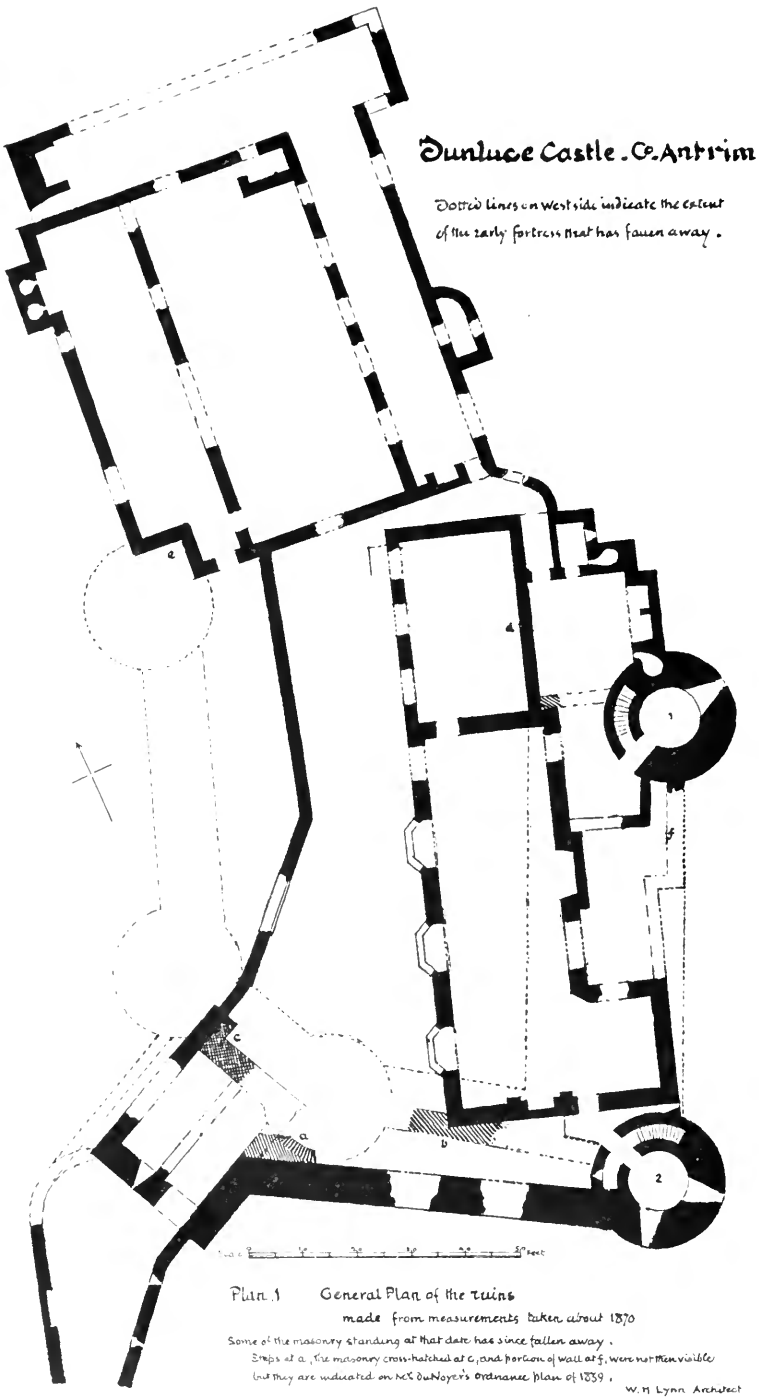
(*d*) Indication of a window opening, now built up, in the west wall of the kitchen, suggests that this was formerly an outside wall in continuation of the front of the earlier residential buildings.

(*e*) A peculiar arrangement of walls terminating the western range of the barrack buildings—a divided gable, one half built about nine feet in advance of the other, and connected by a wall at right angles rising to the gable points. The walls forming the re-entering angle served to stop the roofing of the barrack building that formerly would have abutted against a circular tower in that position.

Having established the position of a *third* circular tower, through finding a fragment of its outer wall still *in situ*, it was a simple matter, from the relation of the tower to the line of approach from the drawbridge, to work out the plan of an earlier barbican, flanked by this

Dunluce Castle. Co. Antrim.

Dotted lines on west side indicate the extent of the early fortress that has fallen away.



Plan 1 General Plan of the ruins
made from measurements taken about 1870

Some of the masonry standing at that date has since fallen away.
Steps at a, the masonry cross-hatched at c, and portion of wall at f, were not then visible but they are indicated on Mr. DuNoyer's Ordnance Plan of 1839.

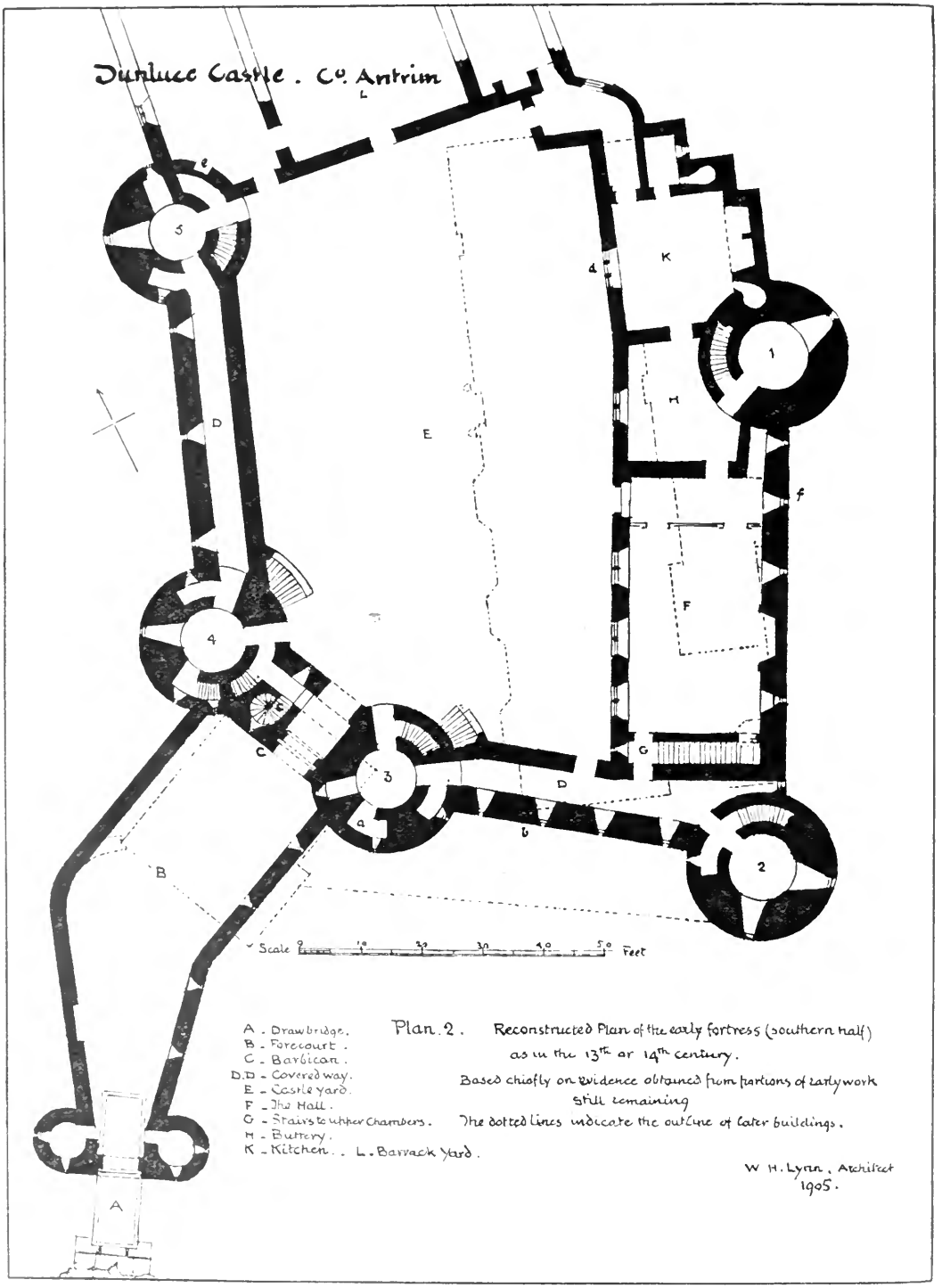
W. H. Lynn Architect
1905.

tower on one side, and by a *fourth* tower westward near the cliff edge on the other. This fourth tower, and northward of it a *fifth* one, with a curtain wall and rampart between the two, as on the south side, are, indeed, necessary to complete a consistent plan of defensive works applicable to the site, and in keeping with the character of the older work remaining. The former existence of a fifth tower at this point is corroborated by the peculiar termination of the barrack building already noticed.

A drawbridge, alluded to in seventeenth-century documents, was, no doubt, a survival from earlier times; but, as no vestige of it remains, the plan, where indicating the connection of this with the walls of the fore-court, is purely conjectural. The bridge may have been hung from an altogether timber construction, which was not unusual, or from the face of a square tower.

The earlier residential buildings most likely followed the usual arrangement of the period, and occupied a side of the castle yard (the eastern in this case) between the first and second towers, close to the rock edge, the back wall forming the curtain wall on that side. The area of the castle yard was thus left as large as possible. In this case, unfortunately, proximity to an unreliable cliff edge led to their destruction, and to the necessity for placing the later ones much farther inwards. The minor buildings or barracks on the northern half of the rock present no points of special interest beyond indications of the kitchen and bakehouse ovens that served the garrison, and the peculiar termination of the western range already referred to. This half of the rock has proved to be of a more durable nature than the other on the eastern and western sides, for it is only on the northern face, next the sea, that wastage has taken with it the outer side wall of one range of the buildings. Only the southern half of the Dunluce Rock can be said to have been fortified; the natural protection afforded to the northern portion by the more precipitous nature of its face, and by the sea that washes the greater part of its base, may have been relied on as sufficient.

From the evidence already mentioned, it would appear that of the buildings originally erected on the southern half of the rock, the only portions now standing, in a ruined entirety, are two circular bastion towers (numbered 1 and 2 on the plans), and the walls of the kitchen adjoining the more northern of these. The disappearance of the remainder, and the necessity that arose for replacing them by buildings of a later date, may be attributed chiefly to the wasting of the rock



A - Drawbridge.
B - Forecourt.
C - Barbican.
D.D - Covered way.
E - Castle yard.
F - The Hall.
G - Stairs to upper Chambers.
H - Buttery.
K - Kitchen. L - Barrack Yard.

Plan. 2. Reconstructed Plan of the early fortress (southern half) as in the 13th or 14th century.

Based chiefly on evidence obtained from portions of early work still remaining

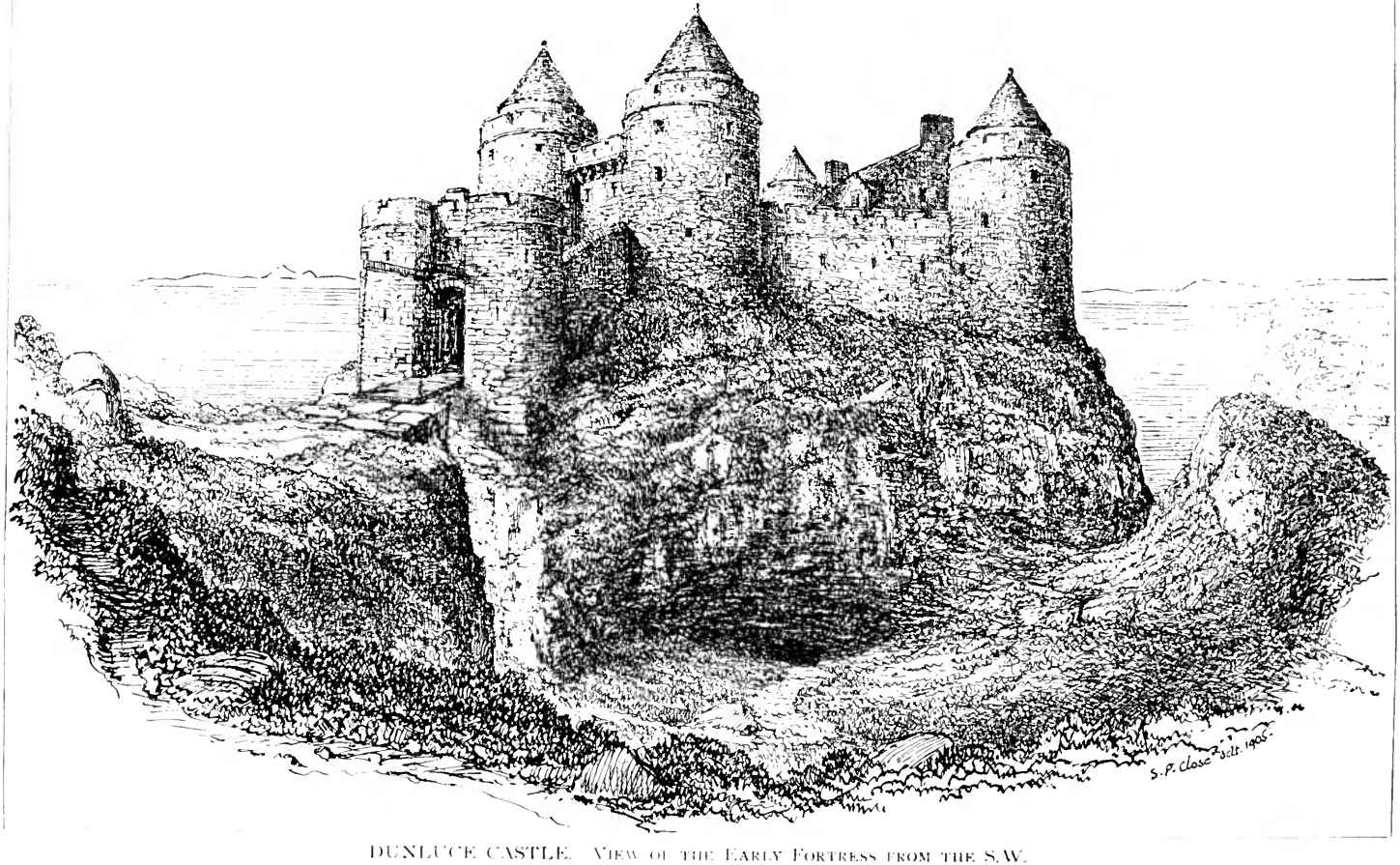
The dotted lines indicate the outline of later buildings.

W. H. Lynn, Architect
1905.

face on the eastern and western sides, at points about opposite to one another, where the formation is more perishable than elsewhere. Owing to this, the foundation support of walls near the cliff edge was weakened, and the stability of the buildings became gradually endangered, and, in course of time, destroyed : a process that unfortunately continued, and is still in active operation. The rock failure does not seem to have occurred simultaneously, or even equally, on both sides. The fact that the present gable on the east side, adjoining the second tower, is built on much the same line as the early curtain wall and that a portion of this older wall is indicated on Du Noyer's plan of 1839, as then connected with the northern tower, is sufficient to suggest that the first failure occurred on the western side ; and there, most probably, at the fourth tower, where it is evident a much larger proportion of the rock has fallen away than at the other side.

When the outer portion of one or both of the western towers disappeared, the wall and rampart between them, owing to being further removed from the edge, most likely remained intact, and, when the tower ruins were removed, would naturally be extended to join the angle of a reduced, or of a new barbican, at one end, and the barrack buildings at the other. Had it been otherwise, a new curtain wall, set farther back, would have been necessary. This, however, would have so far narrowed the castle yard, that was subsequently to be encroached on from the other side by the new residential building, it is hardly conceivable that the latter would have been advanced so far as it was if only a very limited space was to remain in front of it —a consideration that rather strengthens the probability of this curtain wall having survived until after the erection of the new hall. Subsequently it may have been necessary to build one farther back, on an intermediate line, prior to a still later setting back to the present mere wall, which, in its turn, is now falling away. The castle yard originally was a spacious one, of a nearly uniform width of about 60 feet, and 100 feet long. The building of the new hall reduced the width to about 36 feet, and since then wastage of the rock has further reduced it, until now little more than 18 feet is left at the narrowest point.

When the fourth tower disappeared, the older barbican would lose much of its imposing appearance, but would not have been so seriously injured as to necessitate the immediate erection of an altogether new one ; for, when the broken face on the west side of the gateway portion, and the continuation of the western curtain wall, were made good, and the west wall of the fore-court was joined to it near the spiral stairs,



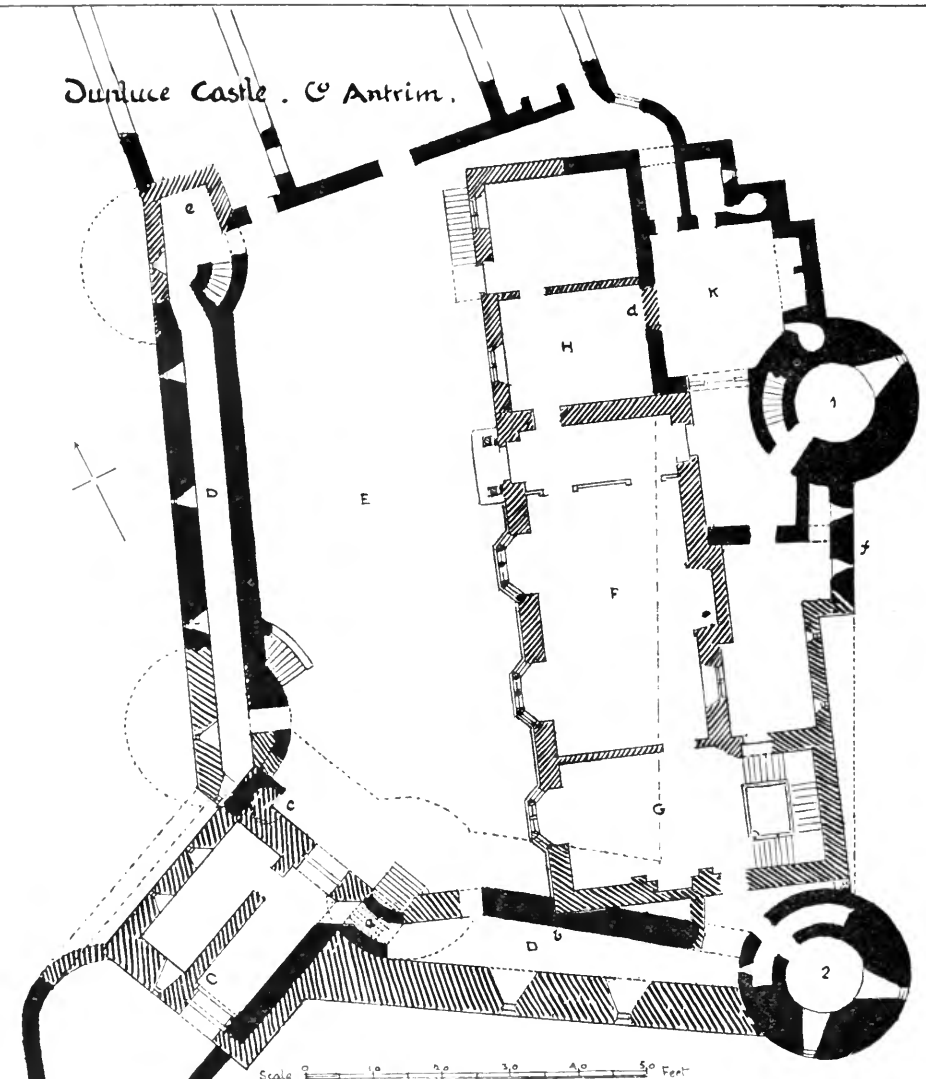
DUNLUCE CASTLE. View of the Early Fortress from the S.W.

it would, practically, form as defensible a work as before. It is more than probable, therefore, that after traces of the ruined towers were removed, it remained, and did duty in that reduced condition until other considerations combined to render its removal and the erection of the later barbican and south curtain wall desirable. Such considerations arose most likely after rock failure on the eastern side had threatened or destroyed the outer wall of the early residential buildings, when, owing to a desire for more ample and up-to-date accommodation in this department, advantage was taken of the circumstances, and a general scheme was projected and carried out, under which a new curtain wall and barbican were built on an advanced line southwards, to make way for enlarged residential buildings, the erection of which, however, would not be proceeded with until the completion of the advanced wall would admit of the removal of the early covered way and rampart, across which the S.W. angle of the "Banqueting Hall" was to extend. Thus, the whole of the later buildings may be said to have been carried out together, as they would probably have been under the alternative circumstances of a simultaneous failure on both sides of the rock.

The possibility of an interval occurring during the progress of the work, in which the fortress might be left unprotected, was carefully guarded against. The new curtain wall was first built outside, but just touching, the third tower; and from where its western end met the eastern wall of the fore-court, it followed the latter, thickening it to form the projecting eastern side of the new barbican, as far as its south or entrance front. From the western quoin of the front, the west side wall was returned backwards to join the front wall of the old barbican—now to serve as the back wall of the later one—at the spiral stair, while the west wall of the fore-court was shortened and curved inwards to join the S.W. angle of the new tower—all carried on outside and independent of the older work, which could then be safely removed. Above the rampart level, from the back of the south curtain wall parapet, the half thickness of the east wall was carried inwards to join the old front wall, to form a quoin on its *inside* face, which then became an outer face on the new tower. The upper portion of the third tower was probably taken down by degrees, to provide material for the new work.

The demolition of the third tower would necessarily enter into the scheme of rebuilding; for, under the new conditions, it would not only be out of place inside an advanced line of defence, but would

Dunluce Castle . Co Antrim.



A - Drawbridge
B - Forecourt
C - Barbican
D D - Covered way
E - Castle yard
F - The Hall
G - Inner hall and Stairs
H - Buttery
K - Kitchen . L . Barrack yard

Plan 3. Reconstructed Plan of the fortress (southern half) as in the 16th century.

when the later buildings were completed and before the early west curtain wall had fallen away.
The dotted lines indicate the outline of earlier buildings

W. H. Lynn, Architect.
1905

prove an obstruction in the castle yard, standing so close to the front of the new hall; and as the barbican had already lost its western tower (No. 4), the sacrifice of the remainder may have been regarded as more than compensated for by the advantages of finer residential buildings.

The survival of such a small portion of this tower, after the whole of the remainder had been so completely demolished, and, probably, used up in the new work, would appear unaccountable but for the fact, recorded by Du Noyer on the plan made by him in 1839, that evidence then existed of a flight of steps at this spot leading from the castle yard to the later rampart. As these steps would pass over the later covered way, it may reasonably be assumed that the fragment of the old tower wall at that point was left standing to support an arch under the steps—a service that was more than repaid by the steps in their preservation of the wall, through the protection they afforded it for so many years. No vestige of arch or steps is now visible; but if the mound of debris in front of the curved wall was excavated for about four feet in width, the inner ring of the same circular wall would most likely be met with at a lower level, and possibly some evidence of the steps, for the flight must have extended somewhat into the yard.

The ruined openings in the south curtain wall are of interest, as being most probably where large embrasures had been formed to receive two of the guns Sir James MacDonnell recovered from the wreck of an Armada ship, and that were mounted here in 1597, when Chichester demanded their surrender—a third and smaller one may have been placed on the rampart above. Sir James, however, refused to give up the guns, and what became of them eventually appears to be unknown. Possibly they were shipped to Scotland to be out of the way of the Irish Deputy; for MacGibbon and Ross, in their work already referred to, mention that "three beautiful Spanish pieces, relics of the Armada," were to be seen on the ruined walls at Dunstaffnage as recently as twenty years ago, and that there also "openings in the walls had been altered for guns."

Ulster Bibliography.

By John S. Crone.

(Continued from page 32.)

ANTRIM.

A Full Confutation of the Covenant . . . . A Speech . . . . at Lisnegarvy, 26th Sept., 1638. (By Bishop Leslie.) London: 1639. 4to. 38 pp.

Examen Conjurationis Scoticæ. Sive oratio habita Lisnegarvae. (A Latin translation of above.) Dublin: 1639. 4to.

The Humble Petition of the Protestant Inhabitants of the Counties of Antrim, Down, and Tyrone, to the House of Commons, concerning Bishops. London: 1641 4to. Bod.

Letter sent by Lord Monro out of Ireland, and his taking the Earl of Antrim, July 8. 1643. 4to. Bod.

The Complaint of the Bootefew . . . . in two letters of the Ministers of the Presbytery at Carrickfergus, to the Lord Ardes . . . . with his Answer, &c., &c. London: 1649 4to. B.M.

Two Letters from William Basil. Esqr., Attorney-General . . . . of a Great Victory Obtained on the plains of Lisnegarvy . . . . and the Surrender of Carrickfergus. London: 1649. 4to. viii pp

News from Ireland, concerning the proceedings of the Presbyters in the *County of Antrim*, against Mr. James Ker and Mr. Jeremy O'Queen. 1650. 4to. 38 pp. B.M.

Murder will Out; or, The King's Letter justifying the Marquess of Antrim for what he did in the Irish Rebellion. London: 1689. 4to. 8 pp. B.M.

A Good Conscience: a Sermon . . . . preached at Antrim, June 15th, 1731 . . . . by William Boyd, M.A. Derry: 1731. 18mo 30 pp.

Tracts and Sermons. By the late Reverend and Learned John Abernethy, M.A. (of Antrim) London: 1751. 8vo. 288 pp L.

Advice to the Patriot Club of the County of Antrim, on the present state of affairs in Ireland. 1756.

Remarks on a late pamphlet, entitled Advice to the Patriot Club, &c., &c. Dublin: 1756. 8vo.

A Physico-Poetical Essay on the Wonders of Lake Neah. By Rev. Richard Barton. Dublin: 1759. 4to. B.M.

Dissertation on the Human Passions exemplified in the untimely death of John Macnaughton. 1762. 46 pp.

Life of John Macnaghton *of Benvardon*, who was executed for the murder of Miss Mary Ann Knox *of Prehen*. London: 1762. 56 pp. 12mo. B.

A Narrative of the Proceedings of the Reverend Presbytery of Root, ... October 26, 1779. By Rev. James Poulson. Newry: 1779. 8vo. 22 pp. L.

GRATITUDE TO GOD: a Sermon preached at Finvoy on the National Thanksgiving for his Majesty's recovery. By JAMES ELDER. Derry: 1789. 12mo. 24 pp.

LETTERS concerning the NORTHERN COAST of the COUNTY OF ANTRIM—the Antiquities, Manners, Customs, &c. By Rev. WILLIAM HAMILTON. London: 1790. 8vo. (Other editions: Belfast, Dublin, London, and Coleraine.) M.

Letter to Lieut. Col. *Sharman* . . . . of the Corps of Volunteers assembled at LISBURN. London: 1792. 8vo. Bod.

LIFE of the REV. PHILLIP SKELTON; with Curious Anecdotes. By SAMUEL BURDY. Dublin: 1792. 8vo. (A native of Derriaghy.) C—ll.

Brief Account of the TRIAL and Execution of WILLIAM ORR. Dublin: 1797. Belfast Museum.

THE MISCELLANEOUS WORKS OF HUGH BOYD, the author of the "Letters of Junius," with account of his Life and Writings. By L. D. CAMPBELL Portrait. London: 1800. 2 vols. 8vo. (A native of Ballycastle.)

MEMOIRS of FRANCIS DOBBS, Esqr., also Report of his Speech on Union, &c., &c. Dublin: 1800. 8vo. 67 pp. C.

ACCOUNT of the WHYNN DYKES, in the Neighbourhood of the Giant's Causeway, Ballycastle, and Belfast. By WILLIAM RICHARDSON. Dublin, 1802. 4to. B.M.

MEMOIRS of the Life of WM. H. W. BETTY—"The Young Roscius." Liverpool: 1804. 12 mo. 140 pp. (A native of Lisburn.) B.M.

WILLIAM HENRY WEST BETTY, *the Young Roscius*. A Biographical Sketch of his Life, Education, and Personal Character. By GEORGE D. HARLEY. London: 1804. 8vo.

ROSCIUS IN LONDON Biographical Memoirs of WILLIAM HENRY WEST BETTY. London: 1805. 8vo. 59 pp. Portrait. B.M.

THE YOUNG ROSCIAD: an admonitory poem well seasoned with Attic salt, cum notis variorum. By PETER PANGLOSS. (A satire against W. H. Betty.) London: 1805. 4to. viii + 35 pp B.M.

Some ACCOUNT of the Public Life, and a selection from the unpublished writings of the EARL OF MACARTNEY. By J. BARROW. London: 1807. Portrait and plates. 2 vols 4to. Vol I, xii + 608 pp.: vol. II, 531 pp. (Born at Lissanure.) M.

POEMS on the GIANT'S CAUSEWAY and KILLARNEY By PATRICK O'KELLY. Dublin: 1808. 8vo.

MOPIA KRATEOMENH: or, *A Convincing Proof* that "Mortum Sequitur Honas" is not an appropriate motto for a Nobleman lately ambitious of being chosen a Municipal Officer of an Ancient Corporation. Carrickfergus: 1808. 12mo. 92 pp. D.

THE GIANT'S CAUSEWAY: a Poem. By WILLIAM HAMILTON DRUMMOND, D.D. Belfast: 1811. 8vo. xxviii + 204 pp. Plates. C.

STATISTICAL SURVEY OF THE COUNTY OF ANTRIM. By Rev. JOHN DUBOURDIEU. Dublin: 1812. 8vo. xx+630+112 pp. Illus. C.

THE GIANT'S CAUSEWAY. By JOHN DEMPSEY. Belfast: 1813. 8vo.

DUNLUCE CASTLE: a Poem in Four Parts. By EDWARD QUILLINAN. 100 copies, privately printed. Lee Priory: 1814. 4to.

The LIFE of JAMES ORR. (By A. McDOWELL.) Belfast: 1817. 8vo.

THE HILL OF CAVES, and other Poems. By WM. READ. London: 1818. 8vo.

MEMOIRS of the late MRS. ELIZABETH HAMILTON, with a selection from her Correspondence and other Unpublished Writings. By Miss BENGER. Portrait. 1819. 2 vols. 8vo.

MAURICE AND BERGHETTA; or, THE PRIEST OF RAHERY. A Tale. London: 1819. xliii+356 pp. (By the late Mr. PARNELL, M.P.) C.

THE GIANT'S CAUSEWAY: a Poem. By JOHN McKINLAY. Belfast: 1819. 12mo. (Second edition. Dublin: 1821. 98 pp. C.) M.

RATHLIN: a Descriptive Poem, written after a visit to that Island. By THOMAS BEGGS. (Second edition.) Illustrated. Belfast: N.D. 12mo. 52 pp. (First edition, 1820.) C.

GUIDE to the GIANT'S CAUSEWAY and the North East Coast of the County of Antrim. By G. N. WRIGHT. (Map and illus.) London: 1823. 8vo. 134 pp. (Another edition, Dublin, 1834.) M.

O'HALLORAN; or, The Insurgent Chief. An Irish Historical Tale of 1798. By SOLOMON SECONDSIGHT (i.e., JAMES McHENRY, M.D.) Chiswick: 1824. xvi+419 pp. 16mo. (Many other editions.) C.

CHARGE delivered . . . . at the Primary Visitation at LISBURN, 24th July, 1824. By RICHARD MANT, D.D., Bishop of Down and Connor. Dublin: 1824. 8vo. iv+76 pp. B.M.

A Historical Essay on the PARISH and CONGREGATION of TEMPLEPATRICK: compiled in the year 1824. By S. M. STEPHENSON, M.D. Belfast: 1825. 8vo. 48 pp. C.

Second Edition. With an APPENDIX by ANDREW PEDEN. Belfast: 1879. 82 pp. 8vo. C.

PLAN FOR IMPROVING the CONDITION of the PEASANTRY . . . . of the County of ANTRIM. By ARCHIBALD MacDOUGALL.

CHARGE delivered . . . . at the Ordinary Visitation at LISBURN, 3rd August, 1825. By RICHARD MANT, &c., &c., &c. Dublin: 1825. 8vo. v+39 pp. B.M.

Authenticated Report of DISCUSSION . . . . between Rev. BERNARD McAULEY and Rev. ROBERT STEWART at Ballymena. Belfast: 1827. 8vo. 181 pp. M.

REPORT from Select Committee (of the House of Commons) on CARRICKFERGUS Forgeries Election Petition. London: 1831. Fol. C—ll.

THE HISTORY AND ANTIQUITIES of the County of the Town of CARRICKFERGUS. By SAMUEL McSKIMMIN. Belfast: 1832. 8vo. 405 pp. Illus. (Other editions, 1811, 1823, 1829.) C.

THE AVENGED BRIDE: a Tale of the Glens. In four cantos. With Notes Historical and Descriptive of the Northern Coast of the County of Antrim. By ALEX. MARKHAM. Belfast: 1833. 8vo. 242 pp. M.

Re-issued, revised as MACDONALD; or, THE AVENGED BRIDE. A Tale of the Glens and Dunluce. In four cantos. With Notes Historical and Descriptive, &c., &c. By ALEXANDER MARKHAM, Esq. Belfast: 1875. 8vo. 194 pp. C.

EPISCOPAL JURISDICTION ASSERTED. CHARGE delivered at LISBURN, 13th August, 1834. By RICHARD MANT, &c., &c., &c. Dublin: 1834. 8vo. 46 pp. R.

A Topographical and Historical ACCOUNT OF LISBURN. By HENRY BAYLY. Belfast: 1834. 12mo. B.M.

NOTES on the Statistics and Natural History of the ISLAND OF RATHLIN. By J. D. MARSHALL. Dublin: 1836. 4to.

LARNE Literary and Agricultural JOURNAL. Feb. 1839.

HISTORY of the Rise and Progress of BELFAST and Annals of the COUNTY ANTRIM, with an Appendix By JAMES ADAIR PILSON. Belfast: 1846. 8vo. M.

POPULAR SONGS, illustrative of the French Invasion of Ireland Part II.

THE CAPTURE OF CARRICKFERGUS by Thurot in 1760. Edited . . . . by T. CROFTON CROKER. London: 1846. 8vo. xxxii + 27 pp C.

THE WINTER OF 1846-7 IN ANTRIM. With Remarks on Out-door Relief and Colonization. By A. SHAFTO ADAIR, F.R.S. (afterwards Lord Waveney). London: 1847. 8vo. 70 pp. C.

THE SUN-DIAL OF ARMOY: a Poem in Latin and English. By RICHARD (MANT), Lord Bishop of Down and Connor and Dromore. Dublin: 1847. 12mo 32 pp. C.

THE TURNLEY WILL CASE: The Cushendall Trust. 8vo. 1848.

MEMORIAL of JAMES WATSON, Esq., of Brookhill, with Notice of his Contemporaries. Belfast: 1851. 8vo. 100 pp. Portrait. "The Commodore." R.

CATALOGUE of a Collection of Pictures at DUNCAIRN. Duncairn: 1852. 8vo. 25 pp (25 copies, privately printed.)

THE HEARTS OF STEEL: an Irish Historical Tale of the Eighteenth Century. By JAMES M'HENRY, M.D Belfast: 1854. iv + 293 pp. 8vo. (Many other editions.) C.

An AULD BODY'S Notion o' the BALLYMENA IMPROVEMENTS. DAVID HERBISON. Ballymena: 1854. 11 pp. M.

ST. PATRICK'S CHURCH of Ballymena. The Rev. WILLIAM REEVES, D.D. Ballymena: 1855. 4to. 4 pp. D.

BALLYMENA OBSERVER. (In progress.) Ballymena: 1855. Folio.

LUCY; or, Scenes on LOUGH NEAGH: and other Poems. E. MORSE. Dublin: 1855. 12mo.

WILD FLOWERS FROM THE GLENS. By J. HUBAND SMITH. 1855. C.

CATALOGUE of a Collection of Pictures at DUNCAIRN. Woodcut of Duncairn on title. Duncairn: 1856. 4to. 46 pp. (50 copies, privately printed.)

ANNUAL REPORT of County Antrim GRAND ORANGE LODGE for 1857, &c. Londonderry: 1858. 8vo.

An Account of the Rt. Honourable Sir ARTHUR CHICHESTER, LORD BELFAST, *Lord Deputy of Ireland.* By SIR FAITHFUL FORTESCUE. With Notes and a Memoir of the Author by LORD CLERMONT. London: 1858. 8vo. 52 pp. (Private circulation.) B.M.

CATALOGUE of a Collection of Pictures at DUNCAIRN. Duncairn: 1859. 4to. 62 pp. (30 copies, privately printed.)

RHYMES AND RAVINGS of a County Antrim Lad. By HENRY McD. FLETCHER. Belfast: 1859. 12mo.

THE HISTORY . . . . of the Present REVIVAL in BALLYMENA and Neighbourhood. By Rev. SAML. J. MOORE. Belfast: 1859. 8vo. 36 pp. L.

FLINT FLAKES OF ANTRIM. By G. V. DU NOYER.

VOICES FROM THE ROSTRUM: a Series of School Room Rhymes, &c. By JOHN GIVEN, Ballymena. Belfast: 1860. 12mo. xii + 128 pp. (Many local poems and notes.) C.

THE SAGE OF THE CAUSEWAY: a Poem. By JOHN M'CALLIN. Belfast: 1861.

PRESENTMENTS at the COUNTY ANTRIM ASSIZES. Belfast: 1863. 8vo.

BALLYMONEY FREE PRESS. (In progress.) Ballymoney: 1863. Folio.

THE GIANT'S CAUSEWAY once BAMBOOS. By BEN BOBSTAY (pseud.) Illustrated. London: 1864. 8vo. 88 pp. M.

LARNE REPORTER. (In progress.) Larne: 1865. Folio.

LARNE RECORDER. Larne. Folio.

HISTORICAL ACCOUNT of the STEWARTS OF BALLINTOY. By Rev. GEORGE HILL. Coleraine: 1865. 8vo. 62 pp. M.C.D.

Some Account of the Parish Church of ST. COLMANELL, AHOGHILL. By Rev. A. T. LEE, M.A., LL.D. London: N.D. (1865). 8vo. 12 pp. C.

PHOTOGRAPHS of the GIANT'S CAUSEWAY. (By J. HUDSON.) With descriptive letterpress. Glasgow: 1867. 4to. B.M.

SERMONS by late Rev. W. H. DRUMMOND, D.D., M.R.I.A. With Memoir by J. Scott Porter. (Portrait.) (A native of Larne.) London: 1867. 8vo. M.

OUTLINES of the ROCKS of ANTRIM. DAVID SMITH. Belfast: 1868. 8vo. 136 pp. M.

STONE IMPLEMENTS in LOUGH NEAGH. By JOHN EVANS, F.R.S. London: 1868. 4to. C.

(To be continued.)

NOTE.—The initials at end indicate owners: thus, B. = F. J. Bigger; B.M. = British Museum; Bod. = Bodleian; C. = the Compiler; C—ll = A. A. Campbell; D. = E. R. McC. Dix; L. = Rev. W. T. Latimer; M. = R. McKee; R. = J. Robinson; M.C. = Magee College; S. = W. S. Swanston.

Antiquarian Jottings.

BY THE RIGHT REV. MONSIGNOR JAMES O'LAVERTY, M.R.I.A.

(Continued from page 90.)

Portrait of O'Sullivan Beare.

EARLY in the year 1859 I met the Rev. Dr. John Gartlan, Rector of the College of the Noble Irish, Salamanca, who was then on a visit with Dr. Denvir, Bishop of Down and Connor. From him I learned that there was in that college a portrait of Philip O'Sullivan Bear, the author of the *Historiæ Catholicæ Hiberniæ Compendium*, and that the historian's name was inscribed on it. The Rev. James F. Mooney, a priest of this diocese, who was then a student in Salamanca, sent me the following copy of the inscription: "O'Sullevanus Bearus Bearræ et Beantriæ Comes Ætatis suæ liii Christi vero Domini

O'SULLEVANUS BEARUS BEARRÆ ET BEANTRIÆ COMES ÆTATIS SUÆ LIII CHRISTI VERO DOMINI MDCXIII ANNO

MDCXIII anno" (O'Sullevan Beare, Count of Beare and Bantry, in the 53rd year of his age, but in the 1613th of Christ the Lord). The inscription proved that it was not the portrait of Philip O'Sullivan the historian, but that of his renowned relative, Donal O'Sullivan, Prince of Beare and Bantry. I instructed Father Mooney to have an exact copy of it painted by a good artist. In answer he informed me, on the 2nd of June, 1859, that he had engaged the best artist in the city to make a copy in every respect similar to the original for £6 6*s*., and that it would be finished on the 1st of July. The painting, which was pronounced by all who saw it to be an exact copy of the original, was forwarded on the 18th of September, 1859, to the broker, in Liverpool, of Father Mooney's brothers (Mooney Brothers of Castlewellan), and I received it in perfect order. On the copy is inscribed: "Pedro Micó pintº en Salamanca año 1859." The original is on canvas, and is slightly injured through time: thus "Comes" in the inscription has lost the two last letters. Copies of this portrait have been given in many books published since I discovered it, and I have reason to complain that not one of these informs its readers whose was the patriotism which conferred such a benefit on national literature. The preface to Father Meehan's *Flight of the Earls* says that the portrait of O'Sullivan in that work "is from a faithful photograph of the original, still existing in the Irish College, Salamanca." It is from a copy which Father Meehan got from me, the receipt of which he acknowledges on the 5th of May, 1860. He bestowed that copy, in 1884, to the National Gallery, Dublin, and it has been afterwards copied by Dr. Joyce into that most beautiful of school books, *A Child's History of Ireland*, which states: "From portrait in Nat. Gall., Dublin, and that from original portrait in Irish College, Salamanca."

The likeness of Donal O'Sullivan should have an interest for most Irishmen, for his courage, his ability, and his endurance were of the highest order, and his whole career was chivalrous and romantic. On the arrival of the Spanish army at Kinsale, in 1601, under Don Juan D'Aquila, it was joined by the forces of O'Neill and O'Donnell and other chiefs, among whom was Donal O'Sullivan. After the defeat of the Irish before Kinsale, Don Juan capitulated, and undertook to surrender to the English not only Kinsale, but many castles given to him by the Irish to garrison. Among those thus disposed of by D'Aquila was O'Sullivan's castle of Dunboy. On one dark night O'Sullivan had a hole broken in one of the walls, through which he and his men poured in and overpowered the Spaniards. He had

them all, except a few gunners, who agreed to remain with him, shipped off to D'Aquila in Kinsale. He then commenced to prepare the castle to resist the English army, which was advancing to lay siege to Dunboy. At length it came, about 4,000 strong, to batter a castle in which there were only 144 men, under Donal's trusty chief, Richard MacGeohagan. For eleven days the castle stood out, till its walls were battered down by cannon. The brave defenders then retired to the cellars, and when the English entered, MacGeohagan, though mortally wounded, tottered, with a candle in hand, towards a barrel of gunpowder, intending to blow up friends and foes; but before he could effect his purpose, an English soldier killed him. After the fall of Dunboy, O'Sullivan felt that there was no safety for himself or his followers in the south of Ireland, and he and they determined to make their way towards the north, where some brave chiefs still held out. That was a desperate undertaking: every day's march was marked by a battle either with the English or their Irish allies. On one occasion his people were encamped in a wood; on one side of him was the broad Shannon, and on every other side his numerous enemies. That night he caused his people to make long baskets of twigs, and over these they stretched the skins of their horses. In such boats they crossed the Shannon, and the flesh of their slain horses afforded them a nutritive food which his wasted followers so much required. Scarcely, however, had they reached the friendly territory of O'Rorke, when the war terminated by the submission of O'Neill and the northern chiefs. O'Sullivan then took his way, with all his family, to Spain, where he was welcomed by the King, and raised to the rank of a Spanish grandee: hence he is styled Count in the portrait, which also represents him as bearing on his breast the Cross of St. James of Compostella. The portrait was painted late in the year 1613. On the 16th of July, 1618, one John Bath, an Anglo-Irishman, had a duel with Philip O'Sullivan the historian, who wounded him in the face, and would have killed him but for the interference of some persons sent by Donal to save him. In the meantime Donal, returning from mass, came forward to the place where the combat had occurred. Bath, filled with fury, ran to him, and before anyone could interfere, ran him through with his sword. Thus died Donal O'Sullivan Beare, in the 57th year of his age, as told by his relative Philip. The portrait in every respect corresponds with the description given of him in the book written by his relative. The figure and features are such as may be seen amongst the O'Sullivans of Beare and Bantry at the present

day. The complexion is fair, the eyes blue, the hair brown, of a light shade, the body slight and tall, but with a good breadth across the shoulders. The painting shows him dressed in rich Spanish armour, a plumed helmet on a table by his side; in one hand he holds a truncheon, the other grasps the hilt of his sword.

In the original portrait, a shield, containing a coat-of-arms, is placed a little to the left of O'Sullivan's face, as may be seen in the copies given in Meehan's *Flight of the Earls* and Joyce's *Child's History of Ireland*. The artistic taste, however, of the late Thomas Smith induced him to omit in his engraving both the shield and the inscription that runs above the head of the portrait. On the shield the arms are quarterly—1st, a bear; 2nd, a deer; 3rd, an armoured arm and hand holding a two-edged pointed sword; 4th, three lions passant. The crest is a helmet surmounted by a rayed coronet, and the motto, *Patientia duris gaudet* ("Patience sheds a joy around adversity"). The motto seems to have been selected by O'Sullivan himself to suit his personal history, but the coat-of-arms is obviously the manufacture of some Anglo-Irish King-at-Arms, who placed the bear in the first quartering as a pun on the name of the territory of Beare, and who seems to have known nothing of the snake-twined spear—the ancient badge on the banners of the O'Sullivans. Dr. O'Donovan found in a MS. collection of Hodges & Smith, Dublin, No. 208, the following:

SUAICHNTAS UÍ SHUILEABHAIN A G-CAT CAISGLINNE.

Do chim chéan ag teacht 'r an maig
Meirge fleadha Fhingin naraill;
A fleag go nathair nimhe.
A fluag 'na d-treóin.

BEARINGS OF O'SULLIVAN IN THE BATTLE OF CAISGLINN.

I see mightily advancing in the plain
The banner of the race of noble Finghin;
His spear with a venomous adder (entwined),
His host all fiery champions.

(See *Battle of Magh Rath*, p. 349.) The portrait is certainly of much interest to Irishmen, especially as its identity is beyond any question whatsoever.

The honours conferred on O'Sullivan by the King of Spain were extremely displeasing to the English Government. Rushworth's *Collection of State Papers* contains a most remarkable letter "from a great Minister of State to Mr. Cottington," the agent of James I. to

Spain. Cottington is instructed to inform the Spanish Government that the King put to death Sir Walter Raleigh "chiefly for giving them satisfaction." Here is a public acknowledgment that Raleigh was sacrificed to obtain the Spanish marriage for the King's son. But Cottington is warned to be cautious; for "decency and *buen termine* that is to be observed betwixt great princes will hardly admit of threats or revenge for a wooing language." The letter continues: "As touching O'Sulivare [O'Sullivan], it is very fit that you let them know that the report of the honor they did him hath come unto his Majestie's ears, and that although they will alledge, that in the time of hostility betwixt England and Spain, it may be he did them many services, and may then have deserved well at their hands, for which they have just cause to reward him, yet since, by his Majestie's happy coming to these crowns, those differences have had an end, and that there is a perfect League and Amity betwixt them, his Majesty cannot chuse but dislike that they should bestow upon him any Title or Dignity, which only or properly belongeth unto him towards his own subjects; that, therefore, he would be glad that they would forbear to confer any such titulary Honor upon any of his subjects without his Privity. This you shall do well to insist upon, so that they may understand that his Majesty is very sensible that they should endeavor to make the Irish have any kind of dependence on that state." I believe that this letter was never before referred to by Irish historians.

"King of Ireland."

Among my antiquarian papers is one on which is written: "Given to Sir L. O'Brien by Francis Perry, late Deputy Keeper of the Rolls in Ireland.—January 1792."

"The following is an exact copy of what is written on the back of the Transmiss of the Act of the 33rd Henry VIII., recognising him King of Ireland, he ever before being styled only Lord of Ireland: 'Geo. Dublin, Edwd. of Cashell, Christr. Darensis, Nicholas of Waterford, Wm. of Kyldare, Alexr. of Ferns, Thos. Epus Cloin, Johanes Epus Lymæric, Epus Imolensis ac . . . filius, nuper Domi. O'Breene ac . . . O'Nelan, Doctor Physic, Procuratores Dom. O'Breene sui nationis Capitani in hoc parliamento constituti libero et unanimo assensu consentierunt ad actum infrascript' procurators of Lord O'Breene, Captain of his Nation, appointed in this parliament, have consented with a willing and unanimous assent to the within written Act."

"It is evident from the above that the sovereignty of Ireland had not been entirely lost in the O'Breene (O'Brien) family till the passing of the Act 33, Henry VIII. A bishop of Emly, and a son of the then late Lord O'Breene, and a Doctor O'Nelan (three altogether), appear to have been the procurators or attorneys of Domi. O'Breene, for the special purpose of consenting in *his name* to the passing of that Act; and eight bishops, who severally wrote their names in the foregoing order, became witnesses to such consent. As no notice is taken of the above endorsement in the printed statutes, I would recommend Sir Lucius O'Brien to get an exemplification or other authentic copy of it to keep by him as a record and testimonial of the once illustrious rank of his ancestors. FRANCIS PERRY."

Church of St. Ronan Finn and "The Battle of Magh Rath."

Dr. Reeves (*Eccl. Antiq.*, p. 378), in a note treating of the festival of St. Ronan Finn of Lann Ronan Finn, says: "The situation of this church is not exactly known; but that it was near Moira, and in the old parish of Magheralin, of which Moira formed a part until about the year 1725, appears from the following entry in the Book of Lecan: 'Lainn Ronain Finn i Corco Ruisean i Muigh Rath' (Lann Ronain Finn in Corco Ruishen in Magh Rath')—fol. 96 b. The church of Moira is called St. Inn's."

I am not at all conversant with the topography of the diocese of Dromore, but by means of a query-sheet which I sent to a gentleman I have been enabled to identify the site of the church of St. Ronan Finn. In the civil parish of Moira there are three townlands—Kilminiog, Resk, and Legmore—which from their marshiness were called in ancient times "Corco Ruishen" ("Corcach," a marsh; "Riasc," a marsh; "Lag-mor," the great hollow). Forming a part of this marshy district was Kilminiog—in Irish, "Cill m(o Fh)inn-og" ("the church of my dear Finn"), meaning St. Ronan Finn. The letters within brackets, according to rules in Irish grammar, are not sounded, and the pronunciation is almost as at present, Killminog. I should here add that the Irish were in the habit of placing "mo" (my) before the name of a saint, and placing after the name the termination "og," as a term of endearment: hence "Mo-Finn-og"—pronounced "Minnog"—("my dear Finn"). It would seem that St. Ronan Finn was locally called Finn. The founders of the Protestant Church of Moira, in 1725, not

understanding that the "F" of Finn had disappeared on account of "mo" preceding it, called the church St. Inn's, about whom, up to this, no person knew anything. The ancient church occupied a little eminence in a field belonging to Charles Byrne, in the townland of Kilminiog. There human bones were found in such quantities as indicate a disused graveyard; and near it is an ancient well called Tubber. The identification of these are of considerable historical importance. In the year 637 the battle "Magh Rath" was fought by Domhnall, King of Ireland, against Congal Claen, a factious and aspiring King of Ulidia, who had levied a great army, composed of Albanian Scots, Picts, Anglo-Saxons, and Britons. The battle continued for seven days: Congal was killed, his followers put to flight, and the Irish monarchy preserved. The most extensive account of the battle is found in a historical tale written about the year 1100, from earlier accounts. This tale—*The Battle of Magh Rath*—was translated and edited by Dr. O'Donovan for the Irish Archæological Society in 1842. "Magh Rath"—pronounced Moyra—(the plain of raths) was the designation of several localities even in the present county of Down; but Moyra, in the present civil parish of Moyra, was uniformly accepted as the scene of the great battle, until the late W. J. Hanna published a paper in the *Ulster Journal of Archæology*, attempting to prove that the battle was fought at the Crown Rath, near Newry. One of his principal arguments was that there was not a church of St. Ronan Finn in the district of Moira, though that church is mentioned in the ancient tale. The identification of the site in Kilminiog, and even the name of that townland, dispose of that argument. Many occurrences during the battle are minutely described in the tale, but its historical accuracy cannot at all be relied on. From his warriors, Congal stepped aside to "Cnocan an choscair" (the hillock of the slaughter); afterwards so called, says the tale, because there Congal was slain. Dr. O'Donovan says that the names of places mentioned in the tale are now totally forgotten in the locality. But an antiquarian, supposed with good reason to be Sir Samuel Ferguson, reviewing Dr. Reeves's *Ecclesiastical Antiquities* in the *Dublin University Magazine* for February 1848, writes about this battle: "All local memory of the event is now gone, save that one or two localities preserve names connected with it. Thus, beside the Rath of Moyra, on the east of the hill of 'Cairn Albanach,' the burial-place of the Scottish princes, Congal's uncles, and a pillar stone, with a rude cross and some circles engraved on it, marked the site of their resting-place.

On the other hand, the townland of Aughnafosker probably preserves the name of 'Cnocan an Choscair.' 'Ath an Ornaimh' (pronounced Ahanornav), the ford crossed by one of the armies, is probably modernized into Thornyford, on the river at some distance." These identifications are by no means satisfactory. Carnalbanuch is not mentioned in the tale, and Thornyford is five miles from Moira.

Sir Samuel Ferguson, in his beautiful poem, "Congal," refers to that pillar-stone,[1] with its crosses and circles:

> "The hardy Saxon little recks what bones beneath decay,
> But sees the cross-signed pillar-stone, and turns his plough away."

Sir Samuel, at the end of the book, adds this note: "I learn with deep regret, and some shame for my countrymen of the North, that this memorial exists no longer. It has been destroyed by the tenant. I saw it, and was touched by the common humanity that had respected it through so many ages, when I walked over the battlefield, accompanied by the late John Rogan, the local antiquary of Moira, in 1842. A letter from Rogan to O'Donovan, giving details of the then existing traditions, is referred to in a note by the latter to his volume of *Topographical Poems*, edited for the Archæological Society. It probably exists amongst O'Donovan's MSS., and would be a record of interest if now published." The "Saxon" farmer who destroyed "the cross-signed pillar-stone" was named Green. He is not many years dead. Fortunately, I can supply the substance of John Rogan's notes. In my copy of the tale of *The Battle of Magh Rath*, which formerly belonged to the well-known Edmund Getty, is a drawing of the pillar-stone. The inside of the cover of the book contains the following note by the same distinguished antiquarian: "March 27th, 1848.—This evening I walked with John Rogan of Lady's-bridge over the supposed site of the battle of Moira. He showed me the part of the hill where the pillar-stone once stood, supposed to be erected over the grave of one of the heroes. It commands a splendid view. The Mourne Mountains are seen over the hill-tops; the Lagan winds in the valley, and on its banks is seen a rath—another rath is higher up, near a ford; and not far from Magheralin is an earth-work on the side of a hill, which J. Murphy and I visited some time ago. In all directions bones are picked up when the ground is ploughed deep. A man found a very short horn of an ox. Near Moira Meeting-house is a curious fort, surrounded by a deep trench. Roger's son, in the *Dublin Penny Journal*, vol. iv, page 295, mentions several gold crescents found near

[1] A drawing of that pillar-stone is given in *Ulster Journal of Archæology* (vol. iii.) for 1855, p. 293.

Trummery. Rogan tells me a very fine cromleac stood where the lamp-post in the railway station is now. Owens destroyed it, and used the stones in building the bridge over the canal. It was very large, with a circle of stones around it, and a row of stones running from it in a straight line."

The well Tubber, in Kilminiog, occupies an important place in legendary story. Suibhne, Prince of Dalriada, went mad during the battle in consequence of the curse of St. Ronan Finn. That saint was engaged in erecting the church near it, when Suibhne rudely interrupted the work, and cast his javelin at the bell in the hands of the saint. The shaft of the javelin sprung into the air, rebounding from the bell, which remained unharmed. The tale of *The Battle of Magh Rath* adds: "He had slain an ecclesiastical student of their people over the consecrated trench, that is a pure clear bottomed spring, from which the shrine and communion of the Lord was placed for the nobles and arch-chieftains of Erin, and for all the people in general before the battle." The story of the curse and its consequences are purely legendary, invented by the story-teller. Suibhne is said to have been cursed by many ecclesiastics, as well as Ronan Finn, who died nearly one hundred years before the event. And as the story evidently refers to an altar on which mass was said for the soldiers of the royal army before the battle, it is obvious that Suibhne, one of the principal princes of Congal Claen, would not have dared to approach near it, which would have been near the centre of the royal encampment.

The late gifted Sir Samuel Ferguson has embalmed all the story of the "Battle of Moira" in his beautiful poem, "Congal"; but, with a poet's licence, he represents Congal as the champion of paganism against the Christian king, Domhnall. The madness of Suibhne forms the subject of an ancient Irish poem, in most harmonious verse, entitled—"Buile Suibhne; or, Mad Freaks of Sweeney"—a lay sung by the light-headed wanderer to his companions, the trees, the birds, the wild creatures of the forest, and "the light-flashing watercresses on the brink of the full well." In it he exclaims:

> "But full of creatures beautiful, green, leafy, though you be,
> I wander 'mongst you, oh, ye woods, in cheerless misery."

The bell mentioned in the story was doubtlessly the "Clog Ruadh," found many years ago on the lands of Magherahinch, in the parish of Moira. It was in the possession of a family of the O'Laverys; but on some dispute as to the title arising between members of that family, it was lodged in the castle of Moira, and afterwards removed to Bally-

nahinch. On a representation made to the Earl of Moira by all the branches of the O'Laverys, it was, according to the *Belfast News-Letter*, given on the 20th of February, 1815, to the parish priest, the Rev. Fr. Jennings, for the new chapel; but, according to the local tradition among the people, that clergyman never received it, and its present location is unknown.

The Dialect of Ulster.

BY JOHN J. MARSHALL.

(Continued from page 70.)

Fingerstall, a covering resembling the finger of a glove, made to protect a sore finger.
Finin', fuel.
Fissle, to rustle.
Fisslin, making a small rustling noise, generally with an irritating effect.
Fit, a foot.
Fizz, hurry, bustle.
Flake, to beat.
Flaking, a beating.
Flames, phlegms for bloodletting.
Flannen, flainen, flannel.
Flax-hole, an excavation in which flax is steeped for the purpose of retting it.
Fleech, to entice by flattery.
Fleesh, a fleece.
Flighter, flitther, to flutter.
Flinners, flindhers, broken pieces.
Flit, to remove to another dwelling.
Flittherjigs, small or broken pieces.
Flittin', (1) the act of removing from one residence to another; (2) the furniture of a residence.
Flooster, to flutter, to agitate.
Flummox, to puzzle; to throw off the scent or deceive.
Fog, moss.
"Pick a fog, and dab a clay,
And carry your water clean away." (Folk tale.)
Footstick, fatstick, a plank or portion of a tree laid across a stream or drain to enable people to cross.
Forebear, an ancestor.
Forbye, besides, in addition.
Forfoughten, exhausted.
Forgather, to meet together.
Forgie, to forgive.
Forrad, forrid, (1) the human brow, the forehead; (2) forward.
Fother, fodder.
Fou, full, drunken.
Founder, a disease of horses and cattle.
Foundit, a particle; as, "not a foundit."
Frae, from.
Frien, a friend.
Friend, a relation.
Froots, omens, warnings.
Frost nails, nails with sharp heads, wherewith horses' shoes are nailed on during frost to prevent slipping.
Frush (Old Eng., to bruise, to batter), brittle.
Full, (1) drunk, intoxicated. "Full as the Baltic" (common saying). (2) Filled up with a hearty meal. "Full as a tick." (3) Well-to-do, prosperous; as, "a full farmer."
Full cousin, a cousin doubly related; i.e., the offspring of a brother and a sister married to a sister and a brother. This is its strict meaning, but it is often used loosely for *first cousin*.
Fum turf, a soft spongy peat. (See turf.)
Fur, a furrow.
Fusty, rusty or mouldy.
Fyke, to writhe involuntarily.
Fyle, to defile, to dirty.

Gabby, talkative.
Gae, to go.
Gaed, went.
Gaffer, a master, a foreman, or overseer.
Gag, to make fun of, to jeer.
Gagging, badinage.
Gallus, ill-looking, hang dog.
Galoot, a long, lanky, useless person; used as a term of contempt.
Gammeril, one deficient in mental alertness.
Gamut, (1) a scale of music; (2) the right way of anything.
Ganch, a silly person; a dull-witted person.
Gane, gone.
Gang, to go.
Gant, gaunt, to yawn.
"There never was a *gant* but there was a want." (Common saying.)
Gar, to make; to force.
Garred, compelled, forced.
Gate, manner, way. "A grey gate"; i.e., an ill way.
Gaucy, large, fat.
Gaudsman, the plough driver.
Gawk, a person of low intelligence; a silly individual.
Gawn, an idiot; a fool.
Gear, riches; habiliments.
Geek, to scorn.
Geizened, leaky; as a barrel or tub from being kept too long dry.
Gentle, connected with the *gentle* folk—fairies; as, "gentle bushes, gentle thorns."
Getherin, (1) a gathering, an assemblage; (2) saving, frugal.
Gheirg, to creak.
Gie, to give.

Gied, gave.
Gien, given.
Giff-gaff, mutual giving.
Proverb: "Giff-gaff makes good friends."
Gipe (g hard), one deficient in mental capacity.
Gimme, give me.
Glaikit, giddy, foolish.
Glaizie, glassy, smooth.
Glar, a deposit of sticky, tenacious mud, such as may be found at the bottom of a pond or mill dam.
Gleek, to look at; a sight.
Gleg, sharp, keen.
Glibe, a glebe.
Glower, to stare.
Glunch, a frown; to frown.
Go'long, go along.
Go luck, go and look.
Gommach, a fool.
Good, kind.
Goold, gold.
Gooldie, gooldpink, a goldfinch.
Gorb, a greedy person; to eat greedily.
Gorbage, garbage; offal.
Gowf, a blow; to strike with a soft substance.
Gowk, a cuckoo; a fool.
Gowk's storm, an annual storm at the coming of the cuckoo.
Grace, grease.
Graize, to grease.
Grane, to groan.
Grannie, grandmother.
Grape, to grope.
Gratisses, little gifts to persons in needy circumstances.
Gree, to agree.
Greet, to weep.
Greedhens, grounds, dregs.
Grew, a greyhound.
Grisset (*see* kam).
Groop a channel about 12 inches broad, by 6 inches deep, along the back of the stalls in a cowhouse, for the purpose of holding the manure.
Grots, groats.
Grounds, particles of matter, or sediment, at the bottom of liquid.
Gruesome, grim, forbidding.
Grun, ground.
Grunstane, a grindstone.
Grup, to grip, or lay hold of.
Gude, God; good.
Guid, gwid, good.
Guideen, good evening.
Guidman, the master of the house.
Gud-wife, mistress of the house.
Gully, a large and rather blunt knife.
Gumption, common sense; tact; judgment.
Gut, a greedy person.
"Come to bed, says Sleepy Head,
Time enough, says Slow;
Put on the pot, says Greedy *Guts*,
We'll eat before we go."
Guzzle, to throttle.

Ha', a hall.
Hae, have.
Haffet, the side of the head.
Hafted, left unmilked at the usual time; a practice when milch cows are being taken to the fair for sale in order to swell up the udder and give the appearance of a great flow of milk. (Probably derived from *hafted*, old English for heaved, which effect would be produced on the udder by the extra milk. Shakespeare has *hefts* for heavings (*Winter's Tale*, ii., 1, 45).
Hag, to hew; to cut roughly; the rough cutting marks left by a hatchet.
Hag-block, a block on which to hag or chop firewood.
Haggard, a stackyard.
Hail, hale, small shot.
Hain, hen; to save or husband.
Hair, a negligible quantity of no value. "Divil a *hair* I care if I do." (*Irish Pastorals*: Shan F. Bullock).
Hairst, harvest.
Halt-full, half drunk.
Halt-one, a half-glass of whiskey.
Halliday, the 1st of November.
Hallion, hullion, a tall awkward person.
Hame, home.
Hamely, homely.
Hansel, to use for the first time; used also in regard to the first transaction in buying and selling on any day.
Hap, hop.
Happer, the hopper of a mill. "With it he made seven kilns, seven mills, and a mill *happer*." (Folk tale.)
Hardy, frosty; as, "it's a hardy day."
Harns, brains.
Harrel, a rough heap or pile of awkward materials. To describe a person as "a *harrel* of bones," means that they are such a pile of bones; in other words, merely skin and bone.
Hash, a lubber.
Haskey, rough, coarse; hoarse.
Hate, thing; as, "not a *hate* ails him."
Haud, to hold.
Haun', hand.
Haurl, to drag.
Haveral, a simpleton.
Hawkit, white faced.
Head-rig, the untilled strip at the top of a field.
Hearer, a member of a church; one who attends the ministry of a clergyman.
Heartsome, pleasant, cheerful.
Heerd, hard, heard.
Heckle, a hackle: an instrument for dressing flax; to hackle.
Hersel, herself.
Het, hot.
Hev, have.
Hidlings, by stealth.
High-spy, a species of hide and seek game played by children.
Himsel', himself.
Hing, hang.
Hirple, to walk lamely, to halt or walk in crippled fashion.
Hoast, a dry cough.
Hod, to dodge.
Hogo (Fch. *Haut-gout*, high flavour), a strong smell.
Hoi, high; used in calling to a person at a distance.
Hoise, to hoist or raise up.
Hoisin', carrying or bearing off.
Holds, combatants grasping each other in personal conflict; as, "they got into holds."
Hoot, tie!
Hooter, a boaster; a person full of conceit.
Horse-ploughman, a person who works like a horse all the week, and turns out to the fields on Sundays.
Hotch, hurriedly; close on the heels.
Hough, part of the leg behind the knee.
Houl, howld, hold.
Housel, the back, or hammer part of a hatchet.
Hov, hovel.

Hovel (*see* havel).
Howe, hollow, empty.
Howk, to dig.
Huff, to annoy : to sulk.
Humour, (1) to agree or fall in with a person's fancies ; (2) matter produced by suppuration ; (3) suitable action accompanying a song or anecdote.
Hurchin, a hedgehog.
Hurdies, haunches.
Hut, hot, hit, struck.
Hutherly, huthery, untidy.

Ingle, a kiln fire.
In-undher, underneath.
Ither, other.
Iver, ever, with its compounds, where, what, how, etc.

Jabers, jakers, exclamations.
Jap, jaup, to splash with water.
Jauk, to trifle : to idle.
Jaw, prate, talk ; to pour out.
Jidge, judge.
Jiggin, jerking, or shaking up and down.
Jing-bang (old English jing, a gang, a pack), the whole lot.
Jinnetin, a jennet.
Jinny, a womanish man.
Jinny wran, the wren.
Jobber, one who deals in a small way in cattle, pigs, etc.
Joggle, to shake.
Johnnie, a glass of whiskey.
Join, to begin : as, "he joined to cry."
Jookery-pookery, trickery ; deception by illusion.
Jorum, a measure of liquor.
Joult, to jolt. "Says she I like the *joultin* of your Irish jaunting car."
Joyant, a giant.
Jundie, jundy, to jostle.
Jury, duty.

Kail, greens ; cabbage.
Keek, to peep.
Keel, red chalk for marking.
Keep tack, (1) to keep step with ; (2) to keep company with.
Ken, to know.
Kennin, acquaintance ; trifle.
Kenspeckle, remarkable.
Kep, (1) to know ; (2) a heavy staff or cudgel.
Kep'r, auctioneer.
Kesh, a rustic car ; so called from being formerly made of the hurdle of the castor or beaver.
Kibe, a chapped heel.
Killyman wrackers, (1) a name given to the Yeomanry of the Killyman district from their wrecking the houses of Roman Catholics in 1798 ; (2) a variety of potato.
Kilt, (1) killed ; (2) to tuck up the skirts.
Kimeens, capers, antics.
Kind, at all ; as, "I haven't got a pin *kind*."
Kist, a chest.
Kitchen, to save.
Kithogue, left-handed.
Kittle, (1) to tickle : (2) to bring forth young, as a cat or doe rabbit.
Kittlin, a young cat.
Knock-beetle, a slave.
Knowe, a small round hill ; a height.
Knowin, shrewd, prudent.
Knowledgeable, shrewd, keen witted.
Kybosh, to put the *kybosh* on a person means to shut them up or extinguish them.
Kye, cows.
Kynat, canat, a conceited person who imagines himself very shrewd.
Kyo (pro. Keogh), to joke ; to play tricks.
Kyte, the stomach.
Kythe, to come to light.

Laddie, diminutive of lad.
Lade, lead ; to lead.
Laft, a loft ; the first floor of a house.
Laggen, the angle or portion between the side and bottom of a churn, cask, or similar wooden vessel.
Laghey, good-sized, large ; bright, cheery.
Lair, a place for outlying cattle.
Laigh, low.
Lambaste, to beat.
Lan', land.
Land, (1) to reach ; as, "a letter landed from Dublin" ; (2) to arrive ; as, "to land home."
Lan'fa, arrival.
Lang, long.
Lash, a great quantity.
Lashes, plenty, abundance.
Lave, (1) leave : (2) remainder.
Laverock, the lark.
Lay, (1) lea, grassland ; (2) to leave ; (3) a piece ; as, "give us a lay" ; i.e., of a cake or apple.
Lease (pro. leez), the thread of or correct understanding of any subject or question ; to disentangle a tangled piece of yarn, twine, etc.
Leather, to beat.
Lecked, lek'd, liked.
Lee-lang, live long.
Lee-lone, lief alone ; all alone.
Leef, loof, the palm of the hand.
Leeve, lief.
Leister, a triple pronged dart for spearing fish.
Lek, like.
Let alone, leave as it is, do not meddle.
Let out, (1) to divulge, to make known ; (2) to utter ; as, "he *let* a curse *out* of him."
Let on, to pretend ; to tell or inform.
Letter end, the last part, the finish of anything.
Leuk, a look ; to look.
Lick, to beat.
Lift, (1) the sky ; (2) the time appointed for a funeral to start ; (3) a ride on a cart or car given to a person who is overtaken travelling on foot. (*See* sail.)
Light, quick-tempered, volatile.
Likeness, a photographic portrait.
Line, a road, the line or direction of a road.
Lines, marriage license ; a certificate.
Link, to take arms.
Linn, a cataract or waterfall.
Lip, impudence ; answering back when reproved.
Lirk, a crease.
List, to enlist, to join the army.
Loadened, loaded, burdened.
Loadened butt, whip whose handle is loaded with lead.
Lomnwnty, an exclamation.
Long-headed, far-seeing, shrewd.
Long in the tooth, elderly.
Long-nebbit things, hobgoblins.
Lonny, lonny days, exclamations.
Looney, a lunatic ; a person not in his right mind.
Loss, lose.
Lowe, a flame, a blaze.
Lowin, blazing ; feeling a hot or burning sensation.
Loup, to jump.

Lowse, to loose.
Lug, an ear ; a handle.
Lum, the cavity of a chimney-piece.
Lump, a big boy, or young animal of a good size.
Lumps o' ones, half-grown children.
Lusty, fat, strong.

Madho, a dog.
Madole, anyone born on the night of a terrific storm supposed to accompany the birth or death of a member of the ancient family of MacDowell (pro. Madole).
Mair, more.
Maist, most.
Maistly, mostly.
Mak, make.
Marrit, married.
Marteens, mairtins, footless stockings.
Masharoon, mashyroom, a mushroom.
Maughie, very warm, close, melting temperature ; applied to the weather.
Maukin, a cowardly person ; a hare.
Maun, must.
Mavish, the thrush.
Meare, mearin, a boundary.
Mebbe, maybe.
Med, made.
Meer, a mare.
Melder, meldher, a grinding of meal ; the quantity of oats ground at one time.
Mell, a long-handled wooden mallet used for breaking clods of earth.
Messan, a mongrel dog : a term of contempt.
Middin, a dunghill.
Midge, a small fly.
Mim, (1) pert, saucy : (2) demure, modest.
Misca', miscall.
Miscaun, meskin, a lump of butter.
Miss, a patch in a field under cultivation where the seed has failed to grow, or has been missed in the sowing.
Misteuk, mistook.
Mitt, the hand.
Moithered, confused, mixed up.
Mony, many.
Moother, the miller's portion of the meal as payment for grinding.
Morn, to-morrow morning.
Morra, to-morrow.
Mould candle, a moulded or wax candle, as distinguished from dips.
Mow, grain stowed for threshing.
Moylie ditch, a raised fence of earth without any shrubs.
Muckle, much.
Mulled, without horns. (*See* moiley.)
Mulligrubs, an imaginary disease or ailment.
Mysel', myself.

Nae, no.
Naething, nothing.
Naig, a nag or little horse.
Nallions, small lumps.
Nane, none.
Nap, a light blow.
Nate, neat.
Neb, nose ; the beak of a bird.
Nebby, bold, forward, impudent.
Neeze, to sneeze.
Neighbouring (*see* join. *U.J.A.*, July 1904).
Nick, a mark, a cut : to cut.
"What's your tenpenny ribbon a yard?"
Shopman : "A shilling."
"*Nick* it at that for Nancy's bonnet."
Niddle, to work perseveringly at any piece of manual handicraft although progress is exceedingly slow.
Nieve, the fist.
Nievefu', a handful.
Nip and tuck, by the skin of one's teeth.
Nit, a nut.
Niver, never.
Niver mind ye, an expression of reproach.
Nobelties, novelties.
Noddle, the head.
Norra, a word used to indicate something troublesome or difficult. "It's the *norra*."
Notion, a fancy : a liking or inclination for.
Nous, [illegible] : common sense ; good judgment.
[illegible] lump or small lump on [illegible]

O[illegible]
O[illegible]
[illegible]
O[illegible]
O[illegible]

[illegible]

Ojus (odious), (1) very, exceedingly : (2) vexatious.
Old-fashioned, applied to children that are sedate and wise beyond their years.
On, to ; as, "he's marrit *on* so-and-so's sister."
Onaisy, uneasy.
Onrulful, unruly.
On the pad, on tramp.
Oorie, owrie, dejected, shivering, drooping.
Ornery, plain, not good looking, the opposite of handsome.
Out, forward ; as, "from this out" ; i.e., from this time forward.
Out by, outside, without.
Out-house, an out-building ; such as a barn or byre near a farmhouse.
Outshot, a projection ; usually applied to a building.
Overlook, to cast a spell upon by means of the evil.

Pack, intimate.
Pad, a path ; to walk or travel.
Paddle, to walk as a child.
Palatic, a blow sufficient to paralyze.
Palyaver, a talk ; to talk.
Pang, to cram.
Pant, an amusing incident.
Parade, street, pavement.
Pay sock, to be penalized ; to pay through the nose.
Pea's wisp, a rough tangled mass, as of pea straw.
Pebble dash (*see* roughcast).
Peewheet, the peewit.
Persave, perceive.
Pettle, a stick kept for cleaning a plough.
Pheasin, a pheasant.
Phrase, a wonder.
Pick, to cast or bring forth young prematurely ; as, "to pick foal."
Piece, (1) a female ; used as a term of contempt ; (2) [illegible]
[illegible]
[illegible]

Belfast Castle, Donegall House, and Ormeau House,

The Residences of the Donegall Family.

By Isaac W. Ward.

Lord Deputy Arthur Chichester, who rebuilt the castle of Belfast about 1610, was not very often within its walls, on account of his official duties requiring his presence in Dublin. He died in London in February 1624-25, and was interred in the vault at St. Nicholas Church, in Carrickfergus, in October following. His brother, Lord Edward Chichester, succeeded him, and appears to have led an uneventful life until the period of the breaking out of the Irish Rebellion in October 1641, when he wrote to Charles the First an account of the crisis in the North. He left Belfast for England shortly after the commencement of the Civil War, leaving his son, Colonel Arthur Chichester, in charge of the garrison. He died in England in July 1648, and was interred in Devonshire. He was succeeded by his son Arthur, who was created first Earl of Donegall in 1647, and who, after the Restoration, resided at his castle in Belfast, with the exception of his summer sojourns at Joymount, Carrickfergus, until his death in 1675, when he was interred at Carrickfergus. It must have been by him (instead of the third Earl, as stated by Henry Joy) that the reclamation of the estuary of Blackstaff river (the Owynvarra) was made, by constructing what was called "The Long Bank" at the Lagan, which is shown in Phillips's Map of 1685 (*vide* vol. i, *U.J.A.*)

Of his nephew Arthur, the second Earl, who succeeded him, very little is known; even the dates of his birth and death are not recorded in Lodge's Peerage, nor given by Benn in the genealogical tree of the Donegall family. He married, in 1660, the daughter and heiress of John Itchingham of Dunbrody, County Wexford, and acquired the estate. He was attainted by James the Second in May 1689 as an absentee; and when William the Third stayed in Belfast for five days in June 1690, on his way to the Boyne, his Majesty was entertained by the Dowager Countess of Donegall (who had married, secondly, Sir William Franklin), instead of by Arthur, the second Earl, which seems to be very singular, as he must have then been alive. He probably died early in 1692, as his son Arthur, the third

Earl, who succeeded him, was admitted a free burgess of Belfast, 7 March, 1691–92, and resided at his castle in Belfast for over seven years. During this time (which were years of dearth) he gave employment to great numbers in the carrying out of important improvements on his estate at Belfast, in various ways, and, amongst others, diverted the course of the Blackstaff river by constructing a new cut into the Lagan, called the Cromac Dock, as an overflow, which tended to reclaim much swampy ground south of the castle. In 1701 he raised a regiment of the line (said to have been the 34th) from his tenantry at Malone, and in the following year joined the army of Prince George of Denmark in Spain, in defence of the rights of the house of Austria. The Prince of Hesse appointed him Major-General of the Spanish forces; but, unfortunately, he fell at the assault on the foot of Monjuish, near Barcelona, on 10 April, 1706. Two years afterwards the castle of Belfast was destroyed by fire through an accident, when three daughters of the late Earl perished in the flames, and the castle was never rebuilt. Arthur, the fourth Earl, was a minor when his father was killed, and, being of weak intellect, the estate was placed under trustees until his death, in Cheshire, in 1757, when his remains were brought over and interred in Carrickfergus. His nephew Arthur, the fifth Earl, who succeeded him, was created first Marquess of Donegall in 1791, and during his possession of the estates he was a generous benefactor to Belfast, having granted the several sites of the Brown and White Linen Halls, the Old Poorhouse, or Charitable Society's buildings, and built the Old Exchange and Assembly Rooms and the Parish Church (St. Anne's) at his sole expense, besides contributing some £60,000 in the extension of the Lagan Canal to Lough Neagh. He was not resident in Belfast, but visited it at various times from 1765 until his death, early in 1799. He probably built the residence (lately demolished) called "The Castle," in Castle Place, for use when sojourning in Belfast, and also Parkmount as a country seat.

When George Augustus, the second Marquess, arrived in Belfast on the death of his father, "The Castle" was occupied by the law agent, Thomas Ludford Stewart, and the Marquess took, as a temporary residence, a house situated at the south-east corner of Donegall Place, now covered by the premises of Robinson & Cleaver, and of which William McCance was landlord; but at the end of 1799 the house on the opposite or south-west corner of Donegall Place (then called Linenhall Street) was advertised to be let by its owner, John

Brown, who then occupied it—(previously General Nugent had been his tenant)—and the Marquess became the tenant at the annual rent of £128 2*s.*, when its name became "Donegall House." It may be interesting to mention the value of the building-ground when acquired by John Brown[1] in 1785 from the fifth Earl of Donegall, having a frontage to Donegall Place of 60 feet for building site, and 30 feet for garden, with a frontage extending 250 feet along Donegall Square North (then called South Parade), for a term of 99 years, at the annual rent of £20 5*s.* On this site were erected five houses (in addition to Donegall House) in South Parade.

Benn, in referring to the second Marquess, after he came into possession of the estate, writes: "It was soon discovered that he did not possess the abilities of his father; that while kind, benevolent, and always generous to the town, he was destitute of that firmness of character, and that commanding talent, necessary to deal with so great and rising a place as Belfast, or to understand how to take equitable advantage of his position in after years, which himself and his family would have been fully justified in demanding." When residing in "Donegall House" the Marchioness had many gatherings and festivities. On one occasion (9 June, 1802) it was recorded that "a grand ball and supper were given by the Marquess and Marchioness at their house in Linenhall Street, when over 200 guests were entertained." We fancy the house must have been overcrowded that night. Benn mentions that the only guest's name given was the Hon. C. Skeffington. This nobleman then resided at his official residence (as Collector of Customs) at the north-west corner of Donegall Place, the site now covered by Anderson & McAuley's premises. He succeeded his brother, as the Earl of Massereene, when resident in Belfast, and laid the foundation-stone of St. George's Chapel of Ease in 1813, but he died in Dublin shortly before the opening of the church in 1816.

Up to the end of 1803, Ormeau Cottage had been occupied by the family of Edward Kingsmill (*nee* Brice), the last resident being Captain Cortland Skinner, his son-in-law. Edward Kingsmill himself died at Castle Chichester (Whitehead) in June 1796, and for a long time he had held high positions here, being Storekeeper and Surveyor of the Port, and Agent to the Marquess of Donegall for his Irish estates, and also Agent to Lord Dungannon, who, in addition to his own

[1] John Brown was High Sheriff of the County Antrim in 1783, in which year he laid the foundation-stone of the White Linen Hall. He was also Sovereign of Belfast in 1797, 1799, 1800, and in 1801, when he died in office.

estate, then leased Island Magee. Edward Kingsmill was a descendant of the Rev. Edward Brice of Broad Island, the first Presbyterian minister in Ireland, in 1613, brought over by the Edmonstones of Duntreath, in Stirlingshire, and Broad Island, Co. Antrim. About the end of 1807, or beginning of 1808, the Marquess of Donegall removed to Ormeau, which he enlarged from time to time. His fourth son, Lord Arthur Chichester, was born there on 30 September, 1808. The third son, Lord Spencer Chichester, was born at Donegall House, 27 November, 1805 (died 27 May, 1825). The second son, Edward (afterwards Dean of Raphoe, and fourth Marquess), was born at the first-mentioned house in Donegall Place (Wm. McCance's) on 11 June, 1799. After the Marquess left Donegall House, it was probably tenanted by Narcissus Batt for a short time, until he purchased Purdysburn about 1811, when Thomas Verner, sen. (brother-in-law to the Marquess), who was Collector of Excise, followed, and resided at Donegall House until he retired from his official position in 1826. He was succeeded as tenant by Charles Kerns, opening it as "The Royal Hotel." We remember seeing Daniel O'Connell, with Tom Steele and others, at one of the windows of the hotel, in January 1841.

The hotel had many distinguished guests and visitors during the seventy years of its existence, under Charles Kerns, Matt. Bowen, and Miss Doyle, to its close in 1897, including the Duke of Connaught, Lord John Russell, John Bright, Father Cahill, C. Dillon, J. Whyte Melville, Thackeray, Dickens, S. C. Hall, Barry Sullivan, Salvini, Adelina Patti, Titiens, Foli, E. Lloyd, Nansen, etc., etc. The second Marquess of Donegall resided at Ormeau for nearly forty years, and when here was seen almost daily riding into town on his cream-coloured pony, followed by Brittain, his belted groom, on a big black charger, and generally alighted in Castle Place, near the Donegall Arms. He died at Ormeau on Saturday, 5 October, 1844, and was interred in the family vault in St. Nicholas Church, Carrickfergus, on the following Saturday, 12 October, when we recollect seeing the great funeral cortege passing through High Street. He was succeeded by his son, George Hamilton, the third Marquess, who never resided at Belfast after he came into possession of the estates; but his relative, Thomas Verner, jun., resided for some time at Ormeau after 1844, and its 175 acres were leased to the Belfast Corporation in 1868, at a rental of £1,752 16*s.* 2*d.* per annum.

When on one of his visits to Belfast during the riots in August

1864), the third Marquess was obliged to act in his capacity as Lieutenant of the county, in quelling a disturbance when a funeral procession was passing the Ulster Club, where he was stopping; and the Mayor (John Lytle, J.P.) being out of town, the Marquess gave instructions to the military and police who were stationed in Castle Place. The Marquess died in 1883, when the estates devolved on his daughter Harriet, Countess of Shaftesbury, and was succeeded in the title by his brother Edward, Dean of Raphoe, who enjoyed it only six years, having died in 1889, aged 90 years, and was succeeded by his son, the late George Augustus Hamilton, fifth Marquess, who died in 1903. He left a son by his third wife, who survives. Island Magee is now the only portion of the estate connected with the title. The present Belfast Castle (under Ben Madigan) was built in 1868 by the third Marquess.

Gaelic Place Names in the Glens of Antrim.

THE following list of names was contributed in competition to the Feis na nGleann, held at Glenariffe in June 1904, and was awarded first place. The competitor was Seoras O'Dubhthaigh of Cushendall. The names are arranged according to the initial English letter. The literal translation is not invariably given, but rather the sense intended to be conveyed through the English idiom. Natural aspect, history, and other matters which give origin to place names have been carefully considered, and where a word is distorted the most probable meaning appears. Local tradition, as an aid, often bears an important part to fix the true meaning.

The compiler does not follow any particular authority in all details. To several names the hitherto received explanation as published and compiler's version are both given. M = mountain, R = river, L = lake.

Achadh buidhe - -	Aghaboy - -	Yellow field.
Achadh fiacha -	Aghacha - -	Field of the ravens. (Local authority—ravens still visit here.)
Eagan garbh - -	Agangarive (M.)	Rough bottom.
Abh crai - -	Acre (R.) - -	Dark brown river.
Achadh leice - -	Aghaleck - -	Field of the flagstone.

Achalure	-	Field of the river branch (fork of river).
Achachu	-	Field of loneliness.
Altaveedan	-	The height of the meadow.
Altbeg	-	Little height.
Altdoragha	-	Dark close ravine.
Altmore	-	Large.
Ardnalinn	-	The height of the pools.
Ardclinis	-	The height of the little church of the cascade.
Ardicoan	-	The high field of the curve.
Ardagh	-	The high field.
Ardnasha	-	The fairy height.
Ault	-	The eminence or height.
Antrim	-	The one ridge.
Armoy	-	The eastern plain.
Alcrossagh	-	The streaked cliff.
Aghnaholla	-	The field of the wool.
Aghnasillagh	-	The field of the sallows.
Aghagash	-	The field of stalk.
Aghalum	-	The bare field.
Aghan (M.)	-	The little cave.
Alistena	-	The ford of the fort of fire.
Altacuan	-	The high field of the bend.
Altagore	-	The glenside of the goat.
Achraveelie	-	The ford of the fort of grief.
Ballandam	-	The town of the plague. (Local tradition of plague here.)
Ballaur	-	Town of slaughter (by local tradition).
Ballisky	-	Watertown.
Ballyagan	-	The bottom town.
Ballybrack	-	The speckled town.
Ballycary	-	The town of the weir.
Ballycastle	-	Castle-town.
Ballycleugh	-	The town of the fences.
Ballycoose	-	The town of the hollows or caves.
Ballydurnian	-	The town of the boors or churls.

Baile Gile	Ballygelly	The town of brightness (white lime).
Baile Greallac	Ballygriel	Muddy town (Rathlin).
Baile Eamonn	Ballyemon	Edward's town.
Baile Fada	Ballyfad	Long town.
Baile Geal	Ballygill	The bright town (Rathlin).
Baile h-Aicid	Ballyhacket	The town of the disease.
Baile Cloċan	Ballycloghan	Stone-castle town.
Baile h-Ilbirt	Ballyhilbert	The town of many looms.
Baile Ċeapmann	Ballyhuriman	Glebe-land town.
Baile Meadonaċ	Ballymena	Middle town.
Baile Lóċan	Ballyloughan	The town of the chaff.
Baile Mullaċ	Ballymullock	The top of the tops.
Baile na g-Cloċ	Ballynaglough	The town of the stones.
Baile na dTuaġ	Ballymadoe	The town of the hatchets.
Baile na g-Ceard	Ballynagard	The town of the artificers.
Baile na Aball	Ballynahavill	The town of the apples.
Baile na dTóċar	Ballynatocher	The town of the causeways.
Baile na Meallaċ	Ballynamellagh	The town of the hillocks.
Baile na Sceiċe	Ballanaskeagh	The town of the whitethorn.
Baile na Meargáin	Ballynavargan	The town of the (fairy) thimble.
Baile an Luiġ	Ballinlig	The town of the hollow.
Baile Iubair	Ballure	Yew town.
Bárr Min	Barmeen	Smooth top.
Bárr na hAille	Barrahilly	Top of the cliff.
Bárraċ	Barrach	Barach (a legendary hero).
Bárr na Gaoiċe	Barnagee	The top of the wind.
Bearnas	Barnish	Gap.
na Beiċiġ	Beaghs	The place of birches.
Beann Bán	Benbane	White-pointed hill.
Beann Gabhar	Bengore	The hill of the goat.
Beann Mór	Benmore	The large peak.
Bearraċ	Berragh	Berrach (a witch).
Bárr Árd	Berrard	The high top.
Buiġe Eanaċ	Boyanagh	The yellow marsh.
Baile Nuaḋ	Ballynoe	The new town (Rathlin).
Baile Réiḋ	Ballyreagh	The level town.
Baile Tirim	Ballyteerim	The dry town.
Baile Tobair	Ballytober	The town of the well.

Baile an mhadaidh	Ballyvaddy	The town of the dog.
Baile fola	Ballyveelagh	The town of the blood.
Baile muilinn	Ballywillin	The town of the mill.
Baile beannaithe	Ballyvenaght	The blessing town.
Baile 'n bheirtigh	Ballyverdagh	The town of the looms.
Baile buidhe	Ballyvoy	The yellow town.
Baile buaile	Ballyvooley	The town of the booley.
Baile feochan	Ballyucan	The town of the thistles.
Baile 'n tuaiscirt	Ballintoy	North town.
Brathairlach	Brablagh	The rubbish (land).
Breacnach	Brackney	Speckled (place).
Bragaid	Braid	The gullet (neck).
Na Brollaighs	Brollaghs	The breasts.
Bruighmór	Broomore	The large mansion.
Bruighbeag	Broombeg	The little mansion.
Bruighean	Breen	The fairy palace.
Bruach an dromain	Broughandrummin	The small border of the little ridge.
Bruach an laoigh	Broughanlea	The border of the calf.
Bruach mór	Broughmore	The large brow or border.
Bruach Seaghain	Broughshane	John's border.
Brocach	Brockaghs	Badger resort.
Bun na Mairge	Bunamargy	The foot of R. Mairge.
Bun na coillin	Bunageelin	The foot of the little wood.
Bun 'n bothair	Bunavoir	The foot of the road.
Builg (point)	Bull (point)	Bellows (point)—Rathlin.
Bruach g-caman	Broughgammen	The border of the bends.
Bile	Billy	An ancient tree.
Baile muine	Ballymoney	The town of the shrubbery.
Baile (an) t-sagairt	Ballytaggert	The town of the priest.
Baile Linéi	Ballylinney	The town of the Leinsterman.
Cúil an bacaigh	Cullybackey	The recess of the cripple.
Carn Néill	Carneel	Neill's cairn. Local tradition.
Carn albanach	Carnalbanagh	The cairn of the Scotchmen.
Na Carna	Carns	Cairns (monumental piles of stones).
Carnan mor	Carnanmore	The great cairn.
Carn caisil	Carncastle	Castle of the cairn.

Carn a haithe	Carnahagh	Cairn of the kiln.
Carn dubh	Carnduff	The black cairn.
Cúil Léim	Calhame	The ridge of the leaps.
Ceapanach	Cappanagh	The little tillage plots.
Cóilleachnach	Callishnagh	(Old form spoken by people.) A woody place.
Carlean Cába	Cape (castle)	Cabe's castle.
Carn an fheidh	Carnaneagh	The cairn of the deer.
Carn an locha	Carnalough	The cairn of the lake.
Carn aodha	Carnani	The cairn of Hugh.
Carn eanach	Carneanagh	The cairn of the marshes.
Carn feannog	Carnfonick	The cairn of the scald crow (Joyce).
Carn fagairt	Carnsaggart	The cairn of the priest.
Corrach fraoch	Carrafee	The bald wood.
Carr-ghuth	Carrive	The sulphur rock.
Carraigh	Cary	The rocky (place).
Carn na sruthan	Carnasheeran	(Old form with people.) The cairn of the streams.
Carraig a rodh	Carrickarede	The rock of the road.
Carraig Uisnigh	Carrickuisnagh	The rock of Uisnach.
Carn loch	Carnlough	The harbour cairn.
Ceathramhadh (Murchadha)	Carrowmurphy	Murphy's quarter.
Caiseal	Cashel	Stone fort where rent was paid.
Casan bárraigh	Cassanbarrow	The path of Barach.
Carlean carthe	Castlecarra	The castle of the pillar stones. (Joyce, 1st S., p. 330.)
Carlean	Cashlan	The castle.
Carlean carrach	Cashlancarragh	Rough-land castle.
Carn naomh	Carnave	The cairn of the saint.
Carn eatra	Carneatly	The cairn of the flocks.
Carn liath	Carnlea	The grey cairn.
Carn mon	Carnmoon	The cairn of the bogs.
Clathe	Claughy	The ditch.
Clar	Clare	The plain.
Claigeannach	Clegnagh	The hillocks like skulls.
Cloch an stúcain	Cloughastookan	The pinnacle stone.
Clathach	Clady	The dirt or mire (ditch).
Ceathramhadh chrann	Carrowcrin	The quarter of the tree.

Cúil caorċainn -	Coolkeeran -	Corner of the rowantrees.
Cúil baḋḃúin -	Culbane - -	Cattle-enclosure corner. (Joyce, 1st S., p. 297. Close to Lisandure Castle.)
Cluainte Fionáin -	Clontyfinnan -	The meadows of Funan.
Cruiceáċ aird - -	Crookachard -	The high hills.
Cruaċ mór - -	Croaghmore -	The large stack.
Carraċ móna - -	Curramoney -	The morass of the bog.
Cairnán glas - -	Cairnanglass -	The green carn.
Cairn an léiṫ-líos -	Carnlelis - -	The cairn of the half fort.
Ceaṫramaḋ croa -	Carrowcroey -	The quarter of the gallows.
Cloċ corr - -	Cloughcorr -	The round stone.
Cúil maċaire - -	Coolmaghara -	The back of the (plain) field.
Curraċ fearcainn -	Currysheskin -	The quagmire of the marsh.
Carraig an leaṗċain	Craigalappan -	The rock of the (bed) grave.
Cairn cuinn - -	Carnkirn - -	The carn of the quicken.
Cairn aonaiġ - -	Carneena - -	The carn of the fair (assembly).
Ceaṫramaḋ meiḋ -	Carrowreagh -	The mountain-plain quarter.
Cuara - - -	Cosies - -	Caves or coves.
Cabraċ - - -	Cabragh - -	Rough, bad land.
Caban mór - -	Cavanmore -	The large, bare hill.
Cloċar - - -	Clocher - -	The stony land.
Cloċ a' muilinn	Cloughamullan -	The mill-stone.
Cloċa breaca - -	Cloughabracky -	The speckled stones.
Cloċa - - -	Cloughs - -	Stones or boulders, or stone castle. [rows.
Cloċ corr - -	Cloughcor -	Stone of the bends or hol-
Cloċ Biorra	Cloughberragh -	The Biorra's stone.
Cloċan (Murṁuiġ)	Cloughanmurray	Murray's stepping-stones.
Cloċ duin Murṁuiġ	Cloughduinmurry	Stone fort of Murrach's dun.
Cloċ mórna magaḋlinn	Cloughmorenamagalin	The large stone of the mocking (tittering).
Cloċ a cuaċ - -	Cloughacooa -	The stone of the hound.
Cloċ ógain - -	Cloughogan -	Ogan's stone.
Cloċ glas	Cloughglass -	The cold stone.
Na Cluaiṁiġ - -	Cloney - -	The meadows.
Claiḋeán - -	Clyttehan - -	The muddy (place ditches.
Coirceáċ - - -	Corkey - -	The swampy ground.
Corr-leaċan - -	Corlean - -	Broad, round hill.
Corr-baile - -	Corvally - -	The round-hill town.

Coire breacain -	Coire-brecain -	Brecan's cauldron.
Cluain riabhach -	Clonreagh -	The brownish meadow.
Collan - - -	Collan - -	The hazels.
Coill an mullaigh -	Cullavully - -	The wood of the summit.
Cor na meala -	Cornamellagh -	The round hill of the honey.
Cor ceap - -	Coskib - -	The foot of the tree trunk.
Cor na madadh -	Cornamaddy -	The round hill of the dogs.
Craig na teineadh -	Craigateinny -	The rock of fire.
Creagan - -	Cragan - -	The little rock.
Creagach - -	Craigagh - -	The rocky (place).
Craig fada - -	Craigfad - -	The long rock.
Craig muilliurt - -	Craigwillord -	The rock of the small boor-trees.
Cloch nigne Gobann -	Cloughnceingoban	Castle of the daughter of Goban.
Craig ban - -	Craigban - -	The white rock.
Craig na g-cat -	Craignagat -	The cats' rock.
Crannach - -	Crannagh - -	The place of trees.
Crannóg - -	Crannog - -	The little tree.
Crannog - -	Crannoge - -	Residence of wood (in artificial island).
Corr liath - -	Corlea - -	The grey round hill.
Craob-bile - -	Crebilly - -	The spreading (branchy) old tree.
Craobach - -	Creeve - -	The branchy old tree.
Cruachán - -	Croaghan (M.) -	The little stacked hill.
Crom leach - -	Cromleach -	The sloping stone.
Croc an óir - -	Crockanore -	The hill of the gold.
Crosr crion - -	Crosscrion -	The withered or rotted cross
Croc - - -	Crook - -	The hill.
Croc an aoil - -	Cruckaneel -	The hill of lime.
Croc na daoine -	Crooknadwinny -	The hill of the men.
Croc na croiche -	Crucknacreighy -	The gallows' hill.
Crocán (for Cnocan)-	Cruckin - -	The little hill.
Croc an dub - -	Cruckindoo -	The black hill.
Cúil Feacrainn -	Culfeightrin -	The recess of St. Feightrin.
Cosr abann dáil -	Cushendall -	The foot of the river Dal.
Cosr abann duine -	Cushendun -	The foot of the river Duine.
Cosr abann eilte -	Cusheneilt -	The stream side of the doe.
Cosr leacaigh - -	Cushleake - -	The foot of the hill slope. (Pronounced Cush-leak'-ey by the natives.)

Cúl an bile - -	Culaveely - -	The corner of the tree.
Cúl an airgid - -	Culanarget -	The corner of the silver.
Cúil bhaidhdhe - -	Culbiddagh -	The recess of the victualler.
Cúil raithne - -	Culranny - -	The corner of the ferns.
Currach - - -	Curragh - -	The marsh.
Cnoc na craoibe -	Crocknacreeva(M.)	The hill of the branchy tree.
Deiscert - -	Discart - -	The southern part.
Dún mallacht - -	Dunmallaght -	The fort of the curses.
Dún iubhrgan - -	Dunurgan - -	The fort of the yews.
Dún Taidhg - -	Duntague - -	The fort of Teague.
Druim mór - -	Dromore - -	The large ridge.
Na draoighin - -	Drains - -	The blackthorns.
Druimín - -	Dromain - -	The little ridge. (Joyce, 2nd S., page 24.)
Druim an dúin -	Drumaduin -	The ridge of the fort.
Druim an droichid -	Drumadraid -	The ridge of the bridge.
Druim an buaile -	Drumavoley -	The ridge of the booley.
Druim an mhuilinn -	Drumawillin -	The ridge of the mill.
Druim aonaigh -	Drumeeny -	The ridge of the assembly.
Druim idir gleann -	Drumedergillan -	The ridge between glens.
Druim fasgaighe -	Drumfasky -	The ridge of protection.
Druim na cill - -	Drumnakeel -	The ridge of the church.
Dún - - -	Doon - -	The fort.
Dúnan - - -	Doonan - -	The little fort.
Dún an aonaigh -	Doonaneeny -	The fort of the assembly.
Dún mór - -	Doonmore -	The large fort.
Dún beag - -	Doonbeg - -	The small fort.
Dún Finn - -	Doonfin - -	The fort of Finn (Macbool).
Dúire - - -	Doory - -	The watery place.
Daire - - -	Dairy or Darry -	The oaky place.
Dún carbad - -	Duncarbit - -	The fort of the coaches.
Dún g-Calann	Dungallon	Callan's fort.
Dún maol - -	Dunmall -	The bald fort.
Dún raithne - -	Dunrainey -	The ferny fort.
Druim na cor - -	Drumnacor -	The ridge of the round hills.
Druim na croise -	Drumnacross -	The ridge of the cross.
Druim na gcreagh -	Drumnagreagh -	The ridge of the mountain flat.
Druim crúb - -	Drumcrow -	The ridge of the huts.

Druim na úaiṁa	Drumnahoe	The ridge of the cave.
Druim fluiċ	Drumfluigh	The wet ridge.
Druim na smeaṙ	Drumnasmear	The ridge of the blackberries.
Druim Siġle	Drumsheelagh	The ridge of Sighle.
Druim duilleaċ	Drumdallagh	The leafy ridge.
Druim bolcain	Drumbolcan	The ridge of Olcan.
Druim tulaċ	Drumtullagh	The little hill ridge.
Druim na ġabála	Drumnagola	The ridge of the shoulders.
Druim beannaċaiṙ	Drumbanagher	The ridge of the horns (peaks).
Druim na fiúóbaiṙe	Drumnafivey	The ridge of the wood.
Dún lis	Dunluce	(Kingly) fort of the lios.
Druim na ġaiṙan	Drumnagessan	The ridge of the streams.
Dún laoiġ	Dunloy	The fort of the hero.
Eaglaiṙ	Eglish	The church.
Eilean an boiṫ	Ellanabough	The cattle-shed island.
Eiṙeaṙ	Escarr	The sandy, watery place.
Eiṙeaṁeaċ	Eshery	The sandy ridge.
Eṙṙ na cṁúibe	Essnacrub	The horse-hoof waterfall.
Eṙṙ na laṁaċ	Essnalarach	The waterfall of the mares.
Eiḃiṙ	Evish	A mountain pasture.
Eiḃiṙ an cṙó	Evishacraw	The mountain pasture of the hut.
Fál mic Cṙiḃiġe	Falnacrilly	MacCrilly's hedge.
Fál na nġlaṙ	Falnaglass	The hedge of the streams.
Fálaċ buiḋe	Fallowvee	The yellow hiding-place or recess.
Fálaċ fin liaṫ	Fallinerlea	The grey man's hiding-place
Fál ṁaṙġam	Fallruskin	The hedge of the moor.
Fiaċaiḃ	Faughil	The woods.
Feaṙann fin liaṫ	Farranerlea	The grey man's land.
Faiṫċe	Feigh	The exercise green.
Feiṙ teime	Feystown	The fire assembly.
Feaṙann Mhic Calaiṁ	Farranmacallan	MacCallan's land.
Foṙiṙ	Foriff	The meeting-place (change of ċ to f. See Joyce, 1st S., page 50).

Corrections and additions are invited.

(To be continued.)

Miscellanea

Shipwreck at Tyrella, County Down.

"About the year 1796, George A. Hamilton, M.P., in pulling down some old buildings at Tyrella, found, to his surprise, that the beams, lintels, etc., were composed of cedar. On his inquiry, he was informed that there was a tradition (for even then it was but a tradition) that a large ship, from the coast of Guinea, laden with slates, ivory, and gold dust, had been wrecked a great many years previously in the bay of Dundrum, and a considerable portion of her swallowed up in the sands near Tyrella; and though the shore, in the lapse of so many years, had undergone considerable changes, there was still a mark known by the country people under the name of 'The Cedar Ship.' I remember this well when a child. There were two pieces of wood covered with sea-weed, to be seen at very low tides, sticking up in the sand.

"About the year 1815, my father, having collected a number of men, and having made an excavation in the sands, discovered the upper works of the ship, and succeeded in obtaining six elephants' tusks, a considerable quantity of cedar, a silver goblet, and the remains of chains, supposed to be those with which the slaves had been confined. The situation of the wreck being under the level of low water, and the soft oozy nature of the sand rendering the work extremely difficult, prevented his proceeding further with the excavation.

"On the 10th of November, 1829, it occurred to me to make a similar attempt. The marks of the ship had been long effaced, and I found some difficulty in discovering the place. I succeeded, however, and in one tide I obtained sixteen elephants' tusks, a large quantity of cedar, four cannons, the remains of a number of swords, muskets, and chains, a number of small shells, some coral, a piece of metal, nearly in the shape of a horse-shoe, which, at the time, we supposed to be the handle of a trunk, and several pieces of a heavy metallic substance.

"Sir Charles Giesecke stated this substance to be a kind of iron dross, probably of volcanic production, which is abundant on the coast of Guinea; and the shells have been classified as of that description which the inhabitants there use for money.

"Professor Graves exhibited specimens of the shells, coral, etc.; and mentioned that the piece of metal, supposed to have been the handle of a trunk, was one of the 'Manillæ,' or bracelets, used to this day for the purpose of barter by merchants trading on the coast of Africa, and identical in shape with the massive gold ornaments frequently found in Ireland." —*R.I.A. Proceedings*, vol. iii, page 248.

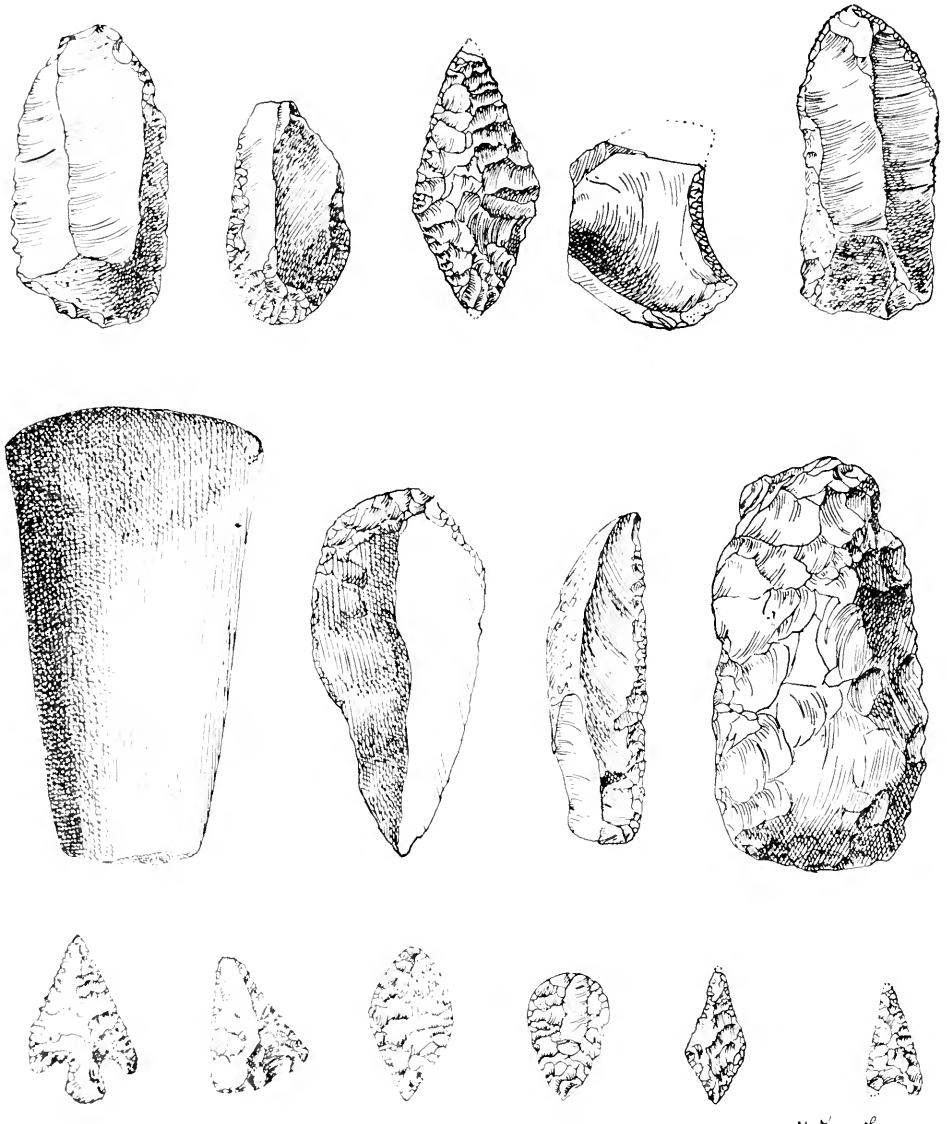
Body Snatching in Belfast.

The following is copied from the *Northern Whig* of Monday, 6 February, 1832: "Poor House Burying Ground.—We have been requested to state, that in consequence of those persons who have been employed to watch the graves of persons lately interred in the Poor House Burying Ground, having been in the habit of firing guns, charged with slugs and bullets, which sometimes alarmed the neighbourhood and passengers, and also injured the tombs and headstones in the grounds, the Poor House Committee lately came to a resolution that they would employ two responsible persons, for whose faithfulness they required considerable security, and for whose correct conduct they feel themselves accountable, to watch the graves of all persons buried in these grounds, and who will require a trifling remuneration. They will be well armed, and will have watch-dogs constantly with them. This arrangement, if faithfully adhered to, will give general satisfaction, and relieve the minds of many families." To prevent the stealing of bodies, it was usual at this time to guard the graves until decomposition had well set in.

Belfastiensis.

Antiquities from the Ardes, in the County of Down.

I DESIRE to place on record in the pages of the *Ulster Journal* a few finds from this neighbourhood (Upper Ardes, in the county of Down), and chiefly from the writer's own farm, in the townland of Ballyfounder and parish of Ballytrustan. They were picked up from time to time from 1879 till the present. It is a singular fact that the rocks prevailing in the Portaferry district, on both sides of the lough, are Silurian, and no flint-bearing beds are nearer than Castlespie, nearly 16 miles distant. Probably the unworked flint was, therefore, brought from a distance by primitive man.



SPECIMENS OF FINDS FROM BALLYFOUNDER.

ARTICLES IN WORKED FLINT.

a. 150 arrow-heads, ⅝ inch to 2 inches long. Many perfect specimens, comprising leaf-shaped, diamond, stemmed, and barbed, etc.

b. 450 flakes spear-heads, from 1 inch to 5 inches long. Many well-made forms.

c. 300 thumb flints, called scrapers, strike-a-lights. Found near *camping grounds*. Many spoon-shaped.

d. 40 knives, 2½ inches to 5 inches long. 45 saws from above sites.

e. 6 flint celts, or hatchets (polished), 3½ inches to 5 inches long.

f. 120 flakes from raised beaches on shores Strangford Lough: Carstown Burn, 88; on opposite shore—Cloughey (Lecale), 12; and at Cunningburn, near Newtownards, 20.

ARTICLES IN STONE (WORKED AND POLISHED).

g. 12 stone celts (polished), from 4 inches to 14 inches long. A perfect specimen of latter size was picked up on writer's farm in 1879, and was presented to National Museum, Dublin, 1893, and then fully equalled any in collection for size or finish.

h. 12 stone balls (worked and polished), from 1¼ inch to 1½ inch in diameter. One polished specimen was presented by writer in 1893 to National Museum, Dublin.

i. 120 quartzite hammer stones, showing traces of work, found on sites of camps.

k. 2 bodkins of pure quartz, each chipped to a point, 3 inches and 3¼ inches long. These were picked up in field where many flakes were found.

4 old pipe heads, called Danes' pipes, similar in size and shape to the one found in Scrabo Cairn. (See *U.J.A.*, old series.)

40 whorl stones of slate, sandstone, and ordinary pebble, from 1 inch to 3 inches diameter.

SILVER COINS.

1 very thin coin, size sixpence, believed silver penny Henry III. No date; but Henricus Rex can be seen.

1 hammered Elizabeth, size florin. English coinage. Date, 1581.

1 Elizabeth, size modern halfcrown. No date.

1 Elizabeth, size modern shilling. No date. Irish mint.

1 Jacobus, size shilling. Very thin.

1 Carolus (Charles I.), size sixpence. Scotch mint. No date. Not much worn; good preservation.

3 Irish tenpennies, George III.—1803, 1805, 1813.

2 Irish fivepennies, George III.

COPPER COINS.

Writer obtained a few of a hoard found on taking down an old house in Portaferry, 1882.

3 halfpennies, Charles II., 1680 and 1683. Very fine. Irish mint.

3 do. Jacobus II., 1686. do. do.

3 do. William and Mary, 1692. do. do.

1 McKyan and Camac. 1782.

1 Duke of Wellington token. 1814.

JAMES SHANKS.

A Rector Jurypacker of Co. Down in 1795.

At the Down Assizes in 1795, John Philpot Curran, in addressing the Jury, is reported to have said: "—— has become a very public and a very active man. He has his mind, I doubt not, stored with the most useful and extensive erudition. He is clothed with the sacred office of a minister of the Gospel. He is a magistrate of the county. He is employed as agent to some large properties. He is respectably connected and universally esteemed. And, Gentlemen, he is a man of no small weight and consideration in this county. He can [illegible]

sworn that he applied to the High Sheriff that he struck off no names but those that wanted freeholds; but to-day he finds that freeholders were struck off *by his own pen*. He tells you, my lords and gentlemen triers, with equal modesty and ingenuity, that he has made a mistake. He returns eighty-one names to the Sheriff—he receives blank summonses, fills what he deems convenient, etc. Gracious heavens! what are the courts of justice? what is trial by jury? what is the country brought to? Were it told in the courts above—were it told in other countries—were it told in Westminster Hall, that such a man was permitted to return nearly one-half of the Grand Panel of the country from one particular district—a district under severe distress—to which he is agent, and on which, with the authority he possesses, he is able to bring great calamity! He ascends the pulpit with the Gospel of benignity and peace—he endeavours to impress himself and others with its meek and holy spirit: he descends—throws off the purple—seizes the Insurrection Act in one hand and the whip in the other—flies by night and by day after his game, and with his heart panting, his breath exhausted, and his belly on the ground in the chase, he turns round and tells you that his mind is unprejudiced—that his breast is full of softness and humanity." This is a highly-coloured picture of a rector-agent-sub-sheriff, drawn in Curran's best style. Who was the man? Was he the Reverend John Cleland, Master of Arts and Rector of Newtownards? Can any reader say beyond question? ED.

Early Belfast Printing.

THE editor lately picked up this rare little book in Dublin, printed by James Blow. The title-page is given, as it does not appear in John Anderson's catalogue of Belfast-printed books.

SACRAMENTAL
MEDITATIONS
on the
Sufferings and Death
of
CHRIST.

In which the Humiliation, or Sufferings of Christ, in his Birth, in his Life, before, at, and after his Death, with the end of his Sufferings, and the Sacramental Promise, is considered.

Being the Substance of some Sermons preached before the Communion, in the IRISH Language, in KILMICHAEL of GLASRIE, within the Presbytery and Synod of ARGYLE.

By Mr. DANIEL CAMPBEL, Minister of the Gospel there.

CRUX CHRISTI, NOSTRA CORONA.

Heb. 12. 1, 2. Wherefore, etc.

BELFAST, Printed by JAMES BLOW, and
Sold at his Shop. 1714.

Saint Patrick's Purgatory.

In a "Description of England and Ireland after the Restoration," by Jorevin de Rocheford, given at pp. 419-20 of Tilton Falkiner's *Illustrations of Irish History*, we find as follows:

"There are, besides, in the interior parts of the country, several large lakes and pools full of fish. Among these, in the province of Ultonie, that of St. Patrick's Purgatory is remarkable; it has a little island, where, near a convent, the voices of divers persons may be heard under a rock, groaning and lamenting like the souls of persons suffering in purgatory; therefore the inhabitants of the place say that St. Patrick, the Apostle of Ireland, besought God that He would cause the cries of the souls in purgatory to be heard here in order to convert the people to the Christian religion, whence this lake has been named St. Patrick's Purgatory, or the Purgatory of the Island."

M. Jorevin's—or more properly Jonvin's [see page 407]—work was published in its French original in Paris in 1672. His tour in Ireland is inferred to have been made in either 1666, '67, or '68. He gives no date. He does not seem to have gone to Lough Derg personally, or, in fact, to have done more than visit the eastern side of Ireland between Dublin and Korkfergus (or Carrickfergus).

In a "Description of Ireland," by Fynes Morrison [spelt Moryson], at page 220 of the same work, we find:

"The lake Erne, compassed with thick woods, hath such plenty of fish as the fishermen fear the breaking of their nets rather than want of fish. Towards the north, in the midst of vast woods (and, as I think), in the county Donnegal, is a lake, and therein an island, in which is a cave famous for the apparition of spirits, which the inhabitants call *Ellanvi frugadori*—that is, the Island of Purgatory; and they call it St. Patrick's Purgatory, fabling that he obtained of God by prayer that the Irish, seeing the pains of the damned, might more carefully avoid sin." No date given, but probably the earlier part of the seventeenth century.

BELMORE.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Duncairn Press.—In reference to notice of this private press (p. 7[illegible], vol. xi) it might be noted that "Emilie Julia," the authoress mentioned therein, was Miss Emily Julia Black; and that Edmund Macrory's library was sold at Sotheby's on 15th and 16th November 1[illegible]. Curiously enough, it contained only a single example of his own handiwork, a copy of *The [illegible]*, a beautiful specimen of the typographer's art, which eventually came into the collection of J. S. C.

Belfast Castle.—The statement by Sir William Brereton in describing Lord Chichester's house, or castle, at Belfast, that "the very [illegible] his garden [illegible] backside," is for all practical purposes [illegible]. The following [illegible] Charles II. [illegible] by Benn [illegible] p. 2[illegible] [illegible] the passage [illegible] Belfast [illegible],

between the Malone and Belfast. The river Owynvarra here referred to is the present Blackstaff, which at that time flowed as a broad estuary into the River Lagan, extending in width from somewhere about the north side of the present Police Square [now Victoria Square] to somewhere about the middle of Joy Street on the south. This broad estuary formed a complete defence to the southern side of Belfast Castle, and appears to have been crossed by an embankment made with piles, from which the word *Owynvarra* (river of the stake or staff) and the English word Blackstaff are said to be derived."

The swamp, or tidal slobland, above described is shown on Phillips's map of 1685, printed in Benn's history; also in the map of 1715, recently acquired by the Linenhall Library, and in the map of 1757, discovered by the late Lavens M. Ewart, and published in the *History of the Linenhall Library*. It is also shown on the map of 1791, coming up to what is now about the lower end of William Street South; so that in 1635, when Brereton wrote, before there could have been any considerable embankment made, or reclamations carried out, it probably came up to the back of the castle gardens, the north-east corner of which occupied about the site of the present Arthur Square.

It may be noted that *backside* is a word almost obsolete, although still used occasionally in Ulster for the yard at the back of a dwelling-house, the common term now being *backyard*. An instance of its use in Ulster, rather more than a century after Sir William Brereton penned his *Travels in Ireland*, occurs in the old Minute Book of Aughnacloy Presbyterian Congregation, under date of 20 May, 1747. "The committee met in Aughnacloy, and after having observed that Squire Moore being generally designed to draw a line round his town, by which means the tenements are greatly[1] . . . . and whereas we have been informed that by reason of y^e^ Meeting house being built in y^e^ *backside* formerly James Hanna's, now Mr. John Falls's, said Falls cannot possibly allow said line of Mr. Moore's to go through his tenement without being a greater sufferer than any of Squire Moore's other tenants by reason of said Meeting house taking up y^e^ yard in."

From the foregoing, it will be seen that the tide in Belfast's early days washed the boundary of Belfast Castle gardens; and although the traveller's description may not have been literally correct, was a reasonably accurate description, in a general way, of the topographical features of the period as they came under his notice.

JOHN J. MARSHALL.

Coleraine and District Yeomanry.—The undersigned will be much obliged for information leading to the discovery of any records or details relating to the Coleraine Yeomanry Cavalry, or of the Dunboe, Carey, or Dunluce Cavalry, or Moycosquin Infantry, sometimes called the Macosquin Fencibles; if any shoulder buckles, medals, or arms which belonged to them are in existence, and if so, where same may be found.

Coleraine Corporation Records.—Only one book of these records has been discovered. Any information relative to the missing books will be thankfully received.

Macosquin Abbey.—In the Memoirs of the Ordnance Survey, in MS., at the R.I.A., there is a note by C. W. Legar that a MS. relating to the Abbey of Macosquin, near Coleraine, was seen once near Moneymore, Co. Derry. This note is dated 28 November, 1838. Anyone who may be aware of the existence and present whereabouts of this ancient manuscript is requested to communicate with

MAXWELL GIVEN, Architect,
Coleraine.

[1] Illegible.

ULSTER JOURNAL OF
ARCHÆOLOGY
Volume XI ..... OCTOBER 1905 ..... Number 4

EDITED BY FRANCIS JOSEPH BIGGER, M.R.I.A., ARDRIE, BELFAST.

The High Cross of Saint Comgall at Camus-juxta-Bann,

in the County of Derry.

BY MAXWELL GIVEN.

AFTER almost a century and a half of degradation and neglect, the shaft and base of this cross again stand united and erect, within the old graveyard, close to the site of Saint Comgall's Monastery, and overlooking the famous "Ford of Camus" on the River Bann, which at this point takes a winding or serpentine course. The name Camus is explained by Dr. O'Donovan as being derived from Cam, crooked or curved, and uip (contracted from uipce), water; i.e., Camus, a winding stream. This townland originally gave its name to the parish, which in ecclesiastical records is called Camus-juxta-Bann, to distinguish it from the parish of Camus-juxta-Mourne, in the west of the same diocese. The monastery was situated on the left bank of the Bann, three statute miles south-east from Coleraine. In the twelfth century an abbey was founded in another part of the parish, called in Cistercian records "De Claro Fonte,"[1] which now gives to the whole parish, according to civil usage, the name Macosquin.[2] In Petrie's sketch-book of Antiquities, preserved in the Royal Irish Academy, there is a drawing of the shaft of Camus Cross, which he calls "Macosquin High Cross"; but the present writer has been led to the conclusion, after consulting many authorities, that the name Macosquin cannot properly be applied to anything connected with Saint Comgall's Monastery of Camus, which was in existence almost six centuries before the foundation of the abbey of Macosquin, and continued to flourish down to the period of

[1] Potterie, 1302, 1306.

the dissolution of the monasteries; although it must often have been the scene of bloody conflicts, and have received within its walls many rude visitors. Our Annals record that in A.D. 930 it was plundered by the Danes; and again, in the fourteenth and fifteenth centuries, the O'Neills, O'Donnells, MacDonnells, MacUillins, O'Cahans, and the English fought and conquered one another at the ford below.[1]

The church of the monastery continued in use as the parish church down till some time between 1616 and 1622, when Dr. Downham, the Bishop of Derry, united Camus and Macosquin, and transferred the parish church to Macosquin, at the request of the Merchant Tailors' Company of London, whose lands—granted by James I. in 1609—surrounded both abbeys referred to. The Rev. William Reynell, in his valuable work on "The Estate of the Diocese of Derry," published in vol. ii, *U.J.A.*, new series, page 131, gives the following entry from the MS. Ulster Visitation Book, 1622, by Dr. Downham: "My Lo. Primate and myself condescended to their motion, and by authorised Instruments under our Seales the union made, and the Church of Macosquin established ye parish church. The Merchant Tailors having performed both their offers concerning the Tithes and the Church, and having built a fayre large Church, I consecrated the sayd Church as the Parish Church of Camus and Macosquin. Since weh time Olyver Nugent (an obstinate recusant), having obtayned of my Lo. Primate the recusants' fines in the parish of Camus and Aghadoey, and (as he sayth) also of Camus, hath sett upon ye repayring the Church of Camus, to no purpose, unless it be to make a division in the parish, for it standeth not so commodiously for ye parish as the other, and neglecteth the Church of Aghadoey, weh is a Mother Church."

We have in this record the earliest date in which a Nonconformist minister is mentioned in connection with the parish of Camus or Macosquin.

How long Olyver Nugent used the old church it is difficult to determine, as no further reference to him can be found. The repairs here mentioned must have been made between 1621 and 1628-9, for the incumbent is returned as James Osborne, M.A.; and we find, at vol. ii, page 153, of the Rev. W. Reynell's work on Derry Diocese, that James Osborne held the rectory of Macosquin during these years. The local tradition noted in the MS. Memoirs of the Ordnance Survey in 1835 states that the remains of the old Church of Camus were taken

down about the middle of the eighteenth century, and the stones were used in building the present enclosure wall around the graveyard. This tradition is doubtless correct, as it corresponds with the date at which the cross was overturned and broken. Camus Cottage—now Camus House—was erected by James Hemphill in 1685, at the west of, and adjoining the old church; it was subsequently repaired and enlarged by other members of the family. In 1777 a descendant, also named James Hemphill, resided there, in which year only two roads of approach to the monastery and church were in existence, one being a bridle-path along the bank of the River Bann, and the other commencing at the south gate of the graveyard (not the present one), and leading nearly due south to the townland of Ballintaggart. In the same year the existing public road from Coleraine to Kilrea was commenced by the county authorities. It passes close to, and along the east wall of the graveyard, and was constructed under the superintendence of James Hemphill. The site of the monastery is now almost obliterated, only a small portion of the foundations of the church remaining. It is described in the Ordnance Survey Memoirs of 1835 as measuring 48 feet long by 25 feet broad in the clear, lying nearly east and west: the remaining buildings of the monastery—which must have been extensive—probably extended over the entire site now covered by Camus House and offices, including the yard and roads. That the original cemetery covered an area equal to almost three times the size of the present graveyard there can be no possible doubt, as large quantities of bones are frequently disturbed in the lands surrounding, when deep excavations are being made for drainage or other purposes. An old resident in Camus states that, in 1830, when a deep trench was being formed for drains in the field sixty yards south of the graveyard, the smell from the excavated soil became so offensive that it had to be closed quickly.

The following description of the remains of the old cross, written by Fagan in 1835 for the MS. Memoirs of the Ordnance Survey, may be taken as fairly descriptive of the same at the present time: "The ancient stone column, on which are engraven the figures of the Twelve Apostles, and on which formerly stood the image of the cross, of cut free-stone, was known to stand in the west side of the graveyard up to the year 1700, at which period it was tumbled down from the pedestal by some ill-disposed persons, and the cross broken. The column and pedestal were subsequently removed, and set up in another part of the graveyard. At some time after this period the

column was again removed, and set up as a gate-pier at the entrance to the graveyard, where it at present stands. The free-stone block or pedestal on which the column formerly stood measures 4 feet 8 inches in length, 3 feet 10 inches in width, and 1 foot 6½ inches in thickness. There is an oblong hole cut on the top of this stone; it measures 18

THE CROSS AT CAMUS WHEN USED AS A GATE PILLAR.

inches long, 11 inches broad, and 7 inches deep." Stokes and Legar also made reports to the Board of Ordnance on this monument. The report of the latter is still preserved, but Stokes's valuable notes on this monastery, together with those relating to Macosquin Abbey and the Antiquities of the Grange of Kildollagh, on the opposite side of the Bann—although they are very frequently referred to in the

Memoirs—cannot now be found. In the same Memoirs the shaft of the cross is described by Legar as follows: "This is at present used as a gate-post at the entrance. It measures 6 feet in height above the ground, 1 foot 8 inches in breadth, and 12 inches in thickness. The figures are greatly decayed by the action of the weather, and the bodies of the three lowest are buried up to the heads. The fourth side of the column is joined to the wall, and thus, whatever ornament there may have been on that side is concealed. . . . . There is also a water font, the cavity of which is 16 inches in diameter and 6½ inches deep: the stone in which it is cut measures 3½ feet in length, 2½ feet in breadth, and 1 foot in thickness."

It may seem strange that so interesting a monument should have been allowed to suffer neglect for such a lengthened period. That it was not due to want of local interest in its preservation is shown by the fact that when application was made to the Coleraine Rural District Council for permission to have it restored, they immediately complied with the request, and generously granted the sum of £3 towards the cost of a new gate-pier and repair of the boundary wall adjoining. It is to be hoped that other Public Boards in Ulster will profit by the example here shown, and endeavour to become better acquainted with the provisions of a certain statute known as "The Ancient Monuments Protection Act," which is unfortunately at present almost a dead letter in Ulster so far as our County and District Councils are concerned. Early in the present year Count Plunkett, of the Dublin Museum; Robert Cochrane, Hon. Sec. R.S.A., and F. J. Bigger, Editor of the *U.J.A.*, interested themselves in having something done for the conservation of Camus Cross. Eventually arrangements were made, and the work placed in the experienced hands of Wm. Douglas, builder, Coleraine, who is to be congratulated upon the careful manner in which the restoration has been carried out. The pillar or shaft, when removed from its position at the gate, was found to be sculptured on the side which had been buried for so long in the masonry of the wall, and had been formed from a monolith of yellow sandstone, having a resemblance to stone formerly obtained from particular quarries in the district of Dungiven, County Derry. The surface of the stone had acquired an exceedingly hard surface or weathered crust. The projection of the carved figures must have been originally at least 1¼ inches, as the maximum projection now measures in several places 1½ inches, the average breadth and width being 20 inches by 11 inches, the shaft being slightly tapered,

and furnished at the bottom with a tenon of about 7 inches projection that fitted the corresponding mortise in the base stone. A new site was found immediately opposite the entrance gate and within the

THE HIGH CROSS OF CAMUS NOW RESTORED.

graveyard, the old stone base being set upon a concrete block; upon this the stone shaft was set, having the sculptured side that formerly faced the gate turned to the east. The top of the base now stands

24 inches above the ground surface, and the top of the shaft 8 feet 6 inches above the ground. The iron hanging that formerly supported the gate was neatly cut out without any damage to the stone, and the hole filled with cement and sandstone, ground from a small chip obtained from the tenon at the lower end of the stone.

Any attempt to give a correct interpretation of the carved emblematic panels must of necessity be of a somewhat conjectural character, as the fine details of the carving have long been totally defaced, the forces of nature and the vandalism of man being about equally responsible for this. The statement contained in the Ordnance Memoirs that the panels are intended to represent the "Twelve Apostles" would appear to admit of considerable doubt. A portion of the shaft is missing, as the appearance of the carving where broken at the top, on two sides, clearly indicates.

The photographs for the accompanying illustrations were taken with a lens of 10 inches focus, which gives the perspective nearly true. A thorough search was made to discover any fragments of the arms of the cross; the masonry of the boundary wall of the graveyard and the adjoining farm buildings were closely scrutinized, but without success. It is possible that some part of the arms may be buried in the graveyard, as a great number of old head-stones are either wholly or partially under the surface.

NOTE BY THE EDITOR.

The total expense of restoring the cross, building a new gate-pier, and repairing the wall, amounted to £7 5s. 9d. In response to the appeal for funds, I have received the following subscriptions, which fully meet the expenses incurred:

Coleraine Rural District Council	£1	0	0	G. W. Macnamara	£0	2	6
H. L. Barrie	0	2	6	S. F. Milligan	0	2	6
Major Berry	0	2	6	Charles Mooney	0	2	6
Francis Joseph Biggar	0	2	6	D. MacLaughlin	0	2	6
J. J. C. Canning	0	2	6	Patrick MacLaughlin	0	2	6
T. Crosby	0	2	6	John MacWilliams	0	2	6
Miss Cunningham	0	2	6	Richard O'Doherty	0	2	6
Rev. Robt. Cunningham	0	2	6	Monsignor O'Laverty	0	2	6
A. Favie	0	2	6	Thomas Plunket	0	2	6
William J. [illegible]	0	2	6	A. A. Rolfe	0	2	6
Rev. Canon Fleming	0	2	6	Rev. [illegible]	0	2	6
Maxwell Given	0	2	6	R. [illegible]	0	2	6
William Gray	0	2	6	W. [illegible]	0	2	6
H. W. [illegible]	0	2	6	[illegible]	0	2	6
R. F. Macartney	0	2	6	[illegible]	0	2	6
				Mrs. Wright	0	2	6

This result is highly gratifying to all concerned. It is not the first piece of restoration work undertaken by the *Ulster Journal*, and successfully brought to a conclusion. Thanks are especially due to the Coleraine Rural District Council for their liberal contribution, thus setting an excellent example for similar work by like bodies throughout the country, and also to Maxwell Given, architect, of Coleraine, who gave his valuable services free.

Would we had the Armagh cross restored and the second cross at Downpatrick.

The future may bring to light the head of Saint Comgall's Cross, and then indeed it will appear in all its early beauty and symmetry. Meantime the shaft and base have been set in a place of honour, and the former degradation removed of having this fine cross shaft used as a common gate-post, pierced by sacrilegious hands to carry an iron gate.

Patrick Quin, the Armagh Harper.

BY FRANCIS JOSEPH BIGGER, M.R.I.A.

THE following quotation from *Walks through Ireland in 1812*, by John Bernard Trotter,[1] relates to Quin the harper, one of the performers in the celebrated Harp Festival held in Belfast in 1792. Very little is known of Quin, so any further details regarding him are very welcome. "It was always his [Trotter's] opinion that music had considerable influence on the national character of a people, and that it was no less wise than patriotic to cherish and promote the practice of it. The music of his native country he regarded with enthusiastic admiration, and he was anxious to be instrumental in reviving the race of IRISH BARDS, which was nearly extinct in the country. In the year 1792 a patriotic society had been established in Belfast for that purpose, and his view was to enlarge a provincial society into one which would embrace the whole kingdom. For this purpose he searched out one of the last of the Irish harpers, whom he found in the person of a blind old man, and taking the bard with his harp into a coach and four horses, he proceeded with his venerable companion to the metropolis. Here he published his proposals for forming a society, and roused the public interest to an

[1] Trotter was a County Down man, and private secretary to Charles James Fox.

Miss Trotter Pinx *[illegible] Sculp*

Patrick Quin

(1745-1812)

Harper to the Irish Harp Society

(From an Engraving in possession of Francis Joseph Bigger)

intense degree, upon a novel and romantic subject. The Irish melodies were at this time in high and deserved repute; but the Irish harper had never been seen, except by the curious in the College Museum. To display his bard and instrument, therefore, he took a house at Richmond, fitted up in a style correspondent to his plan; and while he entertained numerous and successive companies with profuse hospitality, his bard sat in his bower, or his hall, and delighted his guests with unheard-of strains of melody. A national society was soon formed, embracing a highly respectable list of noblemen, gentlemen, and professors, and a concert in commemoration of Carolan and the Irish Bards was performed, which will be long remembered for the enthusiastic ardour which it excited."

Bunting, in his *Ancient Music of Ireland*, page 82, makes the following reference to Patrick Quin: "Of those who attended at Belfast, the youngest, and consequently the last, in the list were Patrick Quin of Portadown, in the county of Armagh, and William Carr of the same county; the former was born about 1745, the latter in 1777. Quin had been taught by Patrick Linden of the Fews, County Armagh, a distinguished performer and poet. He was selected to play at the meeting in commemoration of Carolan, held in the Rotunda, at Dublin, in 1809, and was so elated by the commendations he received for his performance on that occasion, that, on his return to his own residence, he declined playing any longer on the violin, from which he had hitherto reaped a good harvest, by performing at wakes and merry meetings in his neighbourhood. It is worthy of remark that Quin was the only harper at the Belfast meeting who attempted to play 'Patrick's Day,' of which he was very proud, having set, or, as he expressed it, 'fixed it' for the harp."

The programme of the 1792 Harp Festival in Belfast contains the following reference to Quin: "Paddy Quin blind from the county Armagh, aged 70, played 'The Rocks of Pleasure,' 'Carolan's Devotion,' 'Grace Nugent' (Carolan." His harp, dated 1707, was made by Cormac Kelly, and was long preserved at Castle Otway, County Tipperary.

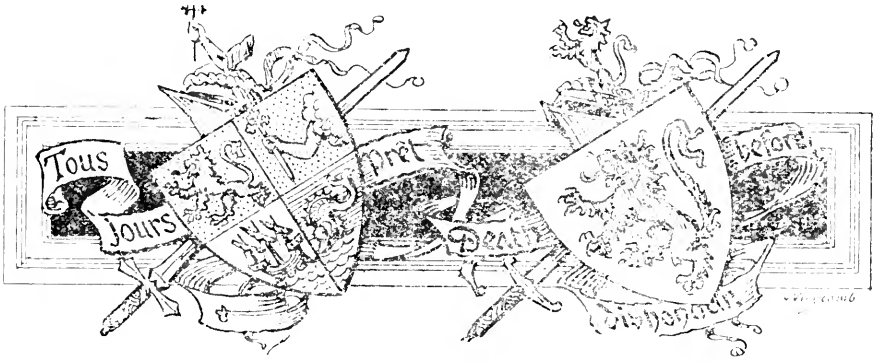
The portrait of Patrick Quin, given with the Journal, is from a rare engraving in the writer's possession, who does not remember even having seen another copy, but there must be some. It is signed "Miss Trotter Pinxt, Brocas Sculp," the title being "Patrick Quin, Harper to the Irish Harp Society."

The painter, Miss Trotter, was doubtless a relation of Quin's

patron, John Bernard Trotter, and the portrait was probably painted at Richmond, near Dublin. The appearance of Quin at this time (about 1809) would not bear out the statement that he was aged 70 in 1792; so Bunting is probably more correct in his statement that he was born about 1745. He died 1812.

The writer would welcome any further information regarding Quin—his burial-place, etc.—so that the same might be suitably recorded.

In making recent inquiries about O'Hempson the harper, at Magilligan, almost all traditions concerning him have locally perished; his very grave unknown and unmarked in Tamlaght-Ard This is not as it should be.



MACDONNELL. MACUILLIN.

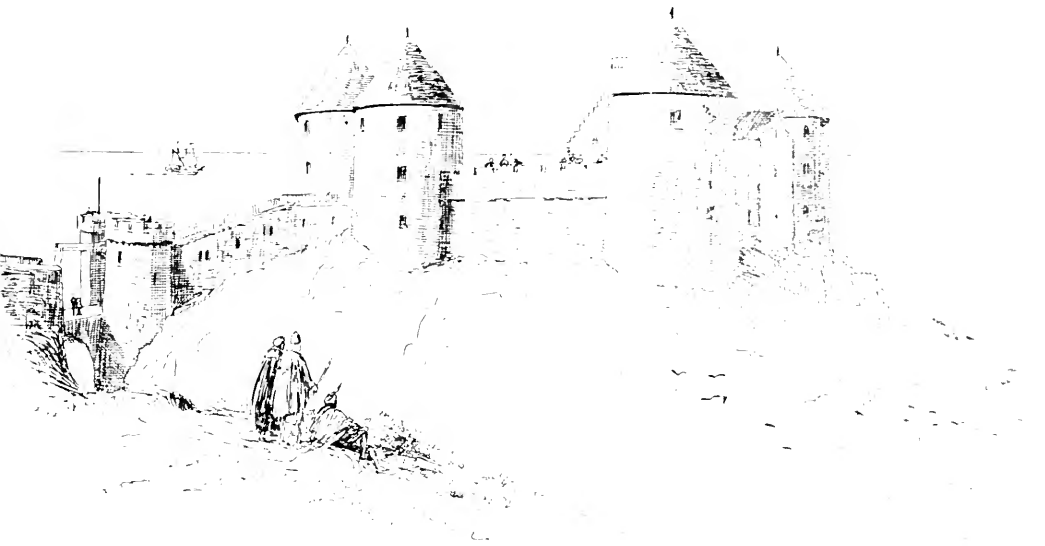
Some Historical Notes about Dunluce and its Builders.

BY FRANCIS JOSEPH BIGGER, M.R.I.A.

(Continued from page 107.)

JUDGING by the ruins of Dunluce as they at present exist, there can be no doubt that the main buildings are the work of two epochs—the earlier dating from about the thirteenth century, and the later from the sixteenth—with different portions, doubtless, connecting the two ages. To the MacDonnells popular credit is given for the creation of this stronghold—doubtless due to the fact

that they were its last occupants; but the real builders were the MacUillins (anglicized MacQuillin); and this is fully borne out by all the reliable records, and now thoroughly confirmed by the present exhaustive architectural examination. The large eastern tower is still called MacUillin's Tower, and the one to seaward Maebh'y Tower—probably after a female member of the same family. These are right designations as far as they go, seeing that all the towers—and there were five of them—were originally erected by the MacUillins. The one to the west has crumbled away, and the two at



DUNLUCE IN THE TIME OF THE MACQUILLANS

the barbican have also fallen or been removed to make room for a newer structure in the sixteenth century. These different erections are clearly indicated in the ground plan to this article. The name Dun Luce, the strong fort, denotes a stronghold built of stone and lime; so we may readily believe that Dunluce had its origin long before the time when the towers of the present castle were reared by the MacQuillins, just as Dunseverick, another Celtic stronghold, was noted a thousand years before the erection of the present crumbling walls which adorn its summit.

The MacUillins state that they are descended from Fiacha MacUillin, youngest son of Niall of the Nine Hostages, and that they were chieftains in Uladh from the fifth century. Later settlers from Scotland and England, to lessen the wrong of the dispossession of the MacUillins, persistently represented this family as an alien race, some stating that they were descended from a son of Llewellyn, Prince of Wales, a settler in the twelfth century, while others maintained that they were descendants of a William Burke, or De Burgo. There is nothing whatever in *The Four Masters* to prove these contentions; whilst it is admitted that the chieftains of Uladh, from the time of Fiacha till the eruption of the Normans, were elected from the MacUillin race. The descendants of Fiacha occupied the great earthwork known as Rath-Mor of Magh-line, near the town of Antrim, and we find it also given as Rath-Mor Magh Uillin. Another branch of the MacUillins resided at Dunsliabh, the mountain fortress on one of the Mournes.

The name Uillin is said to signify "the darling son," and was conferred by Niall on Fiacha, his youngest son by his second and favourite wife. Rathmor, after an existence of eleven hundred years, was burned in 1513 by Art MacAodh O'Neill, who was pursued and slain by MacUillin for so doing. Dunluce was in existence at this time; but after the destruction of Rathmor it became the chief residence of the MacUillins, who found its stout towers and stone walls more reliable than the booths and wooden houses of the older habitation. In 1513 the Four Masters record the concentration of the clan at Dunluce, which was then in occupation of Gerald MacUillin, and the abandonment of Rathmor. Mention is made at the same time of a settlement of a dispute at Dunluce between Garrett and Walter MacUillin by O'Donnell, who favoured the latter.

Dunseveric was also in their possession, and the old friary of Bun-na-Margie at Ballycastle was founded by them, and restored by Rorie MacUillin in the early years of the sixteenth century; so it is clear they were then the ruling family on the north coast of Antrim. The last occupant of Bun-na-Margie was Sheelah dubh ("the black nun"), one of the same clan.

MacUillin's country was known as Ruta Mic Uidhilin, and the district is still known as the Route. The word Route may, however, have arisen from the district having contained the "rout," or road, through which the early migrations were carried on between Ireland and Scotland. In a State paper dated 1586 the following description occurs:

"The Route, a pleasaunte and fertile countrey lyinge betwene the Glynnes and the ryver of the Band and from Clandeboye to the sea. It was some tymes enhabited with Englishe (for there remayneth yet certaine defaced castles and monastaries of ther buildings). The nowe Capten that makethe clayme is called McGwillim, but the Scott hath well nere expulsed him from the whole, and dryven him to a small corner nere the Bann, which he defendeth rather by the mayntenaunce of Turloch O'Neil than his own forces, and the Scots did inhabit the rest, which is the best parte."

THE ENTRANCE TO DUNLUCE IN THE TIME OF THE MACDONNELLS.
From a drawing by Joseph Cates.

In 1541 the Deputy writes to King Henry VIII. of meeting "O'Neill and divers other Irisshe capteyns of the North, and amongst them one Maguyllen, who having long strayed from the nature of his alleigeance his ancestors being your subjectes and came out of Wales", was grown to be as Irisshe as the worst."

These repeated references to the English, or rather Welsh, origin of the MacUillins have been explained by the statement that one branch of the family migrated to Wales at an early date, rejoining the parent stock in Dalriada at the beginning of the thirteenth century: a position maintained by the Irish genealogist Duald MacFirbis.

The last MacUillin to occupy Dunluce was Edward, and he was expelled from it about 1555, when the MacDonnells assumed the sovereignty of the castle. In 1565, Somhairle buidhe (Sorley boye) was in possession, and he was the most famous of its many captains. The Scots were disastrously defeated at Glentaise, in the May of that year, by Shane O'Neill, and Somhairle and his brother James made prisoners with many others of the clan Donnell.

Shane O'Neill besieged Dunluce, capturing it after three days, when "at laste partlye through feare of Sanhirly Boye his dethe, who was kepte without meat or drinke to this ende the castell might be sooner yielded and partly for saulfgarde of their own liffys seeinge the manifold and cruell skirmishes and assaults on every side, the warde were fain to yelde the castell into his handes, which also he comitted to the saulfe kepynge of such of his men as were most able to defende the same and mooste true to hym, and haveinge thus warnn the said castell kyllid and banyshed all the Skottes out of the North." Alexander, brother of Somhairle, was present at the slaying of Shane O'Neill at Cushendun a few years later, Gillaspic MacDonnell being one of the most prominent actors at that tragedy.

Rory oge MacUillin was the last of the old stock of Dunluce who appears prominently in history. He allied himself with Somhairle buidhe and the O'Neills, and was defeated, being treacherously seized by Essex at Belfast in 1574, with his kinsman, Sir Brian MacPhelim O'Neill, and executed at Carrickfergus. The MacDonnells had made settlements in the Glynns for generations before they ousted the MacUillins from the Route, and captured Dunluce. They had castles at Glenarm, Uamhderg (oov derrig—Red Bay), Dunananie, and Caenban.

In Connellan's *Four Masters* it is said: "Some of the ancestors of the tribe 'Clan Colla' having gone from Ulster in remote times, settled in Scotland, chiefly in Argyle and the Hebrides. In the reign of Malcolm the Fourth, King of Scotland, in the twelfth century, Samhairle (Somerled, or Sorley) MacDonnell was Thane of Argyle, and his descendants were styled lords of the Isles or Hebrides, and lords of Cantyre; and were allied by inter-marriages with the Norwegian earls of the Orkneys, Hebrides, and Isle of Man. The Mac-

Donnells continued for many centuries to make a conspicuous figure in the history of Scotland, as one of the most valiant and powerful clans in that country. Some chiefs of these MacDonnells came to Ireland in the beginning of the thirteenth century; the first of them mentioned in the *Annals of the Four Masters* being the sons of Randal, son of Sorley MacDonnell, the Thane or Baron of Argyle above mentioned; and they, accompanied by Thomas MacUchtry (MacGuthrie, or MacGuttry), a chief from Galloway, came, A.D. 1211, with seventy-six ships and powerful forces to Derry. They plundered several parts of Derry and Donegal, and fresh forces of these Scots having arrived at various periods, they made some settlements in Antrim, and continued their piratical expeditions along the coasts of Ulster. The MacDonnells settled chiefly in those districts called the Routes and Glynnes, in the territory of ancient Dalriada, in Antrim, and they had their chief fortress at Dunluce. They became very powerful, and formed alliances by marriage with the Irish princes and chiefs of Ulster, as the O'Neills of Tirowen and Clannaboy, the O'Donells of Donegal, the O'Cahans of Derry, the MacMahons of Monaghan, etc. The MacDonnells carried on long and fierce contests with the MacCillins, powerful chiefs in Antrim, whom they at length totally vanquished in the sixteenth century, and seized on their lands and their chief fortress of Dunseveric, near the Giant's Causeway. The MacDonnells were celebrated commanders of galloglasses in Ulster and Connacht, and make a remarkable figure in Irish history, in the various wars and battles, from the thirteenth to the seventeenth century, and particularly in the reign of Elizabeth. They were sometimes called 'Clan Donnells,' and by some of the English writers 'MacConnells.'" More particulars of the acquisition of Dunluce by the MacDonnells are given in Hamilton's *Letters on the Coast of Antrim*, which are here extracted:

"There are three or four old castles along the coast, situated in places extremely difficult of access, but their early histories are for the greater part lost. The most remarkable of these is the castle of Dunluce, which is at present in the possession of the Antrim family. It is situated in a singular manner on an isolated abrupt rock, which projects into the sea, and seems as it were split off from the mainland. Over the intermediate chasm lies the only approach to the castle, along a narrow wall, which has been built somewhat like a bridge, from the rock to the adjoining land, and this circumstance must have rendered it almost impregnable before the invention

of artillery. It appears, however, that there was originally another narrow wall which ran across the chasm parallel to the former, and that by laying boards over these an easy passage might be made for the benefit of the garrison.

"The walls of this castle are built of columnar basalts, many joints of which are placed in such a manner as to show their polygon sections; and in one of the windows of the north side the architect has contrived to splay off the wall neatly enough, by making use of the joints of a pillar whose angle was sufficiently obtuse to suit his purpose.

"The original lord of this castle and its territories was an Irish chief called MacUillin, of whom little is known, except that, like most of his countrymen, he was hospitable, brave, and improvident; unwarily allowing the Scots to grow in strength until they contrived to beat him out of all his possessions.

"In the course of my expeditions through this country, I met with an old manuscript account of the settlement of the Scotch here, of which I shall give you a short extract. It will serve in a good measure to show the state of the inhabitants in the sixteenth century and the manner in which property was transferred from one master to another. The manuscript is in the hands of the MacDonnells, and therefore most likely speaks rather in their favour.

"About the year 1580, Coll MacDonnell came with a parcel of men from Cantire to Ireland, to assist Tirconnell against the great O'Neal, with whom he was then at war. In passing through the Root of the county of Antrim, he was civilly received and hospitably entertained by MacUillin, who was then lord and master of the Root. At that time there was a war between MacUillin and the men beyond the river Bann.

"On the day after Coll MacDonnell was taking his departure to proceed on his journey to Tirconnell, MacUillin, who was not equal in war to his savage neighbours, called together his galloglaghs to revenge his affronts over the Bann; and MacDonnell, thinking it uncivil not to offer his service that day to MacUillin, after having been so kindly treated, sent one of his gentlemen with an offer of his service in the field.

"MacUillin was right well pleased with the offer, and declared it to be a perpetual obligation to him and his posterity. So MacUillin and the highlanders went against the enemy, and, where there was a cow taken from MacUillin's people before, there were two restored

back; after which MacUillin and Coll MacDonnell returned back with a great prey, and without the loss of a man.

"Winter then drawing nigh, MacUillin gave Coll MacDonnell an invitation to stay with him at his castle, advising him to settle himself until the spring, and to quarter his men up and down the Root. This Coll MacDonnell gladly accepted; and, in the meantime, seduced MacUillin's daughter, and privately married her; on which grounds the Scots afterwards founded their claim to MacUillin's territories.

"The men were quartered two and two through the Root, that is to say, one of MacUillin's galloglaghs and a highlander in every tenant's house.

"It so happened that the galloglagh, according to custom, besides his ordinary, was entitled to a mether of milk as a privilege. This the highlanders esteemed to be a great affront; and at last one of them asked his landlord, 'Why do you not give me milk as you give to the other?' The galloglagh immediately made answer, 'Would you, a highland beggar as you are, compare yourself to me, or any of MacUillin's galloglaghs?'

"The poor honest tenant (who was heartily weary of them both) said, 'Pray, gentlemen, I'll open the two doors, and you may go and fight it out in the fair fields, and he that has the victory let him take milk and all to himself.'

"The combat ended in the death of the galloglagh; after which (as my manuscript says the highlander came in again and dined heartily.

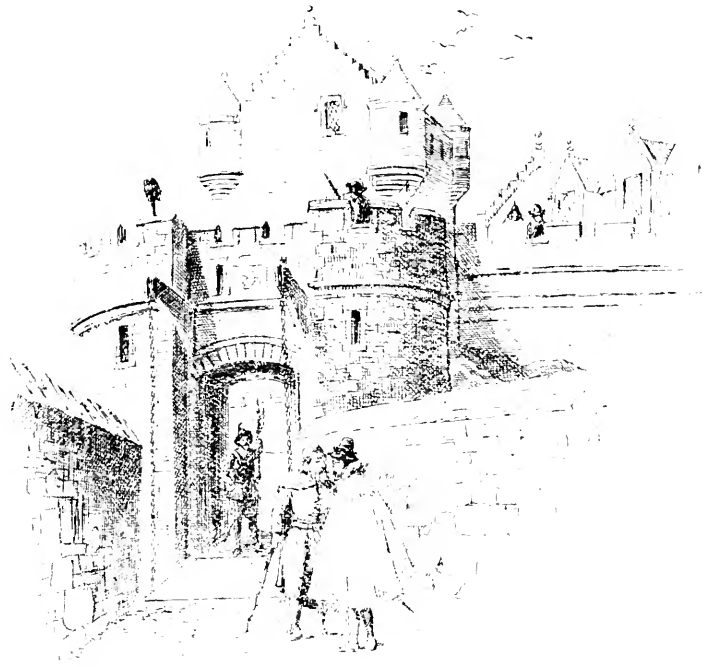
"MacUillin's galloglaghs immediately assembled to demand satisfaction; and in a council which was held, where the conduct of the Scots was debated, their great and dangerous power, and the disgrace arising from the seduction of MacUillin's daughter, it was agreed that each galloglagh should kill his comrade highlander by night, and their lord and master with them; but Coll MacDonnell's wife discovered the plot, and told it to her husband. So the highlanders fled in the night time, and escaped to the island of Raghery.

"From this beginning, the MacDonnells and MacUillins entered on a war, and continued to worry each other for half a century, till the English power became so superior in Ireland, that both parties made an appeal to James the First, who had just then ascended the throne of England.

"James had a predilection for his Scotch countryman, the MacDonnell, to whom he made over by patent four great baronies, including, along with other lands, all poor MacUillin's possessions.

However, to save some appearance of justice, he gave to MacUillin a grant of the great barony of Inisowen, the old territory of O'Dogherty, and sent to him an account of the whole decision by Sir John Chichester.

"MacUillin was extremely mortified at his ill success, and very disconsolate at the difficulties which attended the transporting his poor people over the River Bann and the Lough Foyle, which lay between him and his new territory. The crafty Englishman, taking advantage of his situation, by an offer of some lands which lay nearer his old dominions, persuaded him to cede his title to the barony of Inisowen. And thus the Chichesters, who afterwards obtained the title of Earls of Donegall, became possessed of that great estate, and honest MacUillin settled himself in one far inferior to Inisowen.



THE ENTRANCE TO DUNLUCE IN THE TIME OF THE MACDONNELLS

"One story more of MacUillin. The estate he got in exchange for the barony of Inisowen was called Clanreaghurcie, which was far inadequate to support the old hospitality of the MacUillins. Rory Oge MacUillin sold this land to one of Chichester's relations, and having got his new granted estate into one bag, was very generous and hospitable as long as the bag lasted. And so was the worthy MacUillin soon extinguished."

Ulster Bibliography.

By John S. Crone.

(Continued from page 112.)

La Chaussee des Geants. Noveaux Voyages et Adventures in Irlande. Emanuel Domenech. Paris: 1868. 12mo. B.M.

On the Jointed Prismatic Structure of the Giant's Causeway and other Basaltic Rocks. By James Thomson, D. Sc. Belfast: 1869. 15 pp. Plates. M.

Ballymena Advertiser. (In progress.) Ballymena: 1870. Folio.

On the Geological Age of the Ballycastle Coalfield. By Edward Hull. (Illustrated.) 1871. 16 pp. 8vo. M.

History of the Chichester Family. By Sir A. P. Bruce Chichester. 1871. 4to.

Report on the Church of St. Nicholas, Carrickfergus. By Thomas Drew. 1872. 8vo. 12 pp. C. il.

The Tourist's Picturesque Guide to the Giant's Causeway and Belfast. London: n.d. (1872). 8vo. B.M.

"Hibernica." By D. Sheriff. (Contains many local poems.) London. 1872. viii + 264 pp. 8vo. C.

The Silicified Wood of Lough Neagh. By Rev. George MacCloskie. (Illus.) Belfast. 1872. 8vo. 14 pp. M.

Historical Account of the MacDonnells of Antrim. By Rev. George Hill. Belfast: 1874. 4to. 510 pp. M.

On the Volcanic Phenomena of County Antrim and adjoining Districts. Prof. Edward Hull. 1874. 9 pp. M.

The Life of the Rev. Henry Montgomery, LL.D., Dunmurry, Belfast. With Selections from His Speeches and Writings. By John A. Crocher, &c. Vol. I (all published). (Portrait.) London: 1875. 8vo. xviii + 509 pp. C.

The Battle of Antrim. a Poem. By F. C. S. Corry, M.D. Belfast: 1875. 8vo.

Lisburn Standard. (In progress.) Lisburn: 1878. Folio.

Lisburn Herald. (In progress.) Lisburn. Folio.

A Glossary of Words in use in the Counties of Antrim and Down. By William H. Patterson. (English Dialect Society.) London: 1880. 8vo. xl + 118 pp. C.

The Bird, Fishes, and Cetacea of Belfast Lough. By Robert Lloyd Patterson. London: 1881. 8vo. 207 pp. Map. (Second edition.) C.

Shane's Castle: a Sketch. By Rev. W. S. Smith. Belfast: 1881. 8vo. 23 pp. I.

A RAMBLE IN SEARCH OF THE CURIOUS AND INTERESTING. By W. S. SMITH, Antrim. Belfast: 1883. 8vo. iv + 29 pp. C—ll.

The SELECT WORKS of DAVID HERBISON. With Life of the Author. By Rev. DAVID M'MEEKIN, Ballymena. Belfast: N.D. (1883). 8vo. xxiv + 326 pp. C.

CARRICKFERGUS ADVERTISER. (In progress.) Carrickfergus: 1883. Folio.

LAYS FROM LISNAGARVEY. By THOMAS CAMPBELL. Belfast: 1884.

SELECTED SPEECHES AND ARGUMENTS OF THOMAS, BARON O'HAGAN. Edited by G. TEELING. London: 1885. 8vo. M.

SERMONS by the late Rev. LORD O'NEILL. With Memoir. (Portrait.) By Ven. E. J. HAMILTON, M.A. London: 1885. 8vo. xlviii + 263 pp. C.

The History and Origin of the SILICIFIED WOOD OF LOUGH NEAGH. By WM. SWANSTON, F.G.S. Belfast: 1885. 8vo. 23 pp. C.

Brief Memories of HUGH M'CALMONT, FIRST EARL CAIRNS. London: 1885. 8vo. vi + 114 pp. C.

GOSSIP about LOUGH NEAGH. By W. S. SMITH. Belfast: 1885. 8vo. 55 pp. C.

To the NEW ELECTORS of MID-ANTRIM. (By Rev. A. ROBINSON.) Belfast: N.D. (1885). 8vo. viii pp. C.

WITCHES, WARLOCKS, and GHOSTS. By CLASSON PORTER. Belfast: 1885. 8vo. 31 pp. C.

NORTH ANTRIM STANDARD. (In progress.) Ballymoney: 1887. Folio.

AN UNKNOWN COUNTRY. By the Author of "John Halifax, Gentleman" (i.e., Mrs. D. M. CRAIK). Illustrated by Frederick Noel Paton. London: 1887. 4to. viii + 187 pp. C.

HISTORICAL GLEANINGS in ANTRIM and the Neighbourhood. By W. S. SMITH. Belfast: 1888. 8vo. 154 pp. L.

PLANTATION PAPERS; or, Historical Sketches in the Counties of Down and Antrim. By Rev. GEORGE HILL. Belfast: 1888. 8vo. 62 pp. C.

THE BOOK OF ANTRIM. A Manual and Directory, &c., &c. GEORGE HENRY BASSETT. Dublin: 1888. 8vo. M.

HENRY MONTGOMERY, LL.D. By JOHN A. CROZIER, B.A. Belfast: 1888. 8vo. 16 pp. Portrait. C.

HISTORICAL SKETCH of the FIRST PRESBYTERIAN CONGREGATION of LARNE. Belfast: 1889. 8vo. 24 pp. C.

DOAGH, and the "First" Sunday School in Ireland. W. S. SMITH. Belfast: 1890. 8vo. 11 pp. M.

PICTORIAL GUIDE TO THE GIANT'S CAUSEWAY, &c., &c. By J. M. RUSSELL. Coleraine: 1890. (Second edition.) 16mo. 78 pp. C—ll

IN MEMORIAM. The late Rev. JAMES WHITE, Carrickfergus. London: 1890. 8vo. 63 pp. L.

The Life and Letters of Sir Joseph Napier, Bart., Ex-Lord Chancellor of Ireland. A. C. Ewald, F.S.A. (Revised edition.) London: 1892. 8vo. xv + 352 pp. (First edition, 1887.) C.

Irish Scenery: Fifty Views in Antrim, &c. Ballymena: 1892. 4to. B.M.

The Story of the United Parishes of Glenavy, Camlin, and Tullyrusk. Compiled by Charles Watson, M.A. Belfast: 1892. 8vo. viii + 9 + 63 pp. Illus. C.

Life of the Rt. Rev. William Reeves, D.D., Lord Bishop of Down, Connor, and Dromore. Lady Ferguson. Dublin: 1893. 8vo. vii + 210 pp. Portrait. C.

Ben Madighan, and other Poems. By James H. Cousins. Portrait and Illustrations. Belfast: N.D. (1894). 8vo. 108 pp. Illus. C.

Historical Sketch of the Gardenmore Presbyterian Church, Larne, 1769–1894. Belfast: 1894. 8vo. 53 pp. Illus. C.

Annals of My Life. By Rev. Jonathan Simpson, J.P., Portrush. Belfast: 1895. 8vo. 714 pp. C.–H.

Aneas O'Haughan: or, The Outlaw of Squire's Hill. By Francis J. Bigger. Belfast: 1895. 4to. 8 pp. Illus. C.

Scenery and Geology in County Antrim. By Grenville A. J. Cole. Belfast: 1895. 8vo. 19 pp. M.

Sir Samuel Ferguson in the Ireland of his Day. By Lady Ferguson. Two volumes. Portraits. Edinburgh and London: 1896. Vol. I, x + 363 pp. Vol. II, viii + 383 pp. C.

Notes on the History of Templepatrick. By F. J. Bigger, M.R.I.A. (Templepatrick Bazaar Handbook.) Belfast: 1897. 8vo. Illus. C.

The Giant in his Causeway: a Poem. Rev. Thomas Mills, M.A. Dublin: 1897. 8vo. 13 pp. Illus. C.

Two Hundred and Seventy Years of Presbyterianism in Killead (1625–1895). A Lecture . . . by Rev. W. J. Baird. Ballymena: N.D. (1897). 8vo. 29 pp. C.

When Lint was in the Bell. Archibald McIlroy. Belfast: 1897. 8vo. 144 pp. M.

Souvenir. Portrait of the Rev. George Hill. (By F. J. Bigger.) (Privately printed for presentation: Belfast, 1897.) Post 12mo. 12 pp. C.

The Ancient Franciscan Friary of Bun na-Margh, Ballycastle . . . By Francis J. Bigger, M.R.I.A. With Plans and Drawings. Belfast: 1898. 8vo. 48 pp. C.

The Story of William Orr. Dublin: 1898. 8vo. 32 pp. C.

Life of John Nicholson. Based on private and hitherto unpublished documents. By Capt. L. J. Trotter. Maps and portraits. London: 1898. 8vo. xii + 333 pp. (Ninth edition, 1905.) "The Lisburn lad who became a god." B.M.

THE AULD MEETIN-HOOSE GREEN. By ARCHIBALD MCILROY. Belfast: 1898. 8vo. 264 pp.

THE REBELLION OF 1798, and Sketches and Incidents of the Battles of RANDALSTOWN and ANTRIM. By JAMES M'FERRAN. Belfast: 1898. 8vo. 32 pp. (Map.) C.

A Short History of the PRESBYTERIAN CHURCHES of Ballymoney. Bradford and London: 1898. 8vo. 63 pp. L.

HISTORIC MEMORIALS of the REMONSTRANT PRESBYTERIAN CONGREGATION of TEMPLEPATRICK. By ALEXANDER GORDON, M.A. Belfast: 1899. 8vo. 52 pp. C.

SOME RECOLLECTIONS of HUGH MCCALL, Lisburn. Lisburn: 1899. 8vo. 55 + 14 pp. Portrait. (Privately printed.) C.

HISTORICAL SKETCHES relating to Places and People in and about LARNE. By F. J. BIGGER, M.R.I.A. (Larne Bazaar Handbook.) Belfast: 1899. 8vo. C.

HIGHWAYS AND BYWAYS in DONEGAL and ANTRIM. By STEPHEN GWYNN. With Illustrations by HUGH THOMSON. London: 1899. 8vo. xvi + 319 pp. C.

BY LONE CRAIG LINNIE BURN. By ARCHIBALD MCILROY. London: 1900. 8vo. viii + 153 pp. C.

SONGS OF THE GLENS OF ANTRIM. By MOIRA O'NEILL (i.e., Nesta Higginson). Edinburgh and London: 1900. 8vo. x + 61 pp. C.

HISTORICAL SKETCH OF WHITEHEAD AND NEIGHBOURHOOD. (Whitehead Bazaar Book.) By DIXON DONALDSON. Belfast: 1900. C—ll.

THE SESSION BOOK OF TEMPLEPATRICK. By Rev. W. T. LATIMER, B.A. (A reprint from the *Journal R.S.A.I.*) Dublin: 1901. 8vo. L.

REMINISCENCES OF A LONG LIFE. By W. D. KILLEN, D.D., LL.D. London: 1901. 8vo. viii + 294 pp. Portrait. C.

FIRST DONEGORE PRESBYTERIAN CHURCH. (Bazaar Book.) Belfast: 1901. L.

THE GOBBINS CLIFF PATH. By W. J. FENNELL, C.E. Belfast: 1902. 8vo. 18 pp. Illus. M.

FIRST ANTRIM PRESBYTERIAN CHURCH. (Bazaar Book.) Belfast: 1902. L.

THE HUMOUR OF DRUID'S ISLAND (i.e., Island Magee.) By ARCHIBALD MCILROY. Dublin: 1902. Post 8vo. xv + 127 pp. Portrait. C.

SUMMER HOLIDAYS at PORTRUSH, 1902. Programme and Songs. (1902.) 8vo. 10 + 48 pp. C.

LORD KELVIN, G.C.V.O. By JOHN MUNRO. London: 1902. 16mo. 128 pp. Portrait. C.

LISBURN WEEKLY MAIL. (In progress.) Lisburn: 1903. Folio.

PAT MCCARTY, FARMER, OF ANTRIM: His Rhymes, with a Setting. By JOHN STEVENSON. London: 1903. 8vo. xi + 351 pp. C—ll.

SIR ARTHUR CHICHESTER, Lord Deputy of Ireland. With some references to the Plantation of Ulster. By FRANCIS JOSEPH BIGGER, M.R.I.A. Belfast. 1904. 4to. 46 pp. Illus. C.

"ERIN" AND ANTRIM'S SHORES. By H. G. FILDES. London. 1904. 8vo. 312 pp. M.

Notes on the Ruins of DUNLUCE CASTLE, County of Antrim. . . . By W. H. LANN. Also, Some Historical Notes of its Builders. By FRANCIS JOSEPH BIGGER, M.R.I.A. Belfast. 1905. 4to. 34 pp. Illus. C.

SUPPLEMENTARY LIST

A SERMON preached by FRANCIS (HUTCHINSON), Lord Bishop of Down and Connor, at his Primary Visitation at LISBURN, May 3rd, 1721. Dublin. 1721. 8vo. 16 pp. B.M.

The STATE of the CASE of LOUGH NEAGH and the Bann. By Dr. HUTCHINSON, Bishop of Down and Connor. 1738. 8vo.

A SERMON preached in . . . . LISBURN . . . . June 28th, 1707, on . . . . death of Mr. RICHARD ARCHBOLD, formerly a Jesuit, etc., etc. By JAMES (FRAIL), Lord Bishop of Down and Connor. Dublin: 1708. 8vo. v + 27 pp. B.M.

THE PATTERN OF MERCY. . . . Sermon preached at Ballinderry in 1754. By JOHN CENNICK. London: 1786. 8vo. 24 pp. 3rd edition. G.

THE ASSURANCE OF FAITH. . . . . Sermon preached at Glenavy in 1754. By JOHN CENNICK. London: 1786. 8vo. 24 pp. 3rd edition. G.

THE BLESSED VISION . . . . Sermon preached at Ballymenagh in 1755. By JOHN CENNICK. London: 1786. 8vo. 19 pp. 3rd edition. G.

THE REVIVAL AT AHOGHILL: Its Nature and Nature. By Rev. DAVID ADAMS. Belfast: 1859. M.C.D.

REPORT of BALLYMENA PRESBYTERY on the ULSTER REVIVAL. 1859. M.C.D.

FUNERAL SERMON for JOHN HOUSTON, Esq., of Ballycarl. By Rev. JOSEPH BARKLEY. Belfast: 1861. M.C.D.

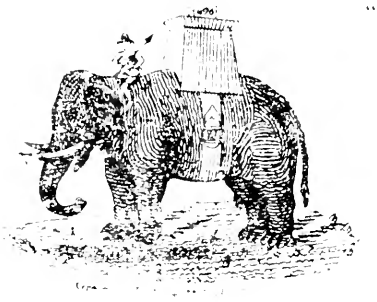
[illegible] B.M. [illegible] B.M. [illegible] C. [illegible] A.A.C. [illegible] D. [illegible] D. [illegible] [illegible] [illegible] [illegible] M. [illegible] [illegible] [illegible] M.C. Magee College, [illegible] W.S. [illegible]

Old Belfast Signboards.

EDITED BY ISAAC W. WARD.

(Continued from page 58.)

(EXTRACT FROM THE "ULSTER TIMES.")



THE GOLDEN ELEPHANT.
Thomas & William Gilmore, 14 & 16, High Street.

"IT is not my intention, in offering these brief remarks to the readers of the *Ulster Times*, to make any learned display of the result of those researches which induce me to come to the conclusion that sign-painting, the offspring of ingenious necessity, was, if not the first, at least amongst the very first, fields for the exercise of art, whilst yet in its second infancy, during the Middle Ages; and that the works of the early Italian masters, Cimabue, Giotto, and Perugino, the master of Rafaelle, being all painted on panels, were intended for sign-boards, and are, in fact, fit for nothing else. Nor shall I encumber your pages with my speculations as to the total absence of any evidence of signboards having existed amongst the Greeks, although we know that the Romans made use of some such appliances, and in all probability transmitted their customs and tastes, in this respect, to their Gothic conquerors. All this I reserve for a series of papers which I have at present in preparation, but which, from their profundity and the peculiar dulness of the subject, I think better suited to the columns of the *Northern Whig*, for which, at the urgent request of its spirited and tasteful proprietor, I reserve them. My object at present is merely to afford to the public the means of forming an estimate of the . . . . state of the semaeographic, or sign-painting art, as it exists in Belfast at the present moment. In it, as in the more fashionable, though by no means so lofty, departments of the arts of design, there are a variety of schools, each of which has owed its rise to the nature of the locality in which it has been cultivated. For it is a mistake to suppose that every branch has been studied with equal success by the professors of one. The clear blue sky, the velvet slopes, and graceful peasantry of northern Italy, afforded to the genius of Guido, Domenichino, and the three Caracci, subjects for their angelic

Madonnas, and glowing backgrounds. The gloomy grandeur of the Abruzzi, and its thunder-riven hills, originated the romantic and savage scenery of Salvator. Venice, and her warriors and crusaders, was the first nurse of historic portrait; whilst Holland, with her sober plains, her gentle streams and dancing seas, gave rise to the allegro landscapes of the Dutch school, which could neither have arisen nor been encouraged elsewhere. In like manner, we find in Belfast that the various quarters of the town, each distinguished by the different localities, habitations, pursuits, and tastes of its inhabitants, have given encouragement to a different style of signboards, and thus enabled us to bring each and all to a degree of perfection, if equalled, certainly not surpassed, in any other city in the kingdom, which the 'cultivation of any taste' in this branch has induced me to visit. In the neighbourhood of Waring Street and the quays, for instance, we have got the most lively representations of steam-boats, storms, and homeward-bound merchantmen, reminding us strongly of Wouverman's Vandervelde and the Dutch school. Mingled with these—in consequence of our intercourse with Scotland—are to be seen emblems of Caledonia, and portraits of Sir William Wallace, worthy of Titian and the Venetian masters; whilst our national honour, anxious to apply some counterpoise to the glory of the Knight of Ellerslie, has occasionally placed by his side the venerable form and sounding harp of Brian Borhu, monarch at once of the lyre and the sword. Towards High Street and the centre of the town, where trade and its busy pursuits are the leading matters of attention, the decoration of the shops assumes a different aspect. Painting has here yielded the palm to Sculpture, and models of golden woolpacks, sheep suspended by the loins, tea chests, elephants, mandarins, and Chinese lanterns, give evidence of the prevalence of refinement, and of the vicinity of a race addicted to all the luxuries of broad-cloth and Bohea. Again, in the narrow courts and retired passages, such as Pottinger's Entry and the precincts of Rosemary Street, where eating-houses and taverns abound, we have emblems of the prevailing habits of the inhabitants, in the multitude of punch bowls, soup basins, and loaves of bread—specimens of 'still life' in the style of Ruysch and Bassano. Landscape and cattle abound in Corn Market and the coach stands, reminding us of the sweet pencils of Cuyp and Paul Potter; whilst in North Queen Street and the neighbourhood of the Barrack, everything assumes a martial and warlike character; and the genius of history and allegory rises to the delineation of warriors and chiefs. We cannot too highly applaud

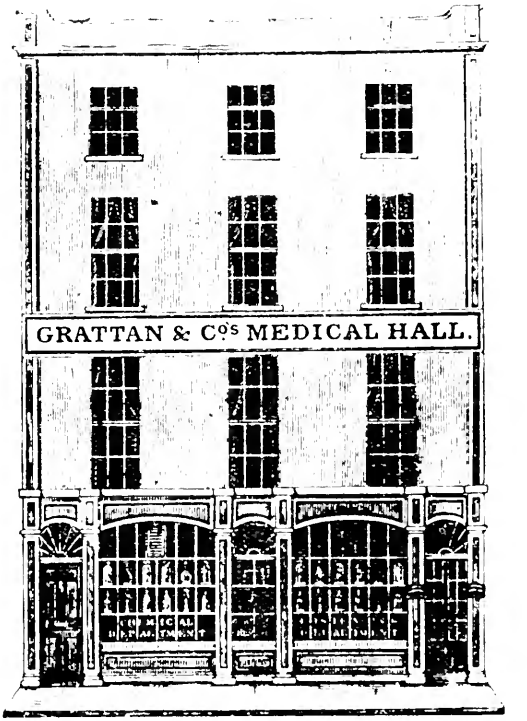
the judgment displayed in promoting this manly style in such a locality. Nothing can be more animating to the spirits of our troops than on issuing from their quarters to see daily before their eyes the effigies and features of those great men of former times, whose actions they emulate, and whose fame they aspire to rival. There is something so profound, and, at the same time, so original in the policy of encouraging such a school of art in such a position, that we are strongly inclined, though without any official authority, to give the credit of it to Lord Mulgrave and the ascendancy of Whig wisdom in the National Councils. It was thus that in the palmy days of ancient Greece the Athenians erected their Poecile or military picture gallery in the midst of the city, to keep alive the enthusiasm of the soldiers. And Cornelius Nepos informs us that Miltiades, after the battle of Marathon, sought for no higher reward than to have his portrait and a picture of the action painted as a signboard for the canteen at the barracks of Athens.

"Having premised thus much as to the general character and condition of sign-painting in Belfast, I shall commence my review at the quarter of which I am speaking by a notice of the heroic and military school.

"'The Highlander,' by R. Singer, North Queen Street. This painting is the first of its class which attracts the eye of a visitor to Belfast on entering from the old Carrickfergus Road. It is similar in design to another picture near it, under the romantic title of 'The Fortune of War,' which is the property of Bingham. Both artists have selected the picturesque costume of the Scottish troops for the exercise of their pencil. That of R. Singer has something of a chalky appearance perhaps from the droppings of white-wash during the recent repairs of the house. It is boldly, but, we fear, incorrectly drawn, as we discover an error in perspective, inasmuch as the principal figure has the point of his sword in a waterfall in the background, at least ten miles behind him. This is to be deplored, as it goes far to prove an ignorance in the artist of one of 'the simplest rules of drawing.' I may likewise observe that, in consequence of the Highlanders wearing no breeches, it is a universal rule with painters never 'to make the point of sight in their portraits below the knee of the figure.' I may here mention that I know of but one other signboard of this class in town; namely, 'Rob Roy,' by R. Brown of Gamble Street. It also is a full length likeness, and is a very masterly painting; the colouring rich and harmonious, and the drawing spirited and correct. Only one particular I perceive erroneous—the artist has inserted two office pens

in Rob's bonnet instead of two eagle feathers—an error altogether unpardonable, as Rob's innocence of anything approaching to penmanship is a matter of notoriety amongst all his biographers.

"'The Duke of Wellington,' by Mrs. Gibbs, North Queen Street. This is a masterly picture, equal in breadth, but inferior in colouring, to some signboards of the same subject which we have seen in English towns. The Duke's head is turned aside, so as to give the fullest effect to his profile; and were I disposed to be hypercritical—a thing I am not—I should say that the artist had given his Grace a little too much nose. The right hand holds a newspaper, the characters and title on which are now obliterated by the effects of time; but the proprietor kindly informed me that it was the *News-Letter*, a paper formerly of high conservative principles, and, of course, a favourite with the Duke.



12, CORN MARKET.

Shop of Wm. Grattan & Co., Chemists & Druggists.

"'Labour in Vain,' by Belcham. This charming subject is within a few doors of his Grace's portrait, and represents the proverbial folly of attempting to wash a blackamoor white. It is needless to say that this is an allegorical subject, and treated in the style of Le Brun and Pietro di Cortona. We are not aware by what means so pleasing a picture has passed into the possession of its present proprietor; but too much credit cannot be given to the public spirit of Belcham in affording such facilities for its study and inspection—a liberality which cannot fail to contribute to the improvement of taste in the north of Ireland. It is unnecessary to observe that the principal figure in the tub is an admirable likeness—though, perhaps, an accidental one—of the spirited proprietor of a 'free and fearless' news-paper well known in the northern counties. The colours in this emblematical of

printer's ink, the artist having thus archly typified the learned gentleman's true pursuits; but the features and bland expression are all here to nature. 'Those lips are thine; thy own sweet smile I see.' The attitude is graceful and easy, and there is no individual at all acquainted with the distinguished man whom it represents who can fail to be pleased with the artist's success in the delineation of his form and features. The three female figures who are engaged in applying the suds remind us much of Rubens; there is the same richness of colouring, and the same freedom of outline and *débonnaire* carriage which characterizes the females of that great artist. We particularly admire the easy air and *poco curante* expression of the lady who is smoking a pipe on the right of the tub. Beneath the picture the following spirited lines are neatly inscribed in white letters upon a black ground:

'You are rubbing and scrubbing,
From morning till night;
But I very much fear
That he'll never be white.'

On the whole, the allegory is finely worked out, and the despairing expression of the female figures denotes their utter hopelessness of ever producing anything decent from such unpromising materials.

"'Shakspeare,' by Henry, North Queen Street. This is an admirable head, well drawn, and full of character. The artist has 'handled his tints' very much in the style of Vandyck.

"'Rose Mount Cottage,' by Barker. This production is an incipient attempt to introduce in Belfast that style combining the transparent and opaque, which has attracted so much attention at the Diorama in London. Its peculiar excellence consists in enabling the proprietor to manage the lights and shadows according to his own taste, and 'to handle the warm tints' by placing a tallow candle at the back of the canvas. The subject of this charming picture is the view of Grey Abbey from the cottage on the hill. Every feature of the landscape is admirably preserved – the ruins, the road, the sea, the plantations, and the modern mansion; and the entire effect is conveyed, as a writer in the *Northern Whig* observes, 'with a degree of truth that amounts to deception,' which is just one degree beyond anything that ever fell under my observation before.

"'The Harper,' by J. Brown. This national picture occupies a prominent position at the corner of Frederick Street. The costume is easy and natural, the action rapid and natural. We cannot too strongly commend the arrangement of the drapery, which is admirable

in the extreme. By an ingenious management of 'the point of view,' the artist has made the waterfall in the background to appear as if flowing from the pocket of the minstrel's great coat—an effect which is as novel as it is surprising and agreeable.

"'The Eagle,' by J. Macgennis. This noble painting is much to our taste. It occupies a commanding situation in Waring Street. The eagle is flying at a sublime elevation over an arm of the sea, with his head under his wing, holding a mountain in one claw and a steamboat in full speed in the other. We prefer this sublime conception of the bird of Jove to the 'Golden Eagle,' by MacWilliams, in North Street. In the latter painting the bird stands upright and erect; his right toe points in the first position, whilst his left wing is gracefully bent inward as if carrying his hat. The idea is new, but it does not 'refer us so immediately to nature' as the signboard in Waring Street.

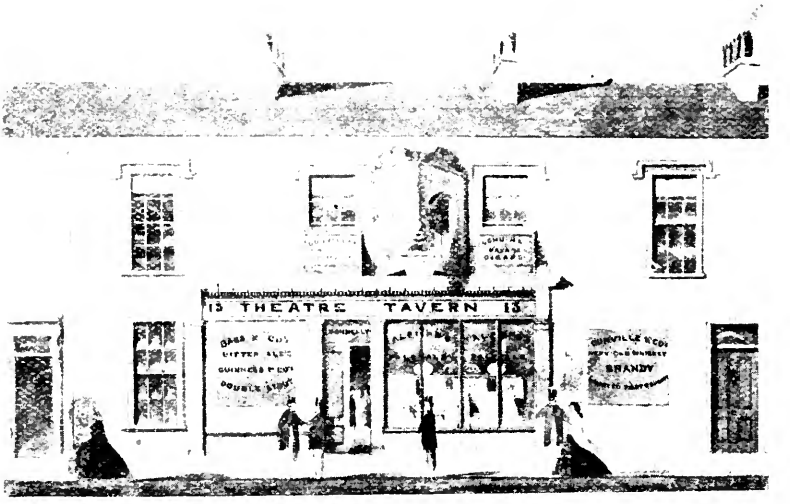
"'Sir William Wallace,' by R. Kelly, Waring Street. This is a very superb sign, representing the hero of Scotland in a mixed costume, half Celtic and half Roman, with a shield and helmet, a kilt and philibeg. The figure is nobly drawn, with the exception that it 'stands over a little at the knees,' as the horse-jockeys say. I admire exceedingly that old custom of painting the name of the hero on each side his head. It prevents any mistakes as to the likeness.

"'Robin Hood," by S. Swallow, Limekiln Dock. This picture is, in my mind, the best of the Heroic school in Belfast. The artist has preserved the costume of the traditional ballad—a suit of Lincoln green, with Spanish hat and feathers. The attitude is spirited and graceful, and the outlaw seems to draw his long bow with as much ease as the editor of a ministerial paper. Amongst the marine views, three strike me as being productions of real merit—'The Steamer,' by R. Graham, on Merchant's Quay; a similar subject by J. Long of Limekiln Dock; and 'The Outward-bound Merchantman,' by S. Clotworthy of Hanover Quay. The two former pieces are of a lively and cheerful character, and have much of the transparency and richness of Vandervelde. Clotworthy's performance is a soul-stirring illustration of Allan Cunningham's spirited song:

'A wet sheet and a flowing sea,
A wind that follows fast,
And fills the white and rustling sail,
And bends the gallant mast;
And bends the gallant mast, my boys
Whilst, like the eagle free,
Away the good ship flies, and leaves
Old England on the lee.'

"John Busby of James's Street has a very noble signboard—a representation of 'The Death of General Wolfe in 1759'; but as the artist has copied the subject from the celebrated picture of the President West, I think him hardly entitled to rank with the genuine painter of original works. The same censure likewise applies to 'The Sailor Boy,' by William Davie, in Gamble Street—the idea of which is stolen from Saunders's portrait of Lord Byron in a naval costume. Such imitations as these are beneath the dignity of art, and by no means calculated to advance the progress of genuine sign-painting.

"'Richard III.' and 'Sir John Falstaff.' These are a very superb pair of pictures, in the collection of a gentleman in Castle Lane, rich



O'CONNELL'S (FORMERLY SIR JAMES STEWART'S) IN CASTLE LANE.

in all the excellencies of the semaegraphic art, and by far the most valuable signboards in town. They come up perfectly to my ideas of perfection in painting.

"'The Shipwrecked Mariner,' by J. Algeo, Hanover Quay. This interesting picture, and another of the same subject, and perhaps by the same artist, in Gamble Street, are amongst the most pleasing and successful we have seen in Belfast. The unfortunate seaman sits upon the shelf of a rock in the midst of the heaving ocean, with no grog, and only a single biscuit lying beside him, apparently in a very miserable position. But the buoyancy and proverbial spirits of the British tar seem not to have deserted him, as we can trace in the easy attitude

and crossed legs that 'devil-may-care' expression which is so peculiar to this hardy class of our fellow-countrymen. It was upon this interesting picture, we presume, that Moore penned his exquisitely touching lines:

> 'A jolly old cock was cast upon a rock,
> On a rock looking out to the sea:
> And said he to himself, now I'm laid on the shelf,
> As merit it wont to be.
>
> I don't care a curse, it might have been worse,
> This jolly old cock, said he:
> For I've still got a hunch that will do for a lunch,
> And a capital view of the sea.'

(To be continued.)

The Dialect of Ulster.

By John J. Marshall.

(Continued from page 125.)

Pishrogue, an evil spell.
Pit, the cavity or recess under a grate where the ashes fall.
Plantin, a plantation, usually of fir trees.
Plase, please.
Plash, to splash.
Plassy, to fondle or coax.
Plat, (1) to plait; (2) a broad ridge.
Play-boy, a lively individual.
Plenish, to furnish.
Plougher, to cough or clear the throat.
Plew, to plough.
Plotting the cess, holding a consultation.
Plouter, to mess or splash.
Pluf gun, a pop gun formed by country lads from a branch of the elder tree; the pellets are formed of moistened tow.
Pock, pick, a blow, a kick.
Poke shakins, the youngest of a family. From *poke*, a pocket or bag; i.e., the bottom or shaking of the bag.
Poley, [illegible] expectantly with a view to [illegible] [illegible].
[illegible] Donegal.
[illegible]
[illegible] [illegible].
[illegible] a [illegible].

Potstick, a short stick used for stirring the contents of a pot.
Pottocks (pot hooks), two elliptical shaped pieces of iron rod hinged together by means of looped ends, the opposite ends terminating in hooks that fit into the ears or loops on each side of a pot, for suspending it over the fire.
Pottockstool, a poisonous species of fungus resembling a mushroom.
Potwolloper, a contemptible person.
Pou, to pull.
Pouk, to pluck.
Pouther, powder.
Pow, the head.
Powerful, wonderful, great, strong, extensive.
Powney, a pony.
Prakus, a cargo, a load; [illegible] in a personal sense.
Praskin, praskeen, a coarse sackcloth apron.
Preen, a pin.
Prent, print.
Prace, [illegible].
Principal, a roof couple; [illegible] [illegible] [illegible].
[illegible]
Press, [illegible].

Pross sarver, an officer of the county court who serves processes.
Puddock steel, a mushroom.
Puke, an affected person who gives one a feeling of [nausea].
Pun, a pound.
Push, an effort.
Pushin', going, making one's way: as, "pushin' for home."
Put out, a striking expression or witticism.
Put past, to lay aside.
Put spake on, to address a person. [illegible]
Put the bag on, take [illegible].
Pyle, a single grain.

Quare, queer.
Quat, quit.
Quate, quiet.
Quey, a cow.
Quey calf, a female calf.

[illegible]
[illegible]
[illegible]

Ramp, (1) a meadow or holm-land; (2) strong, strong flavoured; full of health or spirits.
Rapscallion, an ill-disposed person; a good for nothing sort of a young fellow.
Ravel, to fray; to undo any piece of work, such as a stocking.
Ravellin, talking in a disconnected fashion.
Redd, (1) to separate. The ideal family is said to be "two to fight and one to *redd*." (2) To clean or clear out; to tidy up or arrange.
Reddin-blow, redder's blow, the blow that a person interfering between combatants receives in endeavouring to separate them.
Reek, smoke.
Rench, rinse; to rinse.
Resate, receipt; recipe.
Residenther, rissadenther, a person who has resided for a long time in a locality.
Rick-ma-tick, the whole lot. (Similar to jing-bang.)
Rig, a ridge.
Rig-an-fur, in knitting, a ribbed stocking.
Rigg, a male animal with one testicle.
Riggin, the ridge-pole or top of the roof of a house.
Right, good, very good.
Rin, to run.
Rim, the edge of the abdomen.
Rip, (1) part of a sheaf; (2) a rascal.
Ripple, to take off seed by drawing over sharp spikes.
Roz, rose.
Room, "the room" is the designation of the parlour or best apartment in a cottage or small farmhouse.
Rose, erysipelas. St. Anthony's fire.
Rough, to prepare a horse's shoes so that he can travel without slipping in frost, by fastening them on with nails having projecting heads. (*See* sharp.)
Roun', round, around.
Roughcast, a kind of plaster formed of lime and gravel made thin and dashed against the wall, to which it adheres, giving it a rough appearance. Sometimes called pebble-dashing.
Row, rowl, a roll; to roll.
Rowler, a roller.
Rowt, to bellow; to roar.
Rowth, plenty.
Rozet, rosin, resin.
Ruck, a small stack of hay erected in a field (County Fermanagh).
Rummle, to mix up, to stir in an irregular manner.
Rumlty-thump, at random, in a state of disorder.
Runagate, a vagabond.
Rung, a rough cudgel; a step of a ladder.
Runt, (1) the stem of a cabbage; (2) an undersized, ill-bred animal.
Run together, were companions.

Sae, so.
Saft, soft.
Sail, a ride in a vehicle.
Sair, to serve; sore.
Sang, song; also used as an asseveration; as, "by my sang."
Sandy, of a sand-coloured complexion.
Sark, shirt.
Saugh, the willow.
Saunt, a saint.
Saut, salt; to salt.
Saving your presence, a prefacial apology for introducing anything indelicate; or, a free expression.
Saw, to sow.
Say, (1) authority; (2) volubility of speech.
Scad, a small additional quantity, a touch more.
Scale, to weigh.
Scallion, a species of onion.
"You're my onion from *Scallion* hill,
With a tail on you like a leek." (Ulster saying.)
Scam, to cook hurriedly, so that the surface is merely scorched.
Scatterment, a scattering.
Scaud, to scald.
Scon, a cake, a small bannock.
Sconce, (1) the skull; (2) to jibe, to jeer at, to chaff; (3) to play truant from school (*see* niche); (4) a candlestick made of tin in the shape of the letter L, for hanging on the wall, the back forming a reflector.
Sconsin', chatting.
Scoot, to go quickly.
Scour, (1) to clean out an accumulation of mud, soil, or other debris; as, "*scouring* a *slough*;" (2) to clear away weeds from turnips or potatoes planted in drills, by the use of a grubber.
Scout, to squirt or syringe.
Scowder, to bake imperfectly.
Scradyeens, small or undersized fruit or vegetables.
Scraigh, skreigh, a harsh scream. [sound.
Screed, to grate; a grating
Scrimp, to pinch, to save.
Scroof, scurf.
Scruff, the back of the neck.
Scud, (1) to beat or slap with the open hand; (2) to go along quickly.
Scunge, a loafer, a sponger; a lazy, useless fellow.
Scunner, sconner, a feeling of repugnance or dislike.
Scutch, to separate the fibre from the woody part of the flax plant.
Scutcher, a person who scutches.
Scutch mill, a flax mill where scutching is done.
Seam, grease, fat, as "goose seam."
Sen', to send.
Seney, senna.
Sense, feeling, perception.
Servan, a servant.
Set, (1) suit, becoming; as, "you *set* that dress well"; (2) an assignation or appointment; a preconcerted attack.
Shaird, a thin substance.
Shalloo, a hubbub, a row, or riot.
Shan colleen, a sweetheart (feminine).
Shank, the stem of a pipe.
Shank's mare, the feet. Riding upon *Shank's mare* means walking, as driving *Irishtandem* means putting one foot before the other.
Sharp, to point the cockers or heels of a horse's shoes, so as to enable him to travel safely on ground slippery through frost.
Shaugh, a pull of a pipe.
Sheen, shoon, shoes.
Shilcorn, a species of pimple.
Shill, (1) shrill; (2) to shell peas, etc.
Shillin, the husk taken off oats when grinding into meal.

Shindy, a row.
Shiltie, a small rough pony. So called from Shetland ponies.
Shire, (1) a thin portion in woven fabric, such as cloth, or in growing crop; (2) to separate liquid from solid matter by allowing it to stand undisturbed till the solid matter settles to the bottom.
Shot of, rid of, free from.
Shouther, the shoulder.
Shuffle-the-brogue, the game of hunt the slipper.
Sic, such.
Sicker, secure, steady.
Sidey-for-sidey, side by side.
Simmer, summer.
Sin, son.
Sitherwud, southernwood, an aromatic shrub.
Skaith, damage.
Skeig, a thorn bush supposed to be haunted by the fairies.
Skelp, to strike or slap: a stroke or blow.
Skelping, (1) striking or slapping: (2) to go along hurriedly.
Skep, scap, a straw beehive.
Skiddelty, small, undersized.
Skiegh, wild, coy.
Skillet, a small iron pot, generally made with three feet.
Skimp, to stint.
Skimped, skimpy, stinted; made from insufficient material.
Skinkmaleary, tea.
Skirl, to scream shrilly, to screech
Skiver, a skewer; to skewer.
Sklint, to slant.
Skreigh-of-day, daybreak; earliest dawn.
Skybal, a worthless wretch.
Slae, a sloe.
Slantendicular, sloped; on the slope.
Slap, an opening into a field; a gap or break in a hedge or fence
Slee, sly.
Sleekit, (1) smooth, glossy; (2) sly, insinuating.
Slim cake, a cake baked of unleavened flour, shortened with lard or butter.
Slip, (1) a young person in their teens; (2) a pig sufficiently old to thrive without milk food; the next stage after a sucker, say from two till six months old.
Slope, to go home quickly; to hurry away.
Slocken, to slake or quench.
Sma', small, fine.
Smeer, to smother.
Smiddy, a smithy or blacksmith's forge.
Smith's finger, the bolt of a lock.
Snash, impudence, abusive language.
Snaw, snow.
Snaw bree, snow broth, melted snow.
Sneck, snack, sometimes this means the latch of a door; in other cases, the catch or fastening.
Sned, to cut small branches off the stem; to cut; to trim.
Snell, keen, sharply cold.
Snick, to cut.
Snod, snug, trim, tidy.
Snoke, to sniff or scent.
Snool, a spiritless drudge.
Snotther, mucous secreted by the nostrils.
So so, middling, poorly enough.
Soom, to swim; head of cattle.
Soorocks, cuckoo sorrel.
Sootherer, a wheedler or flatterer.
Sorra, sorrow; also used as a euphemism for mischief, or the powers of mischief.
Sot, sut, sat.
Sother, solder; to solder.
Sowp, a spoonful.
Spae, to foretell.
Spaeman, a male fortune-teller.
Spaewife, a female fortune-teller.
Spag, a foot.
Spake, speak; to speak.
Spalter, to go on the side of the foot.
Spate, a torrent.
Spaul, a limb; to rend asunder.
Spay, spean, to remove the ovaries.
Spifflicate, an undefined threat, about equal to skewer.
Spink, the steepest part of a hill.
Spleughan, a tobacco pouch; a leather purse.
Split the differ, a division of the amount in dispute between buyer and seller.
Spraddled, spread out.
Sprickled, speckled.
Springer, a cow in calf when approaching her time.
Sprit, (1) a species of fine hard rushes; (2) a sprat.
Spud, (1) a potato; (2) a mark to play pitch and toss at; (3) the iron pin driven into the heel of a wooden gate, upon which it swings.
Spunk, (1) a spark of fire; (2) spirit, courage.
Spying farlies, to go prying around, seeing what you can see: seeking to know what does not concern you.
Square, (1) to settle, to arrange; (2) to put up the fists in a fighting attitude, either for protection or to provoke an opponent. (Old Eng. *square*, to quarrel.)
Stab, to stable.
Stacher, to totter, to stagger.
Stale, steal; to steal.
Stan', to stand.
Stane, a stone.
Stap, to stop, to thrust.
Startle, to run wild.
Staw, stall; surfeit.
Steek, to shut.
Steel, a stool; bottom of a stack.
Steeple, a staple.
Steeve, to cram.
Sten, to caper, to jump.
Stern, stirrin', bold, or full of life; generally applied to a child.
Stey, steep.
Stibbles, stubbles.
Sticker, an animal that attacks other animals or persons with its horns.
Stiffy, a corpse.
Stime, a ray or spark of light.
Stir, move, disturb; as, "don't *stir*"; i.e., don't move or disturb yourself.
Stomach, to accept, or put up with.
Storm, as applied to frost or snow; as, "it's going to be a long storm."
Stoup, a wooden can for water.
Stovte, to dodge easily.
Straddle, streddle, straddle, (1) to bestride; (2) the saddle belonging to cart harness.
Straglegs, stridelegs, astride.
Straik, stroke; to stroke.
Straught, straight.
Streel, [illegible].
Str[illegible], [illegible] limited quantity [illegible] [illegible] [illegible].

Stroan, to spout; a small jet of water, etc.
Strong, well to do; in easy circumstances.
Stud, stood. [anvil.
Studdy, (1) steady; (2) an
Sumph, a lubberly fellow.
Sundays, a month of, a very long time.
Swall, to swell.
Sweel, to wind.
Sweep, sweepit, a very small portion, equivalent to an atom or particle.
Sweer, unwilling.
Sweeten, to bid at an auction, in order to raise the price to bona-fide buyers.
Sweetner, a person who bids at an auction for articles that he has no intention of purchasing, in order to procure higher prices for the seller.
Swinge, to beat or switch.
Swirl, a spiral curve.
Swither, doubt, hesitation; to hesitate.
Swoord, a sword.
Swizz, (1) to blaze up quickly, as a light inflammable material such as tow would; (2) a quick spreading rumour or report.

Tache, teach; to teach.
Tack, a situation; a steady job.
Tackets, small nails.
Tae, toe; to.
Tait, a small portion of flax or wool.
Tak, take. [ting.
Taking, attractive, fascina-
Tap, top.
Tarpan, a top knot.
Tappany, a hen or other fowl having a crest or top knot of feathers on the head.
Targe, a scolding woman.
Tasty, (1) neat in dress, tasteful; (2) agreeably to the palate.
Tautherly, tautherly, untidy, unkempt.
Tatie, taytie, a potato.
Taul, told.
Tauted, tautie, tatly, matted.
Taupie, a ninny.
Tautherie, rough.
Teem, to empty.
Tether, milking the, taking the milk from a farmer's cows by means of a spell or incantation.
Teugh, tough.
Thack, thatch.
Thairms, guts.
The day, night, morning, to-day, etc.
Theek, to thatch.
Thegither, together.
Their lone, alone, by themselves.
Thick, on terms of close friendship or intimacy. *Proverb:* "Thick as thieves."
Thieveless, drily, scornful.
Thing, some; as, "Have you salt?" "No." "Well, I'll bring you *thing*."
Thonder, yonder.
Thowe, a thaw; to thaw.
Thrang, throng, busy.
Thrapple, the wind-pipe.
Thrashel, the threshold.
Threap, to argue against the truth.
Thrissel, a thistle.
Throg, to barter or bargain.
Throgs, an exclamation or asseveration.
Throng, very busy.
Thunderbolt, prehistoric stone hatchets, sometimes turned up by the peasantry in agricultural operations; are supposed by them to be thunderbolts.
Thurken, a crude form of oat bread.
Tibbeshure, be ye shure; of course, yes.
Ticklesome, easily tickled; uncertain, dangerous.
Tight, nimble, active.
Timmer, timber.
Tindherary, a great row, noise, or vociferous conversation.
Tinker, tinkler, (1) a tinsmith; (2) a bold, forward woman.
Tit, a teat.
Toal's cloak, an imaginary garment of extreme blackness, used as a standard of comparison. "As black as *Joe's cloak*."
Toal's mother (a variant of the preceding), an extremely dirty, untidy person.
Tod, a fox.
Tongue, to scold; to talk volubly in an argumentative or scolding manner.
Tongue-grass, cress.
Tongus-thrash, to scold, to abuse.
Toot, tout, a short blast of a horn; to blow a horn.
Tory, an undesirable character: "a wee tory," a naughty child; often used as a term of endearment.
Touch, a piece of stick with a loop of cord on the end of it, used for fastening on the upper lip of an unruly horse.
Toun, town, village, hamlet.
Trake, an undefined or unnamed illness (Co. Cavan).
Trench (old Eng. to cut, to carve), to turn over the ground by digging deeply.
Trevel, travel, to walk on foot.
Trinnle, (1) the wheel of a wheelbarrow; (2) to trundle or roll along.
Trinnle, tremble; to tremble.
Trow, to believe.
Truff, to steal.
Trump, a Jew's harp. [ment.
Tryste, to make an appoint-
Tug, (1) a strip of raw hide used for connecting together the two parts of a flail (*see* soople and handstaff); (2) plough traces made of dried hide.
Tully, forty in counting fish.
Tumblejack, a horse rake of reversing pattern.
Tundish, a funnel
Tuthorer, an instiller of depraved morals.
Twin, twine, to part. "The lowlands of Holland have *twined* my true love from me" (old Scotch ballad).

Unaisy, uneasy.
Unbeknownst, unknownst, unknown, without the knowledge of.
Unco, strange, uncouth, odd.
Uncos, strangers.
Unhandy, clumsy and unskilful in using the hands.
Unkent, unknown.
Unskaithed, uninjured.
Unsignified, small, insignificant.
Unsonsy, unlucky.
Upcast, to throw in anyone's teeth some act or event in their past history that they would not wish recalled.
Upsettin, proud, stuck up.
Uz, huz, us.

Wa', wall.
Wab-break, a dressing of wool for home manufacture, at which the damsels of the neighbourhood assist (obsolete). [penalty.
Wad, a bet, a pledge, a
Wae, woe.
Waefu', woeful.
Waft, woof, weft.

Wag o' the wall, a clock whose pendulum swings or wags to and fro against the wall without being enclosed in a case.
Wain (*see* wean).
Wainlin, a child or young animal lately weaned.
Wake, (1) not strong; (2) the gathering of friends or acquaintances who keep awake or sit up at night watching a corpse awaiting interment.
Wallee, a spot in a meadow or bog having stagnant water beneath the surface, which consists of a tough growth, and the water below mixed with mud. It generally grows wider and deeper in time.
Wame, womb.
Wame-fu, belly-full.
Wantin, lacking in either quickness or power of comprehension. [straw.
Wap, a bundle of hay or
Ware, spring (Co. Donegal).
Wark, work.
Warld, world.
Warly, niggardly, miserly.
Warran, a warrant; to ensure.
Warrend, to warrant, to guarantee, to ensure.
Warst, worst.
Wastrie, profusion.
Wat, wet. [branch.
Wattle, a slender rod or
Wauk, to wake; to thicken.
Waukin, awake.
Waukrife, wakeful.
Waul, to cull, to choose; choice.
Waur, worse.
Waver's kiss, the slightest thing imaginable; as faint as the touch of a *water spider*) on any object when suspended by its thread.
Wean, a child.
Weary, used as a euphemism for "the mischief," or the spirit of evil.
Weasen, the wind pipe.
Wee, little, small
Wee chiel, little boy.
Wee-folk, fairies.
Weed, a kind of low fever to which women are liable after confinement or during nursing.
Weel, well.
Weet, wet.
Weezen, to shrivel; to shrink by drying.
Weezened, dried, shrunk.
Well, the centre of a jaunting car, which is formed like a box, and serves the same purpose as the boot of a coach.
Wet, to infuse tea.
Wha, who.
Whale (variant of wale), to beat, to mark with stripes.
Whalp, a puppy dog.
Whang, (1) a leather lace; (2) a large piece of bread, bacon, etc.
Whar, where.
Whase, whose.
Whatsomiver, whatsomdiver, whatever.
Wheep, to blow a small whistle; to whistle without tune; to whistle as a call, or to draw attention.
Wheet, wheety, a call to ducks.
Wheezle, to wheeze.
Whipster, a smart, forward, bold female. [silence.
Whisht, wheesht, hush; keep
Whisk, to shake in a sweeping manner.
Whissle, a whistle; to whistle.
White drink, a drink made by mixing oatmeal with water.
White horses, the froth or bubbles on a pot of boiling potatoes.
Whitely, pale-faced.
Whitrit, a stoat. This animal is generally called a weasel. The weasel is a comparatively scarce animal, whereas the stoat is common.
Whunstone, whinstone, greenstone; also applied to any very hard resisting rock.
Wi', with.
Wicket, crabbed.
Wid, with.
Widow man, widdy man, a widower. [coat.
Willycoat, a sleeved waist-
Willys, willows.
Willy wan, a willow rod.
Wimple, to tumble over; to meander.
Win, (1) wind; (2) to go, to travel back, to arrive. "I'll never *win* back now whatever may fall" (Moira O'Neill: *Songs of Connaught*); (3) to wind, to winnow, to make hay, to dry.
Windle stool, a windlow sill.
Windle straw, a spear of short, hard grass.
Winkers, the bridle of cart harness, having blinkers or eye-pieces on each side to prevent the horse seeing to right or left, and thus diminish the possibility of shying.
Winlin, a bundle of straw.
Winna, will not.
Winna cloth, a large cloth or tarpaulin, spread for winnowing upon.
Wit, sense, wisdom.
Witless, lacking wisdom, foolish.
Wither locks, beard.
Wollop, wallop, to defeat; to beat with anything loose or fluttering, such as a rope or large piece of cloth.
Woodquest, the wood pigeon.
Won, dried, saved.
Wonner, a wonder.
Wordy, worthy.
Wrang, wrong. [a wood.
Wud, (1) would; (2) wood; "Holly and Hazel went to the *wud*;
Holly brought Hazel home by the lug."
Wuddie, a wooden rope; i.e., a rope made of twisted rods, with which malefactors were formerly hanged.
Wull, wool.
Wummle, an auger; an instrument to bore holes.
Wur, were. [blame.
Wyte, weight, blame; to

Ye, you, or thou.
Yealings, or ealins, born in the same year.
Yell, giving no milk; barren.
Yellow yorlin, the yellow-hammer. [toad,
"Half a puddock, half a
Half a yellow yorlin."
Scotch rhyme.
Yestereen, yesterday evening; last night.
Yett, an entrance into a field; a field gate.
Yird, earth, clay.
Yir, ye're, your.
Yis, yes.
Yit, yet.
Yiz, youz (pl.), you.
Yock, (1) to harness; (2) to commence, to buckle, to make a start.
Yockin, part of a day's [illegible] of a draught horse.
Yoong, young [illegible]
Yowl, to howl [illegible]
Yowlin, a cry [illegible]
Yule, [illegible]

Gaelic Place Names in the Glens of Antrim.

(Continued from page 138.)

Gall-buaile -	Galboley - -	The English dairy place (Joyce).
Geal-buaile -		The bright dairy (from limestone soil).
Geal-domnach - -	Galdunagh -	The bright church.
Gall - - -	Gall - - -	The standing stone.
Gallanach - -	Gallana - -	The place of little standing stones.
Gearrain* - -	Garrin, or Garron	(The headland) of the horse.
Glac - - -	Glack - -	The hollow.
Gleann naran* -	Glenane Glenaan	The hemmed in glen.
Gleann arma* - -	Glenarm - -	The glen of the army. The river is called mbeal arma.
Gleann ariam* -	Glenariff - -	The fertile glen.
Gleann baile eamoin*	Glenballyemon -	Edwardstown glen.
Gleann claidhe* -	Glencloy - -	The glen of the dykes.
Gleann coib - -	Glencorb - -	The glen of the coaches.
Gleann Mhic Caoimhean	Glenmakeeran -	MacKeeran's glen.
Gleann Fheadhabhail	Glenravel - -	The glen of Ravel river.
Gleann peirsg - -	Glensheask -	The sedgy glen.
Gleann Taise* - -	Glentaise - -	The glen of "Taise."
Gleann Duinne -	Glendun - -	The Dun river glen.
Gleann a' choire -	Glenwherry -	The glen of the pot.
Glas muilinn - -	Glassmullin -	The stream of the mill.
Glúnin stone* -	Glonman stone* -	The knee-stone (stone with impression of knee on it).
Gleoir - - -	Glore - -	Clearness.
Gort an choinnigh	Gortaconny -	The tilled field of the rabbit.
Gort fiadhain - -	Gortafeean -	The wild, tilled field.
Gort an choire - -	Gortacory - -	The tilled field of the pot or gulch.
Gort an chreagain* -	Gortacreggan -	The tilled field of the rocks.

The asterisks refer to notes at end of list.

Gortin - - -	Gortin - -	The little tilled field.
Gortaclee -	Gortaclee - -	The tilled field of the ditch.
Gortateean -	Gortateean -	The tilled field of the foxglove.
Gortnaclughan -	Gortnaclughan -	The tilled field of the stepping-stones.
Gortlean - -	Gortlean - -	The broad, tilled field.
Gortnagorrie -	Gortnagorrie -	The tilled field of the standing stones.
Gortnagross -	Gortnagross -	The tilled field of the crosses.
Greenaghan - -	Greenaghan -	The gravelly place.
Greenan - - -	Greenan - -	Palace, or sunny bower.
Greenanmore - -	Greenanmore -	The large palace, or sunny bower.
Gruig - - -	Gruig (M. -	Hair-like, grassy place.
Garryvindune -	Garryvindune -	The rough field at the fort.
Gortmillish -	Gortmillish -	The sweet tilled field.
Glenstaghey -	Glenstaghey -	The glen of the wide fork.
Glarryford -	Glarryford -	The ford of the "glar" (soft mud).
Inispollan - -	Inispollan - -	The pool island.
Islandbracky -	Islandbracky -	The speckled island.
Issbawn - - -	Issbawn - -	The white cascade or fall.
Keeloges - - -	Keeloges - -	The narrow plots (Ballyemon glen).
Kankeil - -	Kankeil - -	The slender head (Rathlin).
Kanramer - -	Kanramer - -	The thick fat head Rathlin.
Kilbride - -	Kilbride - -	Brigid's church
Kilmologe -	Kilmologe -	The church of St. Malachy.
Kilmore - -	Kilmore - -	The large church.
Kilnacrue -	Kilnacrue -	The church of the branch
Kilnadore - -	Kilnadore - -	The church of the bleach-greens.
Kilnaval - -	Kilnaval -	The church of the heights
Kilpatrick -	Kilpatrick -	The church of Patrick
Kilraddagh -	Kilraddagh -	The church of the [illegible]
Kilwaghter -	Kilwaghter -	The church of St. Peter
Kilraghts -	Kilraghts -	The church of [illegible]
Kilwaughter -	Kilwaughter -	The upper church.

Ceann bán - -	Kinban - -	The white head.
Ceann buiḋe - -	Kinbuoy - -	The yellow head.
Ceann uain - -	Kinune - -	The lamb's head.
Cill creag - -	Killcraig - -	The church of the rock.
Coill an ġleanna -	Killyglen - -	The wood of the glen.
Coill na lionan -	Killyleenan -	The wood of the creeks.
Cill Eoġain - -	Killowen - -	The church of "Eoghan."
Coill an mín - -	Killymean -	The smooth wood.
Cnocain - - -	Knockans - -	The little hills.
Cnoc an iubair -	Knockanour -	The hill of the yew tree.
Cnocanaċ - -	Knockeny - -	The hilly place.
Cnocan ċoiṁiḋ* -	Knocknacarry -	The hill of the weir.
Cnoc leiṫiḋ - -	Knocklayd -	The broad hill.
Cnoc na poiṫiġe -	Knocksoughy -	The hill of the vessel (ship).
Cnoc preasán - -	Knockstackin -	The hill of the little (tree) stumps.
Cnoc na coláiste -	Knocknacolusky	The hill of the college or school. (Tradition speaks of this school, and the ruin is still to be seen.)
Cill lagain - -	Killagan - -	The church of the hollow.
Ciot-ait - -	Kittal - -	The left-hand cliff or steep.
Cnocan an crú - -	Knocknacrow -	The hill of the hut.
Cnoc na g-coileaċ -	Knocknagullagh	The hill of the cocks.
Cnoc an ċoiliġ - -	Knockahilly -	The hill of the cock.
Cnoc ṁaṁar - -	Knockramer -	The thick (fat) hill.
Cnoc an uluiḋ* - -	Knockanally -	The hill of the altar tomb (Joyce).
Cnoc na hinse - -	Knocknahinch -	The hill of the island.
Cnoc na ngearran -	Knocknagarron -	The hill of the horses.
Cill tuirc - -	Kiltoorish - -	The church of the pilgrimage.
Cill buiḋe - -	Kilwee - -	The yellow church.
Ceann garb - -	Kingarriff - -	The rough head.
Cnoc na ngarbán -	Knocknagarvon -	The hill of the coarse spots.
Coill na otaċtain -	Killydaughtan -	The wood of the choking.
Cnoc na g-cailleaċ -	Knocknagalliagh	The hags' hill.
Cill Moċaṁóg -	Kilmahamoge -	The church of St. Mochamog. (Mochamog means "my beautiful youth"—Joyce, 2nd S., page 278.)

Lug na Sacranac	Lagansassonach	The Englishmen's hollow.
Léana	Laney	The swampy meadow.
Láṫrac bán	Larrybane	The fair (white) site or position.
Leiṫead	Layd	The breadth.
Leun na fola	Leanafolagh	The meadow of blood.
Lug an tactain	Legadaughtan	The hollow of the choking.
Lug*	Legg	The hollow.
Lug uaiṁe*	Leggivey	The hollow of the cave or den.
Lom-ċarraig (point)	Limerick (point)	Bare rock point.
Aṫ na linne	Linford	The ford of the pool.
Loċ dub	Loughdoo / Loughduff	The dark lake.
Loċ (na) b-faeileán*	Loughellan	The lake of the sea-gulls.
Léim mór	Leemore	The great leap.
Lug draoiġeanaċ	Legdrenagh	The hollow of the black-thorns.
Lios bóiṫrín	Lisboreen	The little road fort.
Liab ard*	Libert	The high scrap.
Lug na mona*	Lignamona	The hollow of the bog.
Léim na lárac	Limnalarry	The leap of the mare.
Lios bán	Lisbawn	The white fort.
Lurgadan*	Lurigaden (M.)	A hill of shape of shinbone.
Lubán	Luban	The little loop.
Lub an tsáṁair	Lubitavish	The recess of ease.
Loċ g-Caoil	Loughguile	Caol's lough.
Loċ an ḃeannaiġe*	Loughaveenagh	The lough of the peaks.
Lios an iubair	Lisanoure	The fort of yew tree.
Lug na ḃinne*	Lignavenny	The hollow of the warriors.
Lug an ḃatair	Lagavar	The hollow of the road.
Liosán	Lissan	The little fort.
Lios Muirċeartaiġ	Lismorrity	Muirceartach's fort.
Lug na g-coileaċ	Lignakillagh	The hollow of the cocks (grouse).
Lios an uisge	Lisnisk	The fort of the water.
Lios bealaig na g-cruaċ*	Lisbellanagrough	The fort of the ford-mouth of the stacks.
Léimneaċ mór	Lemnaghmore	The great leaping.
Léimneaċ beag	Lemnaghbeg	The small leaping.
Laṫarna	Larne	The district of "Lathair" (*Lathar*) Joyce, I. t S., page 110.

Maide gcala - -	Maddygalla -	The white sticks or wattles. (Rathlin).
Machaire ruadh - -	Magheraroy -	The red plain.
Min eas - - -	Minis - -	The smooth waterfall.
Machaire Conmaigh -	Magherahoney -	The plain of the firewood.
Muine bán* - -	Moinavan - -	The fair shrubbery.
Muine-na m-ba* -	Muninama -	The shrubbery neck of the cows.
Muine mhaor - -	Moneyvart -	The shrubbery of the steers.
Magh airgid - -	Moyarget -	The plain of the silver.
Mullach buidhe -	Mullaghboy -	The yellow summit.
Mullach Conghaile -	Mullaghconnelly	Connelly's summit.
Mullach seanradh* -	Mullaghsandle -	The summit of the old division.
Mullach-pairc - -	Mullaghpark -	The summit field.
Muilinn na gceirce -	Mullinaskeagh -	The summit of the white-thorn.
Mullairt - -	Mullarts - -	The dwarf elders.
Magh ruadh - -	Murroo - -	The red plain.
Machaire 'n aeir -	Maghernagher -	The plain of the space.
Muine nae* - -	Moneyneagh -	The shrubbery of the apparitions.
Murbolg - -	Murlough -	The sea belly (Joyce, 2nd S., page 249).
Cnapan - - -	Nappan - -	The little hillock.
'N uamann - -	Noon - -	The cave.
Uaigh - - -	Ouig - -	The graves.
Abann slaighe - -	Owenslaughy -	The stream of the slaughters.
Páirc - - -	Park - - -	The pasture field.
Páirc buidhe - -	Parkboy - -	The yellow pasture field.
Páirc mór - -	Parkmore - -	The large pasture field.
Páirc iubhair - -	Parkure - -	The yew pasture field.
Páirc garbh - -	Parkgarve - -	The rough pasture field.
Pearsach* - -	Perishagh - -	The wild mustard.
Pollán - - -	Pollan - -	The little pool.
Poll marbh* - -	Pollmarray -	The pool of the dead (animals).

Port cam - -	Portcam - -	The crooked port (Rathlin).
Port ab - - -	Portobe - -	The port of the abbots.
Port caillead - -	Portcalliagh -	The port of the old women.
Port cuan - -	Portcoon - -	The port of the harbour.
Port bhoctar - -	Portbrittas -	The port of speckledness (Joyce, 2nd S., page 14).
Port na gualann -	Portnagolin -	The port of the little shoulder.
Port na n-gabaran* -	Portnagoweran -	The port of the little goats.
Port prp - -	Portrush - -	The port of the peninsula.
Port an lín - -	Portaleen - -	The port of the linen.
Port an trotram -	Portatrostan -	The port of the staff.
Port an beannacair -	Portavinegar -	The port of the peaks.
Port muadam - -	Portmoon - -	The port of Muadhan.
Port na Sacranach -	Portnasassanach	The port of the English (Rathlin).

Rath Modam - -	Ramoan - -	The fort of Modan.
Rathmeach - -	Rahanagh - -	The ferns.
Rath Cionnaig* - -	Rathkenny -	The fort of Kenny.
Rinn fada - -	Ringfad - -	The long point.
Rinn an buide - -	Runabay - -	The yellow point.
Ruda point* - -	Rue (point) -	The rue (herb point—Rathlin.

Samad - - -	Savagh - -	The sorrel.
Sidean an rip* - -	Shananish - -	The fairy mound.
Seipeann* - -	Sheskan - -	The quagmire.
Sealan an bogaid* -	Shalinavogy -	The arched gallows.
Seasg - - -	Sheask - -	The sedges.
Sleaghan - - -	Slean - -	A turf spade.
Sliab Mis - -	Slemish (M.) -	The mountain of "Mis" (Joyce).
Sliab ban - -	Slieveban (M.) -	The white mountain.
Sraid caillin* - -	Straidkeelan -	The little church street.
Slug an buide - -	Sloughaboy -	The yellow swallow (gulp).
Slug na mara - -	Sloughnamarra -	The swallow of the sea.
Sraid - - -	Straid	The street.
Sraid eallaighe* -	Straideally -	The of Lwyman's street.
Sruth mor - -	Sroomore -	The large stream.

Sṗón - - -	Shrone - -	The nose.
Solár* - - -	Solar - -	The provision.
Sgeaċ - - -	Skeagh - -	The whitethorn.
Sceṗe - - -	Skerry - -	The sharp (sea-like) rocks.
Tarṁa* - - -	Tarney - -	The cross way or road.
Taṁnaċ - - -	Tavara - -	A grassy hillside.
Taṁnaċ eórna - -	Tavnahorna - -	The barley field.
Taṁnaċ dṗeog -	Tavnadressagh -	The green field of the briars.
Taṁnaċan - -	Tavnaghan -	The green-grass fields.
Taṁnaċ ċonnaiḋ -	Tavnachonney -	The grass field of the firewood.
Taṁnaċ abann - -	Tavnaowen -	The green field of the stream.
Taṁnaċ ċoṗe - -	Tavnaharry -	The grass field of the caldron.
Taṁnaċ ṗairne -	Tavnaranny -	The grass field of the ferns.
Támlaċt mór - -	Tamlaghtmore -	The large plague-grave.
Taṁnaċ bṗeac - -	Tamneybrack -	The speckled grass field.
Taob buaileaḋ - -	Teavboley (M.) -	The hill-side of dairies.
Timpan - - -	Timpan - -	The small, sharp hill.
Tiṗ caolaċ* - -	Tirkilly - -	The narrow district.
Tobar bile - -	Toberbilly - -	The old tree well.
Tobar Bṗíġde - -	Toberbride -	Brigid's well.
Teampall an ṫṗlaċa*	Templastragh -	The temple or church of the riverholme.
Tobar ḋomnaiġ -	Toberdoney -	The Sunday-well.
Tobar ġall - -	Tobergall - -	The standing-stone well.
Tobar mín* - -	Toberwine - -	The smooth well.
Tón ḋub - - -	Tonduff - -	The black backside.
Toṗ coṗ - - -	Torcorr - -	The roundhill tower (rock).
Tuar - - -	Toor - - -	The bleach-green.
Toṗ - - - -	Torr - - -	The tower.
Toṗ na ḋ-tomoġ -	Tornadomag -	The cliff of the little bush clumps.
Toṗ na móna - -	Tornamoney -	The cliff of the bog.
Ṫṗomana - -	Tromra - -	The boortrees (elders).
Ṫṗuṗac - - -	Trosack (M.) -	The bundle.
Ṫṗeaṗ ṫam* - -	Trostan (M. -	The battle-plunder.
Tulaċ - - -	Tully - -	The little hill.
Tobar ann - -	Toberann - -	The rush well.

Tobar caeċ - -	Toberkeagh -	The well of the blind. (Cave in Ulster is blind of one eye, or cross-eyed.)
Tulaċ ciotac - -	Tullykitty - -	The left-hand hill.
Taiġ bán - - -	Tyban - -	Whitehouse.
Taob tarma - -	Tiftarney - -	The hill-side of the cross-path.
Tomaire bán* - -	Ummerban -	The white ridge.
Uaiṫne* - - -	Una - - -	The green.
Umpeannaċ - -	Unshinagh -	The place of ashes (trees).
An beann aoil* -	Vennel - -	The hill of the lime.

An Cnoċ.

[These names have been corrected, and the Notes added, by John MacNeill, Vice-President of the Gaelic League, himself a Glensman. Further corrections and additions will be welcomed.—Ed.]

NOTES.

Scarr-finn (Scar finn ?, Sleann airm, Sleann arm, are the subject of previous notes.

Glenariff pronounced arsam would mean glen of ploughmen, hence fertile.

Glenballyemon = Sleann baile Ui Diomáin, Ó Diomáin = Diamond (surname).

Glencloy is traditionally Claideam of swords.

Gleann Taise is an ancient name, place now uncertain. Glentow suggested by Rev. G. Hill, but resemblance insufficient. Glentow probably Sleann trasmaó of sorrel.

Gloonan more probably = Slúmán.

Gortaconny = Sopt an Connaró of the fireside.

Gortacreggan: cnaġán = a field largely covered with rock.

Kilwaughter = Coill nacoarp, high wood.

Knocknacarry: copa, gen. copad (e.g., Ceann comad = Kincorat, is tem, na copad.

Legg probably = Lag.

Leggivey or Lagivey cannot be Lag namid, as the last syllable is long. Perhaps an beiṫġ of the beast.

Loughellan cannot be as given, but might be Loċ Faoileann, or Loċ oileáin (with some name of the island dropped for brevity).

Libbert = "Liab áird." Liab is no doubt for leabóg, a bit of leather, etc. The name does not seem peculiarly suitable to the place, a low hill and slope between Altmore glen and Glenarm glen. I think it is more probably liobar (with *t* added in English), meaning a protruding and hanging under lip: an apt enough name for the rounded slope that ends the range of hills to the south of Glenarm valley.

Lurigaden = Lurgadan. This is certainly wrong, as the Irish pronunciation is well known, and the only name used, viz. Lurg-éadan (i.e., shin-face, or shin-front).

Loughaveenagh cannot be for Loċ an Beannaiġe, and the latter cannot have the meaning given.

Lignavenny perhaps = Lug na Bréimnó with the meaning given, which could not belong to the impossible Lug na Binne.

Lisbellanagrough = Lios béal áṫa na gcruaċ, fort of the mouth of the ford of the cornstacks.

Moinavan, perhaps maiġean an bán: maiġean = the land surrounding a homestead, and bán = unbroken grass land.

Mullaghsandle, perhaps named from the old post-Norman family of De Sendal, which obtained a settlement in Mid Antrim.

Mullaghpark = mullaċ páirce (with probably some words descriptive of the páirc dropped, as often happens).

Mullarts: the dwarf elder is not a tree or shrub, but a common garden weed.

Moneyneagh, perhaps muine an eiċ of the steed.

Owenslaughy—the northern fork of the Glenarm river is called Owencloghy = abann clocaċ, stony river. Slaiġe could not be pronounced slaughy.

Perishagh is an unlikely equivalent of preasaċ, too familiar a word to be so corrupted; the *g/h* is not heard. Perhaps péarsa, the perch. There is a path called the Rood close by.

Pollmarrav, the lifeless pool, pool of still water.

Portobe—port na n-abaḋ would be the port of the abbots. Perhaps port tóibe of mud.

Portnagoweran: probably na gabhráin are some other sort of animal than little goats. In Aran, gabhróg is the name of the tern or sea-swallow.

Rathkenny, probably Ráiṫ Cionaoiṫ of Kenneth, or Cannig of Canice. St. Canice of Kilkenny founded a church a few miles off, in Ardclinis.

Ruba is a common term for a headland, especially in Scotland, and has no allusion to the herb rue.

Shananish: an uiṙ of the fawn, or an ṡuiṙ of the resting-place.

Seipeeann, a sedgy place, not a quagmire, which is a boghole overgrown with vegetation, and is often called in Ulster a "qua" ("like a cow in a qua"), and near Glenarm a "wallee."

Shalinavogy: here boġa, a bow, is confused with boġaċ, a boggy place.

Straidcally: local pronunciation, Straidkillia; probably ṡṫáid coillead, village of the wood of . . . . (the descriptive name of the wood having been dropped).

Templastragh: the *s* would be silent in the Irish form given. Which syllable is accented?

Toberwine probably ṫobaiṙ Eóin, St. John's well. It is not really a well, but a part of the Altmore stream which flows for about half a mile under the limestone rock beside Glenarm.

Trostan = ṫṙoṙtán, a staff or club.

Uaṙne = a pillar, and uaine green, but not *a* green.

Vennel, the name of a street in Glenarm, is a frequent name for a street or lane in Scotch towns. It is the French word *venelle*, a lane.

Omissions. — Tickmacreevan and Templeoughter (ṫeampoll uaċṫaiṙ, upper church), two parishes in Glenarm; Magheragoragh (ġabṙaċ, abounding in goats?), also called Dickeystown, south of Glenarm; Sallagh Braes, near Larne; Inver river, Glenariff. Many names of places in the *MacDonnells of Antrim* (Rev. G. Hill do not appear in this list. Loughan (Loċán), near Carnlough; Spagaghearn, in Glendye, Racavan parish; Knockanore hill, to south of Glenarm; ṗoll na Spáinneaċ of the Spaniards, near Causeway.

Miscellanea

Stewart of Drumbeg: Some Notes and a Query.

In trying to piece together some scraps of family history about this old Belfast family, I have come across a curious story, or rather a series of stories, out of which I have gathered what seems a plain account of an actual occurrence, but for which I have not found any further evidence than is contained in this tradition.

There are several old tombstones in the churchyard at Drumbeg, with which many of your readers are familiar. The following inscription occurs on one of them, which I shall call No. 1:

HERE LYETH THE BODY OF
ANNA WILLSON DAUGHTER TO
IOHN WILLSON LAIRD OF
t
CROGLINE WIFE TO IOHN STEWAR
OF BELLIDRAINE WHO DEPARTED
THIS LIFE THE 25 OF DECEMBER
1682 AGED 63 YEARS.
HERE ALSO IS LAID THE
BODY OF IOHN STEWART ABOV
MENTIONED WHO DIED NOV.
THE 4TH 1691 IN HIS 70TH YEAR.
the of
AND ALSO BODYES THOS
STEWART THEIR SON WHO
DECEASED THE 11TH OF JULY
1715 AGED 55 YEARS AND OF
HIS DAUGHTER AND * STEW
ART WHO DECEASED THE 8 OF
JUNE 1707 AGED 2 YEARS
AND OF HIS DAUGHTER MARG
ARET STEWART WHO DECEA
SED THE 19 OF JUNE 1708
AGED 6 YEARS.

* ANNE.

The wording and spelling of this show that it is of considerable age; and the stone itself shows this still more clearly. Side by side with this stone stands another, on which the inscription runs as follows:

Here lyeth the body of Anne Wilson
Daughter to the Laird of Croglaine
Wife to Ino. Stewart of Ballydrain who
Departed this life Decm 25 1682 Aged 63
Here also is laid the body of Ino. Stewart
Who departed this life Nov 4, 1691 in his
70th year. His Father Capt. Willm. Stewart
Son of Lord Garlies was killed at Kilcullin
Bridge he and his Escort cut into peices by
A party of Roman Catholics in 1641.
Here also is laid the body of Thomas
Stewart who departed this life the 11th of
July 1715 aged 55 & his Daughters Anna
& Margaret one 2 years old the other 6.

There is some additional inscription on this same stone, but the above is sufficient to show clearly a strange fact: the two stones are erected to the same people, and the second is most plainly of much later date; and further, has a story inserted in it which does not appear in No. 1. From the dates on the rest of the inscription, I should place the date of the erection of No. 2 at about 1760, while the No. 1 stone cannot be much later than 1690.

The next document is a manuscript, of which the original has apparently been lost, but of which there is a copy written by Mrs. Sturrock (Annabella Stewart), grandmother of R. H. Reade, D.L., of Wilmont. It runs as follows:

"The first of the Garlies family, Sir William Stewart, came to Ireland 1595, in the reign of Elizabeth, along with the Depaty Sir Arthur Chichester. In his regiment he had a company.

"In the reign of Jas. first he was sent to the King, then at Edinburgh, with an Acct of affairs —by him was sent commissions for raising five Regiments, and which he was to deliver to Hamilton Montgomery, Lord of Ards, Sir Wm. Stewart, Sir Jas. Stewart and Sir Jas. Montgomery.

"Those in the counties of Down and Antrim he delivered safe, but Sir Arthur told him he would be in much danger in delivering Sir Wm.'s in the Co. Tyrone, advised him to take a troop of horse with him, but he told Sir Arthur that if he would let him have three of his men, with two he would chuse of his own, he would venture; he did, and got as far as Tyrone Woods, there were he and his brave fellows found cut all to pieces and nine of the enemy by them. He was succeeded by his nephew, Sir William Stewart, who disposed of all his lands in the King's and Queen's Counties and the county Tyrone, and built a Bawn at Ballydrain 1608 for the convenience of transporting his family in troublesome times to Scotland. His father, John of Garlies, was created Lord Garlies in 1623. He was killed at Kilcullin Bridge in 1641. He and Mountjoy were nearly related, also he and Sir Wm. Stewart and Sir Robert Stewart.

MEMORABILIS MEMORACULUM. 1711."

Finally there is still extant, or lately was, a memorandum in the following words:

"My grandfather, William Stewart, settled at Ballydrain in the year of our Lord 1628. When the forty one warre broke out his eldest son, William Stewart, lived at Tyrone with Sir William Stewart, great-grandfather to Lord Mountjoy.

"My uncle was the first express that was sent from this kingdom to give an account of affairs to King Charles the First, who was then at Edinburgh. The King sent by him commissions for raising five regiments to Lord Hamilton Montgomery, Lord of Ards, Sir William Stewart and Sir James Stewart. Sir William lost his life at the Break of Danbar. At that time the Armye made use of match-locks. General Leslye treacherously sold the King's Army to Cromwell. The evening before he gave orders to all the Armye to put out their matches, which was done by all except Col. Ludin (?). This narrative I have from several, and particularly from my own kinsmen who were there.

"Belfast 1738. (Signed) G. STEWART."

In trying to put all this into regular form, we find that, according to the above records, there are the following difficulties: By the tombstone No. 2, Captain William Stewart, son of Lord Garlies, was killed at Kilcullin Bridge in 1641. By the first MSS. Sir William Stewart was killed in Tyrone, and the wording of his adventure is almost exactly the same as that on the stone, with the addition of a history of his travels as express messenger. This last is told almost word for word by George Stewart in his memorandum, but referring to a quite different generation, William Stewart, his uncle, brother of John Stewart, whose name is well known in local history.

MSS. No. 1 also states that yet one Sir Stewart was killed at Kilcullin Bridge in 1641: viz., Lord Garlies' eldest son, and is given as John.

All this points to a confusion of generation, and in its present form is obviously incorrect. In the very next [illegible], the pedigree of the Garlies (Galloway) Stewarts will show that [illegible]

Without [illegible] the [illegible] now, I would piece together the original adventure

somewhat in this way:—George Stewart may be supposed to know the history of his uncle's short life, being so close to him in time. I will therefore take his account as the one giving the right man to whom to refer the whole story.

If this is so, there appears this record: "William Stewart, eldest son of William Stewart, first of Ballydrain, and a relation of both branches of the clan Stewart in Ulster, was sent as special express to the King at Edinburgh at the outbreak of the wars in 1641, and returned with commissions to the Lord of Ards, Montgomery, to his kinsmen, Sir William Stewart and Sir James Stewart, and to Sir James Montgomery, to raise five regiments. In delivering the message to Sir William Stewart in Tyrone, he and his small escort were ambushed and cut to pieces after a gallant resistance."

Can any of your readers inform me whether there is any further record of this brave lad, and whether the story, as outlined, can be confirmed or disproved out of official or other published papers?

The whole tradition in its varied forms shows clearly how a simple story can be garbled and made almost unrecognisable in one century, and it is especially curious to find a succeeding generation putting up a new tombstone to their ancestors, side by side with the original one, but adding an incorrect version of the family history.

I should be very glad to hear from anyone who has any further information about the family of Stewart of Drumbeg, and especially whether there is any traceable connection between that family and Ballymoran House in County Down, near Saintfield.

ALEC WILSON,
Belvoir Park, Newtownbreda,
Co. Down.

Inis Mahee, Lough Strangford.

THE Down County Council have unanimously agreed to take over the ruins on Island Mahee, in Strangford Lough, and have notified the Landed Estates Commissioners accordingly. This is an excellent example for the Down County Council to set, and we trust it will be followed up with good results, not only in regard to other historic sites in the same county, but elsewhere in Ireland. The ruins were fully described in this Journal when Bishop Reeves's tract was reprinted, and a reprint of this article was laid before the Council to show the importance of the site and to explain its past history. It had the desired effect, we are pleased to say: so we take a little credit for the Journal, following so quickly on the steps of the District Council of Coleraine, who acted so public spiritedly in regard to the restoration of the Camus Cross. ED.

Notes and Queries.

"**The Norman De Burgos.**"—Can any reader of this Journal refer me to where I can see an original number of this book, published in 1829, and dedicated to the Countess of Antrim, and sold at the price of ten shillings per copy? The author was Archibald MacSparran, a native of Flanders, near Dungiven, and who resided for some time as an elementary and classical teacher at Drumsara, Drenagh, and Drumramer, all near Limavady. In 1823 he brought out a little work entitled *Questions on Greek*, which was printed by T. Mairs, Donegall Street, Belfast. After the sale of the Irish edition of *The Norman De Burgos*, he emigrated to America, where he published his great work, and also gave to the public *Tales and Stories of the Alleghany Mountains*, all of which made him a man of great repute in his adopted country. Any item, however trifling, about this man or his works, before the dimness of time overshadows them, will be gratefully received by

J. H. EAKIN,
Drumcevitt, Derry.

ULSTER JOURNAL OF ARCHÆOLOGY

List of Subscribers.

Adams, Dr. J. J., Ashville, Antrim
Adams, Rev. Mr., Presbyterian Manse, Antrim
Aiken, Hezlett Hamilton, J.P., Pettigo, Donegal
Alexander, Thomas J., LL.D, 1, Bellevue Park, Military Road, Cork
Allen, Joseph, Solicitor, 16, Bow Street, Lisburn
Allen, Samuel, LL.D., J.P., Lisconnan, Dervock, Co. Antrim
Allen, William John, Craigfernie Terrace, Lisburn Road, Belfast
Allen, W. J., Linwinny, Lurgan
Allingham, Hugh, M.R.I.A., The Mall, Ballyshannon
Anderson, J., J.P., Holywood, Co. Down
Anderson, Sir Robert, Donegall Place, Belfast
Andrew, J. J., 23, University Square, Belfast
Andrews, Miss, 12, College Gardens, Belfast
Archer, Robt., 15, Prussia Street, Dublin
Armagh Natural History and Philosophical Society
Armstrong, George, 89 & 91, Castlereagh Street, Belfast
Armstrong, G. F., Solicitor, Victoria Street, Belfast
Atkinson, Arthur S., 75, High Street, Belfast
Atkinson, Rev. E. D., B.D., Waringstown, Lurgan

Bailie, S. M., Kilwaughter, Larne
Baird, R. H. H., J.P., Royal Avenue, Belfast
Baird, W., c/o W. & G. Baird, Belfast
Band, T. R., Hueneme, Ventura County, California
Barkley, Adam T., The Crescent, Holywood
Baxter, James, B. & N. C. Railway, York Road, Belfast
Beattie, Rev. A. H., Portglenone
Benson, Rev. Canon, Rectory, Ballymoney
Bell-Burrowes, W., c/o W. & G. Baird, Belfast
Bell W., c/o Messrs. A. & S. Henry & Co., Wellington Place, Belfast
Bellas, James, Cronbannagh, Coleraine
Belmore, The Right Hon. the Earl of, G.C.M.G., Castlecoole, Enniskillen
Bellis, Geo., J.P., Reform Club, Belfast
Belshaw, Robert Redman, 2, Sydney Terrace, Upper Leeson Street, Dublin
Benson, Rev. Canon Thomas M., The Rectory, Ballymoney, Co. Antrim
Berry, Captain, 16, Cliftonville Road, Belfast
Beverland, Robert, North Street, Belfast
Bigger, Colonel, Northern Bank Chambers, Royal Avenue, Belfast
Bigger, F. C., Northern Bank Chambers, Royal Avenue, Belfast
Bigger, F. J., Ardrie, Belfast
Birney, Ed., J.P., North Street, Belfast
Black, Florence E., Fermoyle, Victoria Avenue, Wangamir, New Zealand
Blair, Joseph, Church Lane, Belfast
Blair, E. S., c/o Gibson & Co., Donegall Place, Belfast
Blaney, John Henry, Hibernia Savings Bank, San Francisco, Cal.
Blaney, Rev. P. O. H., Buncrana, Co. Donegal
Board of Education, South Kensington
Bond, Major-General, Dullerton, Londonderry
Bowman, Davys, 48, Upper Arthur Street, Belfast
Boyce, J., Montgomery National School, Donegall Pass, Belfast
Boyd, J., Ballymoney
Boyd, Miss E. S., c/o Mrs. Carter, The Laurels, Cultra, Holywood
Boyd, Robert A., C.E., 22, Lombard St., Belfast
Boyd, W. C., Ravenscroft National School, Connswater, Belfast
Boyd, William, Belavon, Strandtown, Belfast
Boyle, Rev. Patrick, Dean, St. Malachy's College, Belfast

Boyle, Edward M. F.-G., Gorteen, Limavady, Co. Londonderry
Brandon, H. B., Rosemount House, Richmond, Antrim Road, Belfast
Brennan, Capt., 68, Royal Avenue, Belfast
Brett, Chas. H., Gretton, Malone, Belfast
Bristow, James R., Prospect, Dunmurry
Brown, S. B., Atlantic Avenue, Belfast
Brown, R. K., Whittinsville, Mass., U.S.A.
Browne, W. J., Templemore Park, Derry
Browning, Mrs. A. F., Redford House, Moy, Co. Tyrone
Bruce, Miss, The Farm, Belfast
Brunskill, Rev. K. C., Carrickmore, Co. Tyrone
Bryans, Thomas, c/o Robinson & Cleaver, Donegall Place, Belfast
Bryson, Samuel, c/o Adams & Co., Howard St., Belfast
Buckley, Jas., 11, Homefield Road, Wimbledon, Surrey
Byers, Professor, Dreenagh House, Lr. Crescent, Belfast

Caldwell, C. S., Solicitor, Londonderry
Calwell, John Young, Woodlawn, Strandtown
Campbell, A. A., Solicitor, 4, Waring Street, Belfast
Campbell, Howard, Rathfern, Whiteabbey, Belfast
Campbell, J. O., B.E., c/o W. J. Campbell & Son, Ravenhill Road, Belfast
Campbell, Joseph M., Loretto Cottage, Castlereagh Road, Belfast
Campbell, Dr. J., Upper Crescent, Belfast
Camac, Thos., Derrykeighan, Dervock, Co. Antrim
Canning, J. J. C., Provincial Bank, Coleraine
Carmody, Rev. W. P., Carrowdore Rectory, Donaghadee
Carroll, J., General Valuation Office, 6, Ely Place, Dublin
Carr, James, J.P., Rathowen, Windsor Avenue, Belfast
Caruth, Norman C., Solicitor, Ballymena
Casement, Roger, H.M. Consul, c/o H. S. King & Co., 45, Pall Mall, London
Cassidy, William, c/o W. & G. Baird, Belfast
Chambers, Mr., 11, Eglinton Street, Belfast
Cinnamond, A., St. Helen's, Malone, Belfast
Clark, Miss, The Villas, Kilrea, Co. Derry
Clarke, John, Seaview Hotel, Glenarm
Clerkin, Thos., Ardnagreen, Larne
Cleghorn, Jas., 29, Arthur Street, Belfast
Clendinning, Andrew, 14, Howard St., Belfast
Clonmore, The Rt. Hon. the Baron, Ahascragh, Co. Galway
Close, Sons and Co., Donegall Square Bldgs., Belfast
Closey, Nicholas, 155, North King St., Dublin
Cochrane, Robert, J.S.O., F.S.A., F.R.I.B.A., Pres. INST. C.E.I., Board of Works Office, 6, Upper Merrion Street, Dublin
Coffey, George, M.R.I.A., 5, Harcourt Terrace, Dublin
Coleman, Jas., M.R.S.A.I., 2, Rosehill Terrace, Queenstown, Co. Cork
Connar, James, St. Paul's Male National School, York Street, Belfast
Conway, Very Rev. John, P.P.V.F., St. MacNissi's Presbytery, Larne, Co. Antrim
Cooke, John, M.A., F.R.S.A., 66, Morehampton Road, Dublin
Cook, Rev. R. B., 2, Caledonia Terrace, The Plains, Belfast
Collis, Rev. Maurice H. F., B.D., The Vicarage, Antrim
Corry, R., University Street, Belfast
Corry, The Hon. Cecil, Castlecoole, Enniskillen
Corry, W. F. C. S., 114 & 126, Cromac Street, Belfast
Coulter, G. B., Donegall Place, Belfast
Cox, M. F., M.D., M.R.I.A., Dublin
Craig, J. C., Glenmount, Whitehouse, Belfast
Crawford, Capt. F. H., 20, Mill Street, Belfast
Crawford, Patrick, Larne
Crawford J., Cloughgaldanagh, Clough, Co. Antrim
Crone, Dr., Kensal Lodge, Harrow Road, London, N.W.
Crookshank, Robert, Glenmanus House, Portrush
Culbert, Robert, 210, Grosvenor Street, Belfast
Cunningham, Rev., The Rectory, Ballyrashane
Cunningham, Samuel, Fernhill, Belfast
Curran, Miles, 64, North Parade, Belfast
Curry, R.M., 5, Great George's Street, Belfast

Dane, J. W., D.L., Abbeyfield, Naas, Co. Kildare
Davison, Dr., Romanov, Ormeau Road, Belfast
Davison, T. J., 22, James' Street South, Belfast
Dawson, Very Rev. Abraham, A.M. (Dean of Dromore), Seagoe Rectory, Portadown
Day, Robert, J.P., F.S.A., M.R.I.A., Myrtle Hill House, Cork
Delacherois, Daniel, D.L., The Manor House, Donaghadee
Dewhurst, J. C., 124, St. Catherine's Terrace, South Circular Road, Dublin
D'Evelyn, Alex., M.D., Ballymena
Dickey, E. O'Rorke, 29, Donegall St., Belfast
Dickson, John M., 3, Linenhall Street, Belfast
Dickson, Robert, 29, Wilmont Terrace, Lisburn Road, Belfast
Dillon, The Hon. Katherine, Acton Lodge, Leamington
Dix, E. R. McC., 17, Kildare Street, Dublin

Donnelly, A., 23, Church Place, Lurgan
Donnelly, Rev. J. J., P.P., Ardglass, Co. Down
Dorey, Matthew, Dublin
Dorrian, Robert, Naas, Co. Kildare
Dougherty, J. B., M.A., The Castle, Dublin
Douglas, William, 108, Antrim Road, Belfast
Down and Connor and Dromore, The Right Rev. the Bishop of, Culloden, Craigavad
Drummond, Wm. H., 2482, St. Catherine Street, Montreal
Drury, Rev. T. W. E., The Vicarage, Rostrevor
Dudley-Janns, Rev. Canon, The Rectory, Glenarm, Co. Antrim
Dunlop, George, Inglewood, Lisburn
Dunlop, James, M.D., F.S.R.N., Edenderry House, Ballylesson, Lisburn

Eakin, James Horner, Drumcorritt, Feeny, Co. Derry
Elliott, D., B.A., Madrid Street National School, Belfast
Elliott, George, M.I.M.E., 131, Limestone Road, Belfast
Ellis, Alexander, B. & N. C. Railway, York Street, Belfast
Emerson, J. S., Vancouver, British Columbia, Canada
Erne, The Right Hon. the Earl of, Crom Castle, Newtownbutler.
Erskine, Alexander, Cliftonpark Central National School, Belfast
Ewart, H., 9, Bedford Street, Belfast
Ewart, Sir William Q., Bart., 9, Bedford Street, Belfast
Ewart, Mrs. Lavens, 9, Bedford Street, Belfast

Faren, William, 11, Mountcharles, Belfast
Falkiner, C. Litton, Mount Mapas, Dublin
Fennell, W. J., Scottish Provident Buildings, Wellington Place, Belfast
Ferguson, J., The Lindens, Cliftonville, Belfast
Ferrar, A. M., 10, Donegall Square South, Belfast
Ferrar, W. A., J.P., Cloona, Dunmurry, Co. Antrim
Ffrench, Rev. Canon J. F. M., M.R.I.A. (Treasurer Ferns Cathedral), Ballyredmond House, Clonegal, Ferns, Co. Carlow
Finlay, F. W., J.P., Wolfhill House, Ligoniel, Belfast
Fisher, J. R., *Northern Whig*, Belfast
Fisher, Thomas, 28, Arthur Street, Belfast
Fitzgerald, Lord Walter, Kilkea Castle, Maganey, Co. Kildare
[illegible]

Fitzsimons, Wm., 101, Donegall Street, Belfast
Flannigan, P., Dungannon
Flatley, Hugh A., Cushendall
Fletcher, Lionel L., Tupwood, Caterham, Surrey
Flynn, W. G. W., c/o J. M. Dickson, Linenhall Street, Belfast
Frazer, John W., Hillmount, Cullybackey, Co. Antrim
Free Public Library, Belfast
Frizell, Rev. C. W., A.M., Diocesan Rooms, Clarence Place, Belfast
Forbes, Jas., 42, University Avenue, Belfast
Fullarton, Geo., Croaghbegg N.S., Bushmills
Fulton, James, St. Anne's National School, Belfast

Gaffikin, Wm., 4, Bedford Street, Belfast
Gallagher, Rev. Joseph, Pastor, Amboy, Illinois, U.S.A.
Gallagher, Rev. T., Tempo, Fermanagh
Galloway, P., 15, Donegall Place, Belfast
Galloway, J., 50, Eglantine Avenue, Belfast
Garstin, John Ribton, D.L., J.P., Braganstown, Castlebellingham
Gault, John H., 118, Crumlin Road, Belfast
Geddis, S., 10, Warwick Court, Holborn, London, W.C.
Gibson, Andrew, 14, Cliftonville Avenue, Belfast
Gibson, J. A., Bank Lodge, Ballywalter, Co. Down
Given, Maxwell, Architect and Civil Engineer, 3, Ardbana Terrace, Coleraine
Gordon, C., Liminary, Ballymena
Gordon, Rev. A., M.A., Memorial Hall, Albert Square, Manchester
Gorman & Sons, W., Carrickfergus
Graham, Colonel J., Cotswold, Lansdown Road, Wimbledon, Surrey
Graham, J. Kyle, The Bank Buildings, Belfast
Grant, J., Toome House, Toomebridge
Gray, W., M.R.I.A., Glenburn Park, Lisburn Road, Belfast
Greer, Thomas, Grove House, Regent's Park, London, N.W.
Greer, Thomas M., Solicitor, Weston Crofts, Ballymoney
Greeves, Fergus Macgregor, Forth River Mills, Falls Road, Belfast
Greeves, Joseph M., Forth River Mills, Falls Road, Belfast
Greeves, J. Theo., Forth River Mills, Falls Road, Belfast
Greeves, Ridgway, Tweskard, Strandtown, Belfast
Greeves, W. L[illegible], Forth River Mills, Falls Road, Belfast
[illegible]

Hall, Thomas, Derrymure, Bailieboro', Co. Cavan
Hamill, Very Rev. James, P.P., Whitehouse
Hamilton, Rev. Dr., President Queen's College, Belfast
Hamilton, Everard, B.A., Ballinteer Lodge, Dundrum, Co. Dublin.
Handcock, G. F., Public Record Office, Chancery Lane, London, W.C.
Handcock, W. H., Solicitor, Castle Place, Belfast
Hanna, Charles A., 43, West 32nd Street, New York
Hanna, J. A., C.E., 102, Donegall Street, Belfast
Hanna, William Wilson, 36, Purchase Street, Boston, Mass., U.S.A.
Harvey, Isaac, Rosetta National School, Belfast
Hastings, Samuel, Church Street, Downpatrick
Head, J. M., Pennsylvania Castle, Isle of Portland, Dorset
Healy, Rev. Wm., P.P., Johnstown, Co. Kilkenny
Heathcote, Arthur E. Trinity Villa, Trowbridge, Wilts.
Henry, James, M.D., Swan Park, Monaghan
Henry, The Most Rev. Dr., Bishop of Down and Connor, Chichester Park, Belfast
Heron, Adens, Cultra, Co. Down
Hewat, Lt.-Col. Henry R. C., The Elms, Hereford
Hickey, Rev. M., St. Patrick's College, Maynooth
Higginbotham, G., Fairacre, Fortwilliam Park, Belfast
Higgins, P., The Glen, Waterford
Hill, Hugh, c/o Swanston & Bones, Limestone Road, Belfast
Hill, Vellacott & Bailey, Chartered Accountants, Belfast
Hobson, C. J., 239, West 125th Street, New York, U.S.A.
Horner, Miss H., Kinloch, Alexandra Gardens, Belfast
Hovenden, Robt., F.S.A., F.R.H.S., Heathcote, 12, Park Hill Road, Croydon, Surrey
Hughes, Herbert, 29, Ann Street, Belfast
Hunter, J. C., 14, St. Jude's Avenue, Belfast
Hunter, Robert, Antrim Arms Hotel, Ballycastle
Hunter, Thomas, Glenarm
Hunter, William G., Doagh, Co. Antrim
Hunter, S. C., Norcroft, Ballyholme, Bangor, Co. Down
Hutchinson, J. S., Shangarry, Ballycastle
Hutchinson, Jas. C., 135, Limestone Road, Belfast
Hutton, Arthur, 20, Chichester Street, Belfast
Hyndman, Hugh, LL.D., 2, Wellington Place, Belfast

Irvine, Robert, 3, Corn Market, Belfast

Jackson, W. J., 1, Wellington Place, Belfast
Jackson, J. L. S., 48, Agincourt Avenue, Belfast
Jellie, Rev. W., Auckland, N.Z.
Johnston, Miss N., Seafiew House, Carnlough, Antrim
Jones, Capt. B. J., Leinster Regt., Navan, Co. Meath
Jones, H. H., 3, Wilmont Terrace, Belfast

Kelly, W. E., J.P., D.L., St. Helen's, Westport, Co. Mayo
Kerr, Rev. W. S., B.D., Ballywalter, Co. Down
Kernohan, J. W., Seaforde, Park Road, Belfast
Kilmartin, W., Rosemary Street, Belfast
King, Sir Chas. Simeon, Bart., The Highlands House, St. Leonard's-on-Sea, Sussex
Kinnear, Rev. John, D.D., The Manse, Letterkenny
Kirker, S. K., District Office of Public Works, Belfast
Kirk, J., J.P., Antrim House, Antrim
Knight, William, 55, Rosemount Gardens, Cavehill Road, Belfast
Knowles, W. J., M.R.I.A., Flixton Place S., Ballymena
Knox, Rev. W. F., c/o Mrs. Knox, 3, Pakenham Villas, Monkstown, Dublin
Kyle, R. A., 11 & 13, Donegall Place, Belfast
Kyle, J. Orr, 208, West 45th Street, New York
Kyle, Orr, Mullaslin, Sixmilecross, Tyrone

Latimer, Rev. Wm. T., B.A., The Manse, Eglish, Dungannon
Laverty, Very Rev. Henry, V.G., President St. Malachy's College, Belfast
Laverty, Rev. Francis, P.P., Portglenone
Leahy, David, J.P., Enfield, Glengormley, Belfast
Lecky, Miss, Beardeville, Coleraine
Lemon, A. D., J.P., Edgcumbe, Strandtown
L'Estrange, Thos., 7, Howard Street, Belfast
Lett, Rev. Canon, M.R.I.A., Loughbricland, Co. Down
Librarian, Public Library, Kensal Rise, London, N.W.
Library Company, L.W. Corner Locust and Jupiter Streets, Philadelphia, U.S.A.
Library Committee of the Corporation of the City of London, Guildhall, E.C.
Lindsay, David M., 373, Main Street, Salt Lake City, U.S.A.
Linen Hall Library (per George Maxwell), Belfast
Linn, Captain Richard, F.R.S.A.I., 38, Worcester Street, Christchurch, New Zealand
Liverpool Free Public Library, William Brown Street, Liverpool
Lowry, D. E., 22 & 27, Donegall Place, Belfast
Lyle, Miss, 31, Bournevale Road, Streatham, London, S.W.
Lynam, Chas., Stoke-on-Trent
Lynch, P. J., 8, Upper Mallow Street, Limerick

Macartney, C. H. H., Foxhold, near Newsbury
Macartney, Rev. S. P., Halket Leathes, Pangbourne, Berks
Maconnelloge, Rev. J., C.C., Knocknacany, Antrim
MacConnell, Dr. A., 12, College Square North, Belfast
MacDermott, Rev. J., The Manse, Belmont, Belfast
MacDonnell, Colonel, Kilmore, Glenariff
MacFall, J., York Lane, Belfast
MacIntosh, Rev. J. S., 220, Witherspoon Buildings, 1319, Walnut Street, Philadelphia
MacMillan, Rev. J., Daisyfield Villas, South Parade, Belfast
MacMillan, John, 76, South Parade, Belfast
MacMillin, Mrs., Martello House, Holywood
MacMullan, P. J., J.P., 20, Corn Market, Belfast
MacMullan, Very Rev. Alex., P.P.V.S., Ballymena
MacNaughton, Sir Francis, Bart., Dundarave, Bushmills, Co. Antrim
MacNeill, Miss, Cushendun House, Cushendun, Co. Antrim
MacShane, Rev. John, P.P., Killough, Co. Down
Macnaghten, Lord, Runkerry, Bushmills, Co. Antrim
Macnaghten, The Hon. Ethel, Runkerry, Bushmills, Co. Antrim
Maconachie, Rev. James, B.A., Wandsworth Road, Heaton, Newcastle-on-Tyne.
Macoun, John, Museum, Sussex Street, Ottawa
Macrory, Ed., K.C., 19, Pembridge Square, Bayswater, London, W.
Madden, Alt. E., 33, Malone Avenue, Belfast
Magahan, F. W., Church Place, Lurgan
Magee, Rev. P., P.P., Kiloo, Newry
Mahony, J. J., 2, Fort Villas, Queenstown, Co. Cork
Major, Alex., Castle Cary, Moville, Co. Derry
Major, Rev. J. J., Kilbride Rectory, Doagh, Belfast
Malcolm, Bowman, Inver, Antrim Road, Belfast
Manchester Free Reference Library, Manchester
Marshall, H. C., 113, Duncairn Gardens, Belfast
Marshall, John J., 58, Deramore Avenue, Belfast
Marsh's Library, Dublin
Martin, A. W., 22, Bedford Street, Belfast
Maturin, Rev. A. H., The Rectory, Maghera
Massereene, The Viscount, Antrim Castle, Antrim
Matthews, Mrs. E. A., Maguiresbridge, Co. Fermanagh
Mayes, William, 101, Donegall Street, Belfast
Mayler, J. E., Harristown, Ballymitty, Co. Wexford
May, Robert, 131, Donegall Street, Belfast
Meath, The Most Rev. the Bishop of, The Palace, Ardbraccan, Navan, Co. Meath
Meenan, B., J.P., Ballycraigy, Antrim
Meissner, John L. G., 7, Hampden Terrace, Rugby Road, Belfast
Meredith, Mrs., 3, Altona Terrace, College Rd., Cork
Millar, James, Glenshesk, The Glen, Limestone Road, Belfast
Miller, William, Ahoghill, Ballymena
Millin, S. Shannon, Inisfail, Helen's Bay, Belfast
Milner, Mrs., Barnageeha, Fortwilliam Park, Belfast
Mollan, Wm. S., Hampton, Derryvolgie, Belfast
Montgomery, B. W. D., Mount Lyons, Antrim Road, Belfast
Montgomery, H. De F., Blessingbourne, Fivemiletown
Montgomery, John, 37, Eglantine Avenue, Belfast
Montgomery, Mrs., Greyabbey, Co. Down
Moore, James, M.D., 11, College Square North, Belfast
Moore, Rev. Canon, Holywood, Co. Down
Moore, William, K.C., M.P., 73, Lower Leeson Street, Dublin
Moore, Colonel F., 20, Waterloo Crescent, Dover
Morgan, Rev. Canon, The Library, Armagh
Morrison, A. K., Maghera, Co. Derry
Morrow, J., 30, Donegall Quay, Belfast
Morrow, D., Antrim Road, Belfast
Munce, James, A.M.I.C.E., Assistant City Surveyor, Town Hall, Belfast
Murphy, M. M., Solicitor, Troyswood, Kilkenny
Murray, H. B., J.P., Ardnaveigh, Antrim
Mussen, Arthur, M.D., J.P., The Cottage, Glenavy, Co. Antrim
M'Adam, J. V., Villa Nova, Holywood
M'Bretney, Wm. A. J., 31, Haypark Avenue, Ballynafeigh, Belfast
M'Bride, A., M.B.B.A., Riverside House, Newport, Co. Mayo
M'Bride, Jos. M., Harbour Commissioners' Office, Westport
M'Carte, M., St. George's Hill, Everton, Liverpool
M'Caughan, Rev. W. J., 610, Jackson Boulevard, Chicago, Ill., U.S.A.
M'Caw, Geo. C., Hopetoun, Malone Road, Belfast
M'Clelland, Thos. S., 417, Superior Street, Chicago, Illinois, U.S.A.
M'Clintock, Rev. Canon, Drumcar Rectory, Dunleer, Co. Louth
M'Connell, Dr. A., College Square North, Belfast
M'Cormick, H. M'Neille, Drummore, Craigavad
M'Cotter, Rev. Thomas, M.A., St. Malachy's College, Belfast
M'Donald, Miss, [illegible], Coleraine
M'Elroy, Geo., Solicitor, Armaghlelagh, Co. Tyrone
M'Ilroy, Hugh, Glenarm, Co. Antrim
M'Gee, Jas., Holywood

M'Glone, Very Rev. Michael Canon, P.P., Rosslea, Annalore, Clones
M'Gonigle, Rev. W. A., B.D., Ellingham Vicarage, Chathill, R.S.O., Northumberland
M'Gowan, Thomas, M'Gowan & Ingram, Ltd., Ann Street, Belfast
M'Grath, Edward, 24, Pearl Street, San Francisco, Cal.
M'Graw, H., 47, Connaught Road, Harlesden, London, N.W.
M'Henry, Jos., Solicitor, 7½, Ann Street, Belfast
M'Henry, Robert, 7, Windsor Gardens, Malone Road, Belfast
M'Ilwrath, Rev. T., Newtownards
M'Kay, J. B., 33, Carfield Avenue, Detroit, Mich.
M'Kee, J., 113, Columbia Heights, Brooklyn, New York
M'Kee, R., Harlesden Cottage, Bramshill Road, London
M'Kee, W. S., 20, Mill Street, Belfast
M'Keefry, Rev. J., M.R.I.A., Waterside, Londonderry
M'Kenna, Rev. J. E., M.R.I.A., St. Michael's Presbytery, Enniskillen
M'Kenna, Peter, Desertmartin, Co. Derry
M'Keown, C. G., c/o J. & R. O'Kane, Church Street, Belfast
M'Kisack, H. L., M.D., 17, University Sq., Belfast
M'Kinney, William Fee, Sentry Hill, Carnmoney, Co. Antrim
M'Murtry, R., 8, Castleton Terrace, Antrim Road, Belfast
M'Mahon, Miss, Irish Literary Society, 20, Hanover Square, London
M'Neill, A., Gardenvale, Stranocum, Antrim
M'Quitty, R., Crown Office, Court House, Belfast
M'Stay, Rev. Brother Bernard, Franciscan Monastery, Clara, King's County

National Library of Ireland, Dublin
Naturalists' Field Club, Belfast
Neill, Sharman D., Donegall Place, Belfast
Nesbitt, Robert, M.D., J.P., Ashfield House, Sutton-in-Ashfield, Nottingham
New York Public Library, Astor Library Buildings, New York, U.S.A.
Nicholson, H. J., 21, Bedford Street, Belfast
Nolan, Rev. John, P.P., Ahoghill
Norman, Geo., M.D., 12, Brock Street, Bath
Nugent, E., 12, South Eaton Place, London, S.W

Orr, Gavin, M.D., Ballylesson, Lisburn
Orr, Rev. L. S., Ballyalbany, Monaghan
Orr, W., R.M., Abbeyside, Waterford
O'Connell, Dan., Imperial Hotel, Sligo
O'Doherty, The Most Rev. J. K., Bishop of Derry, Bishop's House, Derry
O'Dolain, T., M.A., Ardee, Co. Louth
O'Hagan, Felix, J.P., Victoria Street, Belfast
O'Kane, J. P., Ballycastle, Co. Antrim
O'Kiern, Rev. L., Magheracloon, Carrickmacross, Monaghan
O'Laverty, Very Rev. Jas., P.P., Holywood
O'Neill, H., M.D., 6, College Square East, Belfast
O'Neill, The, Comte de Tyrone, 59, Rua das Flores, Lisbon
O'Neil, Mr., 18, Danube Street, Belfast
O'Neill, Rev. Laurence, O.F.M., The Abbey, Multyfarnham, Westmeath
O'Neill, Rt. Hon. Lord, 12, Queen's Gate, London, S.W.
O'Reilly, Patrick, C.C., Corduff, Ballinagh, Co. Cavan
O'Toole, James Patrick, Station Road, Larne

Parkinson, Edward, The Mall, Downpatrick
Patterson, A. H., 3, New Square, Lincoln's Inn, London, W.C.
Patterson, R., J.P., High Street, Belfast
Patterson, Robert, High Street, Belfast
Patterson, Wm. H., M.R.I.A., Garranard, Strandtown, Belfast
Phillips, J. J., C.E., 61, Royal Avenue, Belfast
Pigott, W. J., Manor House, Dundrum, Co. Down
Pim, A. Cecil, 21, Bedford Street, Belfast
Pim, E. Wakefield, 27 & 29, High Street, Belfast
Plunkett, G. N., Count, M.R.I.A., 26, Upper Fitzwilliam Street, Dublin
Porter, Classon, Ballygally Castle, Larne, Co. Antrim
Porter, Wm., Beechview, Balmoral Av., Belfast
Presho, Christopher, Belmont Lodge, Knock
Primate, Marsh's Library, St. Patrick's Close, Dublin
Pringle, John, M.D., 97, Withington Road, Whalley Range, Manchester
Purdon, H. S., M.D., 60, Pakenham Place, Belfast

Queen's College Library, Belfast, per Wm. Wylie, Bursar

Raphael, George, Galgorm House, Galgorm, Ballymena
Raymond, Rev. J., St. Mary's, Clontibret P.O., Co. Monaghan
Redmond, D., Belfast Bank, Antrim
Reade, R. H., D.L., J.P., York Street Mill, Belfast
Reid, James, 17, Wellington Park, Belfast

Reilly, George E., Woodburn Glen, Carrickfergus
Reynell, Rev. W. A., B.D., 22, Eccles St., Dublin
Richardson, Colonel, Rossfad, Ballinamallard, Co. Fermanagh
Richardson, S. J., 150, Nassau Sreet, New York, U.S.A.
Riddell, Mrs., Ardgreenan, Cavehill Road, Belfast
Robb, J., General Post Office, Belfast
Robinson, John, "The Flow," Cattogs, Comber
Roe, Surgeon-General S. B., Ballyconnell House, Ballyconnell
Rogers, J., J.P., Eden-a-Grena, Cranmore Park, Belfast
Rogers, W. E., Belfast Banking Co., Portaferry
Ross, Right Hon. Justice, 66, Fitzwilliam Square, Dublin
Ross, W. H., Dundela House, Strandtown
Royal Irish Academy Library, Dublin
Roy, Thomas, 104, Madrid Street, Mountpottinger, Belfast
Rushe, D. C., Far Meehue, Monaghan

Savage, Mr., Antrim
Sayers, Rev. Canon, The Glebe, Ballinderry
Scandrett, R. A., G.P.O., Belfast
Scott, David McCance, 10, North John Street, Liverpool
Scott, Rev. Chas., M.A., St. Paul's Parsonage, Belfast
Scott, Samuel, Adengorm, Campbeltown, Argyll, N.B.
Seaver, H., Architect, 128, Royal Avenue, Belfast
Seeds, John, 7, Donegall Square West, Belfast
Shanks, James, Ballyfounder, Portaferry
Shaw-Hamilton, Very Rev. Dean, 5, Charlemont Place, Co. Armagh
Sheerin, James P., 2210, Geary St., San Francisco, Cal.
Sheldon, Dr., Royal Academical Inst., Belfast
Shillington, T., J.P., Castleisland, Lurgan, Co., 10, Brunswick Street
Sinclair, Sir Thomas, J.P., Hopefield, Belfast
Skeffington, Hon. A., Antrim Castle, Antrim
Skillen, J., Phœnix Factory, Ballymena
Small, J. F., 37, Hill Street, Newry
Smiley, Sir Hugh H., Bart., Drumadis, Lurgan
Smith, Blair, Errigal House, Londonderry
Smith, John, M.I.C.E., County Surveyor, Ardcairn, Ballinasloe, Co. Galway
Smith, J., c/o Richardson, Sons & Owden, Donegall Square North, Belfast
Smith, Owen, Nobber, Co. Meath
Smith, Rev. R. H., The Manse, Castleblayney
Smith, Rev. W. S., Antrim
Smyth, T., 13, College Street South, Belfast

Somerville, A. B., Claremount, Rathnew, Co. Wicklow
Somerville, C., 21, Carlisle Street, Belfast
Stack, Rt. Ven. Bishop, Knockballymore, Clones
Speers, A., B.SC., Sullivan Upper Schools, Holywood
St. Patrick's College, Maynooth
Standen, R., The Museum, Owen's College, Manchester
Steen, Miss Maud, Sharvagh, Bushmills, Co. Antrim
Stelfox, James, Gas Works, Belfast
Stewart, Rev. J., Killowen, Lisburn
Stewart, Miss, Atlantic Buildings, 28, Waring Street, Belfast
Stewart, S. A., Museum, Belfast
Stewart, Andrew W., M.I.L., Seaforde, Park Rd., Belfast.
Stewart, H. M., Berea, Ballycastle, Co. Antrim
Strahan, Geo. W., Lansdowne, Malone Park, Belfast
Strahan, J. A., 1, New Square, Lincoln's Inn, London, E.C.
Stronge, Sir James Henry, Bart., Tynan Abbey, Tynan, Co. Armagh
Stubbs, Henry, M.A., Danby, Ballyshannon
Swanston, J. A., Lynn, Mass., U.S.A.
Swanston, Robert, New Britain, Conn., U.S.A
Swanston, Wm., Messrs. Swanston & Bones, Mountcollyer Factory, Belfast
Swanzy, Rev. Henry B., M.A., Ivy Lodge, Newry, Co. Down
Swiney, John H. H., M.I.C.E., Cloghaneely, Antrim Road, Belfast

Taggart, W. H., 9, Battenberg Street, Shankill, Belfast
Taylor, A., 90, Main Street, Bangor
Tempest, W., Dundalk
Thompson, Rev. G. W., Castle Street, Lisburn
Thompson, H. M., 50, Botanic Avenue, Belfast
Thomson, James, M.A., C.E., 22, Wentworth Place, Newcastle-on-Tyne
Thompson, J., 9, Indiana Avenue, Belfast
Tomlinson, W. J. C., B. & N. C. Railway, York Road, Belfast
Torrens, J., J.P., Rossmilla, Portarlington
Trinity College Library, Dublin
Taite, James, [illegible], Co. Westmeath

[illegible]

[illegible]

Wakeman, W. J., Great Northern Railway, Belfast
Walkington, Miss L. A., LL.D., Edenvale, Strandtown, Belfast
Walkington, Mrs. M. O., Greythorn, Kingstown
Wallace, Col. Royal Irish Rifles, Downpatrick
Ward, Henry Somerset, Dumbert House, Balfron, N.B.
Ward, Isaac W., Linen Hall Library, Belfast
Ward, John, J.P., Lennoxvale, Belfast
Ward, M. J. B., Thorneloe Lodge, Worcester
Ward, F. E., c/o Ward & Partners, Wellington Place, Belfast
Ward, The Hon. Kathleen, Castle Ward, Downpatrick
Watson, Rev. Charles, M.A., B.D., Archdeacon of Dromore and Rector of Newcastle, The Rectory, Newcastle, Co. Down
Webber, F. (House of the Temple of the Supreme Council), 433, Third Street, N.W., Washington, D.C.
Welch, Robert, M.R.I.A., 49, Lonsdale Street, Belfast
West, Captain Erskine E., B.L., White Park, Brookeborough, Co. Fermanagh
West, W. H., Court House, Enniskillen
Whitford, H. T., 41, Belmont Drive, Newsham Park, Liverpool
Wilkins, G. B., Solicitor, Market Square, Lisburn
Willis, Miss, Engracia, Malone Park, Belfast
Wilson, Geo., 9, Bedford Street, Belfast
Wilson, Mark F., J.P., Drumalla, Carnlough, Co. Antrim.
Wilson, Robert, The Beeches, Hampton Park, Belfast
Wood-Martin, Colonel, Cleveragh, Sligo
Woodside, R. P., Carnsampson, Ballycastle, Co. Antrim
Woodward, Rev. G. O., St. John's Rectory, Hillsborough
Wolsely, W. C., Ballymena
Workman, J., Windsor Avenue, Belfast
Wright, Professor E. Percival, M.A., M.D., Trinity College, Dublin
Wright, J. S., Town Hall, Belfast

Young, Robert, J.P., Rathvarna, Antrim Road, Belfast
Young, Miss, Ballycastle, Co. Antrim
Young, Mrs. James, Abbotscroft, Whiteabbey
Young, Mrs., Lisdoran, Ballymena

Subscribers wishing any alterations made on above list will please send a postcard to the publishers.

INDEX

TO

Ulster Journal of Archæology.

Vol. XI.

Compiled by A. Albert Campbell.

INDEX.

LIST OF ILLUSTRATIONS.