

PROCEEDINGS AT MEETINGS OF THE ROYAL ARCHAEOLOGICAL INSTITUTE

THE SUMMER MEETING AT DUBLIN¹

13th to 22nd July, 1931

MEETING COMMITTEE

Patron : His Excellency the Governor-General.

Members : J. J. Buckley, M.R.I.A. ; [the late] John Cooke, M.R.I.A. ; Captain J. E. Fitzpatrick ; H. G. Leask, M.R.I.A., Vice-President of the Royal Society of Antiquaries of Ireland ; Professor R. A. S. Macalister, LL.D., F.S.A., M.R.I.A., Vice-President of the Royal Society of Antiquaries of Ireland ; Adolph Mahr, D.Ph., M.R.I.A. ; R. Lloyd Praeger, D.Sc., President of the Royal Irish Academy.

Hon. Secretary of the Meeting : Lieut-Col. B. S. Browne.

PRESIDENT OF THE MEETING

Professor A. Hamilton Thompson, D.Litt., F.S.A., F.B.A.

ACKNOWLEDGMENT.—In the preparation of the Programme and of the present Report, the Editor is especially indebted to Professor R. A. S. Macalister, M.R.I.A., Mr. H. G. Leask, M.R.I.A., Mr. A. W. Clapham, F.S.A., Mr. Walter H. Godfrey, F.S.A., F.R.I.B.A., Miss V. M. Dallas, Mr. P. K. Kipps and Mr. E. E. Harvey.

SUMMARY OF PROCEEDINGS

Monday, July 13th, 9 p.m. Reception by the Royal Irish Academy and the Royal Society of Antiquaries of Ireland.

Tuesday, July 14th. Exhibition of the City Regalia. St. Audoen's Church. Christ Church Cathedral. Afternoon Reception by H.E. the Governor-General at the Viceregal Lodge. Evening Meeting.

Wednesday, July 15th. New Grange, Mellifont, Monasterboice, Drogheda. Tea at St. Patrick's Church Hall. Evening Meeting.

¹ The Institute has met once previously in Dublin, in 1900 (*Arch. Journ.* LVII, 326).

- Thursday, July 16th. Tara and then alternative excursions (a) to Bective and Trim. Tea at the Trim Hotel. (b) to Tlachtgha, Loch Crew, Kells. Tea at the Headfort Arms Hotel.
- Friday, July 17th. Dublin, Trinity College. St. Patrick's Cathedral. The National Museum. Evening Meeting.
- Saturday, July 18th. Glendaloch. Luncheon and tea at the Glendaloch Hotel.
- (Sunday, July 19th. Unorganised excursions to Baltinglass Abbey and Castledermot.)
- Monday, July 20th. Holy Cross, Cashel. Luncheon and tea on train. Evening Meeting.
- Tuesday, July 21st. Kilkenny. Luncheon at the Kilkenny Hotel. St. John's Church. Black Abbey. Cathedral. Tea at Aut Even.
- Wednesday, July 22nd. St. Doulagh's Church, Swords. Luncheon in Dublin. Hollywood Stone Circle. Killeen Cormac Burial Ground. Tea at Ballitore.

PREFATORY NOTES

I. DUBLIN

Dublin emerges from legend into a somewhat legendary history in the years following 834, when the great Turgeis sailed out of Norway with a royal fleet and 'assumed the sovrantry over the foreigners (i.e. earlier Scandinavian settlers) in Erin.' Turgeis himself may never have set foot upon the site of the city; but his venture heralded the intensive exploitation of Ireland by the vikings, and it was during the three centuries following his death in 845 that Dublin became, under Scandinavian direction, the principal city of Ireland and a focus of western commerce.

It is unnecessary here to summarize the many vicissitudes of Ireland during those three centuries. At one time or another, Dublin was the prize of Norwegian, Dane and Irishman, though the Norwegian element was generally uppermost. A recent abstract of the main historical events of the period will be found in Mr. T. D. Kendrick's *History of the Vikings* (1930), pp. 274 ff. But these events, controlled as most of them were by the passing prowess of local kings and privateering admirals, are more appropriate to the epic than to the historic plane. Even the battle of Clontarf, which may be included by the historian amongst the great Indecisive Battles of the world, was essentially the culmination of a local problem, for all that the navies of most of the viking lands contributed to its bloodshed. Its story is well known. Somewhere in and about the site of the future Mountjoy Square, on Palm Sunday in the year 1014, the Dublin Norsemen and their viking and Leinster allies, under the

Dublin king Sigtryggr of the Silken Beard, faced the men of Munster and Connaught, whose leader, Brian Borumha, had withdrawn behind a shieldburg to kneel awhile upon a skin and pray. On the Good Friday, after much misgiving, the rival hosts at last fell to. The progress of the fight is told vividly from the Scandinavian standpoint in the Story of Burnt Njal—how, on the one side, Earl Sigurd of the Orkneys fell with his standard clutched beneath his cloak; how, on the other, King Brian was cut down by the Viking Brodir, and how Brodir was thereafter taken by Wolf the Quarrelsome, and was savagely tortured to death. And then one of those rare incidents of saga-chivalry: flight had broken out throughout all the viking host, but one of the vikings, Thorstein, stood still while the others fled, and tied his shoe-string. Asked by his pursuer why he ran not as the others, he replied, 'Because I cannot get home to-night, since I am at home out in Iceland'; and his pursuer gave him peace. That night, grim portents were seen throughout the viking world. A man of Caithness 'saw folk riding twelve together to a bower. . . . He went to that bower and looked in through a window-slit and saw that there were women inside, and they had set up a loom. Men's heads were the weights, but men's entrails were the warp and weft, a sword was the shuttle, and the reels were arrows.' In the Faroes, a similar vision was seen; in Iceland, blood came on a priest's stole on that day; and elsewhere visions of doom appeared to priests and lay-folk. A less picturesque but more reputable account of the battle is contained in the Irish saga, the *Wars of the Gaedhil and the Gaill* (published in the Rolls Series). In the cold judgment of history the battle of Clontarf may indeed be claimed in a vague sense to have set a term to viking ambition in the west. But, after it, Sigtryggr of the Silken Beard still reigned as King of Dublin, and, on the whole, the battle may perhaps be said to have contributed more to minstrelsy than to history.

In 1052, after a disastrous defeat of the Dublin Norsemen, the overlordship of the city passed to an Irishman, Dermot or Diarmait of Leinster, and it was not until the early twelfth century that King Torquil restored the Scandinavian supremacy. In 1164, Dublin once again fell into the hands of the king of Leinster, Diarmait macMurchada, whose brief period of authority marks the end of the first great phase in the history of the city. Driven overseas in 1166, he sought and shortly obtained the help of the Normans in Wales. In the late summer of 1170 he and Strongbow, Earl of Pembroke, took Dublin and drove out Asgall Torquilsson (Hasculf mac Torcail) the twenty-fifth and last of the Norse or Ostman kings.

Of this long period of viking domination in Dublin, archaeology has singularly little to tell. The recorded viking remains are restricted almost entirely to the objects discovered on the site of a ninth- and tenth-century cemetery at Island-Bridge and Kilmainham, on the southern side of the Liffey. These objects include a number of highly decorated sword-hilts, brooches and other ornaments (now in the National Museum), and bear testimony to the wealth of the Dublin colony. They are discussed by George Coffey

and E. C. R. Armstrong in the *Proceedings of the Royal Irish Academy*, xxviii, Section C, 107 ff.

Three attempts to re-take the city were made in 1171, by Asgall, by the High-King Roderick and by TERNAN O'Rourke; but all proved unsuccessful. Towards the end of the year
 MEDIEVAL AND LATER Henry II landed in Ireland. His charter of 1171-2 gave Dublin as a colony to the city of Bristol, the Scandinavian inhabitants being removed to a settlement on the N. bank of the Liffey, thence called Ostman town (Oxmantown). It is obvious from the story of the sieges of Dublin that at this time the city was walled, and from the order of King John in 1204, that the citizens should strengthen their defences, it seems likely that the early walls enclosed much the same area as was included in the city down to the beginning of the fourteenth century. The chief religious establishment in the city before the conquest was the Cathedral of the Holy Trinity, commonly called Christ Church; and the Abbey of St. Mary had been founded on a site N. of the Liffey shortly before 900 for Benedictines, but it became Savignac in 1139 and Cistercian in 1147. After the conquest a number of new foundations sprang up, including the Augustinian Abbey of St. Thomas the Martyr in the western suburb (1177) and the collegiate church of St. Patrick, later the second cathedral of the city (1191). The building of the castle—which formed the S.E. angle of the city—was ordered by King John in 1204, but it is thought to have been actually erected by Archbishop Henry de Londres about 1220. An extension of the city walls to the bank of the Liffey was begun early in the fourteenth century, a murage-grant being made probably for that purpose in 1312. This extension was hurriedly completed during the invasion of Edward Bruce who threatened the city in 1317. The Black Death first made its appearance in Ireland at Howth, and between August and Christmas, 1348, 14,000 people died in Dublin alone. Richard II celebrated Christmas in Dublin in 1394, and shortly after (March 25th) four chief Irish princes were knighted in Christ Church Cathedral. In 1487 Lambert Simnel was crowned king in the same cathedral under the title of Edward VI. In the outbreak of 1534, Lord Thomas FitzGerald was admitted into the town and unsuccessfully besieged the castle. His enterprise ended in excommunication (for the murder of Archbishop Allen) and execution at Tyburn in 1537. The parliament at Dublin acknowledged the king's supremacy of the church in 1536, and in the next few years the numerous religious houses of the city were suppressed.

During this period the city contained, besides the Cathedral Priory of Christ Church and St. Mary's Abbey, the following religious houses without the walls, of which there are now no remains:—The Augustinian Abbey of St. Thomas the Martyr (Congregation of St. Victor) in the western suburb, the Priory and Hospital of St. John the Baptist outside Newgate (a house of the order of the Crouched Friars, under the rule of St. Augustine), the Augustinian Priory of All Hallows (originally of the Arrouasian

Congregation) in the eastern suburb, the Augustinian nunnery of St. Mary de Hogges, also in the east suburb, St. Stephen's Leper Hospital, and houses of the four chief orders of Friars—the Dominicans of St. Saviour, N. of the river (upon the site of the Four Courts), the Franciscans S.W. of the town, the Carmelites, S. of the town, and the Austin Friars, S. of the river to the east.

The destroyed parish churches included St. Mary les Dames, St. Michael (of which the tower alone remains) and St. John within the walls, and St. Bride, St. Michael le Pole, St. Peter de Hulle, St. Stephen and St. Andrew without the walls.

It is not necessary here to review the modern history of the city except in so far as it is illustrated by its buildings. Trinity College was founded in 1591 on the site of All Hallows Priory, and between 1680 and 1684 the great hospital at Kilmainham was built on the lands formerly of the Knights of St. John. Under the rule of Ormonde (temp. Charles II) the city was greatly extended and began to take on its present appearance. The principal eighteenth-century buildings of Dublin are the following:—the Parliament House (Bank of Ireland) begun 1729, Trinity College, the Custom House, the Four Courts, the Royal Exchange (now City Hall), Leinster House, the Rotunda Hospital and the King's Inns.

(R. E. M. W. and A. W. C.)

2. SCULPTURED CROSSES IN IRELAND

The standing crosses, which are a striking feature of the chief ecclesiastical settlements in Ireland, are a local phase of a form of monument found also in various regions of Great Britain. Their history and origin is obscure, because the earlier monuments of the kind were doubtless made of wood, and have all perished.

The crosses served a variety of purposes. Some few, such as the cross erected at Clonmacnois over king Flann by his friend Colman, Abbot of Clonmacnois, are memorial. Others are dedicatory—a cross at Kells, for example, is dedicated to SS. Patrick and Columba. Others again are probably terminal, and mark the boundaries of the monastic lands.

The usual form of the standing cross in Ireland may thus be described. The base is a truncated pyramid with steep slope and, perhaps, one or two steps above and below. The stem is always rectangular in section—the cylindrical 'staff-cross,' such as is found in Northumbria, does not appear in Ireland—and the head is generally, though not invariably, surrounded by a ring, giving the monument the form popularly known as the 'Celtic Cross.' The top part of the cross is often treated as a model of a small church of early type, with shingled roof and with the characteristic features of the early stone churches of Ireland.

The significance of the ring has been a matter of much controversy. Attempts have been made to connect it with the 'sun-wheel' symbol of paganism: but apart from other considerations, this is open to the objection that the wheel cross appears comparatively

late in the history of Christian art. The simplest explanation is perhaps the best, that it is designed to suggest a glory or halo round the Figure on the Cross.

The most important Irish crosses are decorated with sculpture, usually disposed in a number of panels upon the surface. This decoration is either ornamental or illustrative. The ornamental decoration consists of patterns of bands or cords, which are disposed in spirals, interlacings, non-interlacing meanders (the so-called 'key-pattern') or diapers: diversified, especially in the later monuments, by animal-figures twisted into elaborate knots. The illustrative decoration consists of representations of scenes chiefly of Biblical history, chosen for their didactic value. The panels of the cross of Muiredach at Monasterboice are enumerated in the description of that site (see p. 355) and will give an idea of the scenes usually selected. So far as it has been possible to identify the panels, no scenes from pre-Christian sagas are represented (as on the Gosforth cross, and on some of those in the Isle of Man), and very few from contemporary or extra-Biblical history. A number of the panels on the larger Monasterboice Cross, and on some of the others, still await identification.

There are two main groups of carved standing crosses in Ireland, belonging to two different centuries. The first, exemplified by most of those to be seen during the present excursion, belong to the beginning of the tenth century. They are dated by the Monasterboice cross which bears the name of Abbot Muiredach (†A.D. 923) and by the cross of Clonmacnois erected in memory of Flann, king of Ireland (†A.D. 912). The other group, of which the cross now preserved in St. Kevin's Church at Glendaloch is an example, belongs to the beginning of the twelfth century.

The unfinished cross to be seen at Kells is of special interest, as it shows the method adopted by the sculptors in setting out their work.

H. S. Crawford's *Carved Ornaments from Irish Crosses* illustrates the various forms of decoration in use upon these monuments. A more elaborate chronological classification has recently been published by Mlle. Françoise Henry, 'Les origines de l'iconographie irlandaise,' in *Revue Archéologique*, 1930, p. 91. See also A. Kingsley Porter, *The Crosses and Culture of Ireland*, 1931.

(R. A. S. M.)

3. THE ROUND TOWERS OF IRELAND

The amount of nonsense that has been written about the Round Towers of Ireland is little short of amazing. They have been called 'fire-temples,' monasteries of Buddhist monks, abodes of stylite penitents, and various kinds of pagan sanctuaries. One good man who found some oyster-shells in one of them suggested—apparently in all seriousness—that these had once been men, who had become *ostrified* by long contemplation!

The true nature of these structures was settled once for all by

George Petrie, about a hundred years ago, in an essay presented to the Royal Irish Academy. The round towers are simply campaniles, detached from the church to which they belong—like the round campanile at S. Apollinare at Ravenna. They are *never* found except in immediate connexion with an ecclesiastical establishment. The only exception to this rule is the tower of Antrim, and this is an exception only because the church to which it once belonged has been totally destroyed. And it happens that this very tower has a cross *in relief*, conspicuously cut upon the lintel of the doorway.

The towers may sometimes be dated directly by their architectural features. At Timahoe, in the county of Leix, there is an elaborate Romanesque doorway. The tower of Devenish, Co. Fermanagh, has also some Romanesque ornament. The literary evidence (presented by ancient books of annals and the like) indicates the tenth century as the date when most of these structures were erected.

In describing these structures as campaniles, it should be remembered that they were not intended for receiving large bells hung upon pivots. The only form of bell used in the Celtic church was the hand-bell, such as those preserved in the National Museum. There was a ringing-loft at the top of the tower, with a number of windows (usually four, though this number is not invariable) of a tall, narrow, rectangular shape. Out of these windows the ringer sounded his hand-bell.

In addition to their primary use as campaniles, the towers served two secondary purposes as well, which account for certain of their peculiarities of design. They were erected at the time when the country was under the stress of the raids of the Northmen; and the monasteries were the chief victims of these assaults. The towers were therefore used as watchtowers. A sentry, stationed in the ringing-loft, could watch from the window in the direction in which a raid was expected, and could give warning to the inmates of the monastery by some recognised signal.

On receipt of the signal, the monks would collect the most valuable treasures of the monastery and convey them into the tower. The doorway of the tower usually faces the doorway of the principal church; so that the way from the one to the other is as short as possible. The entrance to the tower is almost invariably raised at a considerable height above the ground—ten to fifteen feet is common; the doorway at Monasterboice is not quite so high, but this is partially due to the rise in the surface of the ground owing to the congestion of interments. (In the tower on Scattery Island, in the Shannon estuary, which incidentally is the tallest perfect tower remaining [120 ft.], the doorway is, by exception, on the ground-level.) It was necessary to have a ladder to enter the tower: the monks made their way in, drew up the ladder, and shut the door. An assault on the doorway would be practically impossible unless the raiders raised an earthen mole against the structure; and this, in the middle of a hostile country, could hardly be carried out. The same consideration prevented the raiders from a protracted siege of the tower: and the circular plan had the great advantage that it was not possible to fell

the tower by prising out the corner-stones, which in a square tower would have been a vulnerable part of the structure.

Internally the tower had a series of wooden floors, reached by ladders. These were usually supported on offsets in the masonry, though in some cases (as at Glendaloch) there were large wooden joists (the holes for which are to be seen on the inner face of the wall).

The chief danger which threatened the defenders of the tower was fire: if the enemy could manage to shoot fire-arrows through the windows, or if any of the floors should catch fire, the tower would act like a chimney, and the draught would very quickly make the fire uncontrollable. Several towers were destroyed in this way, including that at Monasterboice.

Each storey in the tower has a single window. These windows are never in a vertical line; they are so disposed as to face in all directions. The inmates of the tower could thus divide the direction of defence between them, and each floor would command a sector of the circle surrounding the structure.

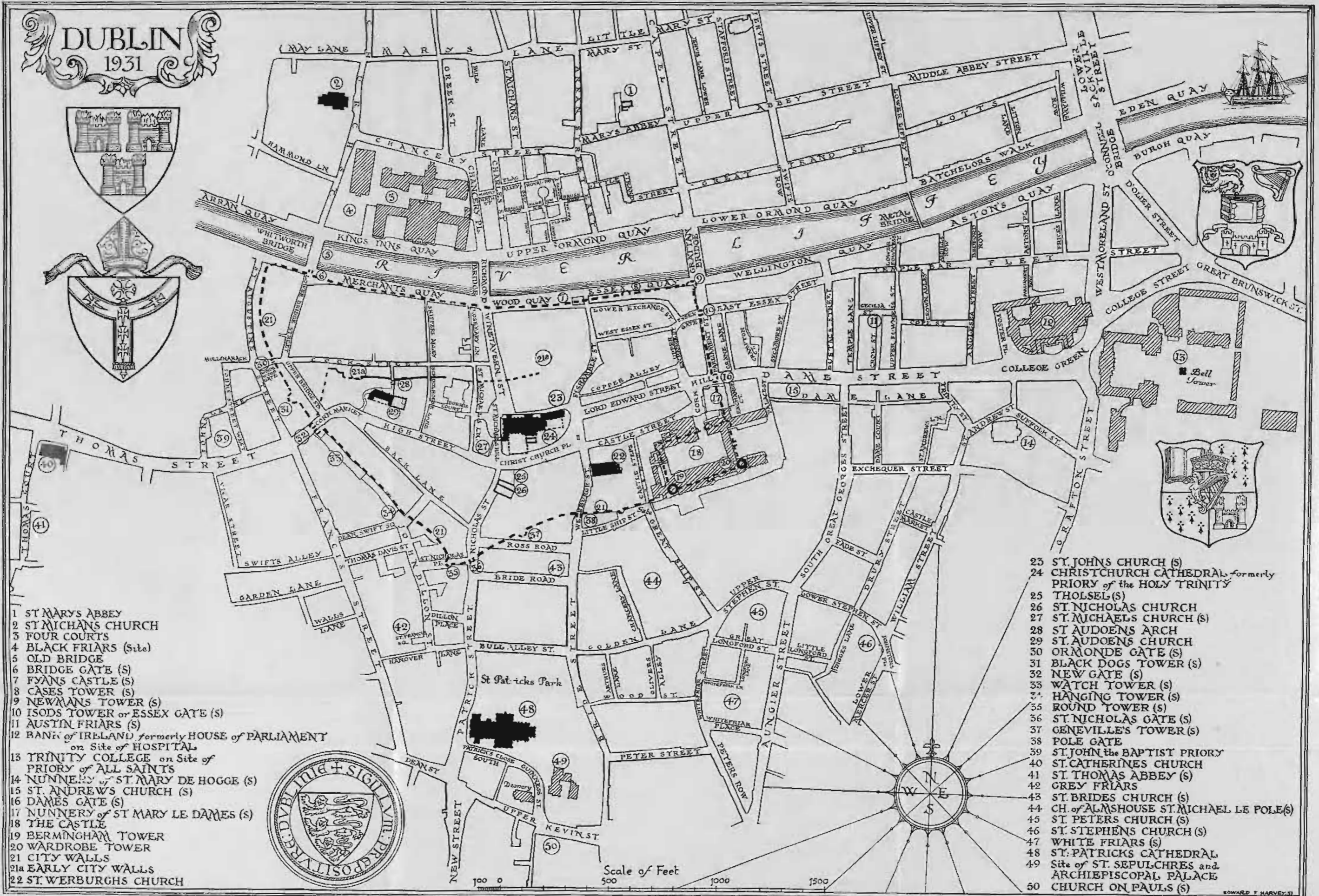
(R. A. S. M.)

4. IRISH FRIARIES

The Black Friars seemed to have reached Ireland in 1226 and were followed by the Grey Friars in 1231-2; the other orders followed in the course of the thirteenth century, the Carmelites arriving in 1260. The Dominicans remained part of the English province until 1484, but the Franciscans formed an Irish province from the beginning and were divided into four or five Custodies, centred at Dublin, Drogheda, Cashel, Cork and Nenagh.

The remains of the buildings of the Mendicant Religious Orders form one of the most important and noticeable features of the architecture of the Middle Ages in Ireland. Not only do their houses far outnumber those of the other religious orders, but owing to their intermittent re-occupation during the seventeenth and eighteenth centuries by their original owners they have often survived in a more or less complete state. As a class of building they have certain very well defined features which mark them off from those of other religious orders; most of these features are represented in the few surviving Friars' houses in England, so that, incidentally, a study of the architecture of these Irish buildings is necessary for a proper understanding of the English examples.

It appears probable that the great majority of Friars' churches in Ireland dating from the thirteenth century were simple rectangular structures divided by screens into a choir and a nave, the former being the private chapel of the Friars and the latter the public preaching-place. In the great majority of cases two additions were made to the original structure, in either the fourteenth or the fifteenth century, (*a*) a central steeple and (*b*) a large transept. The steeple was commonly built between the choir and the nave and stood on two transverse walls pierced by arches to the W. and the E. On



these two walls was raised a small square tower of less width than the church, in Franciscan houses, and consequently resting on two cross-arches between the transverse walls above mentioned. The towers in Dominican houses were usually of the full width of the church but narrow from W. to E. The majority of these towers are notable for their graceful taper or "batter" and for the picturesque stepped battlements. This type of tower is characteristic of the Mendicant Orders throughout the British Isles, but in Ireland it was not infrequently copied by other orders, more particularly by the Austin Canons.

The transept was added on the side opposite the cloister and communicated directly with the nave; it was often of large size with a range of chapels on the east and sometimes an aisle on the west. Dated instances of this addition occur early in the fourteenth century and may indicate the beginning of the practice. The resultant plan of the whole church is entirely unsymmetrical and is sufficient at a glance to distinguish a church of any of the four orders of Friars from that of any other order.

These two features were, as has been said, additions to the earlier churches, but the resulting form became stereotyped and was adopted as the standard plan in the Friars' churches erected *de novo* late in the medieval period.

The conventual buildings of the Irish friaries are generally very compact and grouped round a quite diminutive cloister. The cloister retained the open arcades introduced in the thirteenth century, and the walks, or alleys, were commonly barrel-vaulted in stone and are within the main walls of the claustral buildings, not, as is usual in regular houses, covered by an external 'lean to' roof.

It should be noted that practically all remains of Friars' houses in Ireland are popularly known as abbeys, though, of course, they never held that rank, being always governed by priors or wardens.

(A. W. C.)

PROCEEDINGS

Monday, 13th July

About 80 members were received at the Rooms of the Royal Irish Academy, 19, Dawson Street, by the Presidents of the Royal Irish Academy and of the Royal Society of Antiquaries of Ireland. An interesting and valuable collection of medieval manuscripts had been placed on view for the occasion.

Tuesday, 14th July

At 10 a.m. the company, including members both of the Institute and of the Royal Society of Antiquaries of Ireland, assembled at the Mansion House and were welcomed by the Lord Mayor (Alderman Senator Alfred Byrne). After viewing the Mansion House, the members inspected the City Regalia, Insignia, Charters and ancient Manuscripts, and were addressed by Mr. Patrick Meehan as follows:—

In describing the Civic Regalia, Charter and Manuscripts of

Dublin I purpose dealing with the subject in the following order :— the Mayoral and Sheriffs' Chains ; the Maces and swords ; the Plate ; the Charters ; the Manuscripts.

THE MAYORAL CHAINS

(a) *The Great Chain.*—The Great Chain or Collar of S.S. was granted in 1661 by Charles II to the Mayor (Hubert Adryan Verneen) with a Cap of Maintenance. The cost of this chain was £120 or thereabouts and although there is no description of it extant, it probably was composed of alternate Roses, Knots and Ss, and had a pendant medal with bust of Charles II. In Warburton, Whitelaw and Walsh's History of Dublin it is not alone stated that Sir Michael McCreagh (Lord Mayor of Dublin in 1688-9) absconded to France with the Chain during his year of office, but that it was part of ancient usage to open by proclamation certain courts at the City Gates and here the delinquent was regularly called upon to appear. As this story has often been repeated and is mentioned even in a work published by the British Museum it is well here to correct this fiction. This Chain was taken, not by Sir Michael McCreagh, but by the succeeding Lord Mayor—Alderman (afterwards Sir) Terence McDermott—who, with the Aldermen and Militia, we are told in the Stuart Papers, went to France after the battle of the Boyne (1690) carrying with them the Chain and Medal. Sir Michael McCreagh undoubtedly left Dublin and went into exile in France for some years, but in 1727 he appears to have applied to the Corporation for assistance and from 1732 to 1734 the Corporation made him grants of money and afterwards gave him an allowance of £20 a year. This is, I think, conclusive proof that Sir Michael McCreagh did not take the Chain.

In 1697 the Lord Mayor, Bartholomew Van Homrigh, a Dutch merchant and father of Esther or Hester Van Homrigh, known as 'Vanessa' in association with Jonathan Swift, petitioned King William III for a new Chain to replace the lost one and, on his solicitation, the King authorised the making of the present Chain which is, therefore, 234 years old. The Collar, which is silver gilt, is composed of alternately the Tudor Rose in metal and enamel, and a trefoil shaped Knot and the letter 'S'; on each side of the Collar is a harp and the ends are united at the back and front by a portcullis. From the portcullis in front hangs a gold medal. This medal bears on the obverse a bust in profile of the King wearing a mantle and the inscription 'GVLIELMVS TERTIVS D.G. MAG. BRIT. FRAN. ET HIB. REX' and the medalist's signature, James R.F., and on the reverse side the inscription also in Latin 'William III decorated the Ancient and Royal Metropolis of Ireland with this memorial of his favour, Bartholomew Van Homrigh, Esq., being Mayor, 1698.' The meaning of the S. on the Collar of S.S. has yet to be explained and many meanings have been brought forward, the most satisfactory being those of Seneschallus or Sanctus. (Albert Harshorne, F.S.A., contributed an article on the subject in your Journal, *Archaeological*

Journal, vol. xxxix, 1882). The medal, 14 oz. 15 dwt. weight, was executed by James Roettier and according to the *Medallic Illustrations of the History of Great Britain and Ireland*, published by the British Museum, 1909, was valued at £1,000 at the time it was made. This does not agree with the Assembly Rolls which mention a grant of seven hundred and seventy pounds sterling and that the Chain cost about £500. Whatever the value may have been it is considered one of the finest examples of the work of James Roettier, and a silver gilt impression of it is in the cabinet at the Hague and in the British Museum and the Bodleian Collection at Oxford have silver impressions. The medal in the British Museum was acquired from the Royal Irish Academy, Dublin.

(b) *The Smaller Chain*.—There remained out of the grant of William III (£750) a sum of £250 13s. 3d., and in 1701 this money was used to purchase three gold chains for the Lord Mayor and the two Sheriffs. The chains were the work of a Dublin goldsmith, Thomas Bolton. The Lord Mayor's smaller chain was replaced in 1796 at a cost of fifty guineas and the value of the old chain. This chain, which is about 135 years old is 10 feet long and consists of 167 links connected by a small ornament now much worn, a castle or tower, with the sword and mace behind it. It weighs 15½ oz. and was the work of another Dublin goldsmith, Jeremiah D'Olier.

(c) *The Sheriffs' Chains*.—The Sheriffs' Chains which, as already mentioned date from 1701, were replaced in 1792 at a cost of £50 and the value of the old chains, and are, therefore, about the same age as the Lord Mayor's smaller chain. The chains were worn by the High Sheriff and the President of the Court of Conscience (a civic court) until the abolition of these offices. The Sheriff's chain, which weighs 19½ oz., is composed of 141 links with a small ornament, a tower connected by a circular gold medal bearing the following inscription:—

On one side: 'August 16, 1882. E. Dwyer Gray, Esqre., M.P., High Sheriff of Dublin City, committed to Richmond Prison by Mr. Justice Lawson for three months, fined £500 and ordered to find bail in £10,000 or be imprisoned for a further three months for "contempt of Court." September 30. Mr. Gray without solicitation liberated by the same Judge on payment of the fine which had been provided by Public Subscription.'

On the other side: 'October 24th 1882. Right Hon. W. E. Gladstone, Prime Minister, declared in the House of Commons, in reference to Mr. Gray's case, the intention of Government to introduce a bill in the coming session to amend the law regarding "contempt of Court." Presented to the High Sheriff in commemoration of these events by the Gray Indemnity Committee, Decr., 1882.'

This medal was the work of a Dublin medalist, John Wodehouse. Each Sheriff was supposed to add a link with his name for his term of office. The earliest name on the chain is that of James Moore

for the year 1826. The chain worn by the President of the Court of Conscience is similar to the High Sheriff's but without the ornament, and consists of 180 links and weighs 10 oz.

THE MACES

THE GREAT MACE.—Although frequent mention of Maces, Officers of Mace, and Mace Bearers occur in the Assembly Rolls of Dublin, the city does not seem to have possessed a Great Mace until 1665, when Sir Daniel Bellingham (first Lord Mayor of Dublin) provided himself with a 'Greate Mace.' This mace remained his personal property until 1668 when, on the petition from the Commons it was purchased for the city at a valuation, made by the Lord Mayor, Sheriffs and three goldsmiths, of £93 18s. 9d. After allowing for a fine of £60 for a lease of the house in Castle Street in which he lived, a payment of the balance £33 18s. 9d. was made to Sir Daniel Bellingham. It is, therefore, only a few years later than the Collar of S.S. (1661). It equals in size those of London and Winchester, two of the largest in England, and is only exceeded by two in the Tower of London and one at Oxford. It is silver gilt and measures 61 in. in length and 24 in. round the head. The shaft, which is made in separate parts screwed together, encloses a wooden staff, and is ornamented with a chased floral design, and has two knops elaborately ornamented in a similar manner. The base, 11½ in. long by 17 in. round, is chased and fluted on top and underneath are four panels ornamented with the Rose and Thistle on one stem for Great Britain (twice), the Fleur de lis for France, and the Harp for Ireland, and terminates in a flat end. The head of the mace, 19 in. in height is supported on the shaft by four ornamented brackets, armless figures ending in ornament (the heads of these figures are missing). Around the top is a circlet or coronet of crosses patee and Fleur-de-lis. The sides of the head below the coronet are divided into four panels ornamented with the Rose and Thistle on one stem for Great Britain (twice), the Fleur-de-lis for France and the Harp for Ireland, each surmounted with a crown and the letters 'G.R.' The panels are divided by nude half-length, armless figures terminating in foliage ornament. From the coronet spring four curved bands meeting at the top and carrying the orb, or mound, surmounted by a cross patee. This orb and cross are of a later date and do not seem to follow the design of the original. This difference can be noticed from some of the portraits of the Lord Mayors previous to 1741. On the head under the arches is a flat plate on which are the Royal Arms of the first Hanoverian king and the letters 'G.R.'¹ Although now showing signs of long and rough usage it is considered of great beauty in its design.

¹ Since this paper was written, Mr. M. S. Dudley Westropp, Keeper of the Art and Industrial Division of the National Museum, Dublin, has very kindly drawn my attention to a note of his in *The Journal of the Royal*

Society of Antiquaries of Ireland (Vol. lvii, pt. 11, Dec. 1927), in which he states that while the Mace was on loan in the National Museum, he made a careful examination of it and found five sets of Dublin hall-

THE MINOR MACES.—There are also three smaller Maces. The first is of silver, about $11\frac{3}{8}$ in. in length and 13 in. round the top of the head. The lower part of the head springs from the shank with two bands intervening. The lower band is ornamented with the Harp, the Rose and Thistle on one stem and a shield with three Fleur-de-lis. The upper band has alternate crosses and Fleur-de-lis. The panels are ornamented with the Rose and Thistle on one stem, the Fleur-de-lis, both on shields; and the crowned Harp without a shield. The panels are divided by armless figures ending in foliage. A coronet of alternate crosses and Fleur-de-lis encircles the head and on the top is a gilt plate embossed with an oval shield left blank but with the Royal supporters the Lion and Unicorn, the Garter with motto and underneath 'Dieu et mon Droit,' all surmounted with an imperial crown and the letters 'G.R.' The City Arms are engraved on the base. The head bears the maker's mark: 'T. J. Thomas Jones,' and the date letter (1785-6).

The other two maces are fitted with turned shanks of mahogany with silver heads and ferrules. The heads are similar to the previous mace, but instead of the shield on the top being blank it has the Royal Arms; England empaling Scotland, France, Ireland and Hanover.

The ferrule of one of the maces bears the City Arms on the end. There is also a silver headed staff and three staves with brass heads. The staff is 6 ft. 7 in. in length with a silver head $6\frac{3}{4}$ in. in height. The head widening from the stem is encircled at the bottom and the centre with beaded and scalloped ornament and concentric circles; across the top are two projections, apparently the base of some former ornament. The maker's mark is indistinct, but from the design and workmanship it appears to be older than the maces.

The staves are 5 ft. 2 in., 4 ft. $10\frac{1}{2}$ in. and 4 ft. 6 in. in length, with brass heads. One staff has the Royal Arms and the City Arms painted on it with a bunch of shamrocks. They were formerly at the Court House, Green Street, and presumably were carried by tip-staffs.

THE CITY SWORDS

THE ORIGINAL STATE SWORD.—There are two City Swords, the present State Sword and another, probably the original State Sword. The older sword is of an early date, the blade may be the original one

marks which prove that it was made in Dublin in 1717-18, by Thomas Bolton, with the assistance of Christian Kindt.

I have made a search through the Assembly Rolls from 1700 to 1730 for confirmation of this, but although there are entries dealing with the repairs to the Mace and the purchasing of small maces, there is no reference to the acquiring of this Mace. Furthermore, I found that Thomas Bolton was Lord Mayor of Dublin in

1716-17, and that the civic accounts for the year 'ended at Michaelmass, 1719' contained a payment of £112 9s. to Thomas Bolton 'for new repairing the City Mace'. On showing these additional facts to Mr. Westropp he expressed the opinion that what probably happened was that the original mace was in such bad condition that it was melted down and used to make the present one.

provided after the grant of Henry IV, in 1403, but the hilt is of a much later date. According to the Friday Book, in 1609 a new pommel and cross was set on the King's Sword, weighing 23 oz. of pure silver. The hilt now on the sword seems from the style of decoration to be of a later date. The blade is $35\frac{1}{2}$ in. in length and $1\frac{1}{2}$ in. in width at the hilt. The hilt is $9\frac{1}{2}$ in. from pommel to guard. The quillons, curved towards the blade, are $7\frac{1}{2}$ in. from one end to the other. Both hilt and guard are of silver gilt, with foliage decoration; the pommel, ornamented, has on one side the City Arms and on the other a crowned harp. There are curved flaps with chased ornament, under the guard on each side, one bearing City Arms. There are no goldsmiths' or armourers' marks on the blade. The sword is now without a scabbard and the date and workmanship are very doubtful.

THE PRESENT STATE SWORD.—There is no record as to the acquisition of the present sword. The arms of William III point to that reign, but the Roses look older in their design, and the ornamentation seems to belong to a period not later than Charles II. These as well as the Garter seem to have been made for a smaller scabbard and may have been part of the decoration of the old sword.

The Assembly Rolls contain an entry in 1697 ordering the King's Arms to be 'engraved or affixed' on the scabbard, which accounts for the Arms mentioned. Another entry in 1791 ordering Patrick Fitz Leones, who had been Mayor 'to restore the Garter of the Great Sword taken by him,' would show that the Garter was on the scabbard of the old sword. The probability is that the Great Sword was provided for the city about the same time as the Great Mace, that is the reign of Charles II (1665).

The sword is 55 in. in length. The blade is 43 in. long and $2\frac{3}{8}$ in. wide. On it there are two small armourer's marks which cannot be identified. The hilt which is silver gilt, measures $11\frac{1}{2}$ in. from pommel to the insertion of blade, and is ornamented with chased floral design as is the guard, which is straight and measures $16\frac{3}{4}$ in. long. Under the guard are two curved flaps, one on each side with a scroll or ribbon with two words now quite illegible. The scabbard, 44 in. in length, and tapering from $3\frac{1}{8}$ in., is covered with crimson velvet with engrailed edges. Along the scabbard are ornaments of silver gilt with bands, namely:—(1) the Garter, with a motto in old English letters; (2) the Rose of England Crowned; (3) the Arms of William III; (4) the Rose of England (of smaller size); (5) the Arms of William III without the Lion of Nassau, the Garter or the Cipher; (6) the Crowned Harp. On each side of the chape, which is $5\frac{1}{2}$ in. in length, at the end of the scabbard, are the Arms of Dublin and a cherub's head.

THE PLATE

That the city possessed a certain amount of plate including some of importance, an inventory in the Assembly Roll of 1599, as well as different other records in the Roll and the Friday Book show. Nothing now remains of the plate mentioned in the Records except

the 'Williamson' and the 'Fownes' Cups and a Cup presented by Queen Victoria during her last visit to Dublin in 1900. In a paper 'On the Plate formerly in the possession of the Corporation' (*Journal of the Royal Society of Antiquaries of Ireland*, vol. liv, 1924) Mr. W. G. Strickland states that it is probable that the regulation as to the returning of the Plate to the Treasurer by each Mayor on the termination of his year of office became relaxed or was not strictly carried out. This may be one of the reasons for the absence of the Civic Plate, but there were many other reasons. I quote one entry from the Assembly Rolls under the date January, 1588-9, where it was ordered, 'Where(as) ould Mr. Newman did leve a sylver cupp unto this Cittie by waye of gyft to be contyned from one Mayor unto an other which cupp coming to the hands of Mr. Michael Bee, som tyme Mayor of this Cittie, was by him done awaye: it is therefore ordered that the said Mr. Bee shall be enforced either to delyver the same, or the just value thereof, to make a lick (cupp), and this to be earnestly followed by Mr. Thresorer.' Then again there was no sentiment about the plate, it was simply regarded as silver to be converted into money in times of necessity. As recorded in the Friday Book in 1609, it was directed that the City Plate should be pawned, if necessary, to meet payment of certain charges made by the Crown. In 1642 the citizens were ordered by the Lord Chief Justices to bring in half their plate to be coined for payment to the army and no doubt some of the Corporation plate went in this way.

In 1652 there is an order in the Assembly Rolls to deliver to Daniel Bellingham, goldsmith, 'the old maces and such old plate as they may conceive not usefull or necessarie at such rates as it is worth,' in part payment for six maces made by him for the city.

THE WILLIAMSON CUP.—The 'Williamson Cup' was presented in 1696 by Sir Joseph Williamson, who was sometime Secretary of State for England, in recognition of the action of the Corporation who presented him with the Freedom of the City for his great interest in its affairs. The cup, which is 28½ in. high, is goblet shaped with baluster stem. It is plain except for the Arms of the donor and of the city and an inscription: 'The Gift of the Right Honourable Sir Joseph Williamson, Knight, to the Right Honourable the Lord Mayor, Sheriffs, Commons and Citizens of the City of Dublin, Anno Dom. 1696.' The cover is surmounted by the Williamson's crest, a well modelled eagle issuing from a coronet 4½ in. in height, and this crest with a motto is also engraved on the cover. It bears the crowned harp, the Dublin date letter for 1695, and the maker's mark of Thos. Bolton, a Dublin goldsmith already mentioned as maker of Lord Mayor's smaller chain.

THE FOWNES CUP.—Sir William Fownes, one of the wealthiest merchants in Dublin (Sheriff during the Mayoralty of Van Homrigh and Lord Mayor for 1708-9) had a lease from the City. In the Assembly Rolls under the date fourth Friday after 25th December, 1699-1700, 'It is ordered by the authority of the said Assembly on

the petition of Alderman William Fownes that the petitioner surrendering the present lease, formerly made to Alderman George Jones, and giving the City a piece of plate like to and of equal value with that given to the City by Sir Joseph Williamson, Knight, shall have a lease of part of Hoggan Greene, alias Colledge Greene.' This cup is almost a replica of the Williamson Cup, differing slightly in the baluster stem and a few other details. It is 25½ in. in height and bears the City Arms. Apparently it was desired to have two cups to match, so instead of Fownes's crest, an eagle displayed, the demi eagle was substituted on the cover. It has the same maker's marks as the 'Williamson Cup.'

THE QUEEN VICTORIA CUP.—The Queen Victoria Cup, presented by the late Queen Victoria in 1900, a silver gilt cup of modern London make with cover and harp-shaped handles. It is without ornament, except Royal Arms engraved on one side and the City Arms on the other side and an inscription: 'Presented by Queen Victoria to the Citizens of Dublin as a memento of Her Majesty's visit to the Viceregal Lodge, April, 1900.'

THE CHARTERS AND MANUSCRIPTS

The following are but a few of the Charters and Manuscripts of rare archaeological value from the Muniment Room of the City Hall, Dublin. The Corporation possesses 102 Charters dating from Henry II (1171-2) to George II (1727), and 124 Deeds, Grants, Rolls, and other documents dating from A.D. 1225 to A.D. 1828. They contain an account of the origin of municipal and civic life of Dublin, and the creation of the rights and privileges of the city. Several of the Charters have been given in evidence in the Law Courts from time to time by the Corporation to defend their rights and liberties. I have selected the following Charters for mention as of special note:—

THE CHARTERS.—*No. 1.*—Henry II, 1171-2. Henry grants to his men of Bristol his City of Dublin, with all liberties and free usages which they have at Bristol and throughout his land.

No. 85.—Elizabeth, 1581-2. Confirmation of Charter of Edward VI, 1548, with various grants. It is elaborately decorated with gilding and colours. In the heading is included a figure of an Irish foot-soldier, probably intended to represent one of the galloglasses employed in the service of Queen Elizabeth's government in Ireland.

No. 93.—Charles I, 1641, Grants title of Lord Mayor to the Mayor.

No. 100.—James II, 1687. Restores all the rights and liberties of the Mayor, Sheriffs, Commons and Citizens of the ancient and populous city of Dublin, the capital of the Kingdom of Ireland, which had been seized into the King's hands by a judgment of the Court of Exchequer, also nominates new Lord Mayor, etc., and grants authority to Lord Mayor to wear collar of S.S. Has a portrait

of James II and Coat of Arms of Lord Mayor, Recorder, Alderman and Burgesses.

No. 102.—George II, 1727.

SUMMARIES OF CHARTERS.—*The Recorders' Book*, dates from 1667-8 and was found to be imperfect and inaccurate.

Mr. G. H. Nash's Summary and Abstract of the Charters, 1877, which gives a rescript of the Charters with a literal translation.

Scrivan and Nash's Translation of the Charters.

Sir John Gilbert's Historic and Municipal Documents (Longman, Green, London, 1870).

Calendar of Ancient Records, Vol. I (Dollard, Dublin 1889).

THE MANUSCRIPTS.—*Liber Albus* or White Book, contains transcripts of documents which were copied into it from the twelfth to the seventeenth century illustrative of civic transactions, copies of wills, ordinances, of the Staple, records of legal proceedings on rights of the city, the extent of the jurisdiction, etc. It is frequently mentioned in the Assembly Rolls and the latest reference is an order in 1687 to the late Recorder, Sir Richard Ryves, to deliver to his successor, Sir John Barnewall 'the book commonly called "the White Booke" wherein many ancient charters, deeds and customs are enrolled,' which book is usually kept by the Recorder for the time being. The White Book then seems to have disappeared until 1829 when it was bought at a book auction in Dublin for £64 1s. od. and re-sold to the Corporation for £150.

THE CHAIN BOOK.—The *Chain Book*, said to have acquired the name from being chained in the Dublin Guildhall for reference by the citizens, was written probably in the early part of the fourteenth century and continued with various entries not in consecutive order down to the early eighteenth century. It contains a calendar followed by the ordinances of the City, the laws and usages, tables of customs, oaths of the Mayor, Aldermen, Freemen and officials and various other civic matters. Many of the leaves have long been missing. The contents of portion of one of the missing leaves is preserved in a transcript of the seventeenth century in the British Museum headed, 'Out of the Chayne Book of Dublin.' Several of the folios seem to have been misplaced in the binding, the latest in date coming first in the volume. It is frequently referred to in the Assembly Rolls as a standard authority on points of municipal laws and regulations.

THE FRIDAY BOOK.—The *Friday Book*, a volume of minutes of proceedings of a Committee of the Lord Mayor and Aldermen from October 1567 to May 1611. The book probably gets the name from the first entry to the effect that 'the Lord Mayor and Aldermen are to assemble at the Tolsell every Friday at 9 o'clock in the forenoon.' The book, which is incomplete, was presented by Sir John Banks, M.D. It is the subject of a very interesting paper by H. Berry in the *Journal of Royal Society of Antiquaries of Ireland*.

THE MONDAY BOOK.—The *Monday Book*, a minute book of the Corporation from 1658 to 1712, contains a list of charges 'made and lodged or to be lodged by the Guild of the City, 1660-1664, and a list of Common Council Men in 1672.'

THE CITY DOCKET FOR GATE CUSTOMS.—The *City Docket for Gate Customs*, etc., headed 'a Particular List of ye Customs to be taken att ye Gates of the City of Dublin for Provost, Murage, Pavage and Pontage.' This document, which probably dates from the end of the seventeenth century, was purchased for the city by the late Sir Henry Campbell, Town Clerk. It bears an endorsement on the back—'Edward Evans, 40 Cornmarket, 16.1.'83' (a well-known Dublin antiquarian).

RETURN OF CITIZENS' NAMES AND MONIES LENT 1647-1649.—'A *Weekly Return of Citizens' names and monies lent*, commencing 5th February, 1647, and ending 27th August, 1649, arranged according to parish.' This Contract was made by the Lord Mayor, Sheriffs and Commons of the City of Dublin with General Michael Jones, Commander of the Forces in Leinster and Governor of Dublin.

(General Jones was the son of the Protestant Bishop of Killaloe and an adherent of Charles II, but afterwards took military service under the opponents of the King. The Corporation conferred the franchise of the city on him and granted him leases of the lands at Clonturk and Donnycarney. For the latter he agreed to pay £5, and to deliver yearly to the Mayor some days before Christmas twelve barrels of wheat with one good brawn and twenty-four barrels of malt before Lady Day (25th March).)

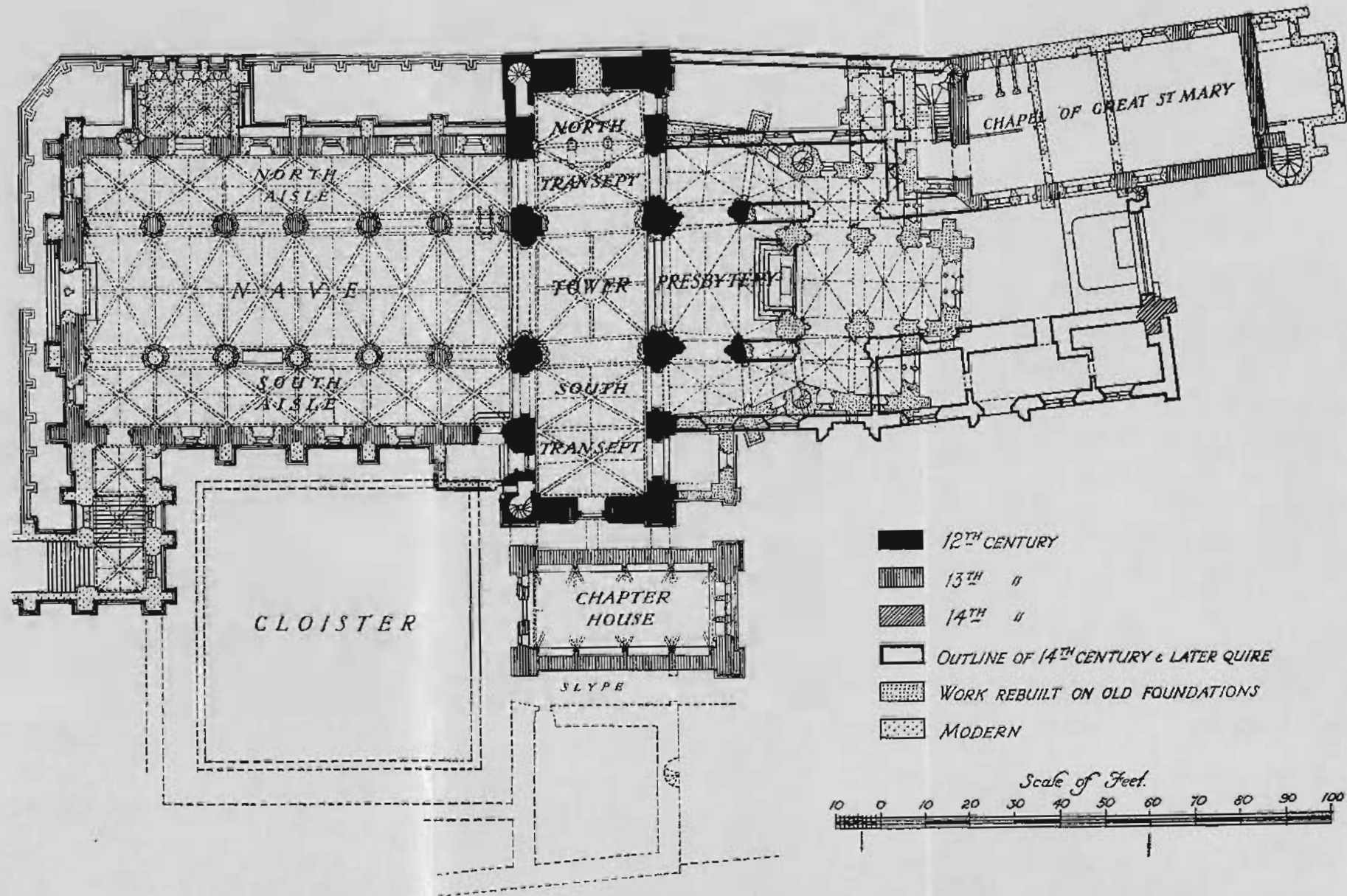
THE ASSEMBLY ROLLS

These valuable parchments commence in 1447 and are continued in Roll-form to 1841, nearly four hundred years. Some of the early Rolls are rubbed and defaced, but most of them are in a good state of preservation. They contain many entries which are of more than local interest and form a rich store of record material. They preserve several official successions, which cannot be had elsewhere, besides containing numerous notices illustrative of families and individuals. They tell of many places in the city now unknown and how city property used to be disposed of in 'the good old days' of the old unreformed Corporation. They have been calendared and edited by the late Sir John Gilbert and continued by his wife (the late Rosa Mulholland). They are published by the Corporation in eighteen volumes, under the title *Calendar of Ancient Records*. I am showing you five Assembly Rolls, which I have selected at random.

The *First Roll*, which dates from 1447.

The *Roll of 1585*, which contains a record of the franchise of Dublin on Lodowick Bryskett, an intimate friend of Edmund Spenser, who addressed a sonnet to him in reply to his entreaties for the completion of the 'Fairie Queen.'

The CATHEDRAL CHURCH of CHRIST (THE HOLY TRINITY) DUBLIN



The *Roll of 1566*, which throws some light on the personality of Gerald Plunkett, a former owner of that famous Irish manuscript styled the *Book of Kells*, by an entry where it is agreed by the Corporation to allow him, Gerald Plunkett, certain fees for the supply and maintenance of buoys.

The *Roll of 1604*, which contains a record of the deposal of the Mayor elect, John Shelton, and the penalties imposed on him for his refusal to take the oath of supremacy.

The *Roll of January, 1830*, which contains a minute regarding the purchase of *Liber Albus*, or White Book.

From the 124 Grants and Deeds I selected only the Dublin Roll of Names and Free Citizens of Dublin, 1225-1250, which was found by Sir John Gilbert in 1866 in an obscure recess of the Muniment Room. The Roll formed a wrapper to a bundle of parchments which included the Free Citizens of Dublin.

The 'Dublin Roll of Names' consists of six membranes, each averaging about twenty inches in length and of a uniform breadth of nearly nine inches, written in double columns, both on face and back.

No entry specifying their age, class, or locality is to be found in the six membranes forming the Dublin Roll of Names which, from palaeographical and other characteristics Sir John Gilbert assigns to the latter part of the twelfth century.

The Roll of Free Citizens of Dublin, 1225-1250, consists of three membranes, varying in length and breadth, written only on one side and much injured by acid on the later portions.

I have only to add that owing to the short time that has elapsed (not quite twelve months) since my appointment as Clerk of the Muniment Room, I am not as familiar with the subject of my paper as to be able to deal with it in a suitable manner and I therefore ask your kind forbearance with its obvious shortcomings.

In conclusion I have to express my gratitude to his Lordship for the compliment he has paid me in calling upon me to read this paper to you, as well as for his very helpful assistance, and to thank the City Manager for the facilities he has given me and for permission to bring the collection to the Mansion House.

At 11 a.m. the members proceeded to St. Audoen's Church under the guidance of Mr. R. Caulfield Orpen. The following notes were supplied in advance by Mr. H. G. Leask.

AUDOEN'S
CHURCH,
DUBLIN

This is the only medieval parish church remaining in the City. Founded by the Bristol men, it was dedicated to St. Owen, or as some consider to St. Howyn, Ewan or Owan, a Cambro-British Saint venerated in Bristol and the West of England, whose memory has been merged in the ninth-century archbishop of Rouen. It was once a group of guild chapels, being in the neighbourhood of many of the guild halls, and consists of a thirteenth-century nave—the only portion still roofed and in use, a south aisle—the Chapel of St. Ann (1431)—with a western tower, and two eastern chapels continuing, but obliquely, the nave and aisle. The chapel of the B.V.M. is to

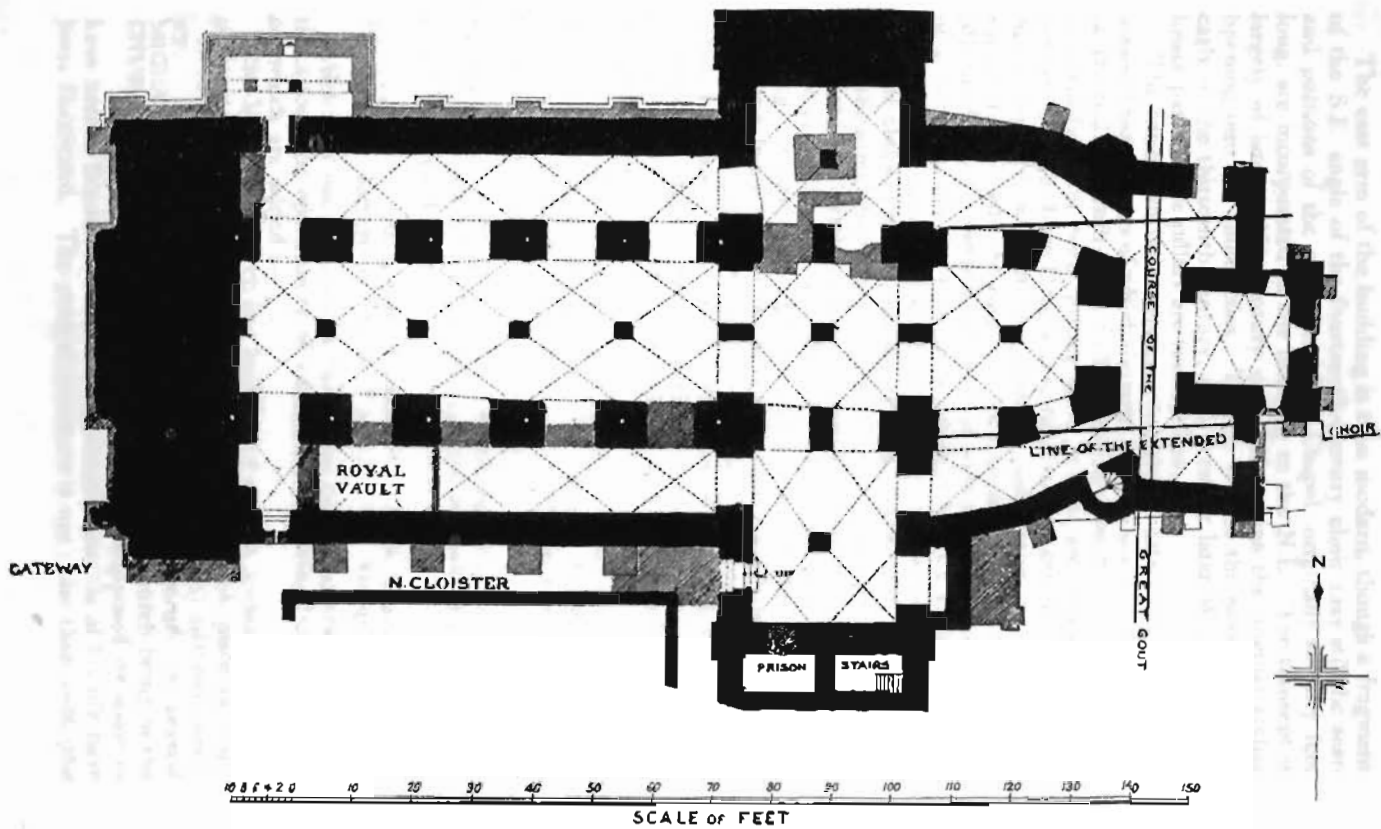
the N., and the chapel erected by Roland FitzEustace, Baron of Portlester (d. 1455), and called after him, to the S. The decayed remains of a number of wall-monuments, in plaster, are to be seen. The nave arcade has six pointed arches, now closed, and that between the chapels has three arches, also pointed, with characteristic late mouldings and capitals. The west door is Transitional, and the font Norman. The tower is a late and very plain massive erection and now shelters the Portlester tomb, bearing the effigies of FitzEustace and his wife, and another earlier effigy. The tower also contains a wheel-cross slab, probably of tenth-century date.

There was an underground footway from High Street passing beneath the church to St. Audoen's Gate (circa 1240) still standing, on the line of the original city wall which here skirted a "strand" not enclosed till a later date. The upper part of the gate tower is a nineteenth-century restoration.

(See *Handbook, British Association*, 1908 ; *Dublin Penny Journal ; Journal R.S.A.I. XV*, 623.)

Proceeding subsequently to Christ Church Cathedral (Pls. ii, iii, vA), the company was addressed by the Dean, by Mr. Orpen, and by Mr. Philip M. Johnston.

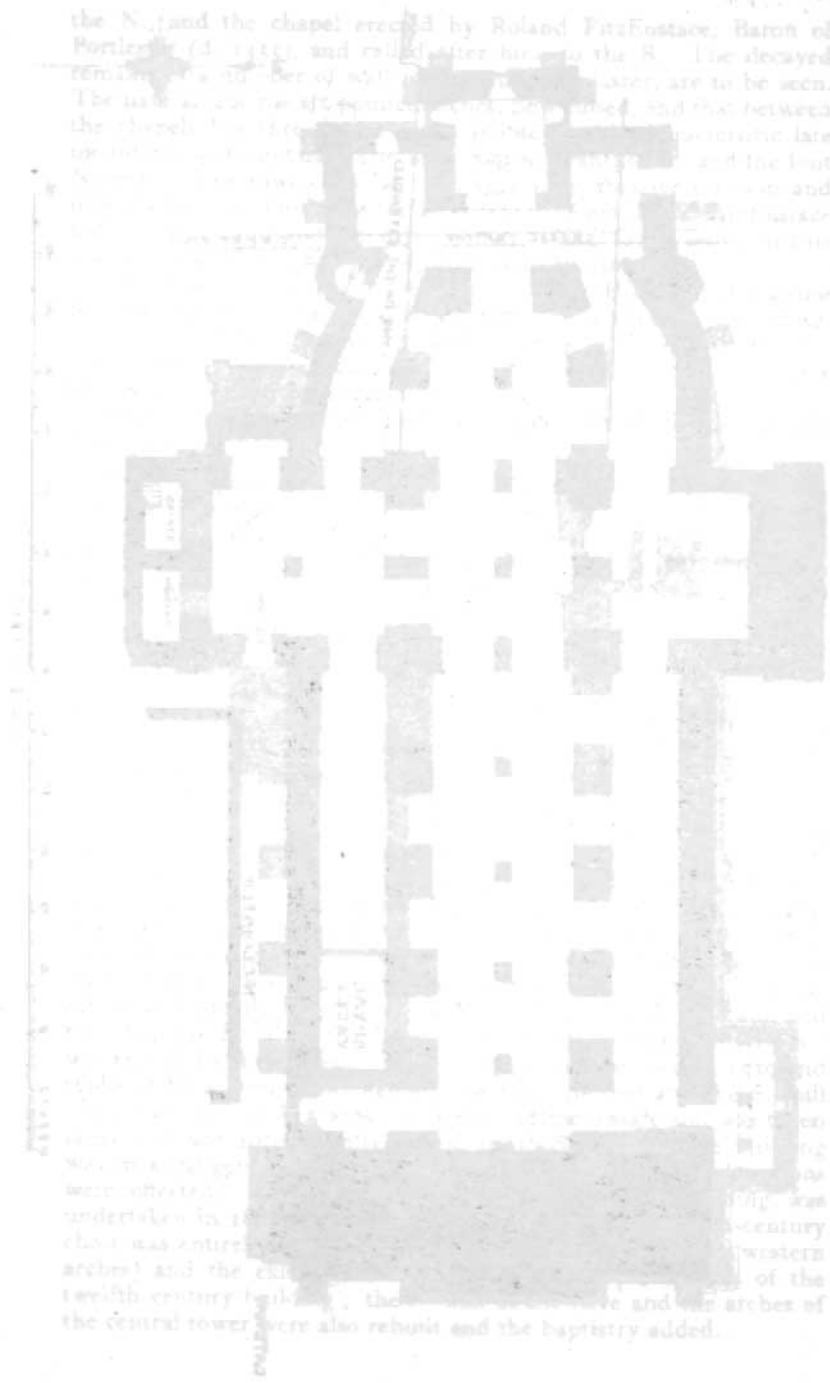
CHRIST CHURCH CATHEDRAL The Cathedral of Christ Church, Dublin, was founded by Dunan, first bishop of the see, about 1038, on land given by Sigtryggr Silkbeard, King of Dublin. The see remained under the primacy of Canterbury until the re-organisation of the Irish church in 1152, when it became the metropolitan see of the eastern province. There are no remains of this first cathedral. About 1163, under the influence of Archbishop (St.) Lawrence O'Toole, the establishment was changed from Seculars to regular canons of the Augustinian Order and of the Congregation of Arrouaise. A new cathedral was begun about 1173, and to this date belong the crypt and transepts of the existing building, the nave being designed one bay shorter than at present. The existing nave was built probably by Archbishop John Comyn about 1212, except the western bay, which was added after 1234, when permission was given to divert a lane to lengthen the church. In 1316 the belfry was blown down and a new belfry of stone was built in 1330. Soon after the middle of the century the choir was rebuilt and greatly lengthened by Archbishop John de St. Paul, and the Chapel of St. Mary the Great (adjoining the new choir on the N.) was rebuilt by the citizens. The priory was suppressed in 1539 and replaced by a Dean and Chapter. In 1562 the roof and the S. wall of the nave fell, and in 1588 the tower became unsafe and was taken down ; it was subsequently rebuilt in 1608. The whole building was in a dangerous state in 1829 and many repairs and alterations were effected. The general restoration or rather rebuilding was undertaken in 1871-8 under G. E. Street. The fourteenth-century choir was entirely removed (except the two twelfth-century western arches) and the existing choir built on the supposed lines of the twelfth-century building ; the S. wall of the nave and the arches of the central tower were also rebuilt and the baptistry added.



THE CRYPT, CHRIST CHURCH, DUBLIN.

the N. and the chapel erected by Roland FitzEustace, Baron of Mortlach (d. 1180), and called after him, in the R. The decayed remains of a choir of 15th century date are to be seen. The nave is of the 12th century, and the chancel and the chapel between the chancel and the nave are of the 13th century. The late 14th century tower and the font are of the 15th century. The tower is of the 15th century and the font is of the 15th century. The tower is of the 15th century and the font is of the 15th century.

THE GREAT CHURCH' DORSET



The church was built in the 12th century and the tower was added in the 15th century. The nave was rebuilt in the 12th century and the chancel and the chapel between the chancel and the nave are of the 13th century. The late 14th century tower and the font are of the 15th century. The tower is of the 15th century and the font is of the 15th century. The tower is of the 15th century and the font is of the 15th century.

The east arm of the building is thus modern, though a fragment of the S.E. angle of the fourteenth-century choir may still be seen and portions of the great St. Mary Chapel, originally seventy feet long, are incorporated in the building to the N.E. The transept is largely of late twelfth-century date and retains the original arches opening into the choir-aisles. The N. wall of the nave dates from early in the thirteenth century, with a rather later W. bay, but the lower parts of the pillars are restorations.

The fittings include a lectern thought to date from 1520, and a series of monuments of which the most important are the following :— (a) the mid thirteenth-century effigy bearing arms, but with no evidence to identify them with Strongbow's, which are unknown (nave), perhaps brought from Drogheda in the sixteenth century; (b) a demi-figure ascribed without the smallest justification to Strongbow's son; (c) a slab with the effigy of a lady, found in the Chapter House; (d) the effigy of a twelfth or thirteenth century archbishop; (e) effigy of a lady and (f) the monument of Robert 19th Earl of Kildare, 1743; (g) the notable 'John Lumbarde' inscription of c. 1300 in the O'Toole chapel (for a facsimile, see *Arch. Journ.* LVII, 1900, p. 338); (h) in the same chapel, a coffin-lid of an archbishop of c. 1200, with the mitred head, right arm and cross-shaft alone rendered in relief.

The crypt (Pl. iii, vA) is the most remarkable part of the existing building. It dates in its eastern parts from late in the twelfth century and was extended under the nave when that portion was built. It is the only crypt in the British Isles which extends practically under the whole building. It is roofed with groined vaults and its east end preserves the original plan of the cathedral above. In it are preserved the carved figures (1684) of Charles I and II formerly on the city Tholsell, pulled down in 1820.

The monastic buildings lay to the south of the cathedral and the site is now laid out as a garden. The chapter house, excavated in 1886, was a thirteenth-century building, with a vault of four bays (*Christ Church Cathedral*, W. Butler, 1874.)

RECEPTION At 4 p.m. the members were received by the Governor-General and Mrs. McNeill at a garden-party at the Viceregal Lodge.

LECTURE At 9 p.m. Professor R. A. S. Macalister gave a lecture on 'Some Types of Irish Antiquities.'

Although not included in the official visits, members at various times took the opportunity of visiting the following buildings, notes on which are added :—

St. Michan's Church is a building of ancient foundation, but the present structure is modern. The dedication took place in 1095.

ST. MICHAN'S CHURCH Who Michan (more correctly Michen) may have been, is unknown, though his name occurs in several calendars under August 25. The church being in the Norse quarter of the city, he is supposed by some to have been a Scandinavian, but no authentic records of his life have been discovered. The present structure is not older than 1686 (the

date over the W. door of the tower), and was drastically restored and partly rebuilt in 1828. There is a bishop's effigy in the church, identified by Dr. Lawlor as that of Samuel O' Haingli, Archbishop of Dublin, 1096-1121, in an elaborate paper in which the author shews reason to believe that during this episcopate the church was the cathedral church of Dublin.¹ The oldest part of the church is the vaults, built of yellow magnesian limestone which readily absorbs moisture: on which account the atmosphere is so dry that bodies deposited therein do not decay but become mummified.

Edmund Burke is said to have been baptised in this church.

(R. A. S. M.)

St. Werburgh's Church was built circa 1715 to replace the ancient church which was erected after the Anglo-Norman invasion close by the older church of St. Martin, the ruins of which were still visible so lately as 1532. Burnt in 1754 it was restored in 1759. Since then the front has lost a pilastered and pedimented upper storey and the steeple and spire which crowned it and rose to a total height of 160 feet over what was almost the highest land within the city. The spire was removed early in the nineteenth century. The interior is simple and dignified and contains a fine organ-case. There are some monuments to members of the Fitzgerald family in the graveyard, and others from the now-destroyed church of St. Nicholas Within are housed here.

(H. G. L.)

The only visible fragments remaining of the once rich and important Abbey of St. Mary are the chapter house and adjoining slype now embedded in a commercial premises in St. Mary's Abbey. It was in this chamber that the acting Lord Deputy, Silken Thomas, in 1534, enraged by the false report of his father's execution in London, threw down the Sword of State before the Council and declared himself the king's foe before his insurrection.

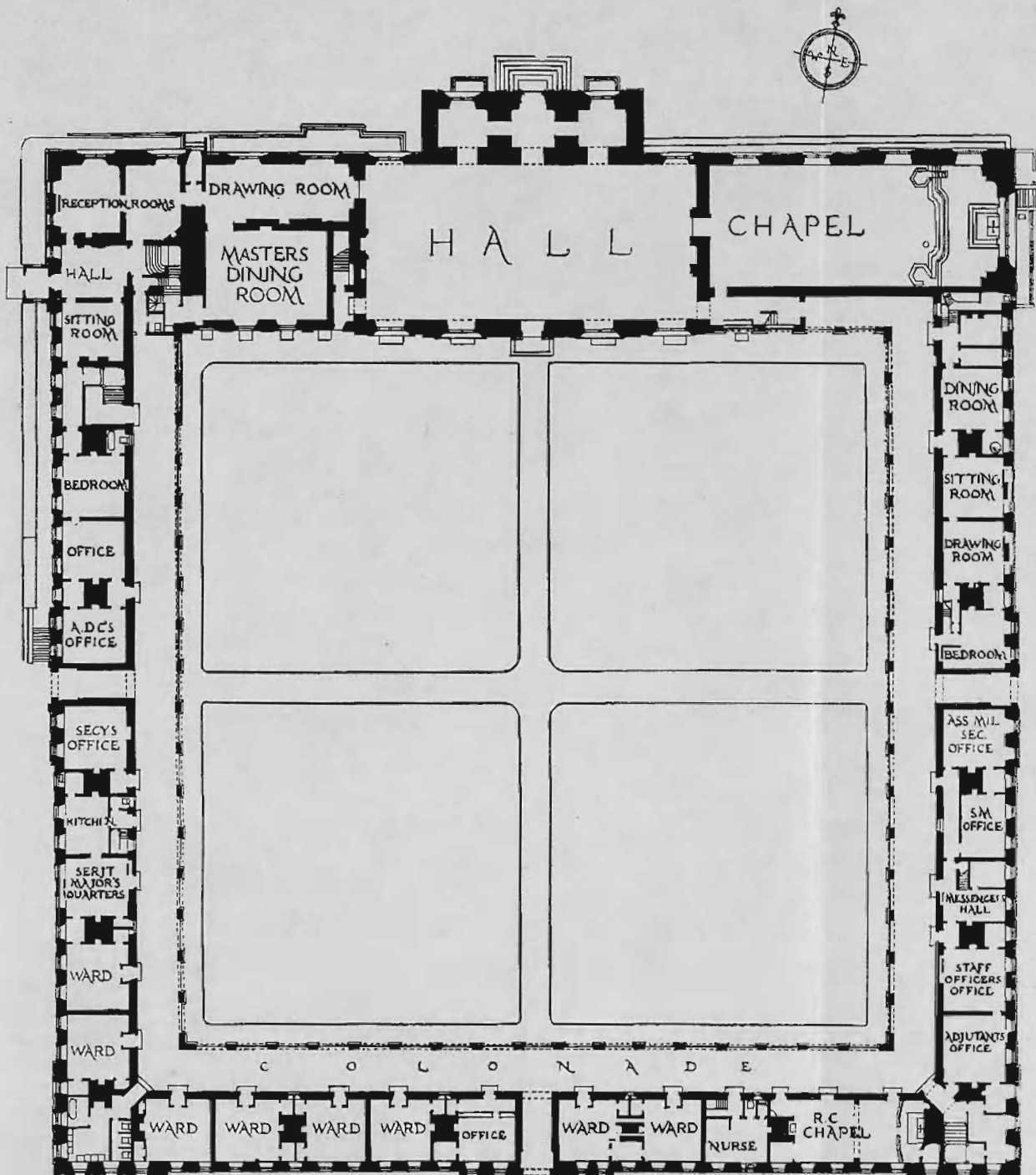
The apartment, built circa 1190, is vaulted in four bays with moulded groin and transverse ribs springing from corbels at present obscured by brick walls and vaults. The slype has a pointed vault. The site of the abbey and its buildings is covered by modern erections, but search made about 1886 disclosed the greater part of the plan. The church had N. and S. aisles and transepts, measured about 185 feet in length, and the cloister was small, about 90 feet by 75 feet. Twenty-three different patterns of encaustic tiles (one having a representation of the W. front of the abbey church) were found on the church site, at a depth of about 12 feet below the ground. At an earlier time a carved wood effigy of the B.V.M. of about mid fifteenth-century date was preserved and is now in the Carmelite Church. The stones of the abbey were used in 1676 to construct Essex Bridge, which fell ten years later.

(*Picture of Dublin*, McGregor; *Notes on St. Mary's Abbey*, and other sources. See also above, p. 11.)

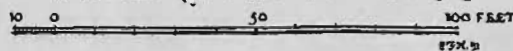
(H. G. L.)

¹ *Journal Royal Soc. of Antiquaries of Ireland*, 1926, p. 11.

ROYAL KILMAINHAM HOSPITAL • DUBLIN •



GROUND FLOOR PLAN



1874. 5

The Royal Hospital, Kilmainham (Pl. iv), was an asylum for disabled and worn-out officers and soldiers, built under a scheme mooted circa 1675 by Arthur, Earl of Granard, and sponsored by the Duke of Ormond. Charles II granted the site, formerly the property of the knights of St. John. Begun 1680 and finished 1684-6, it was designed by William Robinson, His Majesty's Surveyor of His Buildings for Ireland.¹

It is built round a quadrangle, and contains accommodation for 400 men and the Master. There are two fine apartments, the dining hall, 100 feet by 45 feet, and the chapel, which has a very elaborate ceiling attributed, doubtfully, to Grinling Gibbons. The east window is incongruous and may have belonged to the old buildings of the knights, the ruins of which were removed to make way for the Hospital.

(Sources : *Picture of Dublin*, 1821, M'Gregor ; *Some Dublin Buildings*, *Arch. Review*, Pinkerton.)

(H. G. L.)

Wednesday, 15th July

At 9.30 a.m. the members motored to New Grange under the guidance of Professor Macalister. In the temporary absence of Professor Hamilton Thompson, Mr. Philip M. Johnston acted as President.

About five miles above the town of Drogheda the river Boyne sweeps round a tongue of land, about a mile across and three miles in length. This area was chosen, early in the Bronze Age, as the site of an important cemetery, and there are still remaining several tumuli, standing stones, and other monuments scattered over its surface. At the end of the area nearer to Drogheda there is a huge earthen amphitheatre, in which it is quite possible that the rites connected with burial were performed.

Among the burial-mounds within the cemetery, three are conspicuous by their size and must originally have been erected to receive the remains of personages of outstanding importance. Two of these still retain their ancient names, though in corrupted form, Dowth and Knowth. The third has lost its old name, and is known by the modern English name New Grange.

Knowth still awaits examination, and its chamber has not been revealed in modern times. Dowth has two chambers, with a number of carved stones in each : but, owing to the awkwardness of its passages and the small size of the chambers, it is unsuited for the visit of a large party. New Grange (Fig. 1), the finest of the three, is less difficult in this respect.

The mound was closed until the year 1699, when the entrance was accidentally discovered by workmen taking stones from the mound for the purpose of making a road. It was visited shortly afterwards by the eminent Welsh antiquary and philologist, Edward

¹ *ibid.* 1923, pp. 101-104.

Lhuyd, whose letter describing his observations, published in the *Transactions* of the Royal Society (xxvii, 603), is the first description of the structure, and is a valuable record of the appearance of the monument when it was opened. Unfortunately, Scandinavian marauders had entered the mound in the ninth century and looted its contents, so that nothing of importance (so far as is known) was found when the first modern intruders entered in 1699.

The mound is something over forty feet high, and its base covers about an acre of ground. It is built of stones, upon which a sufficiently thick layer of vegetable soil has accumulated to support a grove of trees. This growth is not more than about 150 years old, for there is no indication of it in old diagrams. It is hoped that before very long it will be possible to remove these, as they greatly obstruct the view of the mound, and their roots do considerable damage to the structure.

A preliminary excavation was conducted by the Archaeological Exploration Committee of the Royal Irish Academy, in conjunction with the Board of Works, a short time ago : this work will be resumed at the earliest opportunity. The discovery was made that the mound must originally have been covered with a surface layer of white quartz stones, up to about the size of a man's head. This is a very striking fact. The nearest place where a natural source of supply of quartz is to be found is about fifty miles distant. Many hundreds of tons of the material must have been carried to deck out the mound in this way ; and when the work was complete the effect of the white hill, sparkling in the summer sun, must have been singularly impressive.

Outside the hill there is, or rather was, an encircling ring of standing pillar-stones. It is calculated that these must have been about thirty-five in number, assuming the interspaces all round to have been approximately the same. Twelve stones of the circle remain, the largest being about 8 feet in height ; the others have probably been appropriated for building stones, gate-posts, and what not. This ring of stones presumably marks out the sacred area, within which it was taboo, or at least dangerous, to tread. The mound is not centred with perfect exactness within it, but is rather nearer to it on the north-western side than on the south-east. (N.B. The visitor is facing north-west when he enters the gate of the field containing the monument).

Inside the ring of stones the ground is at present rather irregular, owing to the accumulation, all round, of stones slipped from the surface. Such falls have been frequent from time to time. It is hoped that it will be found possible to replace much of this material, an undertaking which will at least add greatly to the convenience of the visitor who wishes to walk round the monument.

The mound itself is surrounded by an imposing series of kerbstones, about a hundred in number, averaging about eight feet in horizontal length and three to four feet in height. They are thick slabs of stone, set on edge, and run continuously, adjacent ends being in contact. It is probable that they were intended to act as retainers

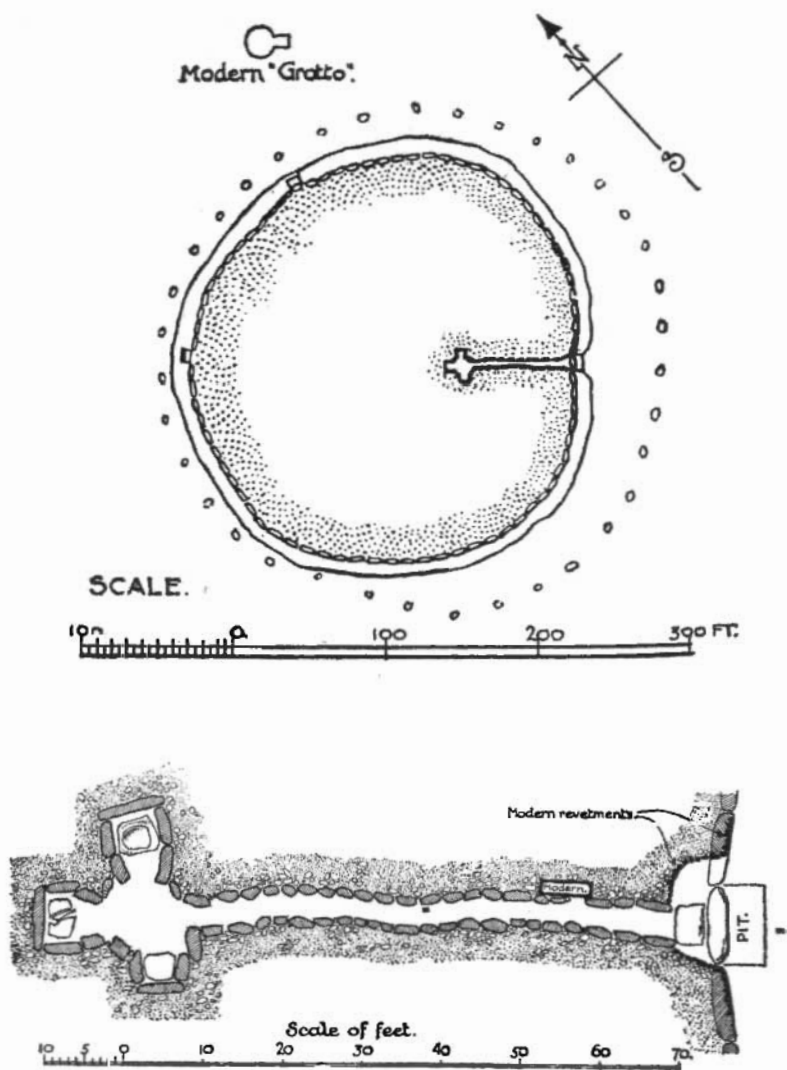


FIG. I
 NEW GRANGE : GENERAL PLAN OF TUMULUS, AND
 DETAILED PLAN OF PASSAGE AND BURIAL-CHAMBERS
 (From plans by H. G. Leask, 1929.)

for the great mass of stones piled up behind them : but they were not securely enough fixed, and many of them have collapsed and fallen forward. The greater part of the series was exposed during the excavations above mentioned, but it was found necessary to cover them again, at least temporarily. The retaining wall that is now to be seen is modern, and while it may be necessary it detracts from the appearance of the mound.

The entrance faces south-east and is about 4 feet 9 inches in height. The flat stone which lies underneath the iron gate was the slab which originally closed it. The passage is 62 feet in length, and is of varying height : the visitor should be careful to guard his head when passing through it, as it is possible to sustain a very severe blow by coming unwarily in contact with a low lintel. Some of these lintels are of great size—the entrance lintel is as much as 11 feet in length. At two-thirds of the way in, the last low lintel (4 feet 9 inches) is passed ; the roof then rises by steps to the top of the chamber. The passage throughout is lined by large flat stones, carefully selected and in many cases tooled so as to present a fair face, and supporting the large lintel stones aforesaid. Behind the stones the heaped-up mass which forms the body of the cairn is to be seen.

The chamber to which this passage gives access may be described as roughly conical in shape, the walls being composed of stones which gradually approximate by oversailing until, at a height of 19 feet 6 inches, the opening is small enough to be bridged by a single slab. Great standing stones surround the whole chamber in front of the constructional stones and masking them : these stones are not themselves part of the construction, though possibly they have some value as supports. Their chief function is however decorative, for they certainly greatly enhance the imposing effect which the chamber presents.

Three side recesses, which with the entrance passage give a cruciform shape to the whole construction, open out of the main chamber. These are the burial-places proper. In each there is a large flat slab, upon which the funerary deposits may be supposed to have been placed. In the centre of the chamber, when the mound was entered in 1699, there was a standing stone, which had, however, fallen. It disappeared not long afterwards, as did another which crowned the summit of the mound. These stones were doubtless cult-objects, representing, we may suppose, a figure of the deity who guarded over the dead and protected the deposits from the marauder.

The recess in the right-hand side is clearly the most important of the three. An additional stone, of a basin shape, stands upon its burial slab, probably a more elaborate form of sarcophagus, designed for the original owner of the monument.

We have not yet spoken of the chief interest of this monument—its wonderful series of bronze-age sculpturing. While the sculptures at Lochcrew, which will also be seen in the course of the present excursion, are more numerous, they cannot compete with those of New Grange in richness and variety.

The following are the stones which call for special attention.

In the kerb surrounding the mound :

(1) The slab in front of the entrance to the passage, bearing an elaborate pattern of spirals.

(2) The slab at the north point of the mound ; two large spirals and a diaper of lozenges and triangles, with some other devices.

(3) The stone at the point diametrically opposite the entrance, which has unfortunately fallen forward so that its ornamented surface is face downward. Only two or three people can examine it at once. The ornament is divided into two parts : on the left-hand side are spirals and a lozenge diaper, on the right a peculiar pattern of ovals and curves.

Of the other kerb-stones about half bear slight ornament—a single spiral or a single zig-zag.

Above the entrance :

(4) A narrow slab with a running pattern of lozenges upon it.

In the entrance-passage :

(5) *On the left-hand side*, as one enters, a stone with a spiral ornament on the side turned toward the next adjacent stone. This stone must necessarily have received its decoration before being set in position : several other stones illustrate the same principle, which was probably universal.

(6) A stone with a zig-zag and spiral ornament upon it. The face has subsequently been dressed by pocking, care being taken to avoid interference with the ornament.

(7) *On the right-hand side*, the only stone in New Grange with concentric circle (rather than spiral) ornament upon it.

(8) Just before reaching the entrance chamber, a stone with deep grooves upon it. These look as though they had been intended to *deface* an ornament or device previously existing which for some reason was considered unsuitable.

In the burial-chamber : left-hand recess :

(9) A stone with two large spirals.

(10) A building stone in the superstructure which again must necessarily have been carved before being placed in its present position.

(11) The stone with the so-called " ship " and " palm branch " devices upon it.

Back recess :

(12) A stone bearing a remarkable device of three interlocking spirals.

Right-hand recess :

(13) The roofing-slab—the most elaborately ornamented stone in the whole series.

(14). An entrance stone, with a neatly executed diaper upon it.

(15, 16) Two horizontal building stones with running patterns of zig-zags and lozenges.

These are the chief stones, though there are others to which attention may be called.

At 2 p.m. the company proceeded to Mellifont Abbey, again under the guidance of Professor Macalister. The Cistercian Abbey of St. Mary, Mellifont, the first and chief house of the MELLIFONT ABBEY order in Ireland, was founded in 1142 by Donough O'Carrol, Lord of Oriel, under the influence of (St.) Malachy, then Bishop of Down. It was colonised direct from Clairvaux. The church was consecrated and a synod held here in 1157. Some remains of this church have come to light within the area of the later building, from which it appears that it had three chapels in each arm of the transept, two apsidal and one square-ended, a very unusual plan for a Cistercian church. The whole church would appear to have been rebuilt in the thirteenth century, to which date belongs the remarkable octagonal lavatory (Pl. vB) projecting from the south walk of the cloister ; this is the only example of such a building surviving in situ in the British Islands. The vaulted chapter-house, of the fourteenth century, is still standing intact, but the remaining buildings are much ruined. The later church had aisles both east and west of the north transept, and a nave of eight bays ; the whole structure was 191 ft. long. The central tower was inserted in the fifteenth century. The ruins of the gatehouse stand a short distance to the north-west ; the building forms a lofty tower of four storeys. Near it is a small ruined chapel with a S. annexe and a W. bell-cote ; it was perhaps the ' capella extra portas.'

(*Rep. Pub. Works Com.*, 1903, and *Mellifont Abbey*, J. Duffy & Co., 1897 ; see also above, pp. 11, 21.)

At 3.15 p.m. the party reached Monasterboice, and was again addressed by Professor Macalister. The name Monasterboice is a corruption of *Mainister Buite*, the 'Monastery' MONASTER-BOICE founded by an ecclesiastic named Buite, who died A.D. 521. Nothing remains of the buildings erected under his auspices, which doubtless were made of wood, as was usually the case at that early date. The structures, etc., remaining at Monasterboice are as follows :

(1) The ruins of two perfectly plain oratories side by side.

One of these, with a flat lintelled doorway, is presumably by some considerable time older than the other : but there is very little indication by which an exact date can be assigned.

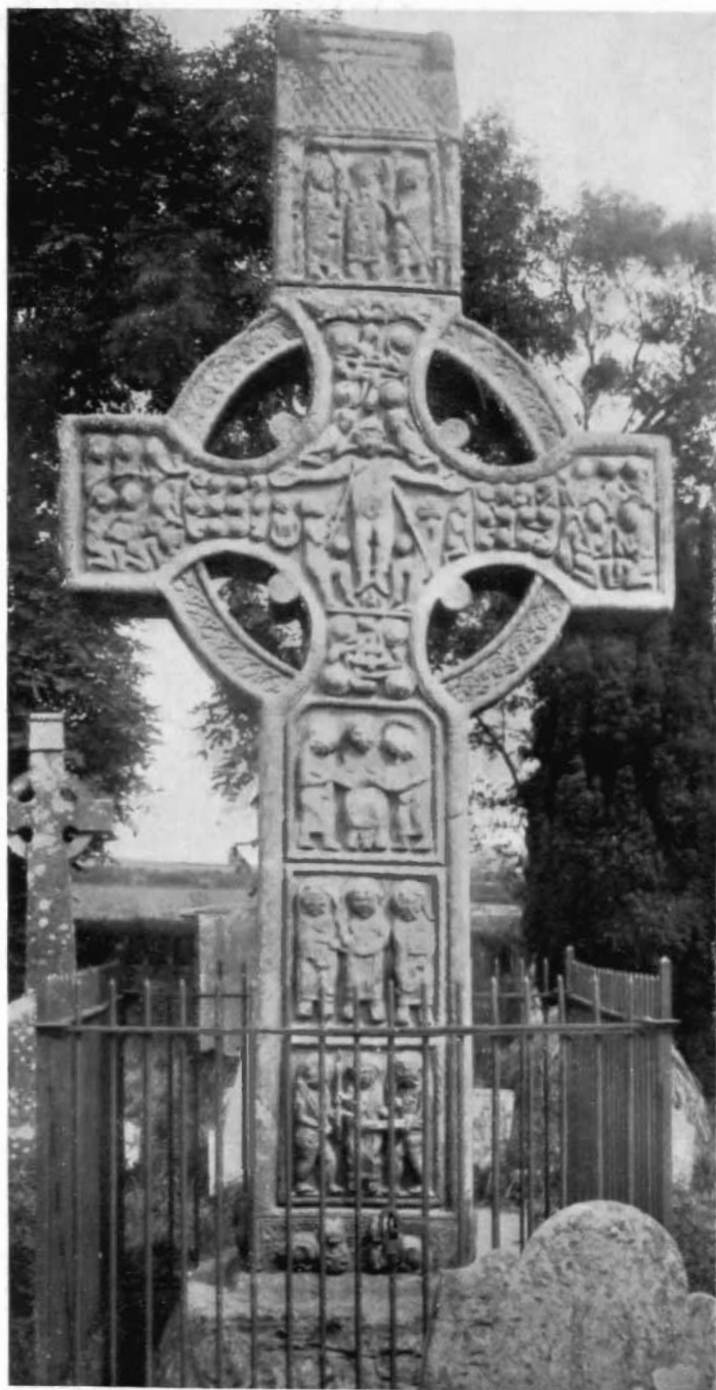


Photo : T. H. Mason

A. DUBLIN : CRYPT OF CHRIST CHURCH CATHEDRAL



B. MELLIFONT ABBEY : LAVATORY IN THE CLOISTER



MONASTERBOICE : THE CROSS OF MUIREDACH

The multiplication of small churches is a noteworthy feature of Celtic monastic rites : Glendaloch presents a noteworthy example. These small sanctuaries are best explained as being equivalent to chantry chapels, each independent of the rest instead of being incorporated, in the ordinary way, inside a larger building.

(2) The standing sculptured crosses.

The finest of these, which is the first which the visitor encounters when he enters the cemetery, is the well-known cross of Muiredach, (Pl. vi) identified as such by an inscription at its base. This reads *Or(oit) do Muiredach las ndernad in chros-sa* : "A prayer for Muiredach, by whom (or, under whose auspices) this cross was made." It is probable that the person mentioned was the abbot of Monasterboice so named, who died A.D. 923. The nearly contemporary cross at Clonmacnois, commemorating Flann, king of Ireland, who died a few years earlier, is very similar in style.

The cross of Muiredach is covered with sculpture, partly ornamental, partly pictorial. The ornamental ornamentation consists of panels of interlacing, key, and spiral work ; there are also some designs of twisted snakes, which is a rare pattern in Ireland, though it appears in a well-marked group of crosses in the western islands of Scotland. The pictorial scenes represent, for the greater part, events in Biblical history.

The following is a list of the panels in the cross :

EASTERN FACE : *Head of cross*, SS. Paul and Anthony breaking bread.

Above central device, The Recording Angel.

Central device, The Last Judgment.

Dexter arm, The Blessed.

Sinister arm, The Lost.

Below central device, St. Michael weighing souls.

Top panel of shaft, Adoration of the Magi.

Second panel of shaft, Moses striking the Rock.

Third panel of shaft, David and Goliath.

Bottom panel of shaft, Adam and Eve : Cain and Abel. Two animals playing.

Top of base, Zodiacal and other symbols.

Bottom of base. Two ornamental panels.

NORTHERN FACE : *Top*. SS. Paul and Anthony meeting in the desert.

End of arm. [Uncertain.]

Beneath arm. Two animals.

On shaft. Three panels of ornamental work. Two dwarves.

Top of base. Zodiacal and other symbols.

Bottom of base. Two ornamental panels.

WESTERN FACE : Head of cross. Moses, Aaron and Hur.
 Central device. Crucifixion.
Arms. Soldiers.
Top panel of shaft. Christ giving commissions to evangelists.
Second panel of shaft. Incredulity of St. Thomas.
Bottom panel of shaft. Christ arrested by soldiers.
 Inscription : two cat figures among the letters.
Top of base. Zodiacal and other symbols.
Bottom of base. Two ornamental panels.

SOUTHERN FACE : *Top.* A horseman.
End of arm. Pilate washing his hands.
Shaft. Three panels of ornamental work, including vine-scroll with busts and two birds.
 Two grotesque animals.
Base. Decorated as on other faces.

The second cross, which stands near one of the churches, is of inferior artistic merit and its panels are much more difficult to interpret. Some of the scenes on the smaller cross are repeated, and in addition there are others, as the worship of the Golden Calf, The Anointing of David, the Translation of Elijah, The Three Holy Children in the Furnace, and St. Peter endeavouring to walk on the water of Galilee. There is also a series of panels containing (probably) representations of the twelve Apostles. The representation of the Crucifixion is remarkable for the central figure being (1) *draped* and (2) *bound* with ropes to the cross, and for the representation of the elevation of the cross.

The third cross is plain, except for a representation of the Crucifixion on one face, and an ornamental device on the other.

(3) The sundial. This is a typical example of one of the monastic sundials which are not uncommon in Ireland. They consist of a vertical semicircular face, with a hole for the gnomon, and radiating lines marking the canonical hours : the whole being erected on a stem.

(4) The one tombstone of the early Celtic period surviving at this place—a slab, bearing a Latin cross, with expanding centre and terminals, and the inscription OR [abbreviation for *Oroit* = 'a prayer'] DU [=for] RUARCAN. Nothing is known of this person, who, to judge from the style of his monument must have lived somewhere about A.D. 1100.

(5) The Round Tower, which has lost its top, probably as a result of the disastrous fire of 1097, when the tower was burnt and with it the monastic library which was housed in it. This was a serious loss, for this library nurtured the great scholar Flann of Monasterboice, who was, as the annals say, 'The paragon of the

Gael in literature, wisdom, history, poetry, and science.' This man had much to do with the arranging in a consecutive form, synchronized with the events of world-history, the traditions of ancient events in Ireland: and his reputation as an authority on history survived him for six hundred years. He died in 1056—about fifty years before any Irish historical manuscripts now extant was written.

Buite, the founder of Monasterboice, was one of the Cianachta of Breg—that is, he belonged to a family which occupied the plain upon which the monastery stands. Tradition says that he was baptised at Mellifont; and indeed the 'honey-fountain' which gave that place its name was said to have sprung forth when the infant's hand touched the earth, there being no other water at hand suitable for the sacrament. He seems to have studied in Wales, and thence to have made his way to Nechtan, king of the Picts, in Forfarshire, in Scotland, with a following of holy men and virgins. He did the king some service—the ancient life of the saint says that he raised him from the dead—and as a reward the king presented him with the castle in which the service was wrought: as a proof thereof, there are two adjacent places, Dunnichen (*Dun Nechtain*, Nechtan's Fort) and Kirkbuddo (Buite's Church) in Forfarshire unto this day. Returning to Ireland he founded a number of churches, culminating with Monasterboice, which was, according to the beautiful old formula, the destined 'place of his resurrection.' He died on the day which witnessed the birth of St. Columba. (See R. A. S. Macalister, *Muredach, Abbot of Monasterboice.*)

(R. A. S. M.)

Drogheda (Pl. vii) was reached at 4.15 p.m., and Professor Macalister again acted as guide. Drogheda, though a place of considerable antiquity, assumed importance only after the English invasion. It consisted of two towns, divided by the Boyne, the larger and northern town called Drogheda towards Uriel and the smaller and southern called Drogheda towards Meath. These received separate charters in 1229 and 1249 respectively, the chief magistrate of the one being a mayor and of the other a seneschal. Both towns were walled in the thirteenth century, the walls of the northern being repaired in 1316, and those of the southern with the castle in 1318. The two towns were united in 1412. The bridge between the two was made or re-made in 1228. Several parliaments were held here during the later Middle Ages. The chief historical event, however, in the history of the town is the siege by Cromwell in 1649 and the subsequent massacre of most of the defenders.

Within the walls of Drogheda towards Uriel was the parish church of St. Peter and the convents of the Black, Grey and Austin Friars. In the southern town was a parish church of St. Mary, a convent of White Friars, and the castle. There was a convent and hospital of Crouched Friars (St. John the Baptist) without the walls. The following are the principal objects of archaeological interest still surviving.

The *Town Walls* survive in a few isolated sections that are indicated on the plan. Of the ten gates, only two now survive, the West or Butter Gate, an octagonal tower with a round-arched passage, and St. Lawrence's Gate, towards the east. This gate is a fine specimen of such structures and survives largely intact. It dates from the thirteenth century, and has lofty flanking towers, circular in form and of four storeys.

The Greyfriars Convent on the N. side of the Boyne, was founded c. 1240. There are some remains of the church, including the opening of the fourteenth-century E. window and the central steeple which span Church Lane (Pl. viii B). The steeple is a square fourteenth-century tower standing on two pointed arches. The church was about 150 feet long. The W. window of the N. aisle also remains.

The *Black Friars Convent* (St. Mary Magdalene), within the N. Wall of the town, was founded in 1224 by Lucas de Netterville, Archbishop of Armagh, who was buried here in 1227. An indulgence was granted in 1400 for the building of the church and of a chapel of St. Mary almost adjoining it. The slender central steeple, of the usual friars type, still survives (Pl. viii A), and may well date from this period. It is of three stages and retains most of its parapet.

The *White Friars Convent*, in the southern town, was founded late in the thirteenth or early in the fourteenth century on land given by the corporation. Remains of the building survive to the S. of the parish church of St. Mary, rebuilt in 1807.

St. Peter's Church was rebuilt in the eighteenth century, but retains a tenth-century cross-slab and a fifteenth-century font (with the twelve apostles) from the earlier church. In the churchyard is a remarkable sixteenth-century tomb-slab to Edward Golding bearing two skeletons grotesquely rendered in relief.

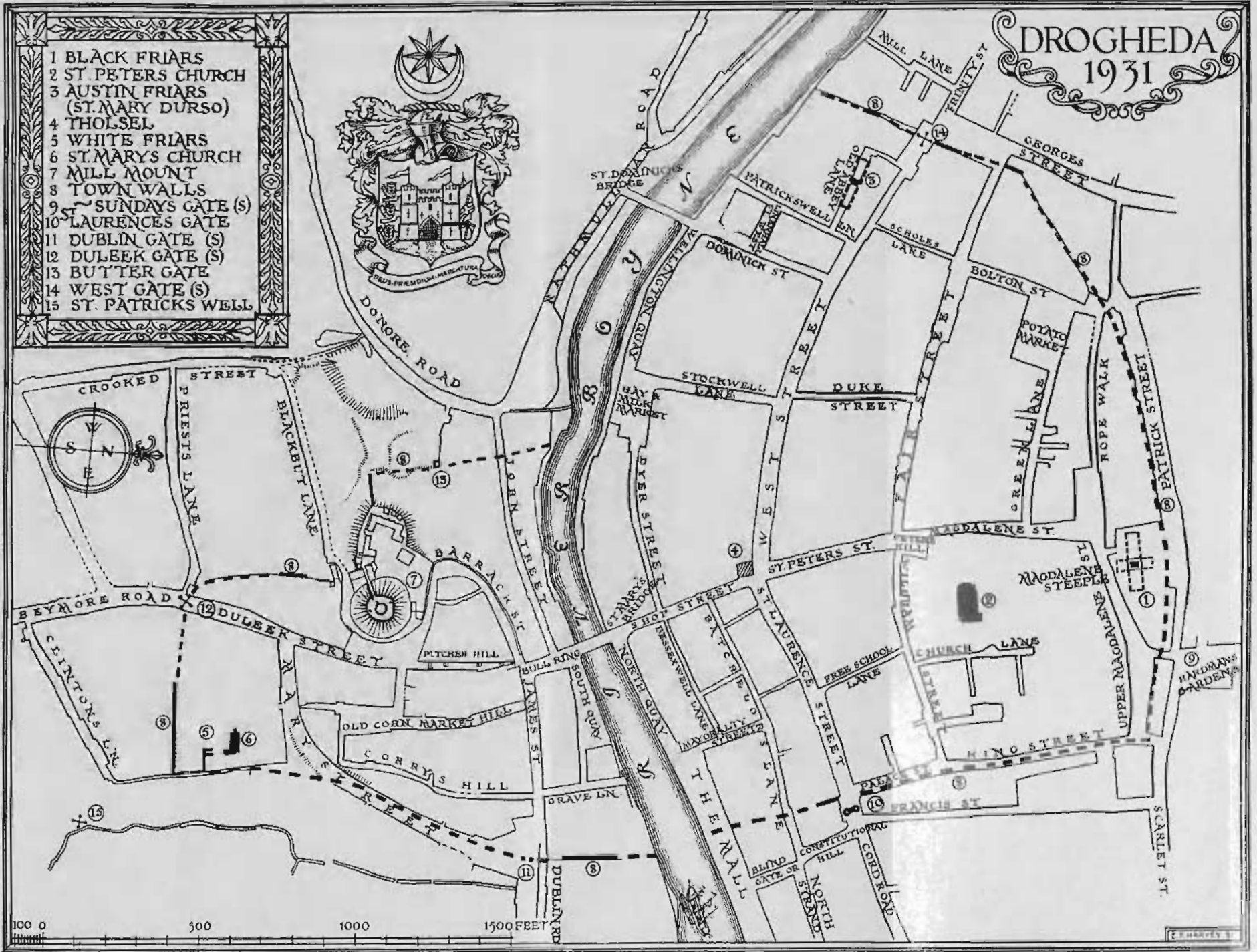
Tea was served in St. Peter's Church Hall by kind invitation of the Rev. W. B. Allman, and the assembly was addressed by the Mayor of Drogheda (Councillor D. J. Blood).

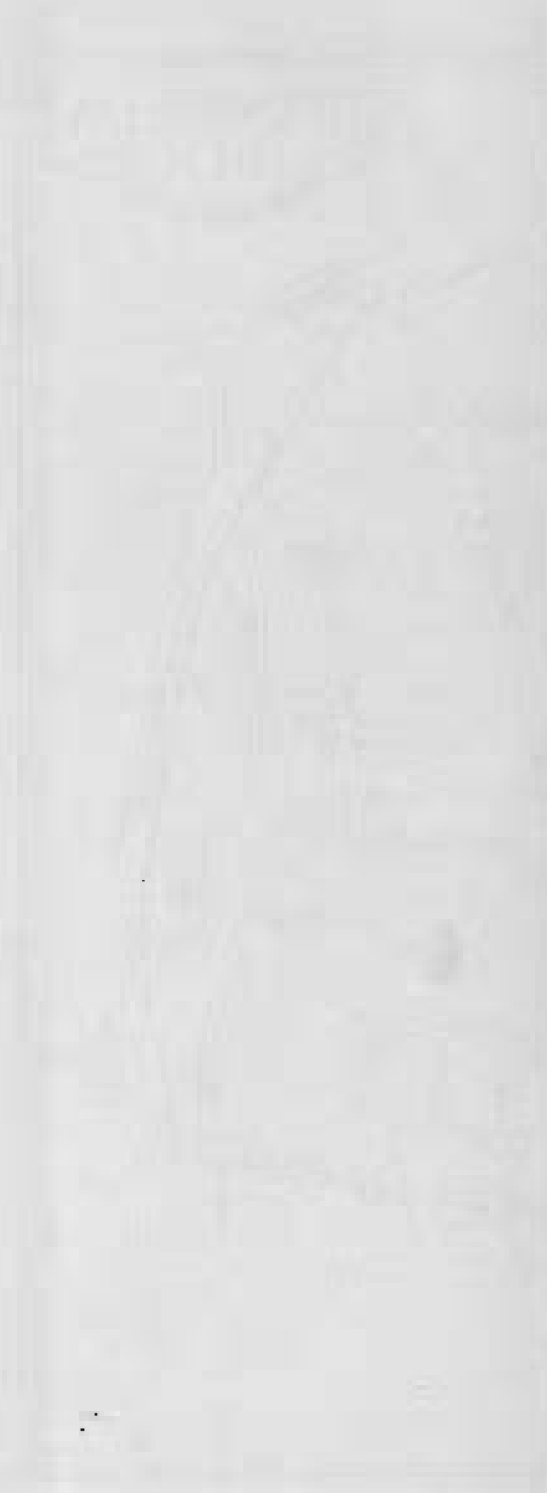
Afterwards, at the Mayoralty House the members
 CHARTERS, ETC. inspected the civic *Sword* (of various dates, approximately seventeenth century), *Mace* (William III) and *Charters* (James II and William III).

LECTURE At 9 p.m. a lecture was given in Dublin by Mr. Leask on 'Some Irish Romanesque Buildings.'

Thursday, 16th July

At 9.30 a.m. the party motored to Tara, under the guidance of Professor Macalister.





The history of Tara probably begins in the Bronze Age, but until excavations are possible there can be no certainty on the problem of its origin. Most likely, however, its early history is bound up with that of the cemetery, which contains the royal tombs of New Grange and its fellows. An ancient life of St. Patrick describes it as the 'head of druidism and paganism in Ireland,' and the traditions which centre in it tend to indicate that it possessed a religious at least as much as a political importance.

Till the middle of the third century A.D. it was the dwelling of the kings—most probably priest-kings—of the region of Meath. At that time Ireland was a pentarchy, divided into five entirely independent kingdoms: the modern division into provinces is a survival of this division, Meath having now become absorbed in Leinster. About the beginning of the Christian era the dynasty of Connacht began a policy of aggression upon the neighbouring provinces. In about A.D. 150, Tuathal, king of Connacht crossed the Shannon, the former boundary of his kingdom, and overran the region now covered by the countries of Longford and Westmeath, establishing a new royal seat at Uisneach, a hill about twelve miles W. of the modern town of Mullingar. This was also an early sanctuary: it was recently excavated under the auspices of the Royal Irish Academy, and underlying the residential buildings and the fortifications were found evidences of much older structures.

For a time the line of Tuathal continued to reign in Uisneach: but the ambitions of the dynasty were not exhausted, and Tara was attacked and captured about a hundred years afterwards. The hero of this exploit was Cormac ua Cuinn, Cormac, grandson of Conn of the Hundred Battles, one of the first 'personalities' in Irish history. He must have been a very remarkable man, to account for the eulogies shed upon him by the native historians. He is lauded as an author, a lawgiver, a builder, a king filled with divine wisdom to discern truth from falsehood, the patron of a sort of golden age. It is indeed difficult to determine how much we may take for truth and how much must discard as fancy, but the details matter little, he certainly created a deep impression upon his contemporaries. And there can be no reasonable doubt that much of the prestige of Tara in Irish history is due to him. Most of the important structures, the foundations of which are still to be seen, are ascribed to him.

The following is a list of the sites which were visited on the hill, beginning at the south end (Fig. 2).

(1) The well called *Nemnach*, from which issues a stream, now reduced to a mere trickle, called *Nith*. Upon this stream, it is alleged Cormac caused to be built the first water-mill ever seen in Ireland. There was in ancient times a tumulus surrounded with a stone circle at the well (which was doubtless a sacred well): these have, however, disappeared.

(2) The enclosure of Loiguire mac Néill, king of Ireland at the time when St. Patrick came as a missionary in A.D. 432. The enclosure may possibly mark his house, but certainly marks his grave. He is said to have been buried within it, with his military equipment,

facing Leinster, a province with which he was ever in hostility. The surrounding ramparts of the enclosure, two in number, are almost obliterated : they enclose a space of about 300 feet in diameter.

(3) The great Fort of the Kings, a large oval entrenchment, enclosing a space something over 800 feet in diameter. At the south side of this enclosure was the burial mound (now disappeared) of the legendary foundress of the site. In the middle are two enclosures, each surrounded by earthen ramparts. That to the east is the Seat of the Kings, the actual royal residence : a slight mound which probably covers the foundation of the house is visible. That to the west is a flat-topped mound, known as the House of Cormac, and may well have been the foundation upon which his (wooden) dwelling was erected. From this point the very extensive view which the hill commands should be observed. This view gives its name to the site : for Tara is a corruption of *Teamhair* (or, rather, of its dative case, *Teamhraigh*, pronounced something like Tyowri), a word which means 'a place from which a wide view can be obtained.' There are eight or nine hills in Ireland so named, and one in the island of Islay.

The top of the mound is crowned by a disgraceful statue of St. Patrick. Near it stands a pillar-stone which may possibly be the famous *Lia Fail* 'The Stone of Fal'—often mistranslated 'Stone of Destiny,' which was used as an inauguration stone when the kings were inducted into office, and which, it was said, uttered a cry when the king was recognised by the supernatural powers as the legitimate holder of the office.

It will be noted how the surrounding ditch on the north side is deflected in order to include a presumably sacred mound within the precinct. A little to the north is *Dumha na nGiall* 'the mound of the hostages.' It was the custom, after the establishment of the suzerainty of Tara over the provincial kings (under Cormac and his successors) that when a new king was inducted to office one of his first actions was to make a circuit round the whole country, taking from each of the subordinate kingdoms a number of hostages as securities for their submissiveness. Who the hostages who were buried here may have been is unknown, but no doubt it was some individuals among this group of the occupants of the site.

(4) We leave the Fort of the Kings and pass by a gate, a boundary wall between the two properties into which the hill is at present divided. On our left is to be seen a broken and irregular piece of ground which represents the Fort of the Synods, so called from the synods convened under the auspices of St. Patrick, after he had established his position in the country, to revise the ancient traditional laws. This was the only site with a triple rampart on the ridge. Unfortunately it was utterly destroyed, and reduced to its present shapeless condition, in a crazy search for the Israelite Ark of the Covenant, under the auspices of some people afflicted with the British-Israel 'complex.'

(5) We now come to the site of the great Banqueting-hall, which was erected by Cormac for the accommodation of the crowds

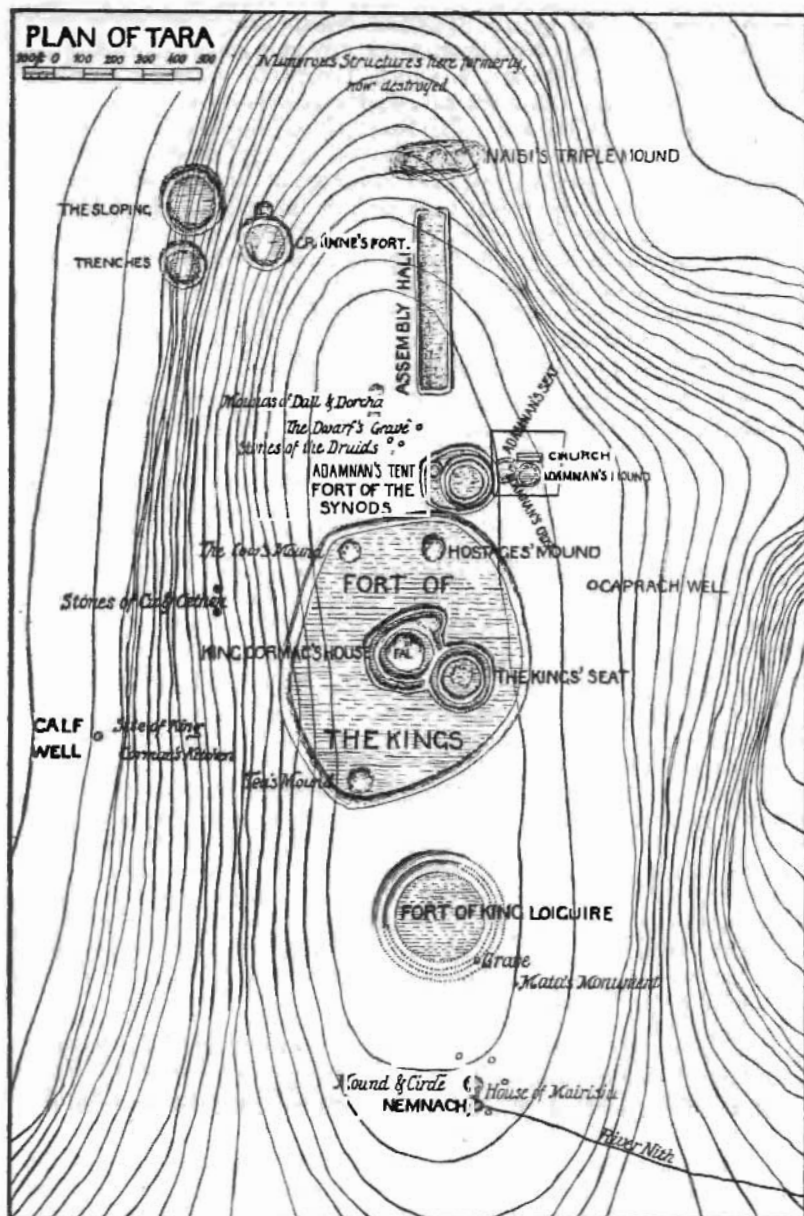


FIG. 2

who came to Tara for the triennial Assemblies which there took place. There were several sanctuaries, probably originally connected with important cemeteries, in which Assemblies were convened at stated seasons for purposes of religious ceremonies, games, law-giving, hearing of judicial cases, and literary and musical contests. These took place at the critical times of the agricultural year—the Vernal Equinox, the beginnings of Summer, of Harvest, of Winter.

The Banqueting-hall was of imposing dimensions. It is said in ancient text to have been 700 feet long, and this is confirmed by the site, which is actually 720 feet in length and 90 feet in breadth. Its floor area was divided into compartments, each set aside for one or other of the ranks of society or of the various trades or professions, and two plans exist, in MSS. in Trinity College Library, which preserve to us a tradition of this sub-division.

(6) At the north-western end of the hill are two circular enclosures which, on account of their position on the steep side of the hill, are known as 'The Sloping Trenches' (*Cloenfhortai*). Certain ancient traditions would seem to indicate that these are among the oldest of the sites of Tara, and that here was the judgment-hall of the provincial kings of the pre-Cormac days.

(7) Close by is the Fort of Gráinne, daughter of Cormac, whose marriage to Cormac's military general, Finn, and subsequent elopement with his lieutenant Diarmait, is the subject of one of the best-known of the romantic tales of Ireland.

(8) Returning across the site of the Banqueting-hall we enter the small churchyard to the south-east of it, where a standing stone will be seen (commonly called 'The Cross of Adamnan.') There is a remarkable figure carved upon it in relief.

Tara continued to be a royal residence after the time of Cormac until the end of Irish independence, though with ever declining prestige. The Assembly of Tara was celebrated for the last time under Diarmait mac Cerbeil, king in the middle of the sixth century. This ruler, though nominally a Christian, retained his old pagan sympathies and interests, but he was the last of the kings under whom paganism was in any way effective. And as much of the importance of Tara was religious, the change of religion was fatal to its influence.

(See R. A. S. Macalister, *Tara*.)

At Tara, the company divided into two parties, A and B. Party A proceeded to Bective and Trim under the guidance of Mr. Leask, whilst Party B proceeded to Slieve na Callaigh and Kells under the guidance of Professor Macalister.

The Cistercian Abbey of St. Mary, Bective (Beatituda) was the first daughter-house of Mellifont. It was founded in 1147 by Murchad O'Mael-Seachlainn, King of Meath. Of the earliest buildings there are no remains. These gave place late in the twelfth or early in the thirteenth century to a church of the normal Cistercian type with a nave of six bays and transepts, probably with two square chapels east of each

BECTIVE
ABBEY

NEWTOWN, TRIM CATHEDRAL OF SS. PETER AND PAUL

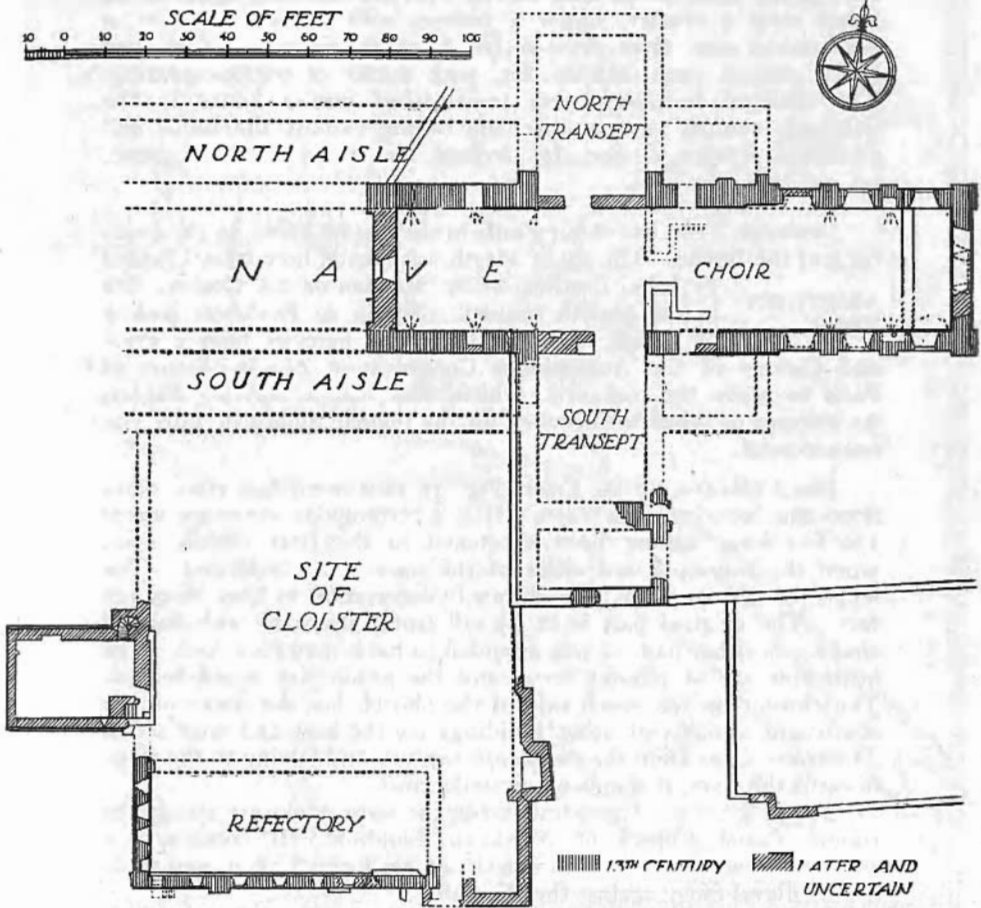


FIG. 3

arm. The south arcade of this church still survives with the arches blocked, also the square chapter-house with a central column and other remains of the east range; there are also remains of the west range. In the fifteenth century a reconstruction took place; the church was shortened to the west and the aisles destroyed, a much smaller cloister was built and the south and west ranges were re-built within the old cloister space. The south and west alleys of this cloister survive and contain interesting triple arcades. In the S. alley is the jamb of an arch carved with the kneeling figure of an abbot with a crozier, under a canopy with a shield of arms, *a bend sinister over three fleurs-de-lys*, fifteenth century. This alley has a groined vault, almost flat, with marks of wattle-centering. The claustral buildings were transformed into a house in the sixteenth century and to this date belong various alterations and additions. (*Journ. R. Soc. Ant. Ireland*, xlv, p. 46; and see above, pp. 11, 29.)

Newtown Trim lies about a mile to the east of Trim, on the north bank of the Boyne. The see of Meath was moved here from Clonard by John, Cardinal of St. Stephen on the Coelian, late in the twelfth century. Simon de Rochfort, Bishop of Meath (1194-1224), placed here in 1206 a Prior and Canons of the Augustinian Congregation of St. Victor of Paris to serve the cathedral, which thus had a regular chapter. An attempt to substitute seculars for the regular canons in 1397 was unsuccessful.

The *Cathedral of St. Peter* (Fig. 3), now a roofless ruin, dates from the foundation in 1206. It is a rectangular structure about 150 feet long, having been shortened in the later middle ages, when the transepts and aisles of the nave were destroyed. The length of the nave has been shown by excavation to have been 120 feet. The original part is lit by tall lancet windows with banded shafts. It either had, or was intended to have, a vaulted roof. The buttresses are of pilaster form, and the sedilia are round-headed. The cloister on the south side of the church has the frater on the south and remains of other buildings on the east and west sides. The frater dates from the thirteenth century and, owing to the slope towards the river, it stands on an undercroft.

To the E. of the Cathedral and in the same enclosure stands the ruined *Parish Church* of Newtown Clonbun. It contains the sixteenth-century tomb, with effigies, of Sir Lucas Dillon, and there is a medieval effigy against the W. wall.

The house of *Crouched Friars of St. John* stands on the south side of the Boyne, just over St. Peter's Bridge, a partly ancient structure (Pl. ix A). The remains are scattered and of various dates; the east gable of the church survives and has three lancets of the same date as the earlier work at Bective. Against the N. side are remains of a vaulted sacristy. The residential tower to the west is apparently of the fifteenth century, and there are several other walls and vaults of doubtful date.

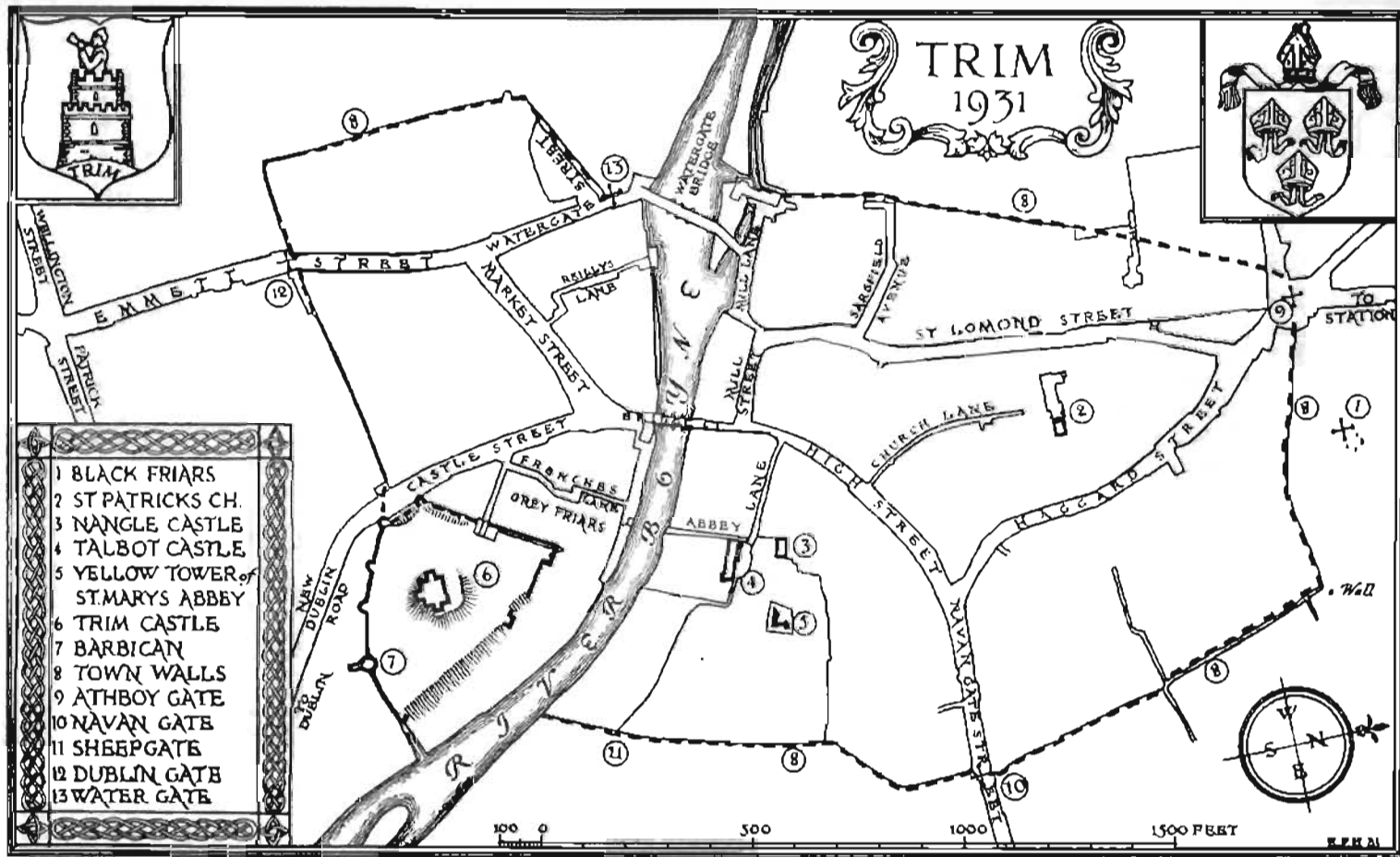


FIG. 4

Trim (Fig. 4), the county town of Meath, stands on both banks of the Boyne. A monastery is said to have been founded here by St.

Patrick. The castle is supposed to have been built by Hugh de Lacy ; it was burned and afterwards rebuilt (according to Giraldus) by Raymond le Gros. It passed to the Mortimer family at a later date and Richard, Duke of York, held court here in 1449. It came into the hands of the Crown at his death in 1460. The castle was restored in 1541 and a house for the King built within it in 1610 ; it was re-fortified in 1647, but was taken by Sir Charles Coote in 1649. The town was walled, probably

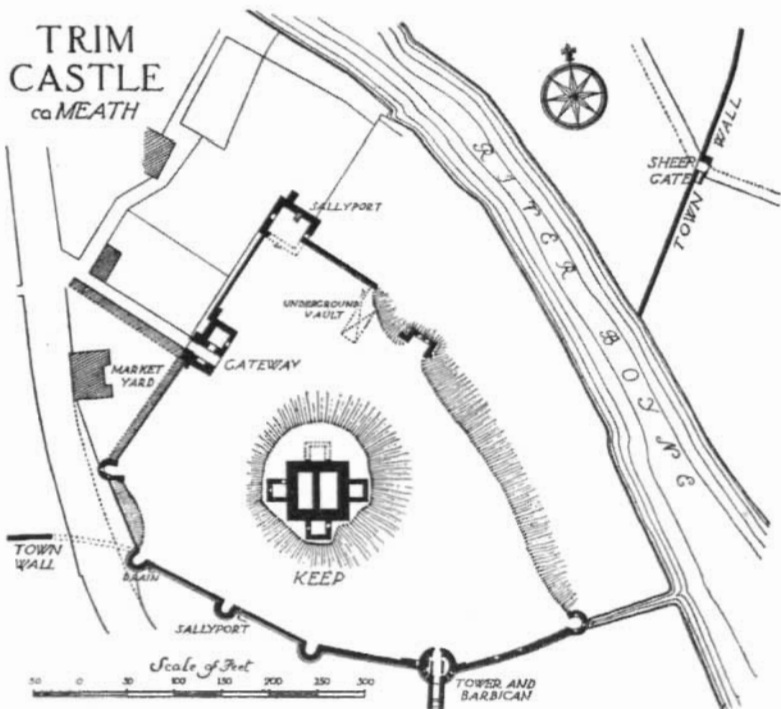
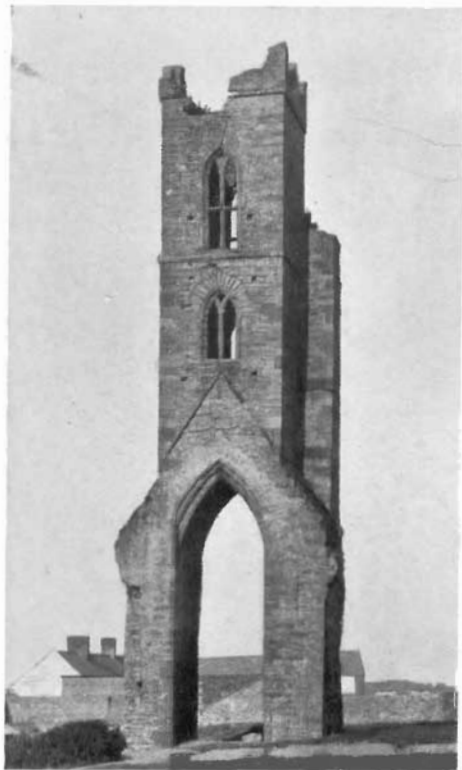


FIG. 5.

in the thirteenth century, and of these walls there are some remains, including the small Sheepgate near the abbey.

The Castle (visited by kind permission of Lord Dunsany), one of the finest surviving examples of military architecture in Ireland, stands to the south of the river (Figs. 5 and 6). The keep, with its projecting towers, dates probably from the end of the twelfth or the beginning of the thirteenth century. The whole structure, however, was subsequently raised one storey, probably in the fourteenth century, when the existing cross-wall was inserted. The marks of



A. DROGHEDA : THE BLACK FRIARS STEEPLE

To face page 366.



B. DROGHEDA : THE GREY FRIARS STEEPLE

PLATE VIII.



A. NEWTOWN TRIM : ST. PETER'S BRIDGE AND CROUCHED FRIARS



Photo : T. H. Mason

B. LOCH CREW : CARVED END-SLAB OF W. RECESS IN CAIRN " T "

the two gables of the original roof remain, the ridges being just below the level of the added top storey. The projecting tower on the east served as a fore building and was approached by an external staircase of which part of the rubble core remains. The curtain, with its towers, including a barbican projecting from a circular tower, is of various dates. The main gatehouse has a barrel-vault and a portcullis-groove on the outer side. One of the towers was used as a pigeon-house.

TRIM CASTLE

PLAN OF FIRST FLOOR

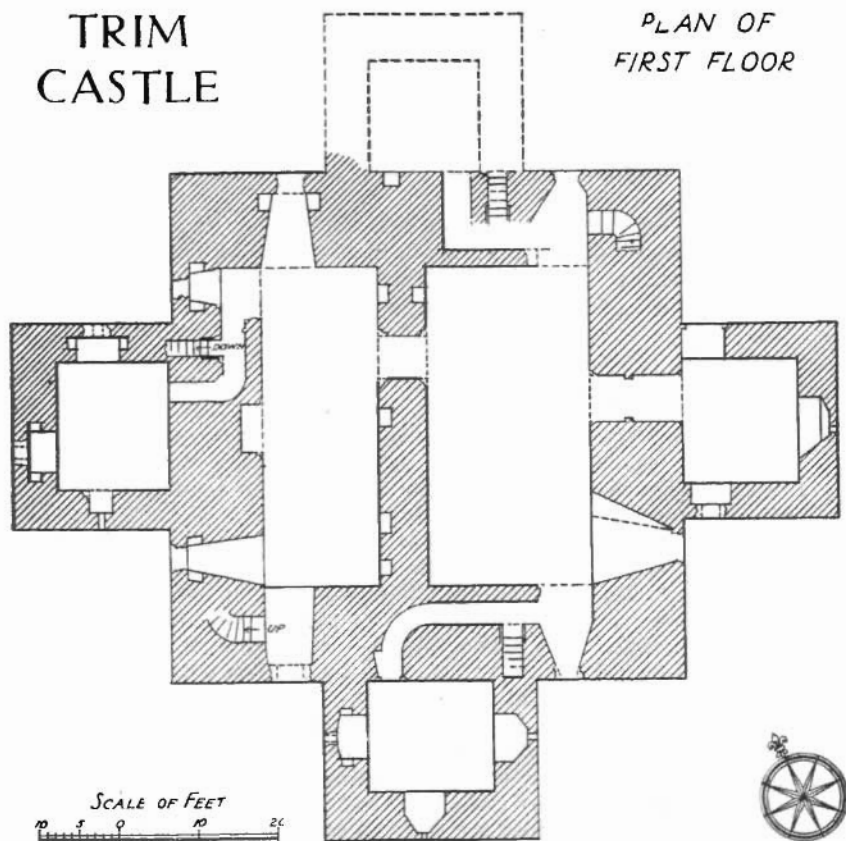


FIG. 6

The *Parish Church of St. Patrick* is a building of the fourteenth or fifteenth century with a remarkable tower, said to have been added in 1449 and bearing the arms of Mortimer and de Burgh. The ruined chancel, of the fifteenth century, contains some interesting monuments, and there are several others of considerable interest now housed in the porch. The nave was rebuilt in 1802.

St. Mary's Abbey, supposed to stand on the site of the early monastery, was re-constituted in the thirteenth century as a house of Austin canons. A relaxation of penance was granted in 1423 for the repair of the church, in which many miracles were wrought, due to the celebrated image of the Virgin, which Henry VIII's commissioners referred to as 'the Idol of Trim.' The remains are now reduced to the lofty tower called the Yellow Steeple, which was blown up by Ormand's orders, in 1649 and partly destroyed. (*Carte papers*, xxv, 252, Prendergast Collection). It dates from the fourteenth century, and is of four external stages and seven internal storeys. The ground storey has a barrel-vault and the fifth had a cross-arch.

The *Black Friars' Priory* stood without the walls of the town on the north. It was founded in 1263 by Geoffrey de Geneville, and provincial chapters were held here in 1285, 1300 and 1315. The church was burnt in 1368. Low mounds alone mark the site. There are no remains of the *Grey Friars' Priory*, which stood on the site of the present Court House.

Close to the Yellow Steeple are two fortified houses of late date known as *Nangle's Castle* and *Talbot's Castle*. The former is a small fragment, perhaps part of the abbey the latter now a private residence. On the front is a panel with the arms of Talbot.

The Loch Crew hills, properly Sliabh na Caillighe, the Mountain of the Hag, run in a line east and west about two miles from the little town of Oldcastle. There are three peaks, and upon these there was established, in bronze-age times, a cemetery second in importance only to the great cemetery of Brugh na Boinne, which includes New Grange and its companion tumuli.

Attention was first called to these remains by Eugene Conwell, an inspector of schools, toward the end of the sixties of the last century. He conducted some excavations within them, and published very creditable reports on his work, only slightly vitiated by some untenable historical and topographical speculations in which he indulged. His work cannot be neglected by any one who wishes to make an exhaustive study of the cemetery.

The remains consist of a series of chambered earns, which Conwell indicated with letters of the alphabet: a numeration still retained. It happens that there are just about 26 important earns remaining, so that there are just about enough letters to go round.

The earns are all of small size if set in comparison with the great mounds in the Boyne cemetery. They are constructed in a uniform style—chambers with burial recesses formed of slabs of stone, heaped over with piles of field stones—but there is a considerable variety in the detail of the plans.

The contents of the tombs must have been rifled at an early date and in La Tène times the earns stood open and empty. They were adapted as dwellings by a community, apparently of metal-workers, in the La Tène period, and a number of relics of this later occupation were found by Conwell mingled with the few relics of the Bronze-age

burials which he unearthed. Most interesting of these were a number of slips of bone, on which the craftsmen experimented in working out their patterns.

Since that time the carns have lain derelict, and much injury has been done by successive generations using them as quarries. Only two of the carns, those lettered L and T, remain in anything like a perfect condition.

The most noteworthy feature of these carns is the great series, a hundred in number, of decorated stones—quite the largest collection of sculptured bronze-age ornament in existence (Pl. ix B.) These are found in almost every one of the carns, but they are very irregularly distributed, some of them being only one or two stones, others being quite richly decorated. Carn T has the largest series in the cemetery, but carn L runs it close. One of the stones in Carn T is decorated *in colour*; a unique example.

Carn D, which is the largest of the whole series, apparently contains no chamber and is to be explained as a cenotaph—an honorific pretence at the burial of some one whose body it had been impossible to recover.¹

Kells, earlier Kenlis; in Irish Ceanannus Mor, Great Head Fort, was a place of importance before the Christian era. Its historic interest dates from A.D. 550, the year of St. Columba's ecclesiastical foundation within the royal dun granted to him. Its importance increased at the beginning of the ninth century, when there came to it the monks driven from Iona by the Norse raiders, and it became for a time the head of the Columban order. It suffered the plunderings of the Danes in the tenth century and at the hands of the Anglo-Normans in the twelfth (1176).

In 1152 a great Synod was held at Kells, presided over by Cardinal Papiro, and in the later twelfth century Hugh de Lacy built a castle and walled the town, making it a strong fortress on the borders of the English pale.

Of the castle nothing remains, and of the wall but a fragment, while the one time important abbey of St. Mary (Augustinian) and Friary of St. John the Baptist (Trinitarian), respectively south and east of the town, have completely disappeared. St. Columba's 'House,' The Round Tower, four crosses (one unfinished) and the belfry tower comprise, with some sculptured slabs of interest, the total of ancient remains.

The famous seventh-century illuminated Gospels known as the Book of Kells (T.C.D. Library) is the most important relic connected with the place.

St. Columba's House (Teach Coluimcille), built possibly about 804 and 807 to enshrine the relics of the saint brought from Iona, is

¹ In the *Proceedings of the Society of Antiquaries of Scotland*, xxvii (1893), 294 ff., will be found a long series of

illustrations of the sculptured stones in this series of carns.

an example of the Irish fashion of building entirely in stone. The roof is built on the principle of encorbelment in nearly horizontal overlapping courses, the true arch being used only in the crown of the inner vault to hold the roof slopes apart. The croft or chamber over the vault serves to reduce the weight of the roof and is a structural expedient rather than an apartment. One triangular-headed original window remains beside plain windows to the croft, but the existing doorway and some other features of the lower chamber are modern. The original doorway was probably at the west end.

The Round Tower is about 90 feet high, but lacks the conical roof. The topmost storey has five windows. The doorway is possibly later in date than the tower. The windows have lintelled, round arched or triangular heads. In 1076 Murchad, for but three days King of Meath, was killed in the tower.

The Crosses. (1) That close to the tower is dedicated to SS. Patrick and Columba. Besides panels of Celtic ornament in variety it shows the Crucifixion, the Lord in Glory, the Emblems of the Evangelists, the Fall, Cain and Abel (or the Expulsion), David and lion, Samson and lion, and Daniel amongst the lions and the Hebrew children in the furnace. The sacrifice of Isaac, and David playing before Saul are also portrayed. The base has warriors with horses, and chariots, and a variety of other animals.

(2) The shaft of a cross with an uncarved base stands near the door of the modern church. The subjects are framed in regular panels. Recognisable are the Baptism of Christ in Jordan, the visit of the Shepherds, the descent into Egypt, Adam, Eve and the Serpent, and Noah coming out of the ark.

(3) The unfinished cross, south of the church, is interesting as showing a stage in manufacture.

(4) The Market Cross was possibly a termon or boundary cross. It shows the Crucifixion, in addition to the usual subjects, the Miracle of the Loaves and Fishes, Jacob and the Angel. A number of the panels are as yet unidentified. The base has a lively procession of centaurs, soldiers and beasts of various kinds.

Slabs. At the base of the belfry are several sculptured slabs of interest. The largest, which may date from the thirteenth century, has the crucified figure with the Virgin and St. John and two effigies below. Another slab shows part of an incised cross of Celtic type and a third has an ornamented cross in relief and an obliterated inscription. The three sacred monograms are still discernible.

The Belfry Tower is the only part now remaining of the pre-Reformation Church, the spire being modern. The inscription on the stone inserted over the doorway records the re-edification of the Church in 1578. Some other fragments and tablets are built into the walls.

In view of the lateness of the hour, an intended visit to Tlachtgha was abandoned, but the following note by Professor Macalister may be included :—

Tlachtgha, now known as the Hill of Ward, is the site of an important sanctuary, represented by a series of concentric circular earth mounds, four in number. It was one of the sites at which, in Pre-Christian days, great assemblies of the men of Ireland took place periodically, for religious and other festivities connected with the critical seasons of the agricultural year. Tlachtgha was probably in close connexion with Tara, at which similar festivals also took place. The assemblies at both places took place on *Samain* day, that is, the beginning of winter (November).

The name of the place is alleged to be derived from that of Tlachtgha, a daughter of Mug Roith, a famous wizard. Whatever was told of her in ancient times has been perverted by drastic editing and modification, designed to drive the paganism out of tales relating to ancient pagans, and to bring the pagans themselves into ridicule and discredit. The story in the form in which we have it is to the effect that Mug Roith and his daughter travelled to the south of Europe in order to improve their skill in wizardry at the school of Simon Magus. While they were there, Herod ordered the decapitation of St. John the Baptist, but no one dared to obey the impious decree till they came to Mug Roith, who, for a consideration, undertook the task. In consequence, it is said that Ireland will be visited with great plagues during the years preceding the Day of Judgment.

The outer circle of the enclosure is about 450 ft. in diameter.

Friday, 17th July

At 10 a.m. the members were received at Trinity College, Dublin, by the Provost, and inspected the library.

Trinity College was founded in 1593 under the warrant of Queen Elizabeth on the lands of the suppressed Priory of All Hallows, given by Henry VIII to the city corporation, which granted them as a site for the university. It received grants from Elizabeth and James I, suffered in 1641, was used as a garrison in 1689 and celebrated its centenary in 1693.

None of the original buildings (Pl. xi A) remains, though possibly some internal parts of the main buildings may be of the sixteenth century. The oldest, the library, was built in 1732, and the Dining Hall, attributed to Cassels (the architect of Leinster House, circa 1745), is the next in date. The Chapel (1781) and Theatre were executed by Graham Myers from Sir Wm. Chambers' designs, and the front (1752-59) is by Keene and Saunderson. Parliament Square commemorates the Irish Parliament's grants of £40,000 towards its erection. A row of early eighteenth-century chambers, now refaced, closes the quadrangle to the east, and beyond is the Printing Office of the University Press, a refined Doric building.

The rest of the buildings are modern. The Engineering School, Venetian in style, and admired by Ruskin; the Graduates' Memorial and the War Memorial. The Campanile (1852) is said to mark the "crossing" of the Church of the suppressed Priory.

The Provost's house is a duplicate of the house designed for General Wade by Lord Burlington as originally built near Piccadilly. (*Handbook British Association*, 1908; MacGregor, *Picture of Dublin*, 1819, etc.)

Proceeding to St. Patrick's Cathedral (Pl. x), the members were received at noon by the Dean and Mr. R. Caulfield Orpen.

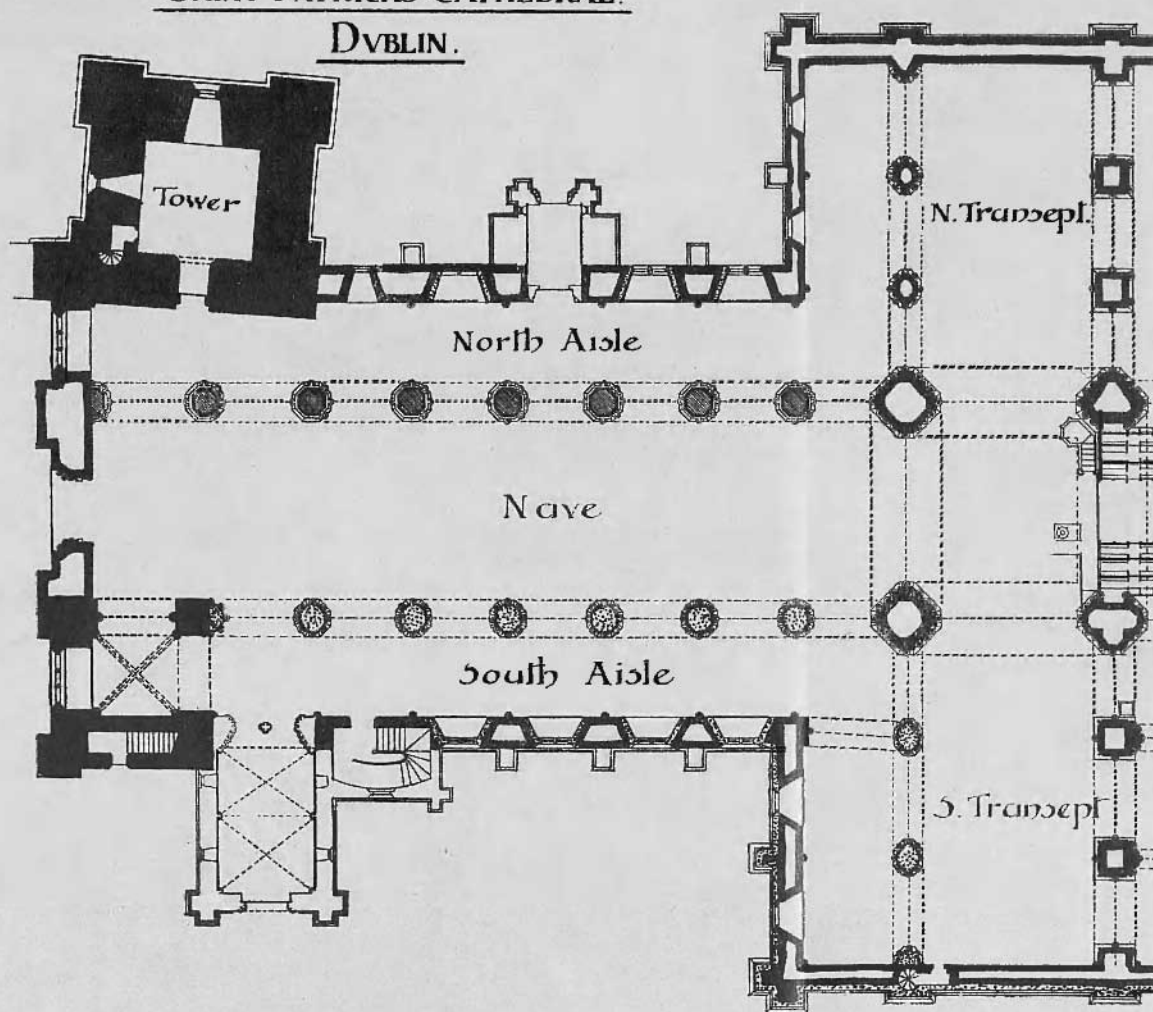
The site of the Cathedral was traditionally connected with St. Patrick, and a well of St. Patrick formerly existed a short distance north-west of the church. The discovery of a stone cross (now in the nave), perhaps of the ninth or tenth century, on this spot in 1901, gives the tradition a respectable antiquity. There was certainly a parish church on the site in the twelfth century and this church was re-built and a college of secular priests founded to serve it by Archbishop John Comyn in 1191. The charter of Archbishop Henry de Loundres, of 1213, established a constitution on the lines of that of the Cathedral of Salisbury. It has been thought that some remains of Comyn's church survive in the two west bays of the south aisle of the nave but the whole of the rest of the fabric was rebuilt in the thirteenth century. Collections were made for the new fabric in 1225 and the church has certain features in common with Salisbury Cathedral, particularly in the planning of the Lady Chapel. St. Patrick's, however, unlike Salisbury, has but one transept, and that with aisles on both sides. There seems no reason to suppose that the Lady Chapel was not part of the original design, and the altar of St. Mary is mentioned as early as 1235. In 1316 the spire was blown down and the church was damaged by fire when the citizens burnt the suburbs on the approach of Edward Bruce. Another fire in 1362 rendered necessary the repair of the N.W. part of the nave; the four W. bays of the N. aisle were rebuilt at this time by Archbishop Thomas Minot, who also rebuilt the great tower adjoining, which bears his name. At the reformation the cathedral was reduced to the rank of a parish church, and the archbishop's palace of St. Sepulchre (S.E. of the cathedral) was, for a time, handed over as a residence to the Lord Deputy. The stone vault of the nave collapsed in 1544. A charter of Philip and Mary of 1555 restored the cathedral-status of the church which was not subsequently interfered with. During the seventeenth and eighteenth centuries the fabric was much mutilated and divided up by partitions, and parts, such as the N. transept and Lady Chapel, fell into entire ruin. Temporary measures of repair were taken from time to time, but when the general restoration began in 1864 it was necessary to rebuild large portions of the structure. Thus the N. transept (except the W. aisle), the S. front of the S. transept and much of the S. side of the nave were rebuilt; the Lady Chapel had already been rebuilt about 1850. The

ST.
PATRICK'S
CATHEDRAL
DUBLIN

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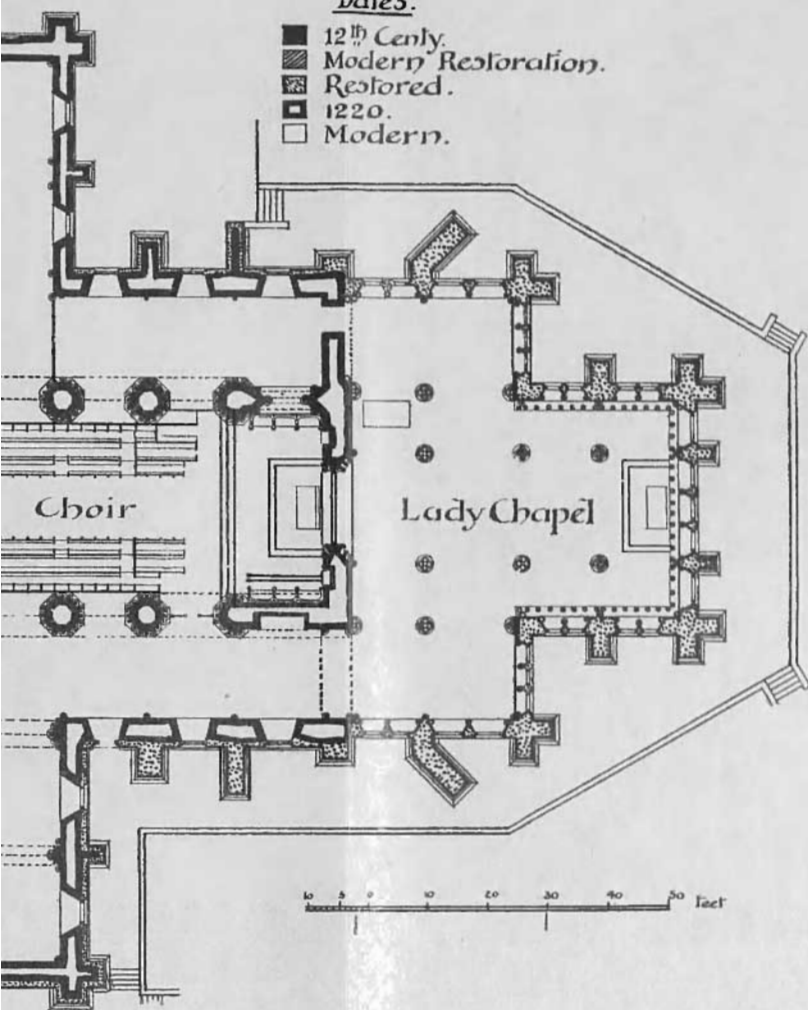
SAINT PATRICK'S CATHEDRAL.

DUBLIN.



Dates.

- 12th Cenly.
- ▨ Modern Restoration.
- ▩ Restored.
- 1220.
- Modern.





vaulting of the main spans of the church is modern but only that of the choir is of stone. Minot's Tower is of unusual size and is 147 feet high. The granite spire was added in 1749.

The monuments in the cathedral include the enormous and very fine Jacobean memorial (now in the nave) erected by the first Earl of Cork to his wife in 1631, a mutilated effigy (N. choir aisle) ascribed to Archbishop Fulc de Saundford, 1271, and effigy of Archbishop Tregury, 1471 (St. Stephen's Chapel), and unidentified effigy of an ecclesiastic (S. choir aisle), an elaborate monument to Thomas Jones, Archbishop of Dublin, 1619 (N. aisle of nave), and a bust of Dean Swift (S. aisle of nave) with memorial-inscription composed by himself. Two brasses with kneeling figures of Dean Sutton, 1528, and Dean Fyche, 1537, should also be noticed; also a sixteenth-century hutch-chest with panels carved with representations of a dragon, a horse, a goat, etc. In the choir hang the banners of the former knights of St. Patrick.

To the S.E. of the cathedral stands the library founded by Archbishop Marsh early in the eighteenth century. It retains its original fittings. In the police barracks, further east, are to be found some portions of the Palace of St. Sepulchre.

During the afternoon, members were received at the National Museum by Dr. Adolph Mahr, keeper of Irish Antiquities; and at 5.30 p.m. were present by invitation at the unveiling of a memorial-plaque to the late George Coffey, in the Museum.

At 9 p.m. Dr. Mahr gave a lecture on 'Relics of Primitive Agriculture in Ireland,' in connection with a special collection of Irish 'bygones' then on view in the National Museum. Attention was also drawn to a special loan-collection of Early Iron Age and other antiquities from Lambay Island, deposited in the Museum by Lord Revelstoke.

Saturday, 18th July

At 9.30 a.m. the members motored to Glendaloch (Pl. xiii) under the guidance of Professor Macalister.

Coemgen, anglicised Kevin, a scion of the royal house of Leinster, born about the middle of the sixth century A.D., early embraced the religious life. After living for a time at various places the life of a solitary hermit, he came to this beautiful valley, and there founded the great monastic establishment which still keeps his memory green. He died in or about A.D. 617.

The monastery had various vicissitudes. In A.D. 770 it was burnt: and on several occasions, beginning in A.D. 830, it was raided by the Scandinavians. The local native princes, members of the families of O'Byrne and O'Toole, succeeded in maintaining a measure of independence. In fact, this county of Wicklow was the

last section of Ireland to be 'shired' and thus brought into conformity with the English methods of local government: this took place in 1611. The Anglo-Normans and English settlers in Dublin and the Pale were always liable to raids at the hands of these turbulent chieftains: and it seems to have been as an act of reprisal that Glendaloch was utterly destroyed by an English army in 1398, and reduced to its present condition of ruin.

The valley takes its name from the two lakes, which enhance its beauty. We can most conveniently describe the remains to be visited in topographical order, beginning with the upper lake at the head of the valley and proceeding toward the valley's mouth.

Teampull na Sceilig ('Temple-na-Skellig,' the Church of the Crag). A small rectangular oratory, 25 feet 2 inches by 13 feet 9 inches, with a round-headed two-light window. This church stands on the site indicated in the ancient lives of St. Coemgen as the place where he first established his oratory, a small structure built of wattled timber.

Above the platform on which this oratory stands there is a small cave, reached by a difficult and dangerous scramble, in which tradition has localised 'St. Kevin's Bed.'

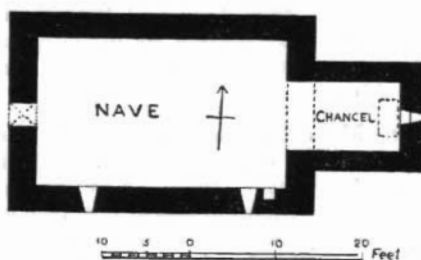


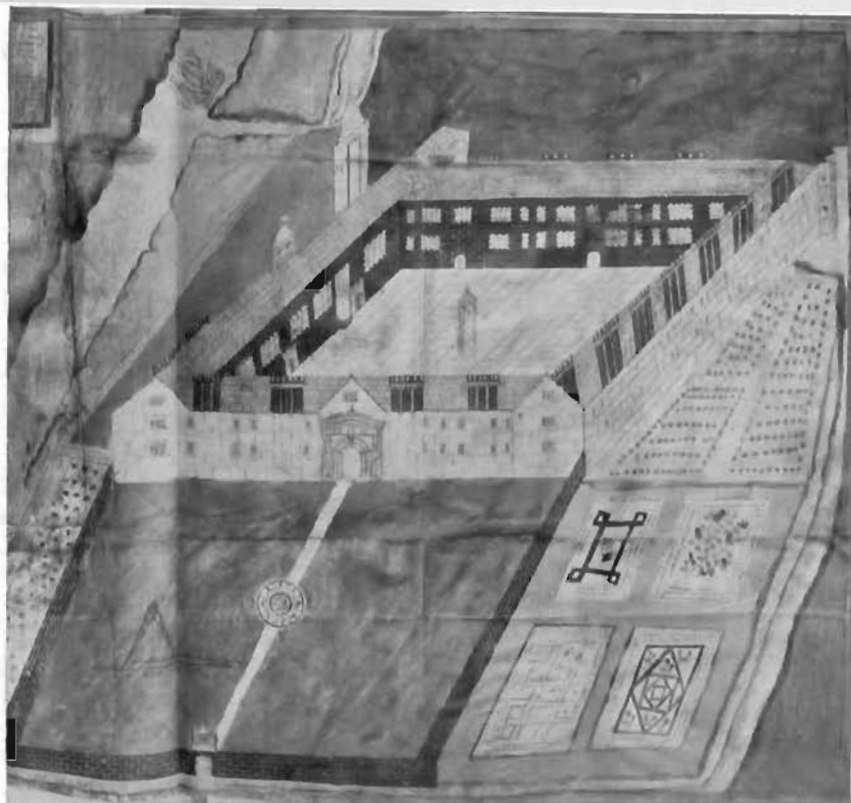
FIG. 7

GLENDALOCH: PLAN OF REEFERT CHURCH

An absurd poem (so-called), beginning (libellously)

'By that lake whose gloomy shore
Skylark never warbled o'er—'

needs to be mentioned here, as it is always quoted in connexion with St. Kevin's Bed. It has foisted upon this place the legend of one 'Kathleen,' who pursued Coemgen even to this forbidding place and there made amorous advances to him. The saint gave her a push and she fell into the lake and was drowned. The only basis for the story is an incident recorded in some of the ancient lives of the saint, that having been troubled by an importunate damsel (before ever he came to Glendaloch) he lost patience with her and, seizing her, he gave her a thorough and well deserved flogging with a handful of nettles. This chastisement made her see the error of her ways, and in penitence she too



A. TRINITY COLLEGE, DUBLIN

From a late sixteenth-century drawing preserved at Hatfield
(Reproduced by kind permission of the Marquess of Salisbury, K.G.)



B. GLENDALOCII : ROUND TOWER



A. GLENDALOCH : ST. KEVIN'S CHURCH AND ROUND TOWER



B. GLENDALOCH : THE GATEWAY

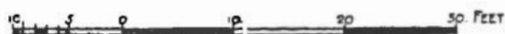
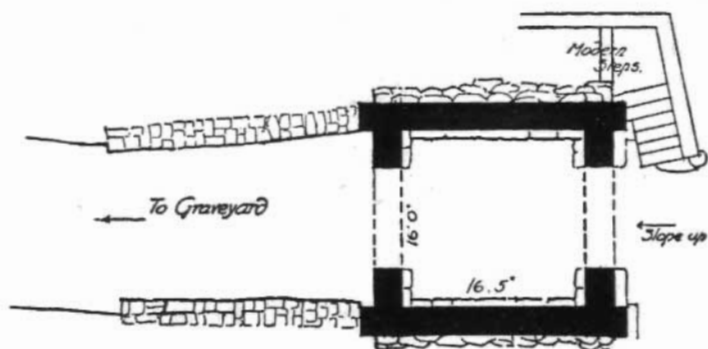
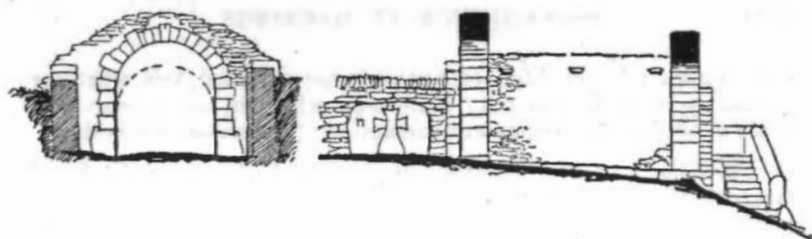


FIG. 8
 GLENDALOCH: THE GATEWAY

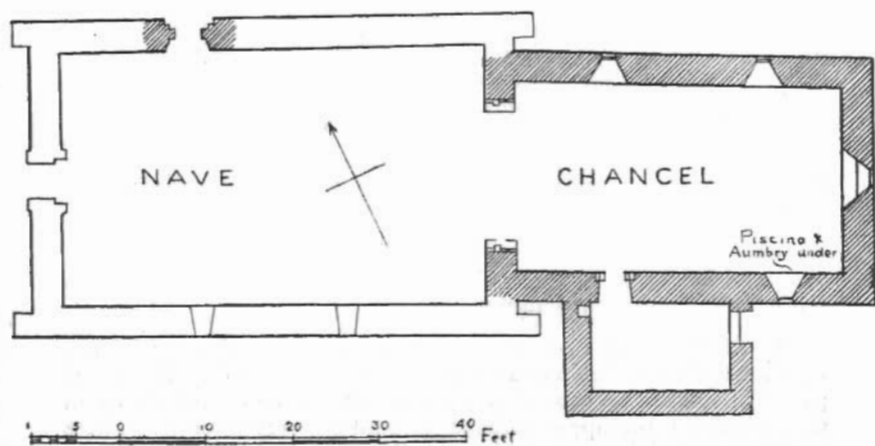


FIG. 9
 PLAN OF GLENDALOCH CATHEDRAL
 (All from the Report of the Board of Works)

entered on a religious life. Her name is not recorded, but, whatever it was, it certainly was not 'Kathleen,' which is not a true Irish name at all, but a mere modern corruption of the name 'Catherine.'

The Church of Righ-Fhearta ('Reefert,' the Church of the Royal Graves) (Fig. 7). Here was the burial-place of the native princes of the region. It is an interesting building, showing the transition from the lintel to the arch construction, and having also examples of the corner-brackets, a leading feature in early Irish buildings, and probably a translation into stone of the projecting ends of the wall-plates of the wooden buildings which were the prototypes of the stone churches. The architecture of this building is severely plain: the church comprises a nave, 29 feet by 17 feet 3 inches, and a chancel 13 feet by 8 feet.

There are numerous slabs with ancient crosses carved upon them to be seen in the cemetery. Visitors interested in these are advised to procure a copy of the Board of Works *Guide to Glendalough*, which can be obtained (price 1s.) from the custodian in St. Kevin's Church or at the repository for the sale of Free State Government Publications, 5, Nassau Street, Dublin.

A small circular enclosure, the fortification of an ancient dwelling probably older than the ecclesiastical establishment, is to be seen near the lake shore, between Reefert Church and the main road.

One or two wayside crosses lie between the foregoing group of buildings, and the main group, beside the modern village. These will all be found illustrated and described in the guide above quoted. The most important group of buildings is in the enclosure behind the Royal Hotel, and is as follows:

The Gate House (Fig. 8, and Pl. xii B), the only extant entrance to a Celtic monastery. It was a square tower, with a passage through, having an arch at each side. The arches are round-headed, 9 feet 3 inches in width: the chamber of the gatehouse, which was above the passage, was about 16 feet square.

A large slab, bearing a cross with expanding arms, will be seen built into the wall on the right hand side of the passage to the graveyard, immediately after passing through the gatehouse. On reaching the graveyard we turn to the right and follow a narrow footing which leads to

The Cloigtheach (Belfry, or Round Tower). This is a fine example, of a total height of 103 feet. The roof, which had fallen, has been rebuilt with the original stones.

St. Mary's Church consists of a nave 32 feet by 19 feet 5 inches, with a later chancel 20 feet 4 inches by 17 feet 7 inches. The lower part of the nave wall shows the same massive masonry that we see in the cathedral: the upper parts of the wall are very inferior. There is a fine lintelled doorway, with inclined jambs: a saltire is cut on the soffit of the lintel. The chancel window is round-headed, and is ornamented externally with a Wall-of-Troy pattern. We now retrace our way to the principal enclosure.

The Cathedral (Fig. 9), dedicated to SS. Peter and Paul, ceased to serve as a cathedral after 1214, the date of the union of the dioceses of Dublin and Glendaloch. It consists of a nave, 48 feet by 29 feet 6 inches, with a later chancel 37 feet 7 inches by 21 feet 10 inches, and sacristy 16 feet by 10 feet 6 inches. The massive masonry and strong lintelled doorway of the western face are very impressive. Fine examples of the corner-pilasters, the stone representations of the wooden corner-beams of a building in wood, are to be seen, as well as rudimentary corner-brackets. The chancel-arch, which is preserved in part, was ornamented with chevron pattern, the favourite form of decoration in Irish Romanesque.

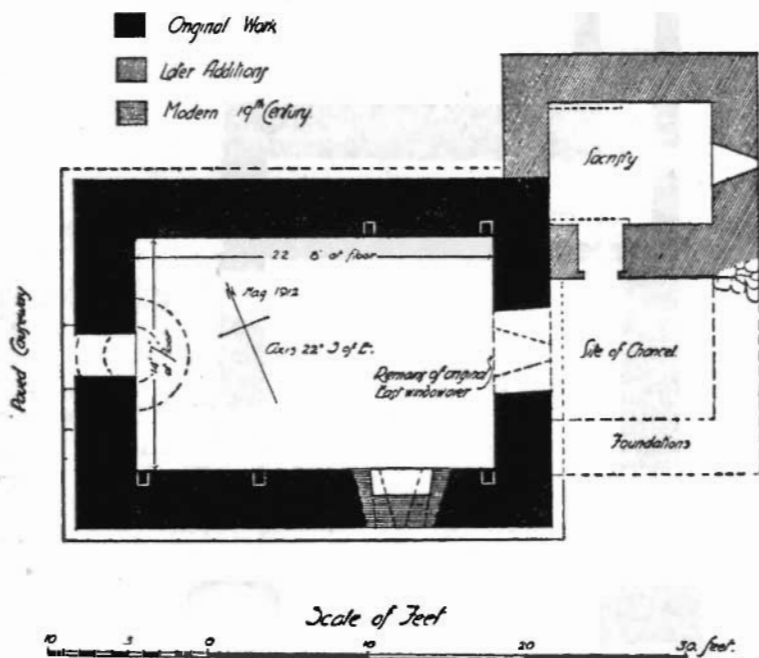


FIG. 10
GLEN DALOCH : PLAN OF ST. KEVIN'S CHURCH

In the chancel are to be seen some ancient slabs, one of them bearing ancient Irish inscriptions commemorating persons named Diarmait and MacCois.

The Priest's House is a small chantry chapel: it is so called because local priests used to be buried in it. It measures 14 feet 8 inches by 7 feet 9 inches and has a remarkable E. end, recessed as a seat under a fine round-headed arch with chevron ornament. There is an interesting lintel over the door: now partly broken away. An old drawing is preserved showing that it represented a bishop, seated with two ecclesiastics bowing before him, the one holding a crozier,

the other a book. This church stands within the ancient cemetery, the boundary wall of which is still partly traceable. The present cemetery extends over what is practically the whole monastic area. The large plain cross to be seen to the E. of the priest's house, 11 feet high, stands in the line of the ancient cemetery wall.

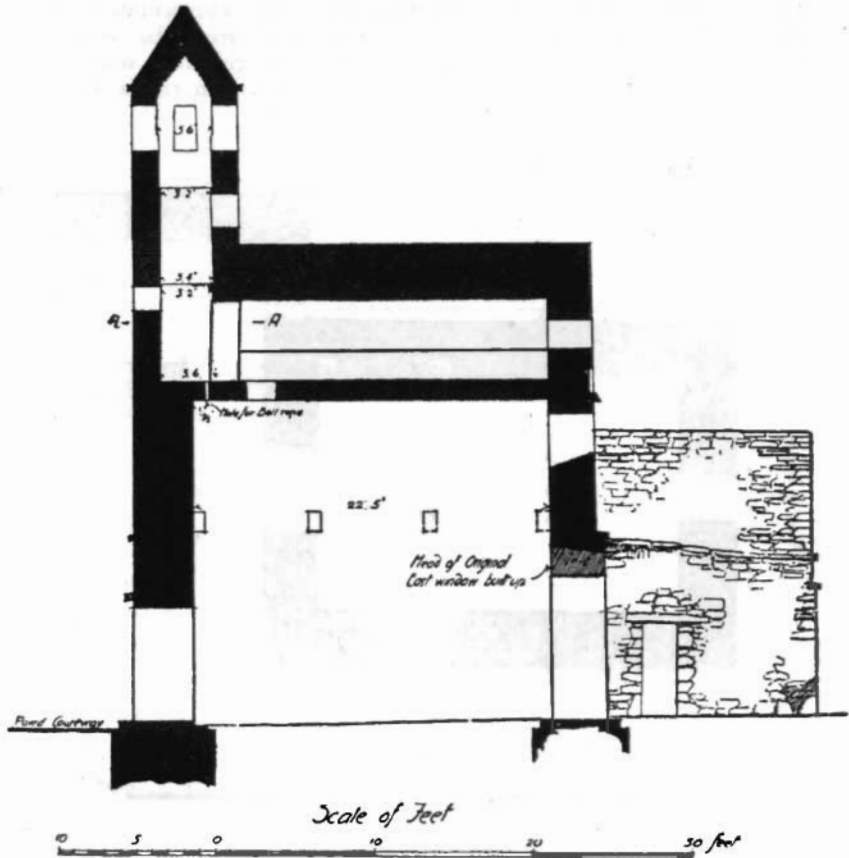
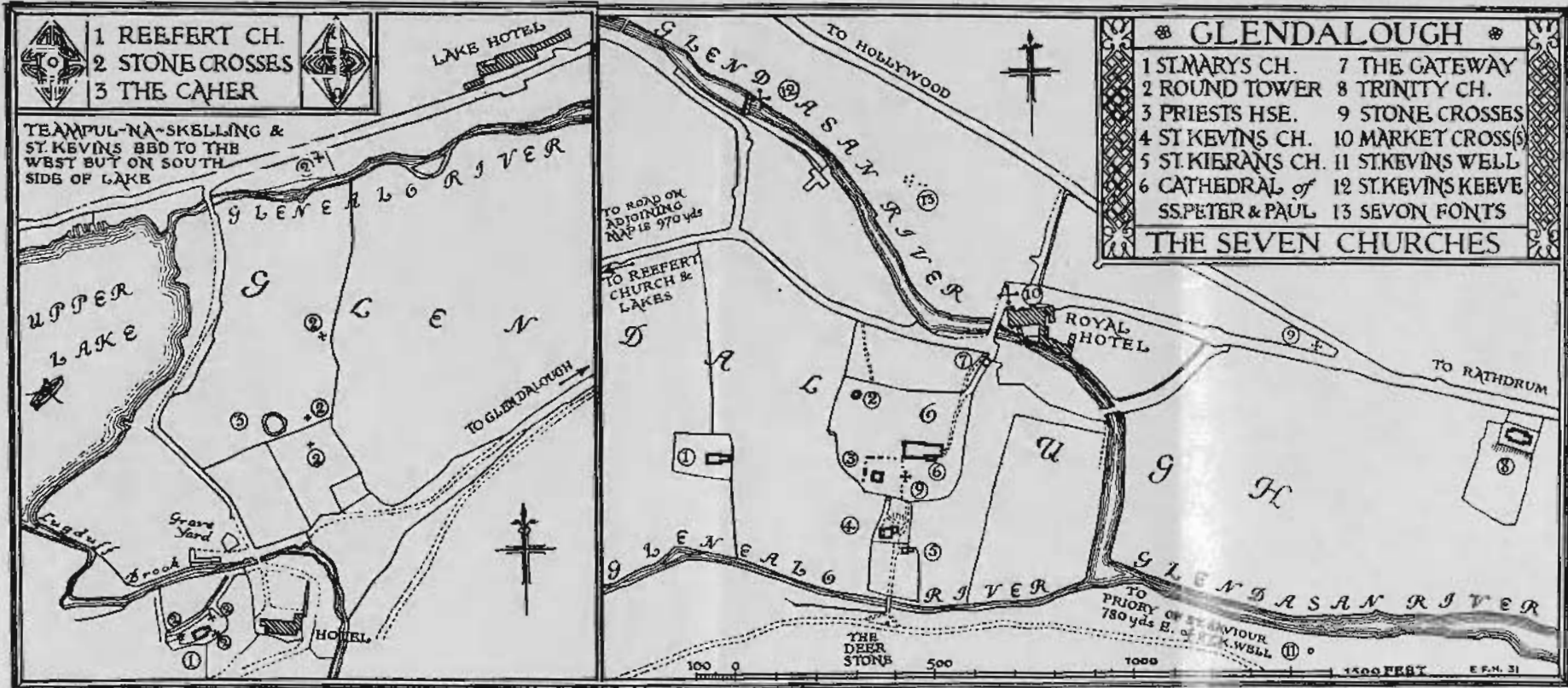


FIG. II

GLENDALOCH : LONGITUDINAL SECTION THROUGH NAVE AND TOWER OF ST. KEVIN'S CHURCH, SHOWING ALSO SOUTH ELEVATION OF SACRISTY

St. Kevin's Church (Figs. 10 and 11, and Pl. xii A). This is one of the most complete of the structures at Glendaloch, and the only one retaining its roof. It consists of a nave, 22 feet 8 inches by 14 feet 7 inches, to which in later times a chancel, with a sacristy on the N. side, was added. The sacristy remains, though of the chancel nothing is left but the foundations. The top of the original E. window remains above the chancel arch, which now forms the entrance to the building.



The nave is interesting as being an example of the double-roofed churches characteristic of Ireland. A barrel vault rests upon the walls of the building, and its extrados forms a base for the sloping roof. There is thus no direct thrust upon the walls, and a heavy stone roof can be supported without the necessity of providing buttresses. The vault of the roof is built with radiating voussoirs at the top, but is a false arch, with horizontal joints, up to about two-thirds of the length from spring to crown on both sides. A small round tower rises out of the roof, supported partly on the upper surface of the roofing vault and partly on the W. wall. There is a doorway with flat lintel surmounted by a relieving arch, and inclined jambs, in the W. wall. A number of ornamented slabs and other objects, which have come to light in the neighbourhood from time to time, are stored inside the building. There is also a twelfth-century cross with figures in high relief on the face and interlacing work on the sides. Some floral work on the back is unusual in Celtic work.

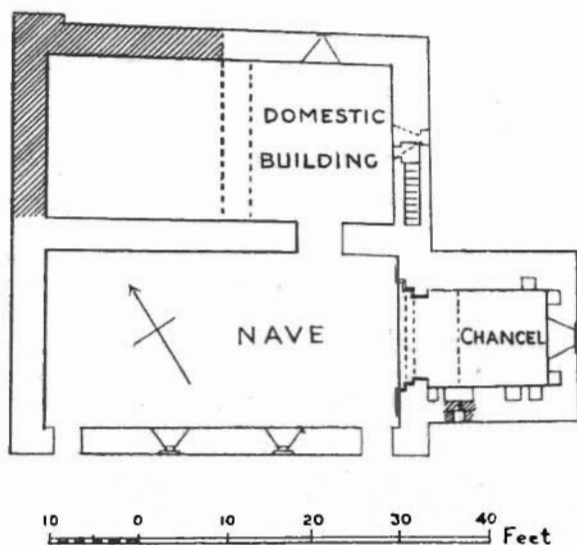


FIG. 12

GLEN DALOCH : ST. SAVIOUR'S PRIORY

Close to St. Kevin's Church is another, which has been assumed to be a church of *St. Ciaran*, mentioned in ancient records. Only the lower parts of the walls remain, indicating a nave 18 feet 10 inches by 14 feet 6 inches, and a chancel 9 feet 4 inches by 8 feet 10 inches. It shews no architectural features of any special interest.

Crossing the stream which runs behind the monastic settlement we see a number of large stones, which look like a dilapidated megalithic monument. On the top of it is the *Deerstone*, a stone basin into which, legend says, a doe allowed itself to be milked for

the use of St. Kevin when he was without a cow. The view of the group of buildings from this point is very effective. Turning to the left, and proceeding a little over half a mile, we come to the entrance to a field sloping down to the river-side in which stand the remains of *St. Saviour's Priory* (Fig. 12). This consists of a church (nave 41 feet by 20 feet 3 inches, chancel 17 feet 4 inches by 11 feet 6 inches) with a domestic building alongside the nave on the N. and of nearly the same size. It is the latest of the buildings (twelfth century) and is more richly ornamented than the others. Some of the carving in the E. window and chancel arch is worth studying carefully. (All carved stones are drawn out in the Board of Works *Guide* referred to.) It is evident that the building in its present form has been patched, some of the carved stones being clearly out of place.

Holy Trinity Church is situated on the road passing through the village, about a quarter of a mile from the Royal Hotel Eastward. In style and dimensions it closely resembles Reefert Church: but its doorway is on the S. side, and at the W. end there is a square cell, presumably a priest's dwelling, 10 feet 4 inches by 9 feet 6 inches, which down till 1818 was crowned with a Round Tower; this was blown down in that year in a storm.

Sunday, 19th July.

No programme was officially arranged for this day, but members were especially invited by the Dean of Christ Church Cathedral to a service at 11 a.m., and an excursion was privately organised to Baltinglass Abbey and Castledermot under the leadership of Mr. Leask.

The Cistercian Abbey of St. Mary, Baltinglass (*De Valle Salutis*) was founded in 1148 by Dermot McMurrough, King of Leinster, and was the fourth daughter of Mellifont. The buildings, which formerly included a fortified tower, are now reduced to the remains of the conventual church. This was a large building of the normal Cistercian type consisting of a chancel, transepts and an aisled nave of eight bays. The eastern part is occupied by a modern (now roofless) church and tower built in 1815 but retaining the old sedilia and two of the round arches to the transepts. The ruined nave dates from late in the twelfth century and has a south arcade with alternate square and cylindrical piers; the capitals have elaborate scallops and other ornament. The arches are pointed. The west front has remains of three lancet-windows with a modern doorway below. The north arcade has fallen. The abbey was suppressed in 1538 and granted in 1541 to Sir Thomas Eustace. (*Journ. Kildare Arch. Soc.* v, p. 379.)

During works of repair in June, 1931, some new features were brought to light. These are (1) the N. door to N. aisle in three orders, the middle order having a bold chevron moulding, and the doorway, inclined jambs; (2) the lower part of the doorway from S. aisle to

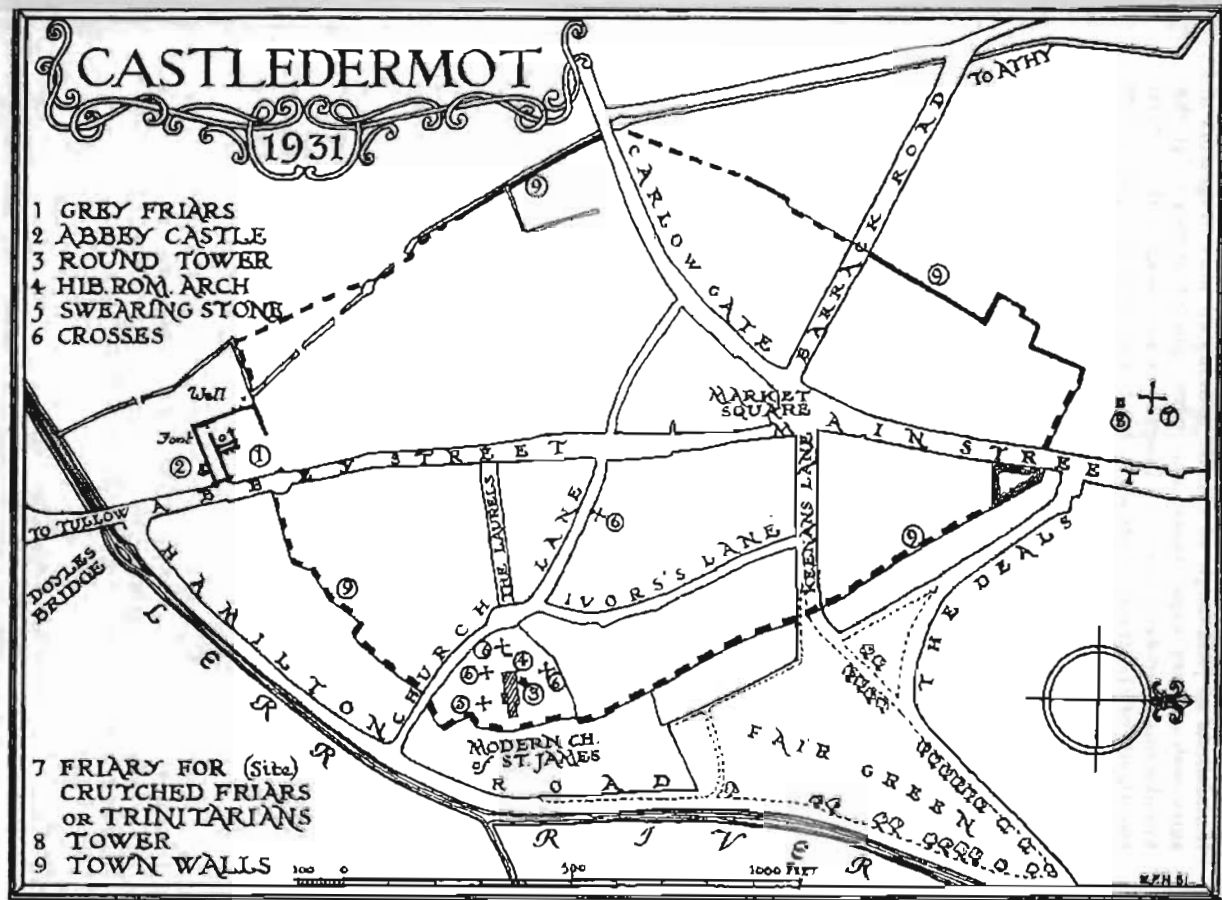


FIG. 13

cloister walk, in three orders, and of earlier type than (1); (3) the foundations of N.E. angle of cloister arcade and some fragments of thirteenth-century caps, bases, and plain cusped arches; (4) the foundations of an early tower, an insertion which blocked the eastern two-thirds of the transept arches; this tower measured but 14 feet from E. to W.; (5) interesting Irish Romanesque bases to transept arch piers. (See above, pp. 13, 21.)

Castledermot (or Tristledermot) (Fig. 13) owes its origin to a monastery founded here about 500 by St. Diarmaid (Disert Diarmada).

**CASTLE
DERMOT**

After the English Conquest a castle was built here, perhaps by Walter de Riddlesford, in 1181. A grant was made by Parliament in 1295 for enclosing the town with walls. The castle has entirely disappeared, but there are some remains of the town-walls on the road to Mageny.

The *Church of St. Diarmaid* is almost entirely modern, but its S. wall incorporates four pointed arches from the S. aisle of the former church, and to the W. of it stands the ruined W. front of the earlier building, with a twelfth-century doorway. In the churchyard is a round tower 66½ feet high, and two tenth-century high crosses. The latter are carved with scenes from the Old and New Testaments, SS. Paul and Anthony, S. Christopher, the Apostles, etc. One of the crosses is unfinished.

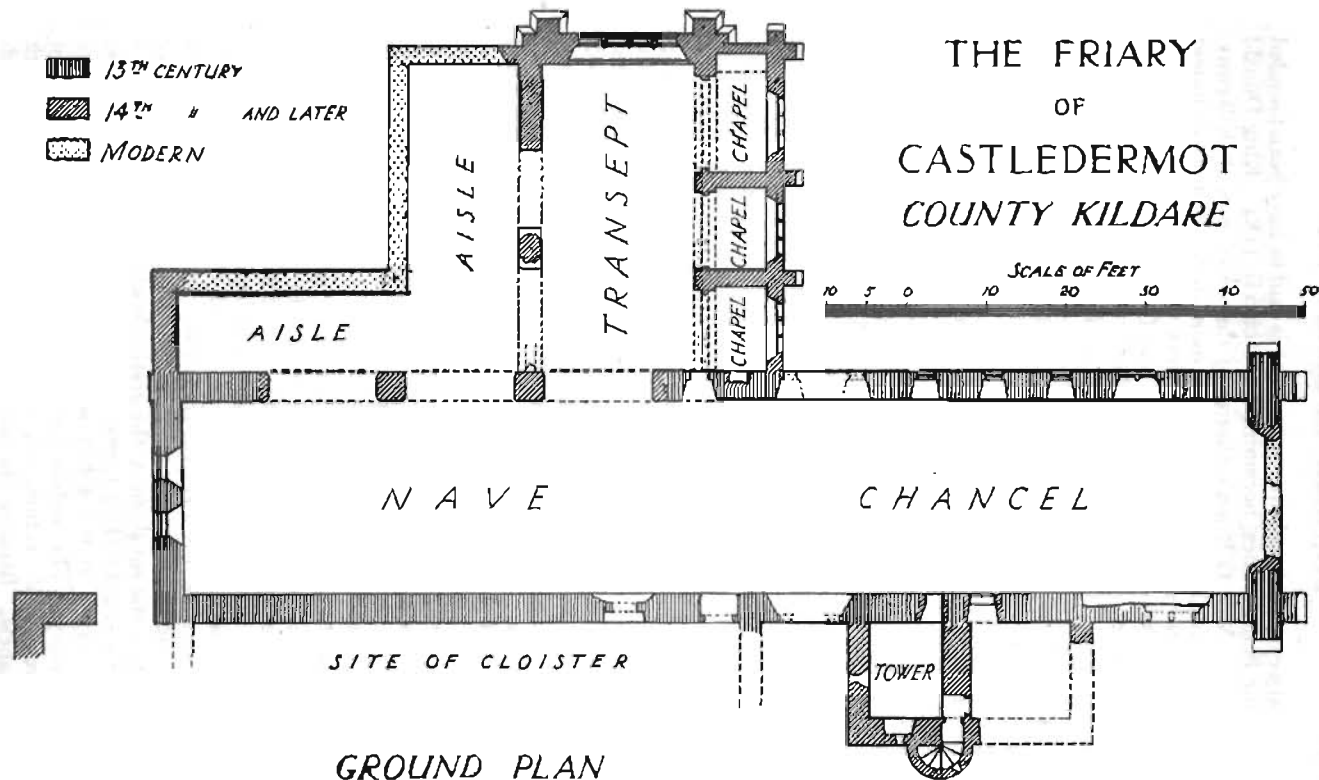
The *Grey Friars Priory* (Fig. 14) is first mentioned in 1247. It was destroyed by the Scots in 1317. The church is now much ruined, but consisted of a rectangular main building with a pair of lancet-windows in the W. wall and a tower on the S. side. The large N. transept chapel, with three eastern recesses and a W. aisle, is probably the chapel of St. Mary added by Thomas, 2nd Earl of Kildare, in 1328, and in which he was buried. It had a large four-light N. window of early-fourteenth-century character. Above the first pier from the N. is a trefoil-headed canopy for a figure, and in the middle recessed chapel is a slab with a cross, a skeleton and a shrouded figure. The S. tower was used for domestic purposes and is equipped with window-seats and a latrina. The friary was surrendered in 1541. Some years ago part of the S. wall of the nave fell and it was found to be a structure hollow at the base and enclosing a row of skeletons.

The *Crouched Friars Priory* or Hospital was founded in the thirteenth century and stood without the walls on the Dublin road. There are now no remains except a plain tower some 15 feet square. (*Journ. Kildare Arch. Soc.* i, pp. 77 and 361.)

Monday, 20th July

At 9.30 a.m. the members left Kingsbridge Station for Thurles, whence they motored to Holy Cross Abbey (Co. Tipperary) under the guidance of Mr. Leask.

THE FRIARY
OF
CASTLEDERMOT
COUNTY KILDARE



GROUND PLAN

FIG. 14

The abbey (see also above, pp. 15, 30) is said to have been founded in 1169 for Benedictines, becoming Cistercian in 1182. King Donald Mór O'Brien's charter of that year, now at Kilkenny, confirms his gifts to the monastery; but a parchment formerly at Clairvaux gives the date of foundation as March 25th, 1213. It was Donald's father Murtough who received from Pope Pascal II, about 1110, a piece of the True Cross and who determined to found a monastery, a project, however, carried out by his son. After its suppression in 1563, later than the general suppression, the dispossessed monks returned at intervals to the abbey and occupied it even in the seventeenth century except in the periods of the Cromwellian régime and that following the Treaty of Limerick. The earls of Ormond were tolerant rulers of their Palatinate.

HOLY
CROSS
ABBHEY

The church has one vaulted transept, with two vaulted chapels, a vaulted chancel and crossing (with central tower over), pulpitum wall, nave and side aisles. The claustral buildings remaining consist of the lower storey of the E. range and the whole of the W. range, the S. having disappeared. External to them to the S.E. stand the abbot's quarters and the infirmary.

The interior of the church has been used for many years as a cemetery, a regrettable state of affairs which until quite recently it has been impossible to correct.

It cannot be said with certainty how much of the original buildings is incorporated, but it is clear that at some time about the end of the fourteenth century or early in the fifteenth century the whole of the eastern section was rebuilt. It is the most complete and perfect example extant in Ireland of the work of the period. It is entirely built of limestone, a feature noticeable in all post-thirteenth-century work in Ireland. The walls of the nave are early, but the piers and arches have lost their original cut stone quoins and vousoirs which were replaced in rough masonry. Only one twelfth-century fragment remains, the processional doorway from the E. walk of the cloister, but it is a re-erection.

The E. range of buildings may possibly be original, but the western one does not appear to be so early.

The Chancel has an elaborate ribbed vault constructed in wrought limestone. The most striking feature is the coeval sedilia-tomb, traditionally the 'Tomb of the Good Woman's Son,' who, the story says, was a son of Henry II and Queen Eleanor. His murder, the discovery of the corpse by a blind and aged monk who by visions was led to the spot, the Prince's ring which wrought the miracle of restoring the monk's sight, the solemn reburial, the monk's pilgrimage with the ring to the royal court, the gratitude of the queen, the king's gift of a portion of the Holy Cross, and the miraculous ringing of the bells on its arrival at the abbey are the principal incidents in the traditional story. The sedilia has three stalls separated by fluted pillars of octagonal section, supporting cusped ogee arches with crocketed labels. Between the arches are five shields, one of which is plain, bearing a plain cross, the Royal arms (France and England

quartered), Desmond, and Butler. Cusped ogee tracery with finials, all crocketed and carved in relief, surmount the shields and support a carved canopy. A panel of conventional vine-leaves fills the base, and the interior ceiling is elaborately vaulted. The workmanship is particularly good and the whole design perhaps the finest of its kind in Ireland.

An arched recess in the N. wall contains the sixteenth-century O'Fogarty tomb, and there are a number of tomb-slabs of the sixteenth and seventeenth centuries. Beneath the five-light E. window with reticulated tracery is a large stone altar.

The North Transept has a ribbed vault. There are two chapels, vaulted, with windows of flowing tracery. On the W. and N. walls is a wall-painting of a hunting scene, with huntsman, archers, a stag and a thicket complete in red and black outline. The loose fragments of a shrine are stored here.

The South Transept is not vaulted. It has two vaulted chapels separated by a unique columned, arched and vaulted structure standing on an ornamented base and forming a pier for the chapel vaults. A theory once held that this was a waking chamber is quite untenable; it is more probably a shrine for the occasional exposure of the Holy Rood. The chapel windows have flowing traceries of differing designs. A doorway leads into a vaulted sacristy and the north stairs rise in the usual position to the dormitory level.

The crossing space has a ribbed vault. There are traces of wall-painting on the N. face of the N.W. pier and there is a good relief carving of an owl on one of the piers. Elaborate masons' marks are to be found on the wrought stonework of all the eastern part of the church.

The tower, low and nearly square in plan, covers the whole crossing—in the Cistercian fashion—and exhibits the usual batter. An unusual feature of the plan of the upper E. end is that there are rooms over the N. transept, the chancel and the chapels. The latter have fireplaces and garderobes.

A wall of the full height of the building divides the choir from the nave, a feature already referred to in the notes on Cistercian abbeys.

The nave is quite plain. It is entered at the W. end by a fifteenth-century doorway, and lighted by a plain, traceried window, both insertions. The N. aisle has one three-light window with clumsy flowing tracery and four two-light ogee-headed windows with square label mouldings. A similar window lights the W. end of the S. aisle. The arches across the aisles are modern.

The Cloister. Some fragments found in the ruins or returned to the abbey by various persons have been re-erected so far as they would go, simply as an indication of its original form and appearance, and the Refectory doorway has been set up in its approximate original position.

The E. range is vaulted and contains the Sacristy, Chapter House, passage and undercroft of the dormer. A curious late doorway with

a round head, and heavy ogee tracery, the jambs, tracery and hood-moulding, covered with an imbricated pattern, leads to the Chapter House.

The W. range is late in date. It has three cellars and a passage to the exterior in the lower storey and three apartments above. The two stairs are in the thickness of the walls and there are two garderobe turrets. The abbot's quarters and 'guest house' (? infirmary) were connected to the S. end of the E. range.

Externally the whole group is very picturesque. The view from the further bank of the river is of particular interest. Notable features are the massive buttresses of the chancel and S. transept, the broad, low tower and the many gables of the abbot's-quarters group.

The Relic of the Holy Cross enclosed in an engraved silver gilt case is still in existence, having passed down through private hands.

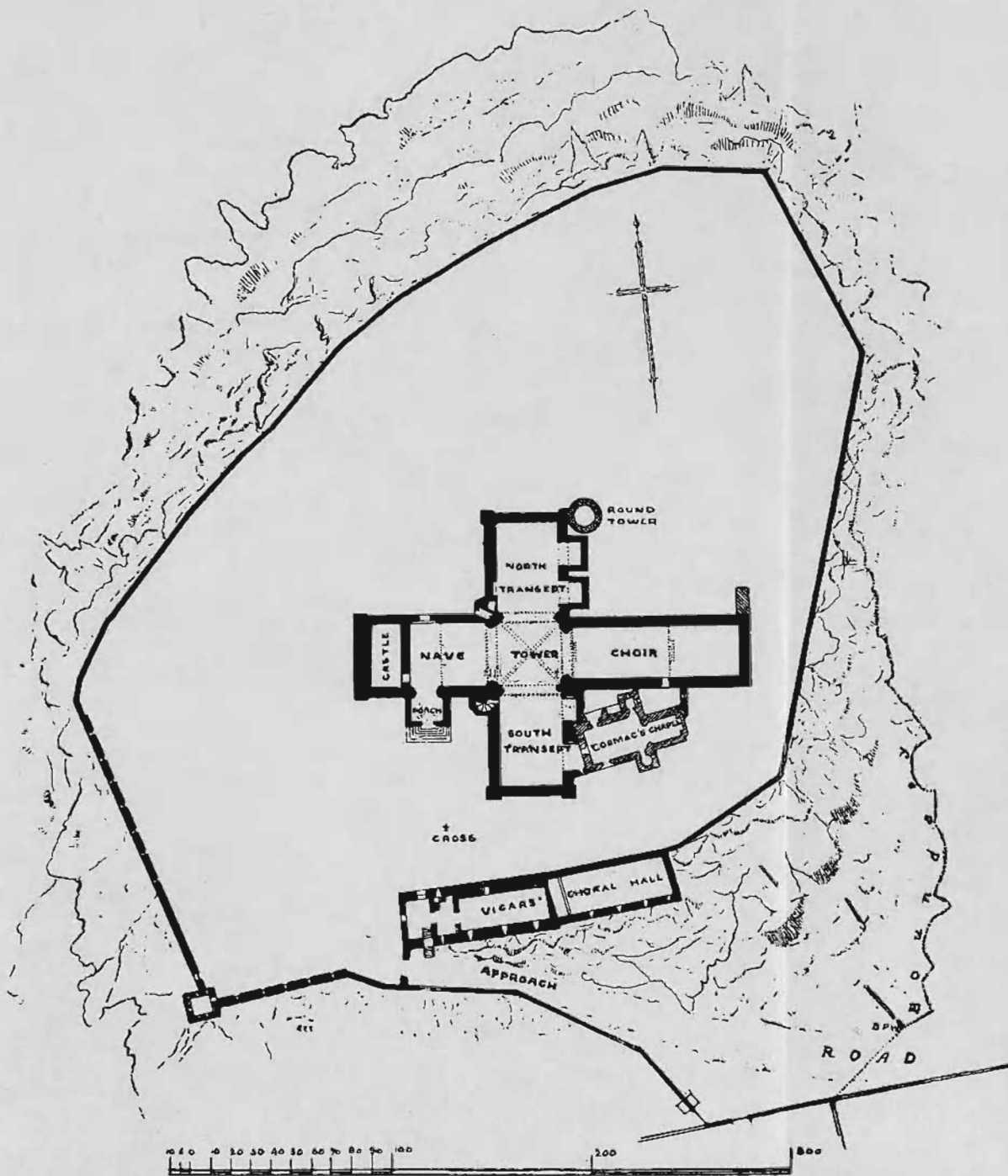
The *bridge* is in part ancient. A mural tablet in the wall at the W. end bears the arms of Dunboyne and O'Brien and an inscription in Latin stating that Nicolas Cowli (Cowley) was the constructor. James Butler, baron of Dunboyne, and Lady Margaret O'Brien, his wife, rebuilt the bridge in 1626 and ask for a prayer, 'May both who built it escape the Stygian lake.'

(*Triumphalia Chronologica Coenobii Crucis, etc.*, 1640; *The Abbey of the Holy Cross*, M. Callanan; *74th Annual Report* (1905-1906) Commissioners of Public Works; *Holy Cross Abbey*. Also, above pp. 15, 30.)

At 1.45 p.m. the party arrived at Cashel (Pl. xiv), still under the guidance of Mr. Leask.

'St. Patrick's' Rock of Cashel was occupied about the beginning of the fifth century by the King of Munster, who built a cashel or fort here. Of the early church on the site there are now no remains but its adjunct, the round tower, dating probably from the tenth century. The bishopric is first mentioned in the time of Cormac, son of Cuilenan (d. 903 or 908) who was prince and bishop. Another prince-bishop, Cormac mac Carthy, King of Desmond, built the still-existing chapel, which bears his name, in 1134. The see of Cashel was raised to metropolitan status in 1152, and in 1169 a new cathedral was founded. This in turn gave place, about the middle of the thirteenth century, to the existing building. The cathedral was burned in 1495 and was ruined when the rock was taken by the Parliamentary troops under Lord Inchiquin in 1647. It was repaired in the same year and again in 1729, but was finally un-roofed and abandoned in 1749.

The cathedral (Fig. 15) still stands largely intact, except for its roofs. It is a simple cruciform aisleless church with a very long chancel and a very short nave. The architectural features are almost entirely of the thirteenth century and are of admirable quality, with tall lancet windows and banded shafting. The ends of the choir and transepts have each three tall lancets and the transepts have square-



SCALE OF FEET

THE ROCK OF CASHEL

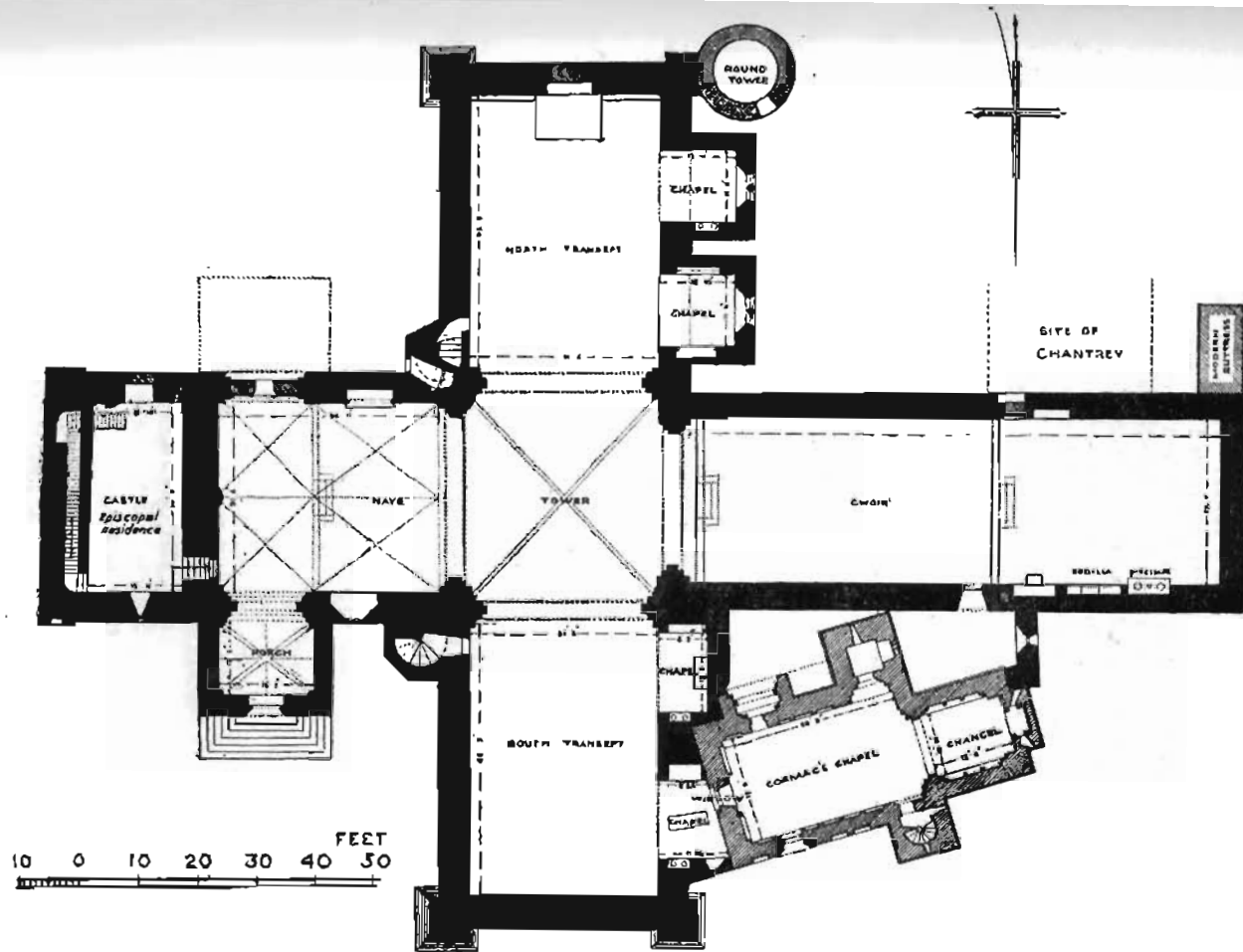


FIG. 15. CASHEL : THE CATHEDRAL, WITH ROUND TOWER AND CORMAC'S CHAPEL

ended chapels projecting to the E. The crossing has a ribbed vault and is surmounted by a low tower. The short nave had a hall or gallery (probably of timber supported by arches) over its whole extent communicating with the fifteenth-century fortified tower of the W. end, which served as the archbishop's dwelling. It is probable that the nave originally extended over the area occupied by this castle. A south porch with rooms over it is still standing, but the corresponding north porch has been destroyed.

The *Round Tower* adjoins the N.E. angle of the transept and is about 85 feet high with a pyramidal capping and a round-headed doorway 11½ feet above the ground.

Cormac's Chapel (Pl. xv, xvi, xvii), on the S. side of the choir, formerly stood detached and is perhaps the finest surviving example of Romanesque in Ireland, though its details are not all characteristic of Irish work. The towers, their position and the exterior arcading suggest an affinity with the Rhineland, and there is strong historical evidence of close ecclesiastical intercourse with that region in the twelfth century. The Chapel consists of a square chancel with a ribbed vault, a nave with a ribbed barrel-vault and towers flanking its E. end, and a projecting N. porch. The wall arcading arches and other details are of considerable richness. There is a series of upper rooms over the main vaults. In the nave is preserved a fine carved stone trough with ribbon-breast motive, dating from the tenth century (Pl. xvii B).

The *College of the Vicars Choral* (Pl. xiv) stands on the S. side of the enclosure and is a long rectangular building dating from the fifteenth century. The vicars were originally eight in number.

Hore Abbey (Rupes) stands in the fields a short distance to the W. of the Rock of Cashel (above pp. 19, 30). It was founded in 1272 for Cistercian Monks by David McCarville, Archbishop of Cashel, and was the eighth and last daughter of Mellifont. The remains are confined to the church and the chapter-house. The church is of the typical Cistercian type with an aisleless choir, two chapels in each transept and an aisled nave of five bays. The chancel has a triplet of lancets in the E. wall and the crossing retains its stone vault; it is surmounted by a low tower, complete except for the parapet. The N. transept is much ruined but the S. transept is largely complete, with the arches opening into the chapels. The nave, of which the S. wall is complete, has plain rectangular piers and pointed arches with a clearstorey of quatrefoiled windows. Between the second piers W. of the crossing is a screen-wall with a central doorway. There is no W. doorway to the nave, in the western part of which were several storeys of later apartments, the windows being inserted in the original lancet-opening. The cloister lay N. of the nave and there are ruins of a large room, probably the chapter-house, N. of the transept. The whole building appears to date from the period of the foundation, except the tower, which is an insertion of the fifteenth century.



Photo : T. H. Mason

CASHEL : CORMAC'S CHAPEL



CASHEL : CORMAC'S CHAPEL, LOOKING WEST

CASHEL, COUNTY TIPPERARY

ST DOMINIC'S FRIARY

S I T E O F C L O I S T E R

13TH CENTURY

15TH "

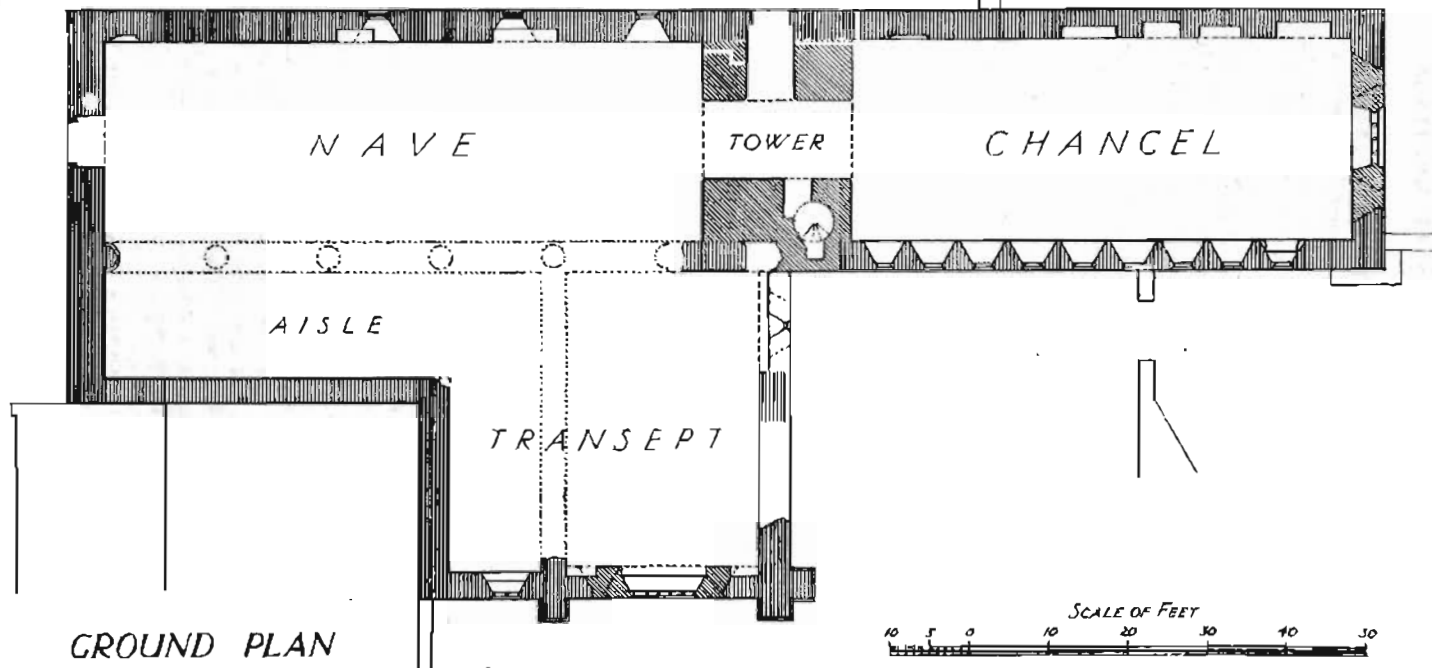


FIG. 16

The *Black Friars Priory* (Fig. 16), St. Dominic's, was founded by Archbishop David M'Kelly. General chapters were held here in 1289 and 1307. The church was burned and subsequently restored by Archbishop John Cantwell about 1480. The ruins stand in the town; the choir has three blocked lancet-windows in the E. wall replaced by a window of four lights and flowing tracery, perhaps in 1480, and a row of nine lancets in the S. wall. The transept had also three lancets, replaced by a window with flowing but cuspled tracery. The tower, like most Dominican towers, extends over the full width of the church but is narrow from E. to W. It is an insertion possibly of fifteenth-century date. The claustral buildings have vanished.

The *Grey Friars* (Hacket's Abbey) was perhaps founded about the middle of the thirteenth century by William Hacket. The steeple fell in 1757 and other destruction was done in 1781. Some time after, the remains were taken down and a Catholic chapel built on the site. During the building operations, four monumental effigies were found and these are now built into the churchyard walls of St. John's church. They represent a cross-legged knight and three ladies, one of whom bears the name Haket. A mutilated effigy and an arcaded stone coffin are to be seen at the Catholic chapel. (Grose, *Antiquities of Ireland* ii; *Arch. Journ.* ii).

The company departed from Cashel Station at 4.10 p.m. At 9 p.m. Professor Hamilton Thompson gave a lecture
LECTURE in Dublin on 'The Cistercian Order in Ireland'
(see above, p. 1).

Tuesday, 21st July

The members left Kingsbridge Station at 9.30 p.m. for Kilkenny (Pl. xviii), under the guidance of Mr. Leask. They spent the whole day in the town, and returned by the 5.30 p.m. train to Dublin.

Kilkenny appears to have been a stronghold and residence of the Kings of Ossory before the English Conquest, and there was a KILKENNY church here from early times. After the conquest a castle was built, perhaps by Strongbow himself, which was taken by Donald O'Brien, King of Thomond in 1173; on his retirement, it was reoccupied by its garrison of Flemings and re-built by William Marshal in 1192. The town (which, like Dublin, appears to have been a colony of Bristol) was probably walled in the thirteenth century. The see of Ossory was removed to Kilkenny probably soon after the conquest. The town was incorporated by charter of James I in 1609. The castle was taken in 1642 by the Council of Confederate Catholics and the castle and town surrendered to Cromwell in 1650.

The *Town Walls* enclosed a roughly rectangular area bounded on the E. by the Nore and on the N. by its tributary the Breagh. The remains are scanty and consist of some fragments on the W. side and



CASHEL : CORMAC'S CHAPEL, LOOKING EAST



Photo : T. H. Mason

CASHEL : COFFIN, c. 1000 A.D.



the S.W. angle-tower. There appear to have been three gates. There was also a wall enclosing Irish town.

The *Priory and Hospital of St. John the Evangelist* was founded by William Marshal, Earl of Pembroke for Austin Canons on a site east of the river near the small bridge, about 1220. Much of the building was demolished to build a barracks in the eighteenth century, but the eastern part of the church, dating from the foundation, remains. It has six lancets grouped in threes in the E. wall, and projects beyond a S. chapel (now restored as a church) which was added about 1290 and had an E. window of five lights (now replaced by a modern window) and a row of five triple lancets re-erected in 1817 in the S. wall. On account of its many windows the church is sometimes called 'The Lantern of Ireland.'

The Castle occupies the S.E. angle of the enclosure and was originally a quadrangular building with round towers at the angles and dating perhaps from the reconstruction in 1192, but more probably to the thirteenth century. It was repaired by Thomas, 10th Earl of Ormond, and entirely re-modelled by James, the first Duke, after the Restoration. Further changes were made in the eighteenth and nineteenth centuries. It now consists of three wings only, but the foundations of the south-east wing with its two towers were uncovered in 1861. The south-west wing was re-built by the second Duke. The great hall, in the north-west wing is old, as are some of the other portions. A vault in the W. tower retains its wattle centering. The castle now contains a fine series of portraits and a series of tapestries representing the history of Publius Decius Mus. The castle passed from the Marshals to the Clares and from them in 1391 to James Butler, 3rd Earl of Ormond.

(C. L. Adams, *The Ancient Castles of Ireland*; J. Hogan, *Kilkenny*; J. Graves and J. G. A. Prim, *Hist. Archit. and Antiquities of Kilkenny Cast.*; *Builder*, 1894, i. p. 426; Grose's *Antiquities of Ireland*, i; H. Calligan, *Hist. and Antiq. of the Diocese of Ossory*, iii.)

The *Black Friars Priory* (Black Abbey) stands without the walls on the N.W. side of the town. It was founded in honour of the Holy Trinity in the first half of the thirteenth century, probably soon after 1226. Four chapters-general of the Irish province were held here. During the Black Death in 1349 eight friars of this house died in one day. After being dissolved by Henry VIII it was repaired by the Dominicans in 1643, but was again abandoned. The nave, S. transept and tower were roofed and restored as a Catholic church in the nineteenth century. The destroyed choir was still largely standing in Grose's time (1791) and appears to have been part of the original building. The square steeple is of the usual friars' type, finished with stepped battlements. On the N.E. pier is an inscription recording the payment for the work. The nave has a S. arcade of four bays and an aisle, and the S. transept with its W. aisle of four bays is an addition of the fourteenth century; in the S. end is a large five-light window. Grose's view shows a second tower to the W. of the

Cathedral of St. Canice, Kilkenny.

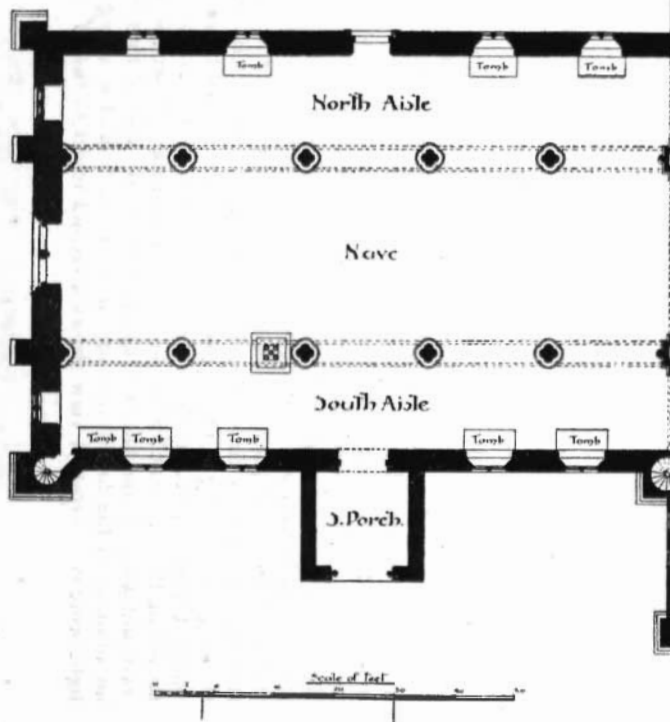


FIG. 17

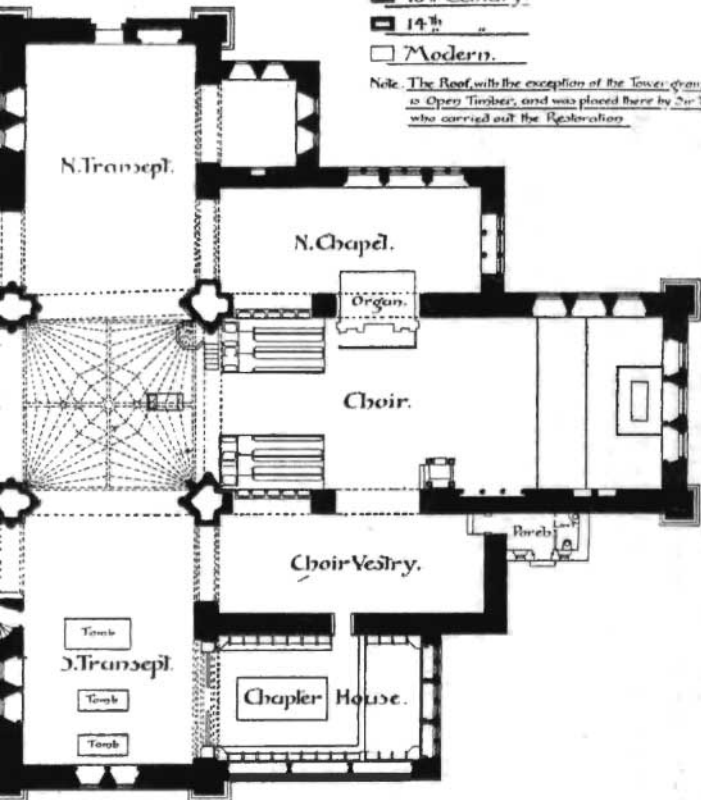
Notes.

■ 13th Century.

▣ 14th "

□ Modern.

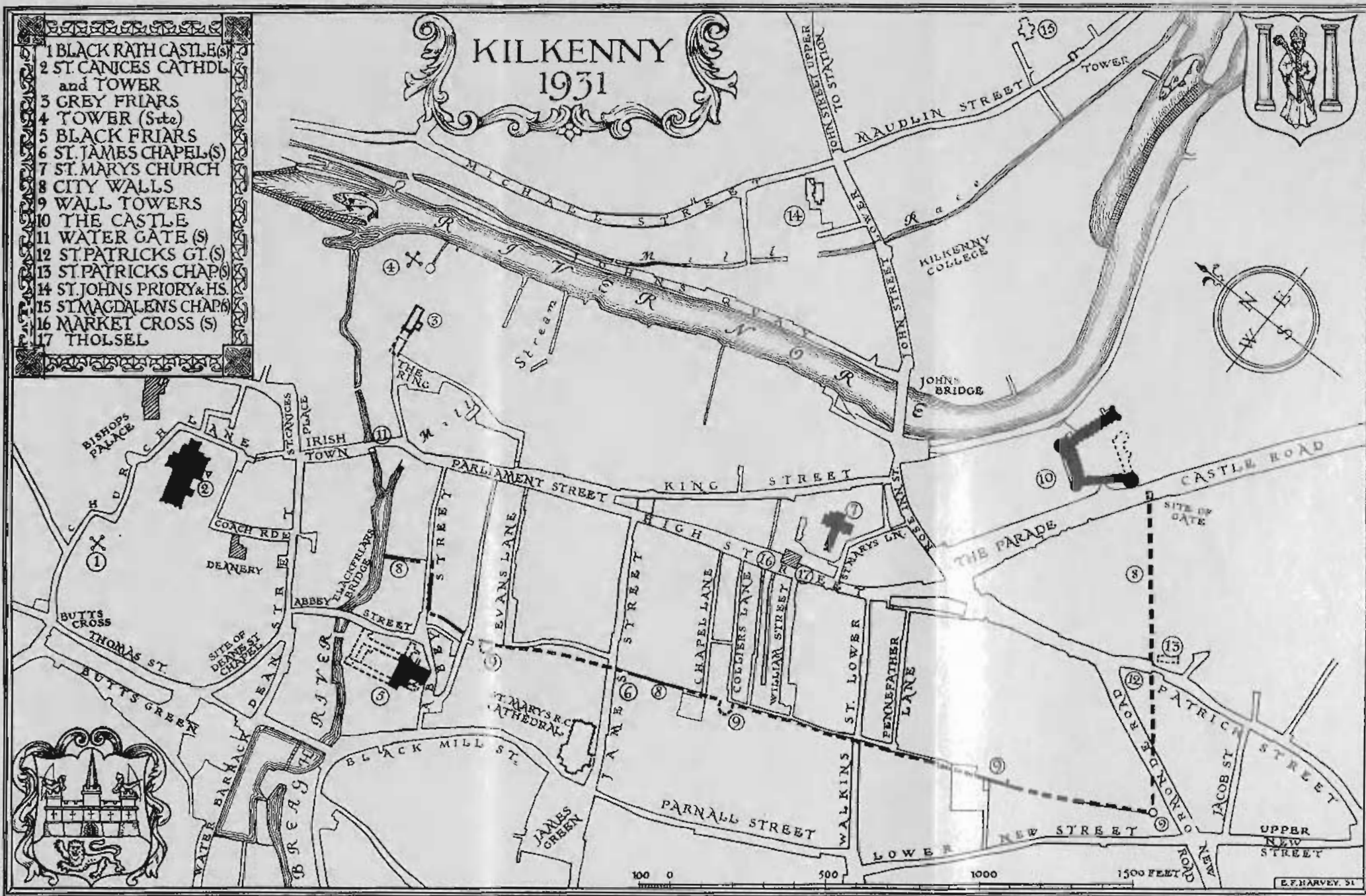
Note. The Roof, with the exception of the Tower, spanning
to Open Timber, and was placed there by Sir Thos N. Deane
who carried out the Restoration.

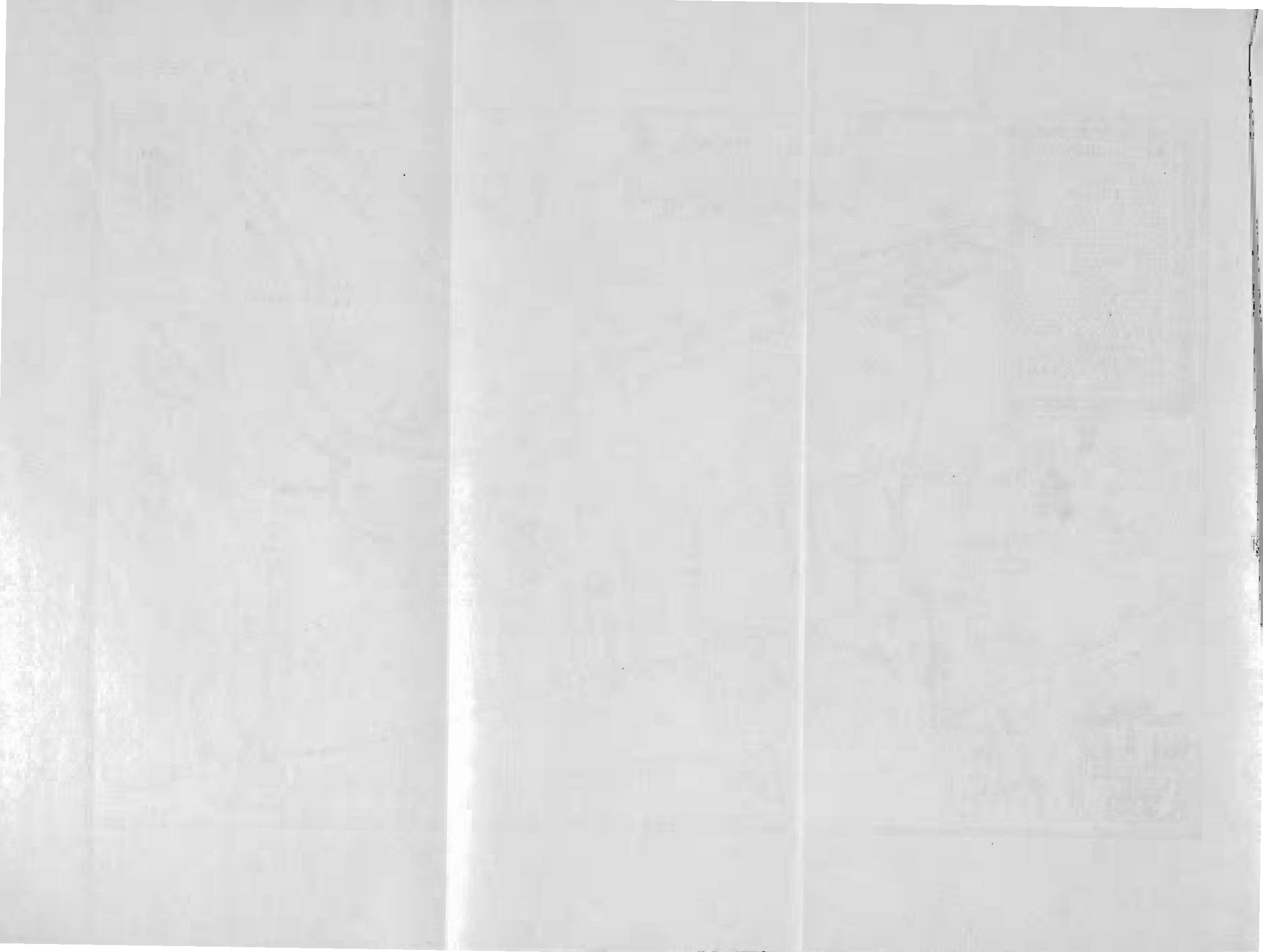


Ancient Irish Round Tower.

(From *The Builder*)

J. C. Mansel
1888





church, perhaps part of the monastic buildings which stood on the N. side of the church. Some medieval coffin-lids have been preserved.

The *Cathedral of St. Canice* (Fig. 17), stands in Irishtown to the N. of the walled city. It occupies the site of an earlier church burned in 1085 and again in 1114. Remains of an earlier building have been found under the side-walls of the existing presbytery. The see of Ossory, formerly at Aghaboe, was moved to Kilkenny in the twelfth or early thirteenth century. The existing Cathedral was begun by Bishop Hugh de Mapilton (1251-6), and was probably finished

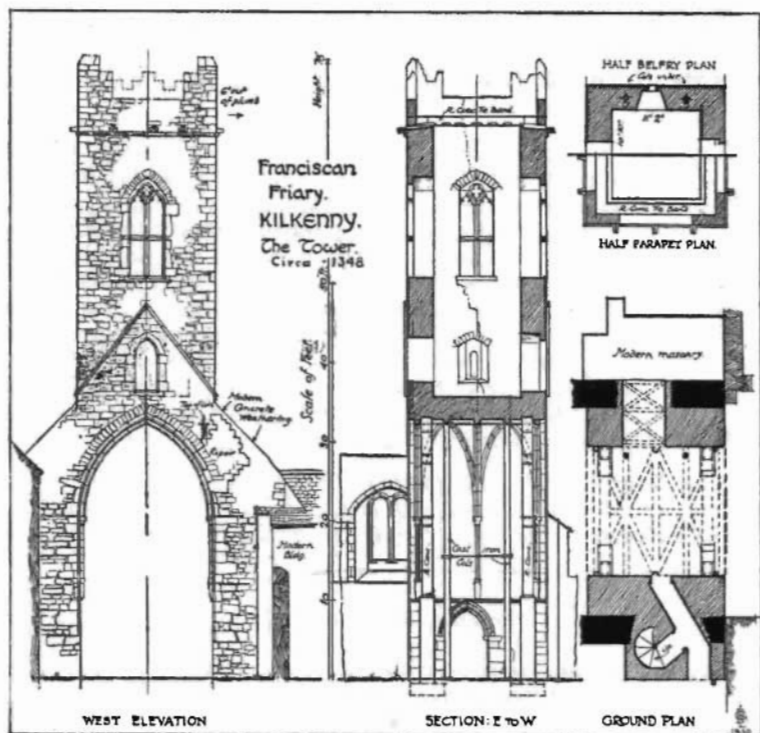


FIG. 18

KILKENNY: PLAN, WEST ELEVATION AND EAST-TO-WEST SECTION OF THE TOWER OF THE FRANCISCAN FRIARY

within 25 or 30 years. The central tower fell in 1332, damaging the choir. As originally planned, the church consisted of a presbytery flanked by two chapels projecting in echelon from the transepts, a central tower, aisled nave of five bays and a S. porch. This building survives intact except for the replacing of the small outer S. chapel by a larger Lady Chapel late in the thirteenth century, and by the rebuilding of the central tower in the fourteenth century. This tower

now rises only a little above the roofs. The details of the building are plain but good ; the E. window is of three lancet lights and there are three similar lights in each side wall. The nave has quatrefoiled piers and a clearstorey of quatrefoiled windows. At the base of the W. window is a curious gallery. The church contains a series of monuments, including a tomb with effigy of James Schorthals, 1508, and several of the seventeenth century. The thirteenth-century font has a square fluted bowl resting on five shafts.

To the S. of the S. transept is a well-preserved round tower, 100 feet high and 47 feet in circumference. It is entered by a doorway on the S., about 8 feet above the ground.

Tea was served at Aut-Even by kind invitation of Senator the Countess Dowager of Desart.

NOTE.—The following building was not visited officially but is noteworthy :

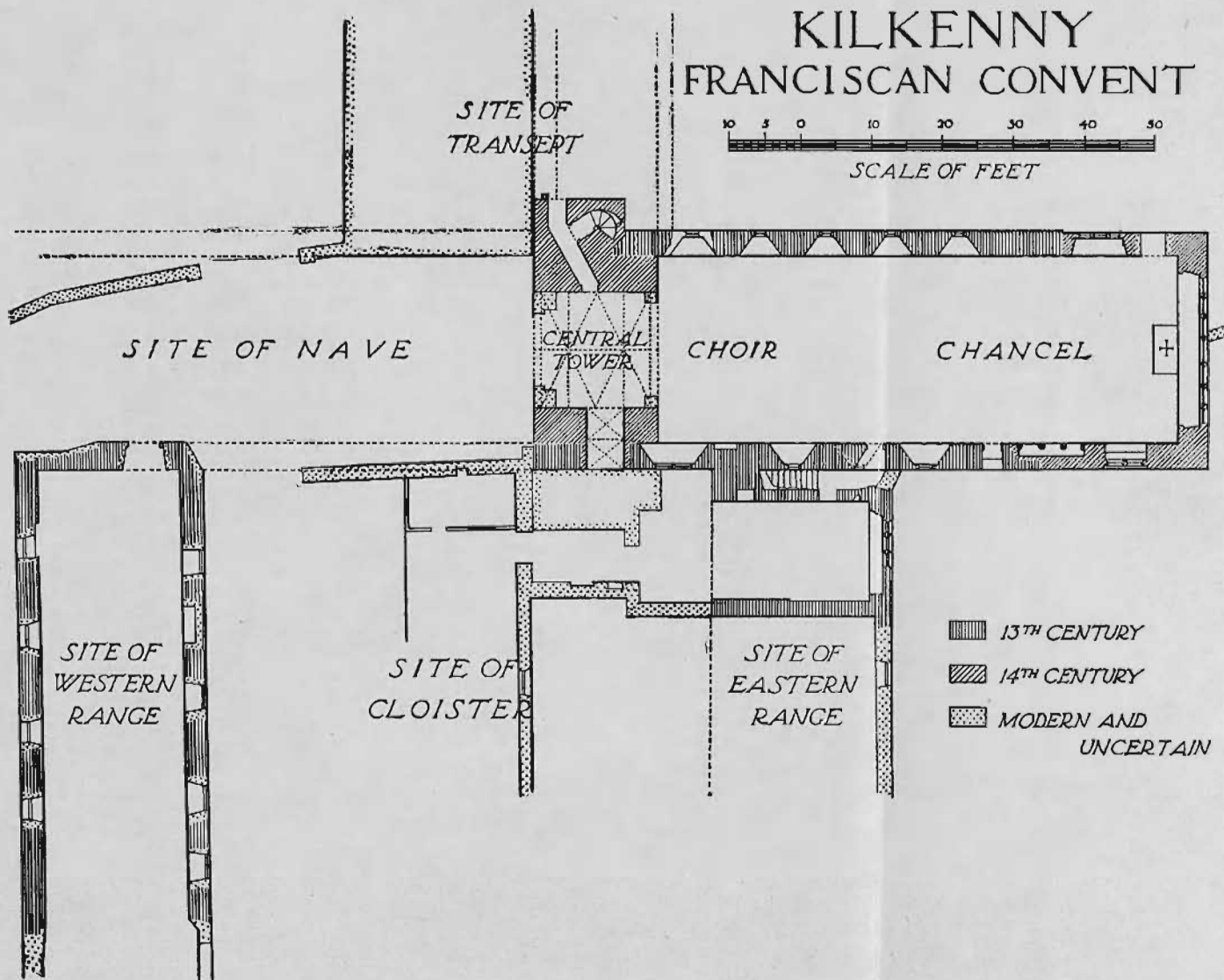
The *Friary of St. Francis* stands within the N.E. angle of the walled town (Fig. 18, and Pl. xix). It was founded probably in 1232. The high altar in an extended choir was consecrated in 1324. A confraternity was founded here in 1347 with the object of building a bell-tower. The remains consist of the choir and steeple only ; the former has a large E. window of seven graduated lancet lights which would appear to be of earlier date than the rebuilding of 1324. The square steeple is probably the forerunner of the ordinary friars' type but, unlike it, is not 'battered' and dates from the middle of the fourteenth century. The arches of the tower are unusually wide for a friars' church. A chapel or sacristy and some remains of claustral buildings are incorporated in the modern brewery to the south.

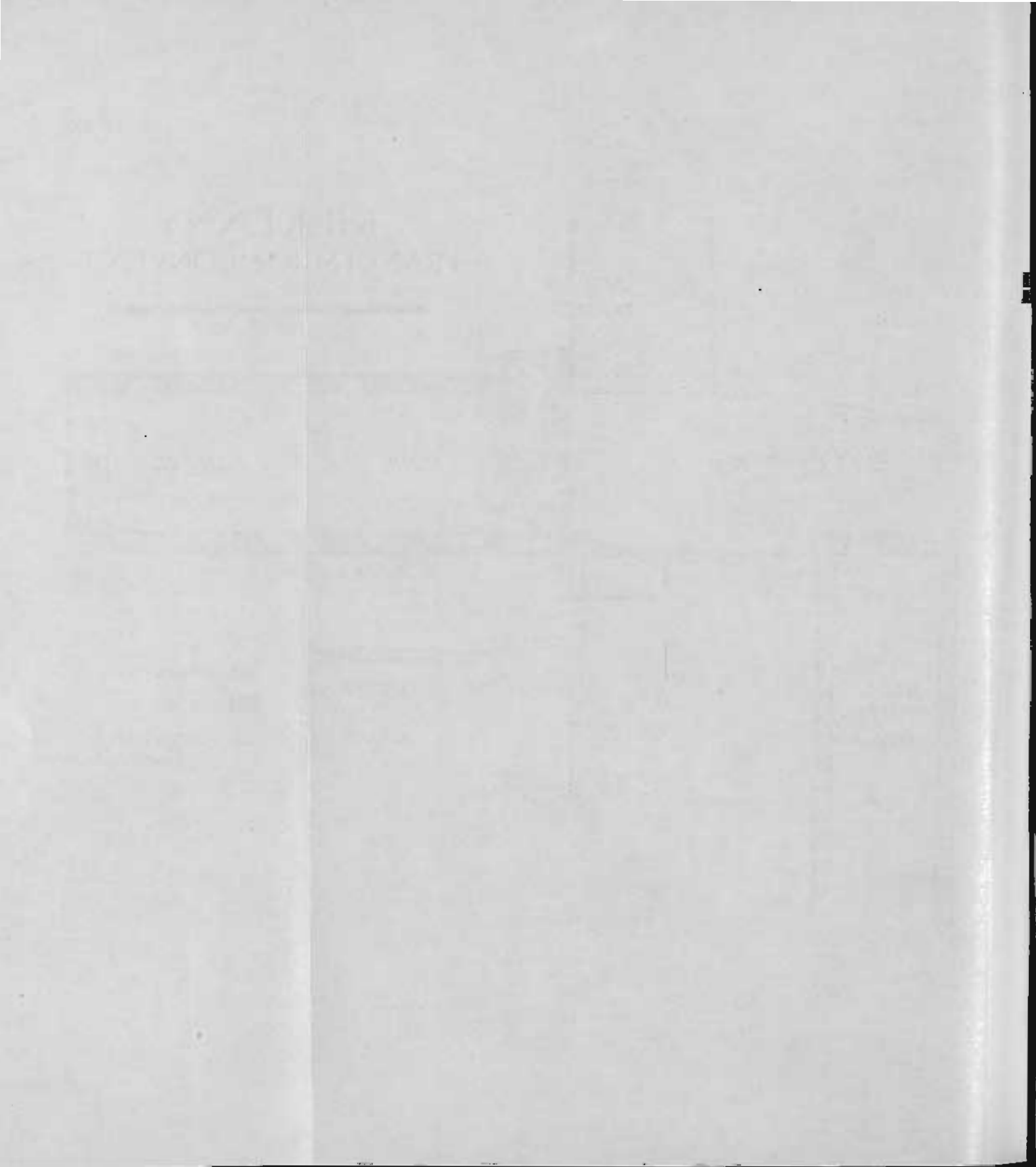
The *Parish Church of St. Mary* in the S. part of the walled town, has little of interest except a font similar to that in the Cathedral, and monuments to Sir Richard Shee, 1608, and his brother, Elias.

Wednesday, 22nd July

At 10 a.m. the company motored to St. Doulagh's Cross and Church, and was addressed by the Rev. H. C. Cave.

The *Cross* is the first object that is met on the way to the church. It is of plain granite, without ring, and five feet high. The base is in the form of steps. Three different derivations are given for it. D'Alton said it was one of a series of ST. DOULAGH'S crosses which marked the *croceæ*, or lands of the cross. Lewis, in his Topographical Dictionary, states that it formerly stood over the S. door of the old church ; while Mr. Sloane, the architect of the new church, considered that it was the final to the octagonal baptistery. Austin Cooper, who visited St. Doulagh's in 1788, makes no reference to a cross in the present situation, but states that there was a piece of an old cross in the cemetery, and he gives a sketch of it corresponding in appearance to the present cross.





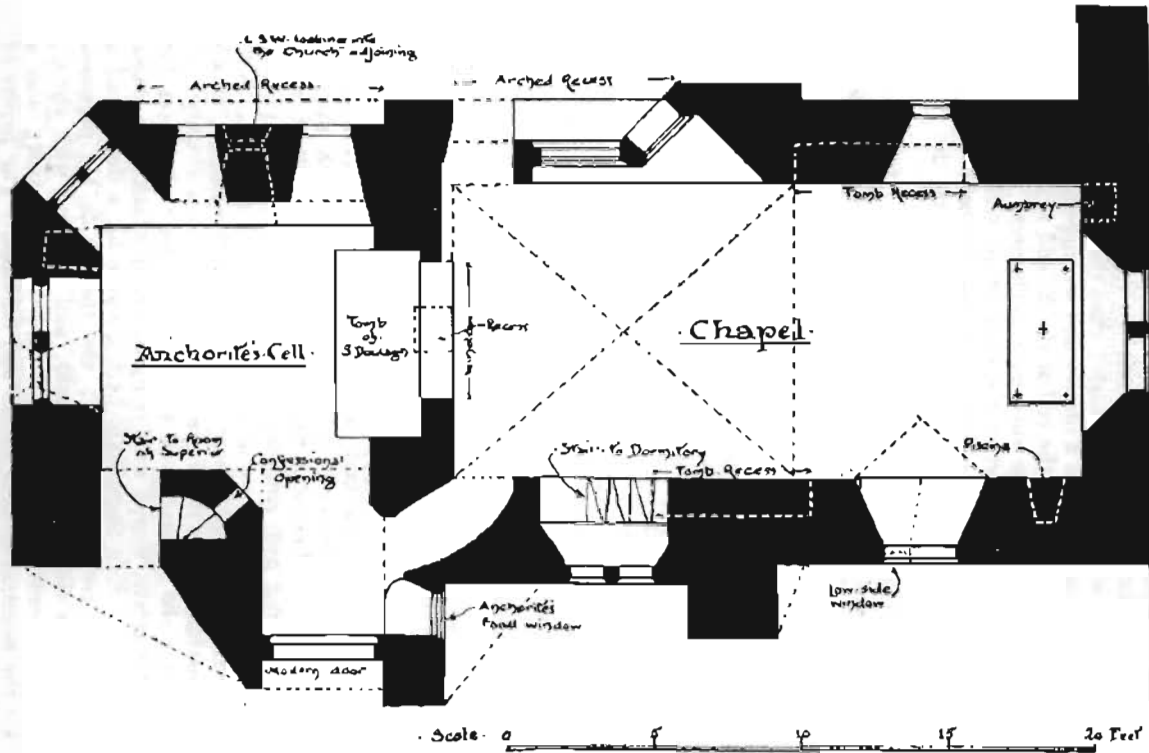


FIG. 19. PLAN OF ST. DOULAGH'S CHURCH
 (From the *Journ. Roy. Soc. Ant. Ireland*, xlv.)

The *Church* (Fig. 19) comprises the 'anchorite's cell,' towers and chapel; attached to which, in the north, is the modern parish church. St. Doulagh is supposed to have occupied here his anchorite cell about the year 600. Ascending from the 'cell' we come to a small recess, 5 feet long, 2 feet wide, and 3 feet high; then there is a room above, 9 feet square, perhaps used as a library and writing-room, and from this the roof is reached. In the cell at the E. end is the traditional tomb of St. Doulagh and the successive anchorites. The window in the N. wall of the cell pierces the back of an arched recess on the outer face; this recess would be within the chancel of the parish church, which from early times was built up against the N. side of the cell and chapel.

The chapel, which is used as a vestry, measures 21 feet 3 inches by 9 feet 10 inches; it has four windows, one looking into the modern church. The E. window, with sandstone mullions, is the latest feature. The handsome south window is of about 1230, restored. The low-side window is marked on the plan. The stone roof is at a very steep pitch. St. Doulagh's Church was appropriated to the precentor of Christ Church, and, as appears by the book in the archbishop's custody, endorsed, 'State of the Diocese of Dublin as to ye rural clergy and ye churches' (undated, but evidently compiled in Queen Anne's reign), the church, which was worth to the curate £20, had been then lately repaired. When Austin Cooper visited it again in 1782, the church had once more been put into repair. The modern church was built in 1864. (See the *Journal of the Royal Society of Antiquaries of Ireland*, xlv, 264 ff.)

The members then motored to Swords Castle.

The castle was built in 1200. A description of it is given in the finding of an Inquisition dated 14th March, 1326, which is in the *Liber Niger*, and is as follows:—

SWORDS
CASTLE

'There is in this place a hall, and a chamber adjoining the said hall, the walls of which are of stone, crenelated after the manner of a castle, and covered with shingles. Further there is a kitchen, together with a larder, the walls of which are of stone, roofed with shingles, and there is in the same place a chapel, the walls of which are of stone, roofed with shingles. Also there was in the same place a chamber for friars, with a cloister, which are now prostrate. Also there are in the same place a chamber, or apartment, for the constable of the gate, and four chambers for soldiers and warders, roofed with shingles, under which are a stable and bake-house. Also there were here a house for a dairy, and a workshop, which are now prostrate; also there is on the premises in the haggard a shed made of planks, and thatched with straw; also a granary, built with timber and roofed with boards; also a byre, for the housing of farm horses and bullocks.' The profits of all the above-recited premises, the jurors returned as of no value, because they needed repair, as they were badly roofed. It is probable that the palace was not again repaired, for it ceased to be an archiepiscopal residence when, in 1324, the palace at Tallaght was erected.

The plan is an irregular pentagon of about 1,000 feet perimeter, enclosing about an acre and one-third on the rising ground at the N. end of the village.

The enclosing walls are nearly 4 feet thick on the average, and have battlemented parapet walls with a walk along the tops, about 3 feet wide, which was probably made wider originally by flags or timber laid upon the projecting corbels. These walls were approached by circular stairs in the N. tower, still existing, and there were probably other methods of approach which are not evident now.

The principal building remaining is that at the gateway on the S. containing on the right hand a chapel about 50 feet long by 17 feet 6 inches wide, with priests' rooms in a tower at the W. end adjoining the gateway. In the lower storey of this tower was the porter's or janitor's room, opening into archway at the back of the gate. The priests' rooms were reached by the circular stairs remaining in a turret at the N.W. angle of the chapel, which stairs apparently commenced at some 5 feet over ground-level, and must have been reached by an external flight of steps. There are corbels high up in the face of this portion of the wall, indicating the existence of a pent roof or open lean-to shed here, which would be a protection to these steps. All the windows of the chapel except the eastern one are built up to within a short distance of the head, and the tracery removed. The dressings are in a fine yellow sandstone similar to the stone in a portion of the canopy to a niche which remains built into the E. gable inside. The two-light window in S. wall which lights one of the priests' rooms appears to be of mid-thirteenth century character.

The buildings to the W. of the entrance archway appear to be of two dates, the northern block, with chimney-stack, having been added at some later period. At the angle of this are remains of a modern circular oven. These buildings, probably the quarters of the warders, have barrel-vaulted lower storeys, which at some recent time were used as dwellings and much altered; the original stairs, however, remain in the S.E. angle next the street, and they give access to another floor over, and probably also led to the roof. The stairs in the N.E. corner are modern. The large room on the first floor communicated with the space over the vault of the gateway by an opening now built up, and it would appear by indications on this floor and below that this building extended at least 30 feet to the westwards.

At the S.W. angle of the castle is a turret on squinch arches, and close by in the west wall is a small projecting tower, the use of which is not clear; it may have sheltered a well or spring.

The North Tower occupies a very commanding position, both with regard to the exterior and interior of the castle, the whole inner court of which can be best viewed from the first-floor window of the tower, which it may be noted is exactly on the axis of the entrance gate. This tower contains two staircases, one on the E., leading only to the parapet walk on this side, and one on the W., leading to the upper rooms and roof of the tower and the western parapet walk.

The first-floor room contains a fireplace and two windows and several square-spy or shot-holes, and has a garderobe adjoining, as also has now the floorless second-floor room over. Everything points to this tower as the residence or quarters of the constable of the castle. There is a double-splayed window of interesting character in the lower portion of the tower facing the interior of the castle.

There appear to have been buildings along the whole of the E. side of the castle, the principal one of which would probably have been the Great Hall, raised somewhat above the level of the other buildings round. The heavily buttressed wall with large window in red stone, and two small windows below, which remain, were probably portions of this edifice. There is a tower on this side, portion of the lower floor of which is vaulted, and of which the use is uncertain. (*Four. R.S.A.I.*, xliv, 259-263.)

At 1 p.m. the party returned to Dublin, and at 2 p.m. motored to the Hollywood Stone Circle under the guidance of Dr. Mahr.

This is the best example of a stone circle—a type of monument much less common than the dolmen in Ireland—to be seen in the neighbourhood of Dublin. The stones run up to about 6 feet in height. At a little distance is the outlier stone, a massive boulder: a cross figure runs over it and at the intersection there is a number of cupmarks, One of the stones in the circle has a peculiar carved groove cut upon it, with a cupmark inside its concavity.

The field bears the name *Ath Greine*, which means 'Ford of the Sun,' and possibly preserves a tradition of solar rites in connexion with the monument. The usual story of the group having been originally men, turned to stone for having performed some profane dance, is told of this monument: the outlier stone was the piper who provided the music, and after him the whole group is known locally as 'The Pipers' Stones.'

At 4 p.m. the party reached Killeen Cormac, and was received by the Very Rev. Lawrence J. Stafford, P.P. The following note has been supplied by Professor Macalister.

Killeen Cormac, more properly *Cillin Cormaic*, the cemetery of Cormac, though little known, is one of the most remarkable sites in the neighbourhood of Dublin.

KILLEEN CORMAC It derives its name, traditionally, from a certain king of Munster, Cormac by name, who is said to have been interred here. The story goes that in order to settle a dispute as to the site of his burial-place the body was placed upon a waggon drawn by oxen, who came to this place of their own accord. A hound then leaped from a neighbouring hill and pressed his paw on one of the stones in the cemetery, thereby indicating the exact site of the grave. The mark is still to be seen, and bears a sufficient resemblance to the imprint of a dog's paw to account for the growth of this part of the story. The site being unfortunately still used for burials, full excavation is impossible; but the Royal Irish Academy's Archaeo-

logical Exploration Committee did what they could in this direction a short time ago. The conclusions arrived at as a result of this work are that the mound is *not*, as might be supposed at first sight, a chambered tumulus, but a natural gravel or eskar mound, which was artificially scarped and revetted, probably toward the end of the Pagan Iron Age, most likely to make it a worthy monument for some person of importance. It became a cemetery from early times, and contained the largest collection of Ogham inscriptions in the E. of Ireland. One of these, now in the national museum, is the only stone in Ireland inscribed with Oghams and Roman capitals in association. Another was unfortunately broken up for building material some fifty years ago. Two others, and fragments of two more, were discovered during the excavations and have been erected in the cemetery. One of these is interesting as being the only known stone giving the *nominative* form of the word for son—*maqvas* : the *genitive* form, *maqi*, is the commonest word on these inscriptions.

Another stone, standing near the entrance, bears a very rudely executed bust holding a cross, cut upon one of its faces : doubtless intended to represent Our Lord. This is probably the oldest work of Christian pictorial art in Ireland. On another slab there is cut a cross in relief, with a ring surrounding it. On the summit of the mound there are two socket-stones, presumably for holding crosses, which, however, have disappeared.

It has been conjectured that this site is to be identified with *Cell Fhine*, a place otherwise unknown, said to be one of the three sites where St. Palladius, the predecessor of St. Patrick, founded churches in the year A.D. 431. The identification is, however, very doubtful. A few cut stones lying about, as well as a small gable finial found in the excavation and now in the National Museum, suggest that there once was here a church, or at any rate a small oratory ; but this has been utterly uprooted by grave diggers.

One or two quaint specimens of rustic work may be seen among the eighteenth-century tombstones.

The last function at the Meeting was tea at Ballitore, by kind invitation of the Very Rev. L. J. Stafford. The party reached Dublin at 6.45 p.m.

OTHER MEETINGS OF THE INSTITUTE

A. SPRING MEETING AT LAMBETH PALACE

Saturday, 6th June, 1931

The members assembled at Lambeth Palace at 2 p.m., and were met by the Rev. Canon Jenkins, F.S.A., who conducted them round the building and gave an address in the library.

B. AUTUMN MEETING AT COLCHESTER

Saturday, 26th September, 1931

In the morning the members were conducted round the excavations by Mr. C. F. C. Hawkes and his colleagues, and subsequently visited the Balkern Gate which was described by Mr. Philip Laver, F.S.A. In the afternoon Mr. Laver described Holy Trinity Church and the Priory Church of Saint Botolph, and Alderman W. Gurney Benham, F.S.A., and Mr. M. R. Hull conducted the members over Colchester Castle.

C. MEETINGS IN LONDON

Wednesday, 14th January, 1931

The President (Sir Charles Oman) in the chair.

Mr. C. F. C. Hawkes and Mr. G. C. Dunning jointly read a paper on 'The Belgae of Gaul and Britain,' illustrated by lantern-slides.

Mr. J. P. Bushe-Fox, F.S.A., and Dr. Davies Pryce, F.S.A., contributed to the subsequent discussion.

Wednesday, 4th February, 1931

Mr. Aymer Vallance, F.S.A., Vice-President, in the chair.

Mr. C. H. Bothamley read a paper on 'The *Cité* of Carcassonne; Recent Excavations and Controversial Points' (final paper), illustrated by lantern-slides.

Wednesday, 4th March, 1931

Mr. Aymer Vallance, Vice-President, in the chair.

Dr. F. H. Fairweather, F.S.A., read a paper on 'Survivals of minor apsidal churches in England,' illustrated by lantern-slides.

The Rev. Canon Livett, F.S.A., and Mr. A. W. Clapham, F.S.A., contributed to the subsequent discussion.

Wednesday, 8th April, 1931

Rev. J. K. Floyer, F.S.A., Vice-President, in the chair.

Professor A. Hamilton Thompson, D.Litt., F.S.A., F.B.A., read a paper on 'The Clerks of the King's Works,' illustrated by lantern-slides.

Dr. Rose Graham, F.S.A., Mr. W. J. Hemp, F.S.A., and Mr. Harold Sands, F.S.A., contributed to the subsequent discussion.

Wednesday, 6th May, 1931

The President (Sir Charles Oman) in the chair.

Mdlle. Françoise Henry read a paper on 'The Origin and Development of some Ornaments in early Christian Irish Art,' illustrated by lantern-slides.

Mr. R. G. Collingwood, F.S.A., Mr. T. D. Kendrick, Dr. Cyril Fox, F.S.A., Mr. G. C. Dunning, Mr. W. J. Hemp, F.S.A., and Lt.-Col. B. S. Browne contributed to the subsequent discussion.

Wednesday, 10th June, 1931

Annual General Meeting, held in the apartments of the Society of Antiquaries, Burlington House, W., at 4.30 p.m.

1. *Report of the Council*

The adoption of the Report of the Council for the year 1930, which had been circulated, was proposed by the President, seconded by Dr. R. E. M. Wheeler, and carried unanimously.

2. *Balance Sheet*

The adoption of the balance sheet was proposed by the President, seconded by Dr. Tapp, and also carried unanimously.

3. *Retirement of Members of Council*

It was announced that the following members of the Council retired by rotation :—

Basil H. Jackson, Esq., M.C., M.A.

A. H. Lloyd, Esq., F.S.A.

Maj.-Gen. B. S. Mitford, C.B., C.M.G., D.S.O., F.S.A.

Sir Harold Brakspear, K.C.V.O., F.S.A.

V. B. Crowther-Beynon, Esq., M.B.E., M.A., F.S.A.

F. C. Elliston-Erwood, Esq., F.S.A.

A further vacancy on the Council has been caused by the appointment of Mr. C. F. C. Hawkes as Secretary of the Institute.

The Council recommended the election of the following in their places :—

G. C. Dunning, Esq., B.Sc.
 F. H. Fairweather, Esq., O.B.E., M.D., F.S.A.
 Cyril Fox, Esq., Ph.D., F.S.A.
 W. H. Godfrey, Esq., F.S.A., F.R.I.B.A.
 T. D. Kendrick, Esq., M.A.
 J. N. L. Myres, Esq., M.A., F.S.A.
 C. C. Oman, Esq., M.A.

All of whom were duly elected.

In place of the senior retiring Vice-President, the Very Rev. D. H. S. Cranage, Litt.D., F.S.A., who becomes an honorary Vice-President, Sir Harold Brakespear, K.C.V.O., was proposed and elected as Vice-President, and Mr. Ernest Woolley, F.S.A., was reappointed honorary auditor; Messrs. Francis Nicholls and White continuing to act as Auditors.

The ordinary meeting followed the business meeting at 5 o'clock, when Mr. A. B. Tonnochy, F.S.A., read a paper on 'A Romanesque Censer-Cover in the British Museum,' illustrated by lantern-slides.

Mr. Aymer Vallance, F.S.A., Mr. G. C. Druce, Mr. C. C. Oman, Mr. Alan Martin, F.S.A., and Dr. R. E. M. Wheeler, F.S.A., contributed to the subsequent discussion.

Wednesday, 4th November, 1931

In the absence of the President and Vice-Presidents the chair was taken by Dr. R. E. M. Wheeler, F.S.A., Hon. Editor.

Professor V. Gordon Childe, F.S.A., read a paper on 'The Continental Affinities of British Neolithic Pottery,' illustrated by lantern-slides.

Mr. A. Keiller, F.S.A., Mr. Miles Burkitt, F.S.A., Dr. Eliot Curwen, F.S.A., Mr. Stuart Piggott, Mr. T. D. Kendrick, Mr. Graham Clarke and Mr. G. C. Dunning contributed to the subsequent discussion.

Wednesday, 9th December, 1931

The President (Sir Charles Oman) in the chair.

A paper, the joint work of Mr. A. W. Clapham, F.S.A., and Mr. G. H. Leask, M.R.I.A., was read on 'The Cistercian Churches of Ireland,' illustrated by lantern-slides.

Professor A. Hamilton Thompson, F.S.A., Dr. Rose Graham, F.S.A., Mr. E. R. Taylor, F.S.A., Mrs. D. P. Dobson and the President from the chair contributed to the subsequent discussion.

The Royal Archaeological Institute of Great Britain and Ireland

LANCASTER HOUSE, SAINT JAMES'S, LONDON, S.W.1

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