

Coiseanna

The Journal of Clane Local History Group

Editorial Committee

Brendan Cullen

Pat Given

Larry Breen

Jim Heffernan

Design and Layout by Jim Heffernan

Seventh Edition – April 2018

Printed by Naas Printing, Naas, Co. Kildare

Supported by Clane Project Centre &
Kildare County Council

Front cover: the Bullaun stone beside Sallins Road, Clane.

Back cover: Canal-side milestone near Digby Bridge marking sixteen Irish miles from the original canal harbour close to St. James's Gate in Dublin.

Page 2: A lintel from the old chapel which stood in the space in front of the church of St Patrick & St Brigid showing the date of its construction is set in the wall of the present building.



EDITORIAL

In presenting this edition of Coiseanna, the editorial committee trust that you will find that our 2018 journal and its contents continue to live up to its reputation. We feel that this year's content is in line with the vision of our founders, whose vision was for a publication which preserved our parish's local heritage and tradition while also learning from the history and heritage treasured by other communities. We are particularly grateful this year for a number of articles from writers who are not 'of our parish' as they say! Thanks again to our contributors and with our readers cooperation we hope to continue this trend in future editions. A second very rewarding trend noted during the past year has been the valued contributions submitted by interested readers commenting on previous articles.

Last year proved to be an eventful and successful one for Clane Local History Group. Our programme got off to a great start in August with our two contributions to National Heritage Week, viz. a visit to St. Michael and All Angels Church and a talk by Eoghan Corry on "A Century of GAA in Clane." Our monthly talks were very popular and featured such diverse topics as the Birr Workhouse, Clongowes Archives, the Sallins By-pass, Castledermot crosses, the Grand Canal, AE Russell. We continue to work hard to keep local history alive in Clane through our talks and we appreciate the contributions of all our speakers over the years. Many thanks also to our members who have supported our many events throughout the year.

We hope you will enjoy this latest edition of Coiseanna and we look forward to the coming year with great confidence and optimism and to continuing our task of promoting local history in our community. We are especially grateful to all our contributors who have written articles in this edition of Coiseanna and we hope that you will enjoy the fruits of their research. We also welcome suitable articles for future editions.

CONTENTS

	Page
Captain Robert Halpin <i>John Finlay</i>	6
The Construction of the Grand Canal in Kildare <i>Jim Heffernan</i>	11
The Castledermot High Crosses <i>Brendan Cullen</i>	24
Whither the Curragh? <i>Adrian Mullooney</i>	35
Clane's Bullaun Stone <i>Lorcan Harney & Stephen Morrin</i>	42
Dr. MacCarthy - a Doctor's War <i>Des Drumm</i>	51
Sir Thomas Wentworth Bart. <i>Mae Leonard</i>	58
Fairy Lore <i>Doreen McBride</i>	67

The Daly Family of Galway and Jamaica <i>Henry Bauress</i>	71
Fr. Willie Doyle S.J. <i>Brendan Cullen</i>	81
The Tyrrells of Ballindoolin, Carbury – the 1916 Easter Rising and its Aftermath <i>Ciarán Reilly</i>	85
Archaeology of the Sallins Bypass <i>Noel Dunne</i>	92
Lurgan’s Master McGrath <i>Larry Breen</i>	102
Clane and the Knights Hospitallers <i>Pat Given</i>	111
Miscellany Senator Gordon Wilson at Clongowes The Blundell Plaque John Redmond’s Schooldays The Stolen Railway The 1914-18 Flu Pandemic at Clongowes Larry Byrne (1881-1973) Racehorse Trainer, Rathcoffey	122

ROBERT CHARLES HALPIN

John Finlay

The name Robert Halpin will always be honoured in Wicklow Town but, outside its environs, too little is known about the man himself and his magnificent service to the world of telegraphy in the 19th century.

Halpin was born in the Bridge Tavern, Wicklow, on Feb. 16th 1836, to James and Anne Halpin, nee Halbert, the youngest of



thirteen children. Growing up by the Stone Bridge, in the sailors' most popular hostelry, he became intrigued by their tales of adventure and their exciting lives at sea. Two of his brothers, namely Thomas and Richard, were already ship's captains so it is little wonder that he too sought a life on the ocean wave, going to sea in 1847 (Black '47) at the age of just 11 years 1 month and 11 days. It has been

suggested that Halpin ran away to sea, but this is not the case. He signed indentures and, while it was possible for him to run away to sea at the age of eleven as a cabin-boy, it seems unlikely that a runaway would be taken on and groomed for officership. In classic style, either his father or Captain Lightfoot (captain of his first ship, the schooner *Briton*) lied about his age as according to the *Briton*'s crew list the date of his birth was given as Feb. 16th, 1835. His first few years at sea were very traumatic as during that time he lost both his parents and suffered his first shipwreck when the *Briton* was lost off the coast of Cornwall in 1850. Undeterred by this early disaster, young Halpin, was already earning a reputation as an able seaman and joined the crew of the barque *Henry Tanner*. The *Henry Tanner* set sail for Australia in March 1852, a journey which could take up to six months and when she

docked at Adelaide news of the discovery of gold proved too much of a temptation for many of her crew as ten of them were reported to have jumped ship. The lack of a full crew delayed the return journey, as replacements had to be found, and she set sail on her return voyage in March 1853. Halpin continued his training and by 1857, at the age of just 21 years, he had completed his nautical training and qualified for his captain's ticket. Halpin was now qualified to command 'any' ship but he firmly believed that the future of shipping lay in steam rather than sail. He became first officer on the steamship *Khersonese* in 1857 and later that same year took command of the new steamship *Circassian*. In 1859 he took command of the brand new steamship the 'Argo' but on its return journey from New York it ran aground on the coast of Newfoundland and the pride of the Galway/Lever Line fleet was lost. Luckily no one perished in the wreck but at a subsequent Board of Inquiry, Halpin was found to be negligent and his master's ticket was suspended. When the American Civil War broke out in 1861 he became a blockade runner bringing provisions to the Confederacy. Captured on two occasions he was lucky to escape with his life.

However, with his captain's ticket restored in 1865 Halpin began his association with the greatest ship of its day, namely the *Great Eastern*. Designed by the famous engineer Isambard Kingdom Brunel and built by John Scott Russell at his shipyard at Millwall on the Thames, the *Great Eastern* was by far the largest ship of its time, weighing 22,000 tons and taking four years to construct. Built to carry over 3,000 passengers in first class luxury (no second class or steerage classes unlike *Titanic*) and served by a crew of over 1,000, she was a financial disaster losing money on each and every voyage. Indeed the only time she succeeded in making money was while she lay in port and hundreds of thousands paid a fee to visit the giant ship and view its luxurious saloons, dining rooms and cabins. However, in the early years of the 19th century, commercial telegraphy was booming and it was decided to attempt to lay a trans-Atlantic telegraphy cable. The only ship capable of carrying the huge spools of cable, measuring in total over 3,000 nautical

miles, was the *Great Eastern*. With her magnificent state rooms and luxurious cabins removed to make way for the thousands of miles of cable, she began her voyage from Valentia, Co. Kerry, in July 1865, with Robert Halpin as first mate, on a salary of £25 per month. On Aug. 1st, disaster struck when the cable snapped, sank to the bottom of the Atlantic Ocean and the great ship had to return home in failure. However in the following year, 1866, a second and this time successful attempt was completed from the coast of Kerry to Heart's Content, Newfoundland, and the news was greeted with great joy. Due to Halpin's magnificent seamanship and navigational ability a second cable was laid during the return journey and he succeeded in finding the exact spot in mid-Atlantic where the previous cable was lost, grappled the cable



SS Great Eastern cable laying in 1865

to the surface and spliced both ends together completing a second functioning cable connection. Financially the project was now a resounding success and Halpin basked in the praise of his incredible seamanship. He later became captain of the *Great Eastern*, and laid numerous cables, over 25,000 miles in all, through the oceans of the world. While in Newfoundland in 1866 he met and fell in love with Jessie (Teresa) Munn whom

he married in 1873. Their first daughter, Ethel, was born the following year and despite his love of the sea Robert Halpin decided to dedicate his life to his family and in early 1876, having purchased some 300 acres at Tinakilly, he began the construction of his new home. Tinakilly House (today a beautiful country-house hotel) was completed by 1880 and by then Jessie had given birth to two further daughters, namely Belle Louisa and Edith. He lived his life as lord of the manor but never completely cut himself off from his great love, the sea. He joined Wicklow Harbour Board as a commissioner and was one of the founder members of Wicklow Regatta. He wrote and published pamphlets on good practices at sea and his reputation as one of the leading mariners of the 19th century remained intact.



Robert Halpin's Former Home Tinakilly House is now a hotel

At 57 years of age, he was still a relatively young man and had every reason to believe that he had many years left to raise his young family and give them a proper start in life. However, fate had other plans. In late 1893, while trimming his toe-nails, he accidentally nicked a toe. Infection set in and during the following month Halpin's health slowly and painfully deteriorated. Eventually, on Jan. 20th, 1894, he passed away

from septicaemia (blood poisoning). Wicklow mourned the loss of its most famous and loyal son with the death of Robert Charles Halpin. Throughout the town flags were flown at half mast. Ships and fishing boats in the harbour paid similar tribute. On January 23rd his remains were carried from his home at Tinakilly, in an open carriage, drawn by four horses and accompanied by an enormous crowd of mourners, it made its way to the Church of Ireland Parish Church, Church Hill, where the burial ceremony was performed by Canon Rooke. He was later laid to rest in the church graveyard, overlooking the two things he loved most in life, the town of Wicklow and the sea. On Oct 23rd 1897 a granite obelisk was unveiled in his memory at Fitzwilliam Square, Wicklow, with great pomp and ceremony. Once again, all of Wicklow's gentry and commonality were present to pay their respects. The memorial inscription reads "*Civi Emerito Civitas Genetrix*" which means "*The State is Mother to the Worthy Citizen.*" In Halpin's case it was. The monument stands proudly today as a lasting reminder of Wicklow Town's most famous son, Robert Charles Halpin.



The Halpin Memorial in Wicklow Town

CONSTRUCTING THE GRAND CANAL IN KILDARE

Jim Heffernan

The Beginning

An Act of 1715 had authorised a proposal to link Dublin with the rivers Shannon and Barrow but nothing was done until 1755 when the scheme was revived. Early canals followed the most level route possible because large scale earth movement without modern equipment was difficult and expensive.



The Royal & Grand Canals linking Dublin to the Shannon & Barrow rivers

Surveys had been undertaken to establish the best route to be taken from Dublin to the Shannon. The surveys had identified two possible routes, a northerly route, which was eventually used by the rival Royal Canal Company, and a more southerly route which was that chosen for the Grand Canal. Work began in 1756 but it would be fifty years before the main line to the Shannon was completed

Canal Construction in the 18th Century

The work was labour intensive, for example 3,494 men were reported to be working west of Lowtown in 1790. Building a canal was complex requiring participation of various trades including bricklayers, stonemasons and carpenters to build locks, aqueducts and bridges. However the heart of the

undertaking was a large trench, stretching for miles which was to be filled with water. This, with its cuttings and embankments, had to be dug by hand using shovels and pickaxes with hand barrows and horse-drawn carts used for removing and hauling soil, clay and stone and other materials.



The Grand Canal was dug manually using shovels

For these men, the navigators ('navvies'), who dug the canal navigation work was hard and often dangerous. Earth had to be barrowed up from the bottom of the cut on a barrow run, a plank resting on trestles. The loaded barrow was attached to a rope which was passed around a pulley and connected to a horse which pulled it up. If the navvy steering the barrow slipped he had to hope that he fell on the opposite side of the plank to the barrow to avoid serious injury from the falling barrow. Soil removed from the cut was carted to stretches of the canal where it was needed to build embankments. The bottom and sides of the canal were sealed with a lining of puddle. Puddle was a mixture of sand, clay and water which dried out to a waterproof state. To ensure that the puddle was kept firmly in place it was stomped by men wearing heavy boots.

The building of locks required the removal of a considerable quantity of soil. The depth dug for a typical lock accommodating a change of level would also have to allow for the depth of boats with sufficient clearance and for the thickness of the bottom lining. The picture below shows a lock under repair.

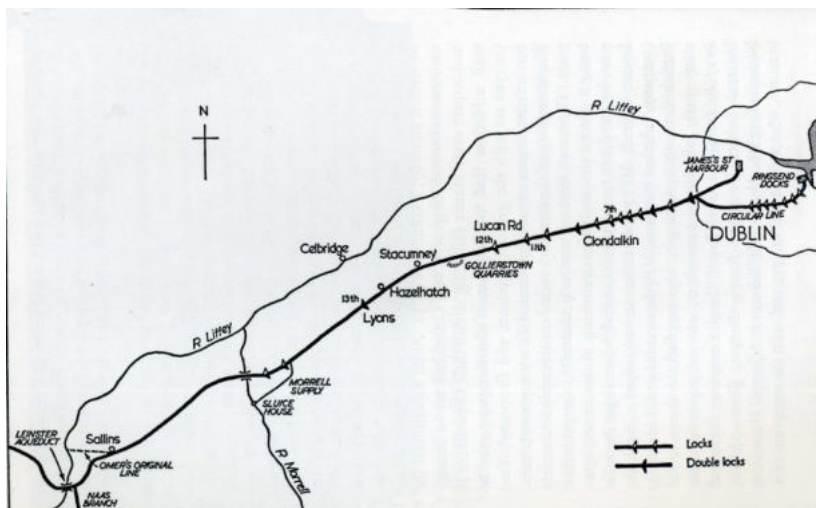


Repairing a lock

St James's Street Harbour to Sallins

Thomas Omer who had surveyed the southerly route was appointed by the Commissioners of Inland Navigation as engineer in charge and work commenced in 1756. Funded by

parliamentary grants work continued until 1763 when Omer reported that 12 miles of canal had been built west of Clondalkin including three locks, six bridges, seven aqueducts and four lock houses. However he also reported that he did not have sufficient funds to purchase the land required to bring the canal into the city. Dublin Corporation was interested in the canal as a source of water to supplement the Dodder supply to the city and the commissioners authorised it to take over the construction of the canal. Omer who had other interests ceased to be actively involved.



Dublin to Sallins

Funded by grants of public money, Dublin Corporation engaged contractors to undertake the work. In 1766 the contractors reported that the canal was ready to receive water from the River Morrell. However when water was let in the banks collapsed in several places and collapsed again after repairs had been carried out. Two years later, having lost patience with inefficient contractors, the Corporation appointed an engineer, John Trail, to supervise the work. A proposal by a group of gentry and merchants to set up a company to take over the undertaking was accepted by the Irish Parliament and the Company of the Undertakers of the Grand Canal was incorporated on 2nd June 1772. The powers of the

Commissioners of Inland navigation were transferred to the new company and Dublin Corporation made a financial contribution to ensure a voice in its management. Richard Griffith of Millicent near Clane, who joined the board of directors in 1784, and John Macartney led a small group of directors who controlled the company for nearly thirty years until they were ejected at a shareholders' meeting in 1810.

John Trail entered into a contract to complete the canal from the city basin to the River Liffey near Sallins. Work continued through 1773 acquiring land, building locks and sinking and banking sections of the canal. John Smeaton, who built the Forth and Clyde Canal, was asked to advise the company on various issues. In September 1773 Smeaton, with his assistant



The upper chamber of the 13th Lock at Lyons was built to Omer's specified width of 20ft; the entrances were subsequently reduced to 16ft

William Jessop and John Trail, spent 14 days inspecting the line of the canal. Smeaton recommended, inter alia, a reduction in the proportions of the canal. Omer had envisaged a canal accommodating vessels of 170 tons and had already built three locks, the 11th 12th and 13th which were 137 feet long by 20 feet

wide. Trail had already decided on a reduced size of 80 feet by 16 feet and had built the 1st and 2nd locks to these specifications. Smeaton now proposed 60 feet by 14 feet locks with the channel of the canal 4ft 9in deep and 24ft wide at the bottom. This would accommodate vessels of 40 tons which were considered more appropriate for Irish trade. Omer's three locks were reduced to conform with the rest of the line. The 13th lock was converted to a double lock in 1883.

In November 1775 Trail reported to the board that the gates were hung on all the locks between Sallins and James's Street Harbour in Dublin except for the 14th (Morrell) lock and that work was continuing. However by May 1776 matters had deteriorated with Trail reporting that he would have to dismiss 200 men because he had not been given sufficient money to pay the workmen.



The aqueduct carrying the canal over the Morrell river. The photograph was taken at the spot where water is diverted to the Morrell supply which enters the canal after it descends through the 14th and 15th locks

In October 1776 Trail reported that the Ballyfermot lock would have to be taken down and rebuilt resulting in significant delays to the project. On 9th January 1777, following an acrimonious dispute with the board regarding the way to go forward, Trail resigned stating that he would attend at Sallins Bridge on 21st January at 11o'clock in the forenoon to hand over the canal works. On the morning of the 21st eight directors set off in ten post-chaises accompanied by Captain Tarrant, the engineer who would replace Trail, Adam

Williams, the company's law agent, and seven men 'of Knowledge in Masonry, Carpentry and Smithswork'. At the meeting the directors refused to accept that the works had been carried out as required by Trail's contract. The group moved to the Morrell sluice house where Trail handed over the key and the directors informed him that the canal from there to the city basin had not been completed to their satisfaction: Trail refused any further cooperation and litigation followed.

Trail had reported numerous problems including shortage of funds for wages which necessitated laying off 200 men and the need to rebuild the Ballyfermot lock. However by August 1777 the completed sections of the canal were being used to carry materials and water was being supplied to the city basin. In June 1778 the committee of works reported that the line from Sallins Bridge to the city basin 'seems to be in a prosperous way'. The canal as far as Sallins was opened to traffic on 2 February 1779.

Sallins to Lowtown

A major challenge in building the main line of the canal beyond Sallins was the crossing of the river Liffey. Omer had



The Leinster Aqueduct

intended to continue in a straight line dropping down to the river with a series of locks and locking up again on the other

side. Traces of the earthworks from Omer's original line are still visible west of Sallins. Trail considered that an aqueduct was necessary to avoid problems with water supply, his opinion was supported by Smeaton in his September 1772 survey. Work began on the Liffey Aqueduct at a point upstream of Omer's proposed crossing in the Spring of 1780. At this stage active control of the works had been taken over by Richard Evans an assistant engineer working under Tarrant who was mainly absent. While the aqueduct was being built the 17th and 18th locks, the last two rising locks before the summit at Lowtown, were constructed. The summit level was supplied by two feeders; the Milltown feeder, the so called Grand Supply, which was eight miles long and the Blackwood feeder which was four miles long was constructed as a reserve supply.

The Kildare Company and the Naas Line

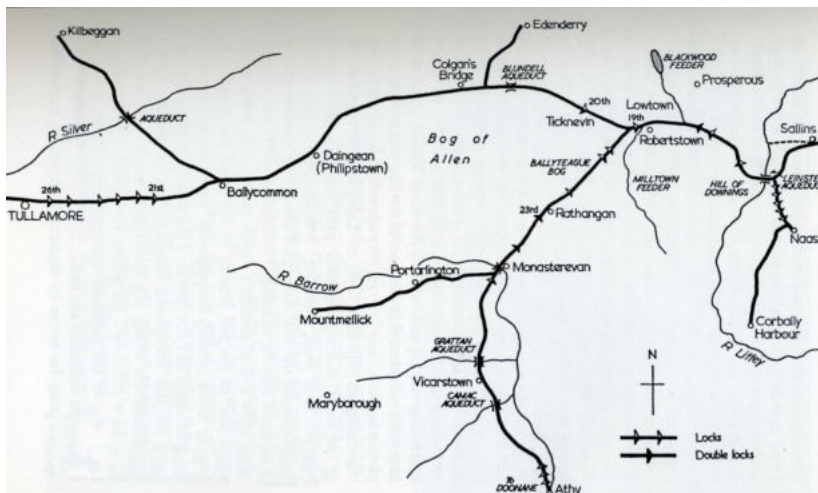
At an early stage a branch from the main line towards Naas had been considered and Richard Evans had carried out a survey and produced plans for a line but it was not carried forward.



The junction of the main line and the Naas line at Soldier's Island

Frustrated by the lack of action by the Grand Canal Company a group of local landowners raised a subscription to carry out the work. An Act was passed in 1786 setting up the County of Kildare Canal Company empowered to build a canal from the main line via Naas towards Kilcullen. William Chapman was appointed as engineer and by 1788 the canal was extended from Soldier's Island west of Sallins to Oldtown. By 1789 the canal extended to Naas with five rising locks. By this time despite support from the Grand Canal Company the Kildare company was in serious financial difficulty and in 1808 the branch, which had carried little traffic, and was in a bad state of repair was purchased by the Grand Canal Company. Navigation on the branch was restored and locks and bridges were upgraded to conform to the main line. By 1810 the canal was extended from Naas to Corbally, a stretch of five and a half miles, which did not require a lock.

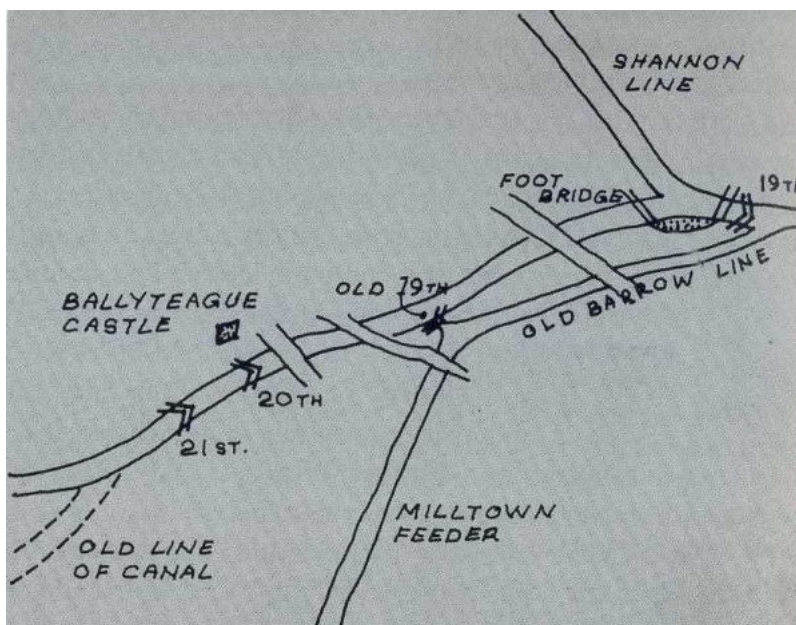
The Barrow Line



The Grand Canal from Sallins to Tullamore and Athy

It was decided to construct the connection to the Barrow from Lowtown before the more challenging Shannon link and work began on the Barrow line in 1783 with two locks constructed at Ballyteague bog. Richard Evans continued in charge of the works as assistant Engineer with Tarrant intervening from time

to time to Evans' annoyance. The terrain proved to be more difficult than expected and there were discrepancies in levels necessitating an extra lock at Ballyteague and the conversion of a lock at Rathangan to a double lock. However the stretch continued to cause trouble and a new canal was cut through the bog in 1803-4, at the same time a short section of canal was dug at Lowtown and a new 19th lock installed to save water. On 20 October 1785 the canal was completed as far as Monasterevin and a boat was able to enter the canal from the Barrow.



Lowtown is the highest point on the Grand Canal; all locks descend from here to Dublin and to the Shannon and the Barrow

The Barrow between Monasterevin and Athy was proving difficult for navigation, due to shoals and variations in level and it was decided to continue the still-water canal to Athy. Work on this stretch continued during 1789 with the work divided into lots of approximately one mile with the construction of locks, bridges and aqueducts undertaken by local contractors. Evans, the Engineer in charge, was also doing work for other canal companies and when he refused a demand by the Grand Canal Company to give their project his

undivided attention he was dismissed in December 1789. He subsequently became engineer to the rival Royal Canal Company. Archibald Millar, who was promoted from overseer, was the engineer in charge from April 1790. Millar subsequently reported that there were errors in some of the levels and that parts of the canal would have to be deepened and the fall of two locks increased to allow a depth of five feet on the Grattan and Camac aqueducts near Vicarstown. William Jessop, who had now become one of the foremost canal engineers in England visited the line in the summer of 1790 and reported that the mistakes had been rectified. By March 1791 the line was sufficiently complete to allow the passage of boats to Athy. However some boats continued to use the Barrow from Athy to Monasterevin to avoid paying tolls. This was possible because, in the absence of an aqueduct, boats locked down to the river and up again in order to cross it. An aqueduct across the Barrow was built in 1826 to avoid the cumbersome locking down to the river and back up on the other side. This also facilitated the junction with the Mountmellick line which joined the Barrow line at Soldier's Island west of Sallins.



The Barrow Aqueduct Monasterevin built 1826

The Shannon Line

In 1789 with work well advanced on the Monasterevin to Athy line, prompted by the intention of the rival Royal Canal Company to build a canal to the Shannon the Grand Canal

Company began work on the Shannon line. Drainage work had already begun west of Lowtown and Michael Hayes was contracted to build the 19th lock, a small aqueduct and a tunnel under the canal while James McMahon was contracted to undertake the earthworks including banks and drains from Lowtown to Ticknevin.

The company now faced the challenge of crossing the Bog of Allen. Controversies arose as to the method of constructing the canal over the bog and there were many setbacks. There was a dispute between William Jessop and the director Richard Griffith regarding the method implemented by Jessop to prevent the collapse of the canal banks. The issue was the potential collapse of the banks due to subsidence of the bog adjacent to the canal as it dried out while the bog in the immediate vicinity of the canal which retained more water than adjacent bog swelled while the adjacent bog subsided as it dried making the banks unstable. Jessop's solution was to dig deep into the bog 50 feet from the banks of the canal on each side resting on firm ground beneath the bog to keep the adjacent bog in place. In practice it did not prove possible to get a firm footing for the clay ridges which tended to make the problem worse and Griffith's view was vindicated. The canal passed over a deep basin at one point requiring 45ft high banks on both sides for a stretch in excess of 400 yards taking considerable time and expense. After a number of breaches and repairs the banks were stabilised remaining so for a number of years although problems would return in the longer term.

The canal was opened to Philipstown (Daingan) early in 1797 and the canal to Tullamore in the summer of 1798. A harbour was constructed in Tullamore as it would be the terminus until a decision was taken about the line to the Shannon, A short branch canal from the main line to Edenderry terminating with a harbour, financed by Lord Derbyshire, was commenced in 1797 but not completed until 1802.

Aftermath

Construction continued west from Tullamore with the usual difficulties in crossing bogs and by the end of 1804 the link to the Shannon at Shannon Harbour was permanently secured. Lines to Ballinsloe, Mountmellick and Kilbeggan were completed in 1828, 1831 and 1835 respectively. Over the following years breaches of the canal banks would continue usually in areas where the canal crossed bogland.



A major breach of the canal embankment which occurred near Edenderry on 15 January 1989. 3000 million gallons of water leaked from an 18 mile stretch of the canal causing extensive damage to adjacent land. Repairs using modern materials and machinery took 13 months

By the 1840s with the advent of the railways there was no further expansion of the canal network. Many branch lines had fallen into disuse by the middle of the 20th century and trade on the canal ended with the last Guinness boat to Limerick in 1960. The canals saw a resurgence due to recreational use from the 1970s and a number of branch lines have been restored.

CASTLEDERMOT HIGH CROSSES

Brendan Cullen

Christianity was established in Ireland in the 5th century AD. However, from 500 AD onwards Christianity here developed into a monastic Christianity, beginning with the foundation of the first Early Christian Monastery on Inishmore, in the Aran Islands by St. Enda. Soon monasteries such as Glendalough, Clonmacnoise, Monasterboice etc. became renowned as centres of learning and spirituality. Among its buildings each monastery had a Scriptorium, where sacred manuscripts were written; metal workshops where sacred vessels were made and stonemasons' sheds where High Crosses were sculptured.



The South Cross at Castledermot

Today, the High Crosses of Ireland are found on the sites of these Early Christian Monasteries. These crosses are also called Scripture Crosses because of the numerous biblical scenes, both from the Old Testament and the New Testament carved on them. The Irish High Cross originated in the late 7th century when the free-standing cross finally emerged from the grave slab. The climax of the development was reached in the early 10th century and can be seen to great effect in

Muiredach's Cross, Monasterboice and the Cross of the Scriptures, Clonmacnoise. The main characteristics of Irish High Crosses are as follows:

1. They are usually made of sandstone. However, in areas where sandstone is absent both granite and limestone are used.
2. They usually have a stone circle, connecting the arms to the shaft.
3. They consist of several blocks of stone which fit into each other by mortice and tenon joints.
4. The later crosses possess house-shaped capstones which are replicas of early Irish churches.
5. They have large pyramidal bases containing deep depressions into which the shafts fit.
6. Many of the crosses were probably originally painted.
7. Generally the main faces are orientated in an East-West direction.
8. All the crosses are covered with scenes from sacred scripture. The scripture scenes are from the Old Testament and the New Testament but sometimes there are scenes from post-biblical times.
9. The themes of the biblical panels are as follows:
 - a. The main theme is called "The Help of God" theme and illustrates the power of God to help the faithful. Examples from the Old Testament include The Sacrifice of Isaac; The Three Children in the Fiery Furnace; Daniel in the Lions' Den. Scenes from the New Testament include The Flight into Egypt; The Multiplication of the Loaves and Fishes.
 - b. Scenes from the Passion, Death and Resurrection of Christ and representations of The Last Judgement. Normally The Crucifixion occupies the centre of the head of the cross.
 - c. The story of Adam and Eve and the fall from grace in the Garden of Eden.
 - d. Scenes from the life of David.

- e. Scenes depicting the anchorites Saints Paul and Anthony who were the founders of monasticism and were revered by the early monks.
- f. Many crosses contain miscellaneous scenes, for example: The Three Disciples on their way to Emmaus; The Twelve Apostles; The Massacre of the Innocents; The story of Simon Magus.

County Kildare is fortunate to possess three well-preserved High crosses which are located at the Early Christian monastic sites of Moone and Castledermot. There is also the remains of a cross shaft at Old Kilcullen. The Kildare crosses form part of a larger group of granite crosses which are found to the west of the Wicklow Mountains and in the Barrow river valley. There are two High crosses associated with the monastery at Castledermot both of which display most of the major characteristics of Irish High Crosses. They are referred to as the North and South Crosses. The two crosses are made of granite and were erected probably after 812 AD when a monastery, i.e. Disert Diarmada was founded here as part of the Ceili De reform movement.

THE SOUTH CROSS

This High Cross, although well- proportioned and attractive is less imposing than the nearby Moone High Cross. However, it has a number of biblical panels similar to those of its more famous neighbour. It stands 3.66mts. (11ft.) in height and was assembled from three blocks of granite in the 19th century. The scripture scenes are normally read upwards from the bottom.

West Face

Base: The west face of the pyramidal base depicts a hunting scene consisting of two people, each wielding a stick, herding three rows of animals. Among the animals are a goose, a cow, a pig and a stag.



The Shaft

Panel 1 - Daniel in the Lions' Den

This scene is one of the great iconic scenes of the 'Help of God' series and is recorded in the Book of Daniel in the Old Testament. Here Daniel is depicted surrounded by four lions. He was thrown into the lions' den for disobeying a religious proclamation of King Darius. After several days the king returned to the den expecting to find Daniel dead. However, Daniel was alive and well due to God's intervention in the form of an angel who appeared in the den and closed the mouths of the lions. Daniel emerged unharmed from the den and was promoted by the king. Daniel appears on the west face of the Moone Cross but is surrounded by seven lions instead of four. He is also on the west face of the North Cross surrounded by the customary four lions.

Panel 2 - The Temptation of St. Anthony

St. Anthony (4th century) was among the first hermits to retire permanently to the desert to fast and to pray. One night he slept alone in



an abandoned tomb. While there he was attacked by numerous demons who beat him and injured him extensively. The demons were in the form of all kinds of wild animals and reptiles. God eventually appeared as a bright light, the demons vanished and Anthony was saved. This panel shows St. Anthony between two strange creatures with weird animal heads. These creatures represent the demons who attacked him in his temptation in the tomb. This panel is also repeated on the south face of the Moone Cross and the west face of the North Cross.

Panel 3 - The Fall

Adam and Eve are depicted on either side of the trunk but under the branches of the “tree of knowledge of good and evil”. They were forbidden by God to eat the fruit of the tree but the crafty serpent persuaded Eve to partake of the fruit and she gave some to Adam who also consumed it. The serpent is entwined around the tree trunk and both Adam and Eve appear to be naked; an indication that they have lost their original innocence. There is a beautiful representation of the same scene on the west face of the Moone Cross and one on the North Cross also.

Panel 4 - St. Paul and St. Anthony in the Desert

This panel depicts the visit of St. Anthony to St. Paul, the first anchorite in the desert, around 342AD. They met and talked for a day and a night. In the scene there are two people facing each other holding a circular piece of bread between them. Immediately above the bread at the top of the panel is a bird (a raven) which delivered bread each day of his life in the desert to St. Paul through the help of God. Paul and Anthony are considered to be the founders of monasticism and therefore were very popular with the monks of the Ceili De reform movement to which the monastery at Castledermot belonged. A similar scene is present on the south face of the Moone Cross and on the east face of the North Cross.

Panel 5

Unfortunately, a large part of this panel is missing. However, it contains three figures but is impossible to interpret with any degree of accuracy.

West Head of South Cross

In the early church the cross was used as a sign of the victory of Christ over sin and death. In the time of the Emperor Constantine a circular wreath, placed at the top of the imperial standard was a sign of victory. This victor's wreath is frequently considered to be the origin of the ring on Irish high crosses. Sometimes the ring is regarded as a halo, thus proclaiming the sacredness of the high crosses and the scripture panels carved on them. The ring is also taken as a symbol of the sun and represents Christ the light of the world. Lastly, the ring may have a practical purpose i.e. it provides support for the arms of the cross, which lacking this support could sheer off under their own weight.



South Cross West Face Head

Centre - The Crucifixion. A large figure of Christ dominates the Crucifixion scene on the cross-head. He is shown with long

extended arms and large flat hands. His hair is short and He is clothed in a long cloak down to His ankles. He appears to be alive with no signs of suffering. He is accompanied by two small angels who are resting on His shoulders and supporting His head. On either side of Christ and under His outstretched arms are two soldiers. Longinus, the spear bearer is on the left and pierces Christ's right side while Stephaton, the sponge bearer is on the right of the panel and holds up a long stick with a chalice-like cup attached which is an Irish version of the sponge dipped in vinegar which was offered to Christ to quench His thirst.

Left arm of the cross - David playing the Harp. David is depicted sitting on a chair playing the harp alone. However, he frequently played before King Saul because the king suffered from depression which David succeeded in alleviating with his music. A similar panel of David is present on the left arm of the west face of the North Cross.

Right arm of the cross - *The Sacrifice of Isaac*. In this scene Abraham is on the left of the panel wielding a sword-like implement. Isaac is bending down with his head immediately above a small altar. Abraham appears to be in the act of sacrificing his son. The top right corner of the panel is occupied by an animal, probably a ram which Abraham substituted for Isaac on the instructions of the Lord. Similar scenes are on the west face of Moone and on the right arm of the west face of the North Cross.

Panel 6 - This panel is immediately above the Crucifixion. The scene comprises three figures which may represent the Three Children in the Fiery Furnace. King Nebuchadnesser built a huge golden statue and decreed that his people should bow down and adore it. Anyone who failed to worship the false god would be punished. Shadrach, Meshach and Abednego refused to worship the image and were bound and thrown into the blazing furnace. Presently, the king looked into the furnace and was amazed to see four men, unbound, walking through the flames. One was an angel who was sent by God to protect the

three young men, who emerged unscathed from the furnace. A similar panel is present on the north face of the Moone cross.

Panel 7. This panel is at the top of the cross. In it there are three figures, the two on either side of the smaller central figure are wielding swords. This scene is usually interpreted as the Massacre of the Innocents. When King Herod heard of the birth of Jesus from the Magi who were travelling to Bethlehem to visit the Holy Family, he became angry and decreed that all male children under the age of two, who were in the vicinity of Bethlehem, would be put to death to prevent him losing his throne to the new King of the Jews.

East Face

Surprisingly, there are no scripture panels on the east face of this cross. The base is uncarved also on this side. The shaft is made up of three panels: the lowest one consists of eight spirals, the middle of angular fretwork and the top of six spirals. The back of the head consists of vertical and horizontal fret patterns, a small panel of interlacing and at the top a panel of four spirals.

South Side

There are six vertical panels on this side of the shaft, each containing two figures representing the twelve apostles. The apostles also appear on the east face of Moone and on the east face of the North Cross. On this side of the base there is a splendid representation of the miracle of the loaves and fishes. The upper part of the panel displays Christ on the left with his hand extended towards five circular loaves and two fish. In the bottom of the panel there are eight figures which represent the multitude of 5,000. A similar scene is on the south side of the base of the North Cross and on the south face of Moone (page 34).

North Side

The shaft on this side is occupied by five vertical panels illustrating the life of David especially his confrontation with and his slaying of Goliath.

THE NORTH CROSS

The North Cross at Castledermot is smaller (3.13 mts/9.7 ft.) and lacks the elegance and appeal of the South Cross.

West Face

The Base has abstract design in the form of twelve spirals.

Panel 1 The Three Children in the Fiery Furnace.

Panel 2 Temptation of St. Anthony in the Desert.

Panel 3 Daniel in the Lions' Den.

Head of Cross

Centre - The Fall. Unusually, Adam and Eve in the Garden occupy the centre of the cross-head. They are depicted under the Tree of Knowledge. Because of the extra space perhaps, the Tree forms a border of foliage around three quarters of the panel. Otherwise the scene is similar to the Fall on the South Cross.

Left Arm. David playing the Harp.

Right Arm. Sacrifice of Isaac.

Top of Cross. The Massacre of the Innocents.



East Face

The Base. Occupied by abstract art in the form of nine spirals.

Panel 1. This panel consists of two figures which are impossible to identify.

Panel 2. Sts. Paul and Anthony in the Desert.

Head of the East Face



Centre - The Crucifixion. This panel is set back to back with the panel of the Fall on the West face thus illustrating the message that the Crucifixion i.e. salvation, is a consequence of the Fall. The Crucifixion is treated differently here to the crucifixion scene on the South Cross and on Moone. Here Longinus, the spear bearer, is now on the right of the panel and pierces Christ's left side while Stepaton, the sponge bearer, is on the left of the panel. The flat shape on Christ's head may represent the crown of thorns. There are three figures in each of the four panels surrounding the Crucifixion representing the twelve Apostles.

The North and South sides are decorated with abstract art. However, on the South side of the base is a beautiful carving of

the Miracle of the Loaves and Fishes which also appears on the South Cross and on Moone. In this depiction the multitude is absent. The two fish are very large which may be a sign of multiplication. The five loaves start out as five small loaves – before the miracle- and gradually increase in size as the miracle progresses. The loaves in the upper part of the panel are much larger than the rest which may signify that the miracle has occurred. On the North side of the base is a strange crouching figure holding its legs, which is difficult to interpret.



North Cross loaves & fishes



South Cross loaves & fishes

FUNCTION OF THE CROSSES.

The presence of scripture crosses especially if they were near the entrance to the monastery may have denoted a place of sanctuary indicating that the monastery provided a haven of security and protection to a fugitive from the rigours of the civil law. A diagram in the Book of Mulling (8th century) shows a plan of St. Mullin's monastery with its circular rampart. There are several crosses shown outside the rampart while others are located inside. Those outside may indicate sanctuary and those inside may suggest a boundary function, demarcating certain special sacred areas within the monastic enclosure. It appears that the crosses haven't a funerary purpose so they were not used as gravestones. Perhaps the original intention of the High Cross was spiritual and was an assembly place for prayer and meditation. But we cannot discount the teaching function of the crosses. They provided, "sermons in stone" where the faithful congregated and listened to the word of God helped by scripture scenes from the Old Testament and the New Testament.

THE CURRAGH OF KILDARE

Adrian Mullowney

The Curragh of Kildare is an asset that is completely unique in terms of its archaeological, environmental, historical and cultural heritage and it is a landscape of national and international importance. - Willie O’Dea, T.D., Minister for Defence, in his foreword to Dr. John Feehan’s book, Cuirrech Lífé, The Curragh of Kildare, Ireland. Sadly, that unique landscape is under increasing threat to its ecology and archaeology through neglect and lack of management.

The Curragh is unique in a number of respects. It is the largest area of semi-natural grassland in the country. It is rich in archaeological remains. It is also the site of the Curragh aquifer, the largest of its kind in the country. It is a working environment for three main groups: the Defence Forces, the horse racing industry and the sheep graziers. It is also used by many clubs and individuals for recreation and sport.



Sheep grazing on the Curragh with the racecourse in the background

There are two theories as to how the Curragh was formed. The first is that at the end of the last Ice Age, 12,000 years ago, the

ice cap retreated towards the Wicklow Mountains. Torrents of melt water flowed away from the mountains and deposited a vast fan of sand and gravel, part of which now forms the Curragh Plains. The second theory is that St. Brigid did a favour for the local king. In return she asked only for land on which to build her church. The king was not too happy with parting with land, so Brigid said "give me as much land as my cloak covers". The king was very happy with that and willingly granted her the land. St. Brigid laid her cloak on the ground, four angels descended, picked up the corners of the cloak and spread it to take in the Curragh Plains. Which of these theories is more likely? The second one of course!

The Curragh was one of the places of ancient assembly in Iron Age Ireland. At its edge and certainly at one time connected to it is the mythological seat of the Kings of Leinster, Dun Ailinne. The Curragh formed an extension of the a ritual landscape centred on Dun Ailinne. There is an extraordinary number of earthworks from the Bronze Age and Iron Age, and maybe the Neolithic Age, on the plains. A recent estimate is of 165 visible ancient monuments with many more beneath the soil and not visible. The archaeological remains are very vulnerable to damage from various sources and as the soil layer is so thin any remains beneath the surface are also vulnerable. It has only once been the subject of an archaeological excavation and that was in the 1940s. The finds associated with that very limited dig included the grave of a young woman in a ritual burial. She was evidently fully alive and conscious when buried.

Ancient linear earthworks and trackways such as "The Race of the Black Pig" and the "Black Ditch" can still be traced. Other important sites such as "The Wart Stone", Raheenanairy, Gibbet Rath, "The Priest's Grave", Moteenanou, Donnelly's Hollow, Crockaun and most mysterious of all, the ancient cultivation ridges which are evident all over the plains and which may date back to the Bronze Age.

From more modern times a very rare complex of training trenches from World War 1 survives in the Flagstaff area. A whole system of defences from the "Emergency" is to be seen in the vicinity of the Curragh Camp as well as the ghostly outlines of Internment Camps.

Myths, stories and legends concerning the Curragh abound. Here are some of them:-

Fionn McCumhaill and the Fianna had their base on the Hill of Allen at the edge of the Curragh and they used the plains as their training grounds.

When the Last Day has dawned, the Devil in the form of a black pig will be seen racing down the ancient trackway named "The Race of the Black Pig".

Stonehenge, on Salisbury Plains, once stood on the Curragh. It was magically transported to its present location by the wizard Merlin of King Arthur fame. So records Giraldus Cambrensis when he visited the Curragh c.1188 in the wake of the Norman invasion.

The Wizard Earl, Gerald Fitzgerald, and his knights, mounted on their horses, have lain in an enchanted sleep in a cave for centuries under the Rath of Mullaghmast, just north of Kilkea Castle. Every seven years the Earl rides across the Curragh with his men, bringing fear in their wake. The legend says that when the silver shoes of the white steed on which the Earl rides, are worn to nothing, the enchantment will break and Gerald Fitzgerald will rise up in full strength to rid Ireland of its enemies.

In 1798, 350 men from Kildare and district were massacred at Gibbet Rath on the Curragh. The "Priest's Grave" where a Carmelite Priest from Kildare was cut down and buried on the spot dates from that event.



The Priest's Grave at Gibbet Rath the site of the massacre in 1798

The unfortunate women who followed the soldiers of the British Army stationed on the Curragh in the 19th century lived amongst the furze in dreadful conditions. They were known as “The Wrens of the Curragh”.

In 1941 German bombs fell on the Curragh. For 1500 years, at least, the Curragh was an open, unenclosed common used for grazing, training of horses and as an assembly and training ground by armies. In the 1840s came the first sub-division of the plains when the Dublin-Cork railway was driven across the Curragh. So now we had the Curragh and “The Little Curragh” on the other side of the tracks. Next was the building of the Curragh Camp in the 1860s and the appropriation of large parts of the plains for rifle ranges. However despite these disturbances the plains recovered and retained their unique character.

The building of the Curragh Camp was responsible for discovering the existence of another unique feature of the area. The Camp needed water and originally it was thought that the

water would have to be pumped from the Liffey. However two wells were sunk which have provided the Camp with an inexhaustible supply right up to the present day. The Curragh Aquifer, a vast underground reservoir of clean water, had been discovered. Stretching from beyond Kildare to near Naas this proved to be the largest and deepest aquifer of its kind in the country. The aquifer, as well as supplying the needs of the Curragh Camp also feeds Pollardstown Fen, the Grand Canal and the National Stud.

In the mid-1960s came the enclosure of the Curragh Racecourse, all 800 acres of it. Inevitably the exclusion of sheep from the enclosure meant a change in the nature of the sward and that part of the Curragh lost its unique character. When the M7 motorway was built in a deep cutting across the plains it had to be fenced in to prevent encroachment on the roadway. This meant that the plains were yet again subdivided. More recently we have had the enclosure and fencing of a large tract of the plains near the racecourse. The erection of an electric fence around the Curragh Golf Course has seen sheep excluded from that area with consequent changes to the ancient grasslands. Other encroachments and enclosures, with and without official approval, have further subdivided the plains.

Users of the plains are causing damage through driving on them, exercising horses in unauthorised areas, territorial grazing of sheep, scrambling, dumping, cutting sods, ploughing up furze. The bye-laws to prevent such misuse are inadequate and are not being enforced. Today and for many years the Curragh is the responsibility of the Dept. of Defence, specifically the Property Management Branch. This it must be emphasised is a part of the Civil Service and not the Defence Forces which have no responsibility for the Curragh other than within the military boundaries.

In 1997 an Environmental Policy Board, which had been set up by the Dept. of Defence and the Defence Forces jointly, reported significant ongoing environmental damage to the Curragh Plains. As a result of this report an Inter-Departmental

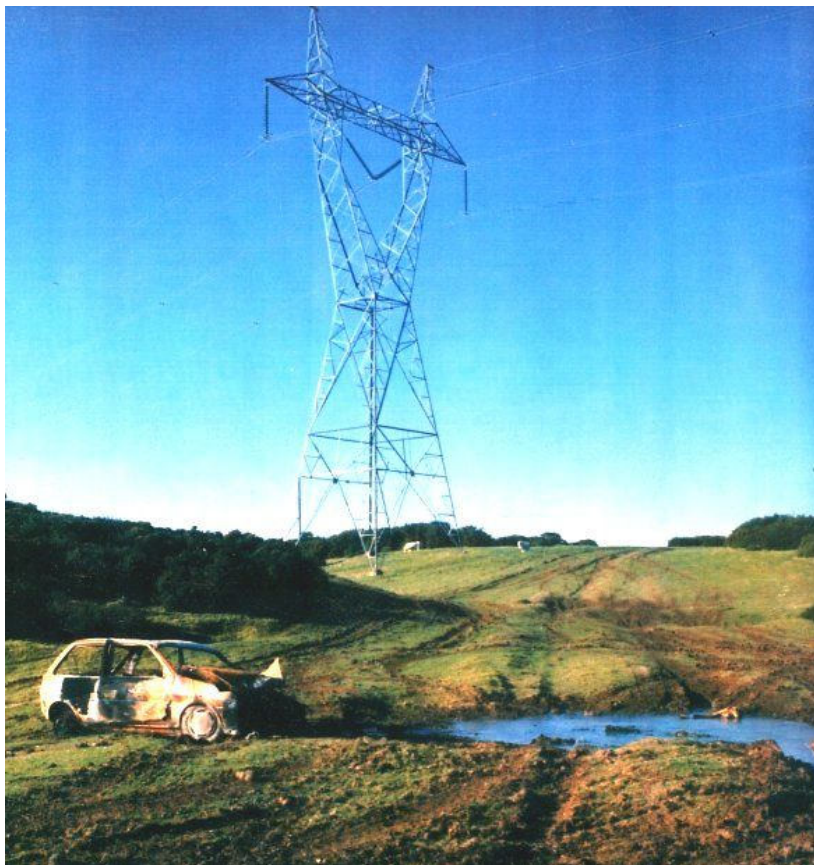
Task Force on the Future Management and Development of the Curragh of Kildare was set up. Its terms of reference were: to examine the ongoing threat to the integrity of the Curragh Plains which had arisen as a result of a marked increase in the level of activities among users and the level of developments taking place on the periphery of the Curragh. The Task Force was asked to report and make recommendations on the future management and development of the area.

Over 18 years ago, in May 1999, the Task Force presented its report to Government. Significantly, the final paragraph of the Executive Summary of the report states: *It is the view of the Task Force that the greatest single threat to the area is that no action will be taken to rectify the situation. If the unique environment of the Curragh is to be preserved action must be taken as a matter of urgency.*

The recommendations of the Task Force were accepted by Government. While some relatively minor matters, such as new speed limits, sheep grids and sewage have been addressed by the Dept. of Defence there has been no action on the main recommendations dealing with the need for legislation to set up a strong new management structure backed up by proper penalties and sanctions for users causing damage to the Curragh Plains. This recommendation of the Task Force has however been rejected by the Minister for Defence. In a reply to a Parliamentary Question on 10th Nov. 2009 the Minister said “I have decided not to proceed with the establishment of the (Curragh) Authority, which was a primary focus of the Bill.” The Task Force Report can be viewed on the Dept. of Defence website: www.defence.ie, under their Publications link.

In more recent times the Dept of Defence has undertaken furze clearance in a number of areas. This operation has been characterised by the inappropriate methods used to clear the furze. As the soil covering of the plains is very shallow, any archaeological remains are very near the surface and easily damaged. Heavy machinery is used to physically uproot the

furze bushes with immense damage being done to the surface of the clearance sites. The driving of heavy machinery on the plains in wet conditions causes perhaps even more damage than the removal of the furze. The Curragh is being encroached upon, sub-divided and damaged on a daily basis.



Environmental damage on the Curragh

The speech made by the Minister for Defence at the launch of Dr. Feehan's book may be viewed on the Dept. of Defence website under their Speeches link. It is ironic that in that speech he said the following "As such, the Curragh requires careful and responsible management to ensure its conservation and sustainable use for future generations."

MYSTERIES OF BUTTERSTREAM: THE BULLAUN STONE AT CLANE

Lorcan Harney and Stephen Morrin

Introduction

Bullaun stones are one of the most enigmatic monuments in the Irish landscape. According to the Archaeological Survey, these consist of ‘man-made hollows or basins cut into outcropping rocks, boulders or small portable stones’. It is the artificial basin cut into the rock that is called the bullaun, and not the rock or stone itself, otherwise known as ‘the bullaun stone’. Most bullaun stones contain just one artificially cut hole, though two or sometimes more man-made hemispherical hollows or basin-like depressions cut into their faces are also known. What their original function was has provoked much debate overtime. Traditionally, many antiquarians viewed bullauns as pre-Christian monuments of pagan veneration and worship, though others since then—noting their frequent occurrence near early medieval church sites—have viewed them as early medieval religious fonts or stoups, or objects associated with early Irish saints, pilgrimage, penance and healing. Others again have opted for a more utilitarian interpretation as mortars used for food production or ferrous and non-ferrous metalworking. County Kildare has comparatively few bullaun stones (a minimum of 11 examples from 8 sites), but it is difficult to provide an exact number as many potential bullaun stones no longer survive or their locations are unknown. One well-known bullaun stone can be found at Clane, Co. Kildare, and its distinctive features, location and the traditions associated with it are the subject of this paper.

Distinctive features of the Bullaun Stone

The Clane bullaun stone is located in the retaining wall of Butterstream on the Sallins Road directly across from the old entrance to Abbeylands. The stone consists of a roughly dressed, rectangular limestone slab containing a single, deep, steep-sided, conical-shaped basin. The bullaun basin is c. 0.4m wide at its top and at least 0.5m deep. The basin is extremely

smooth and polished in the mid-area and towards its base, but less so at its upper surface. Some deep grooves/striations are also evident around the circumference of the bullaun basin. Other than these, this bullaun stone, like most elsewhere, bears no visible decorative features (e.g. cross marks) either within the basin or on the external stone surface.

How bullaun basins, like this Clane example, were actually created is not known for certain. Were these deliberately hewn out or fashioned by iron tools, or formed as a result of a continuous grinding/crushing activity performed over a much longer period of time? Both the extraordinarily smooth and polished texture of the Clane bullaun basin and its deep and conical-shaped profile may indicate that it was formed through a very careful slow grinding process using increasingly smaller, rounded stones. However, the presence of some rough pock marks around the top of the bullaun basin may also imply that iron tools could have been used to initiate this hollowing out process.

The deep conical shape of the Clane bullaun is unusual, with bullaun stones usually found with hemispherical bowls. Such conical-shaped bullaun cavities are rare, with the only other



**Fig. 1: Left, conical bullaun Clane (0.4m dia. by 0.5m deep)
Right, hemispherical bullaun Moone (0.39m dia by 0.19m deep)**

recorded Kildare example being at Ballybought on the Wicklow border. It has been speculated by Corlett that this example functioned as a cone crusher that was perhaps 'used to separate and grade material during reduction, with the smaller

particles falling to the base of the cone while the larger fragments remained higher up until they had been crushed and reduced'. Interestingly, Corlett observes that such examples of conical-shaped bullauns are invariably found on earthfast boulders—where they occur as single depressions and rarely in multiples—and like most other bullauns are almost always situated near watercourses and church sites, as is evident at Ballybought and Clane in County Kildare, and Delgany and Hollywood in nearby County Wicklow. Figure 1 illustrates the difference between the conical- and hemispherical-shaped bullauns.

The original location of the bullaun Stone

The bullaun stone in Clane (KD014-026003; Coordinates: 687661 727363) is now cemented onto the top of a wall (Figure 2) retaining the bank of the Butterstream(a tributary of



Fig 2: The bullaun stone set into the retaining wall of the Butterstream

the River Liffey) and is located roughly 120m south of St. Ailbe's early medieval church site, c. 350m north of the Liffey, and a short distance upstream (north of) the medieval

Franciscan Friary. It does not appear on the first edition 6 inch OS map (1829–41), but is described as a ‘bullán’ on the Cassini 6 inch OS map and as a ‘cup stone’ on the 25 inch OS map (1897–1913). A spring is recorded to its immediate north on this latter map. As the bullaun stone is set into this stone wall retaining the Butterstream, it is unclear if it is in its original *in situ* position. It is possible that this retaining wall was simply built around the base of the bullaun stone sometime around the 1970s. Indeed, it was recorded in this position by the Urban Archaeological Survey three decades ago and the landowner has confirmed that the bullaun stone has been on this area of his property since at least 1949 when his family bought the site.

We should consider the possibility, however, that the bullaun stone was originally located a small distance downstream closer to the Friary and Liffey. Indeed, writing in the early 1870s Shearman reports that this ‘lime-stone boulder, of oblong shape, still remains in the stream, opposite the ruins of the Franciscan church of Clane’—this location does not exactly correlate with its current position a very short distance upstream (to the north) of the friary. In a publication for the Kildare Archaeology Journal in 1891, the Reverend Canon Sherlock, however, indicated that the bullaun stone was situated ‘on the bank of the Butterstream, *nearly* opposite the ruins of the Abbey of Clane’. Even more interesting is a statement by another antiquarian, Devitt, who wrote in 1894 that the stone ‘has since [Shearman’s time] been moved nearer to the village’. This suggestion that the bullaun was moved may tentatively find further support in a statement by Cooke-Trench, who reported in 1900 that the bullaun was then situated ‘upon the bank of the stream *just* opposite the Abbey’.

These comments may indicate that the bullaun stone was moved from the actual stream opposite the friary to perhaps a dry area on the bank of the Butterstream further north. If this was the case, it is not exactly clear how far north this may have been, as we can only speculate whether Sherlock and Cooke-Trench were referring to the Franciscan Friary or the church

site associated with St. Ailbe (to the north) on the verge of Clane village, when they used the term ‘the Abbey’. Indeed, we must remember that this term ‘the Abbey’ is used by locals today to describe St. Ailbe’s church site, though it is perhaps more likely that these antiquarians were referring to the Abbey cemetery (Friary) in this context. It is also very plausible (and probably most likely), however, that the bullaun has always roughly been in its present location and that these antiquarians unintentionally used slight nuances in language to describe this particular position. Supporting evidence for this comes from the 25-inch OS map (1897–1913), which places the bullaun stone (‘cup stone’) in roughly its current position (Fig. 3). Finally, the sheer weight of the bullaun stone also suggests that if it was moved at all since the 19th century, it was probably only from within the actual Butterstream to its nearby bank—the retaining wall today.

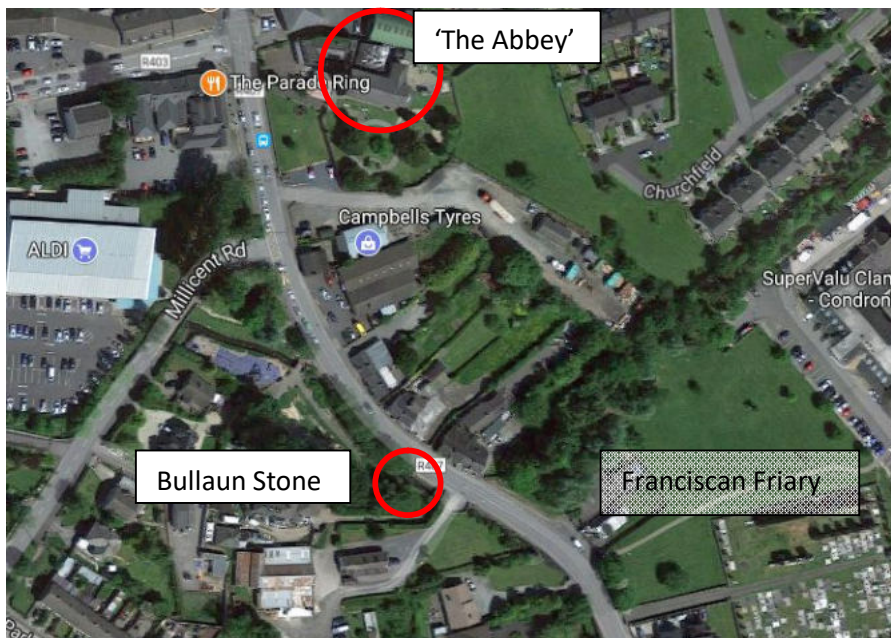


Figure 3a: Satellite image showing location of bullaun stone, Abbey (St. Ailbe’s Church) & Franciscan Friary

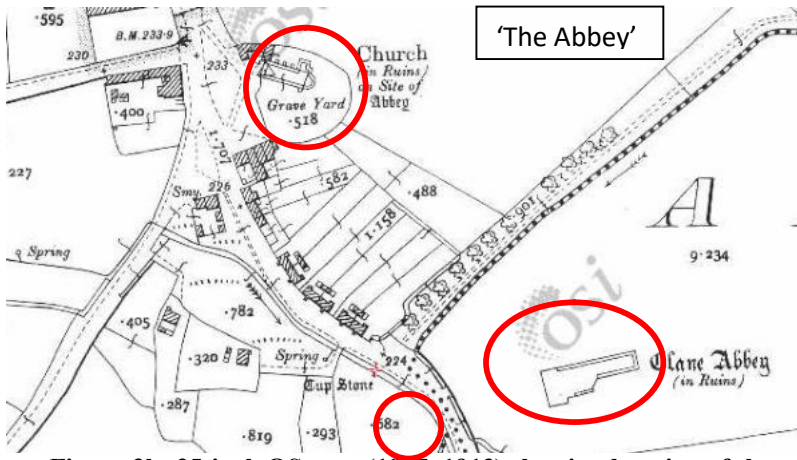


Figure 3b: 25-inch OS map (1897–1913) showing location of the bullaun stone, Abbey (St. Ailbe's Church) & Franciscan Friary

The bullaun stone in folkloric tradition

The contemporary medieval sources shed little light on the origins and function of bullauns. We are then reliant on surviving oral folklore to allow us make inferences about how bullauns may have been used and interpreted in earlier times. In such oral folklore, bullauns are traditionally associated with early Christian saints, Christian rituals and worship, and to a much lesser extent otherworldly figures or ancient pagan individuals and deities. Consequently, the water that gathered within bullauns was often believed to harbour curative properties. Like many bullauns elsewhere, the water within the bullaun at Clane was believed to heal warts and was hence recorded as the 'wart stone' by Reverend Canon Sherlock in 1891 and Cooke-Trench in 1900. The present landowner also confirmed that it was known locally as the 'wart stone' in more recent decades, but he added that he had never seen anyone visit the stone for a cure in his lifetime.

Writing in 1891, the Reverend Canon Sherlock also recalled an interesting custom that 'you have never been in Clane unless you have sat upon it, which looks like a tradition of its having been used in some rite of initiation, perhaps for baptism in Christian times'. Other monuments with a similar ability to collect water such as cross bases were also invariably believed

to have curative properties. In Clane this is apparent in the case of the wayside cross at Millicent, which was described as a ‘wart stone’ in nineteenth/early-twentieth century cartography.

Rather unusually, the bullaun stone in Clane is, however, not closely associated with an early Irish saint, but instead with mythological figures from a very distant (pre-Christian) past. Some local lore credits Fionn McCumhail for throwing the stone from his fort at the Hill of Allen, with perhaps the bullaun basin then representing an imprint from the thumb of this once mighty warrior. However, this stone is much more closely associated with an even earlier event—an ancient duel that is said to have taken place in Clane about the first century AD between the great Ulster warrior Conall Cernach and Mesgegra, King of Leinster who was fleeing the Ulstermen after the Siege of Howth. Conall Cernach and his even more illustrious Ulster compatriot and foster-son—Cúchulainn—were the two chief champions of Ulster in the famous sagas of the Ulster Cycle—the most widely known of which is the *Táin Bó Cúailnge*.

Although these sagas are preserved in manuscripts from the twelfth century or later, it is likely that written versions of them already existed by the eighth century, and that stories relating to them were preserved in oral history for many centuries long before they were actually written down. Locally, the lore that this duel between Conall Cernach and Mesgegra happened at the site of the bullaun has led to the belief that this bullaun might be a relic of this heroic Iron Age pre-Christian culture and may represent ‘the oldest object in Clane shaped by human hands’. In these famous pre-Christian sagas such ancient duels are frequently described as taking place at the site of fords. Interestingly, a ford was recorded along the Liffey at Clane (presumably in the shallow area around the modern day Alexandra Bridge) and it is then conceivable that the original position of the bullaun at Clane may have marked (or was believed to have marked) the site of this duel to the north of the River Liffey.

The origin of the legend associating this bullaun with this event appears to have derived from a passage in the Reverend J.F. Shearman's *LocaPatricana* (mid 1870s), which in the course of reporting about the chief localities visited by Patrick and his missionaries in Leinster, describes how the decapitated head of the slain Mesgegra was placed by Conall Cernach upon a stone and 'that the blood pierced the stone and flowed through it to the ground'. One of Shearman's primary sources for this duel was information collated by the mid-nineteenth century scholar and O.S. fieldworker, Eugene O'Curry, but it is not particularly clear whether O'Curry himself ever alluded to the actual bullaun stone within his discussion of this battle fought at Clane. The relationship between the bullaun stone and this ancient event is then tentative at best.



The Butterstream beside Sallins Road, a red arrow indicates the bullaun which was built into the retaining wall some years ago

Conclusion

Bullaun stones remain largely mysterious, enigmatic and imperfectly understood monuments despite a considerable body of scholarship and research since the nineteenth century into their origins, chronology and function. While it is possible that echoes of some real battle fought at the ford of Clane two

millennia ago are preserved in the accounts outlined by O’Curry and subsequently referenced by Shearman, Cooke-Trench and others in the late nineteenth century, it is less certain if this involved these two (perhaps fictitious?) Iron Age figures. Even less clear is whether the bullaun stone was the actual site of this celebrated duel beside the ford at Clane, particularly as most scholars today believe that bullauns are probably early medieval monuments (c. A.D. 400–1100) and not relics of a bygone Pagan Iron Age heroic era.

Certainly, an early ecclesiastical function—liturgical, sacramental, penitential, pilgrimage or devotional—is very plausible for this bullaun stone given its proximity to the nearby early medieval church site founded by St. Ailbe. Indeed, the fact that the stone was known as the ‘wart stone’ may preserve some memory of its original role as a monument of veneration, devotion and pilgrimage in medieval times. Alternatively, the conical-shaped profile of this bullaun may imply that this monument was utilised by the nearby ecclesiastical community primarily as a mortar for food production and/or metalworking in medieval times. Whatever its original function, the rich lore attached to this monument confirms that this now (largely forgotten) bullaun stone had a much more central role in Clane life in distant medieval times.

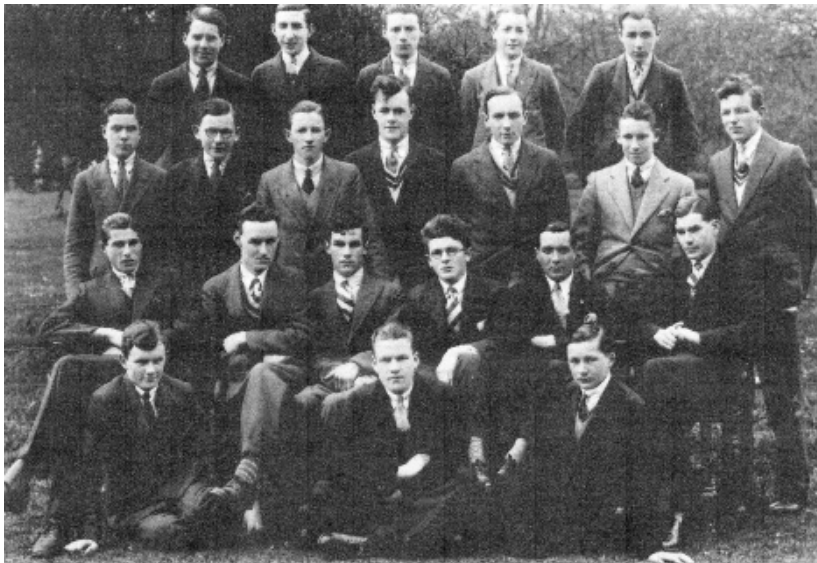
Acknowledgements

The authors would like to thank Tony McEvoy, Peter Duffy and John Malone for their valuable information about the bullaun stone. Abbreviations used for Journals below: ‘Journal of the Royal Society of Antiquaries of Ireland’—JRSAI
‘Proceedings of the Royal Irish Academy’—PRIA
‘Journal of the Kildare Archaeological and Historical Society’—JKAHS
‘Ulster Journal of Archaeology’—UJA
‘Archaeology Ireland’—AI
‘North Munster Antiquarian Journal’—NMAJ

DR AIDAN MACCARTHY: A DOCTOR'S WAR

Des Drumm

On 20th July 2017 Prince Harry opened a new medical centre at RAF Honington in the east of England, some 35 miles east of Cambridge. Nothing remarkable about that, except it was being named after Dr. Aidan MacCarthy, an Irishman who died 22 years earlier and whose extraordinary story has only recently been rediscovered. Dr MacCarthy's two daughters, Adrienne and Nicola, attended the ceremony. They were accompanied by Bob Jackson, who wrote *A Doctor's Sword* and made a subsequent documentary of MacCarthy's story. The sword of the title was brought to the opening by his daughters.



Clongowes Graduation Class 1929; MacCarthy is seated front centre

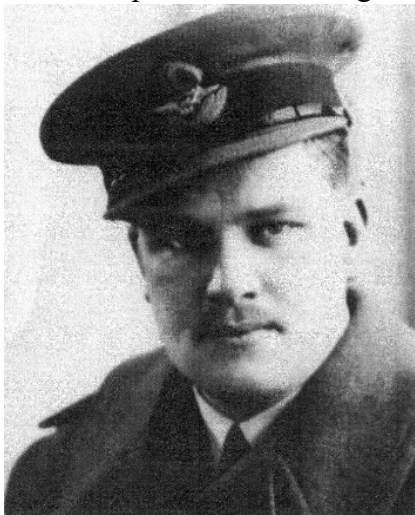
Born in Castletownbere in 1914, Dr. Joseph Aidan MacCarthy attended Clongowes Wood College between 1923 and 1930, described in his 1970s autobiography *A Doctor's War* as "the Irish Catholic equivalent of Eton". His father was a publican and shopkeeper and MacCarthy's Bar is still there in Castletownbere, run by Adrienne. In everything that you read about MacCarthy his humanity and humility shine through; he

was deeply religious and extraordinarily accepting of his fate and the often appalling behaviour of others, willing to forgive the almost unforgivable. He described himself as "very, very lucky"; others might think otherwise given that he was at Dunkirk, spent many years in Japanese prisoner of war (POW) camps, torpedoed twice at sea and was in Nagasaki for the dropping of the atom bomb. MaCarthy however always took positives from his circumstances.

He excelled at sport, notably swimming and rugby. his fitness and swimming prowess were to be vital and indeed saved his life. After graduating in medicine from UCC in early 1939 he went to Britain to work as a doctor, initially in south Wales and then in London. With war looming he and two other Cork-trained doctors, in the early hours in a London bar, asked a barmaid to toss a coin as to whether they join the Royal Air Force or the Royal Navy in their search for excitement. The RAF won and by December he was a Flying Officer serving in northern France but was to find war far from exciting. Although inexperienced he took charge of getting 150 RAF ground crew through the chaos of the retreat to Dunkirk where he was "appalled by the lack of organisation and discipline". Despite his ship being torpedoed he was among the 340,000 troops evacuated in the "miracle of Dunkirk".

Now a Squadron Leader, he was posted to RAF Honington a Bomber Command station. He wrote: "the average age of Bomber Command aircrew was 22. They could expect to survive their new career for just a matter of weeksand just 30% of aircrew could expect to survive a tour of 30 missions".¹ Fortunately for this article my own father confounded the odds, surviving 32 missions. MacCarthy treated aircrew for burns, bullets, hypothermia and earned a George Medal, the highest award for a non-combatant, pulling to safety the crew of a bomber that crash-landed on the fuel dump. He was the first Irishman to receive the award. The pilot who was on his first mission, died in the inferno but the three other crew survived,

MacCarthy was then sent by ship to North Africa. However the day before they left Japan attacked Pearl Harbor and instead they were redirected to Singapore and he set out "on a four year journey that would take him, time and time again to the brink of starvation, despair and death"². Singapore was under siege so they landed instead in Sumatra. Indonesia was attacked next and after a long trek to Java and a short fight he was captured. Curiously out of 27 Allied doctors captured when Java fell, 19 were Irish. For the next two months he was held at a comparatively benign camp, before suffering the first of several experiences of being locked in steel rail wagons. This



Dr. Aidan MacCarthy

was a sixteen hour suffocating journey to a much hotter sea-level camp where food was scarce and foul, insects a permanent nuisance and the treatment brutal. A Korean guard smashed Aidan MacCarthy's elbow with a rifle butt. Operated on without anaesthetic by a Japanese student, he never fully recovered the use of the joint.

For a year his parents did not know whether he was alive or dead. In March 1943 he was moved to a higher, cooler camp and whilst many men died on the journey in the packed airless rail trucks, the nine months in Bandung were a life-saving time for the survivors. However they were next sent to Cycle Camp, "which had a terrifying reputation for cruelty due to Lieutenant Sonei, a drug addicted maniac"³. From here POWs were shipped to Japan to work as slave labour for corporations such as Mitsubishi and Kawasaki. After an appallingly tough year, in May 1944 he was marched to the coast to be locked in the hold of one of the infamous "hell-ships" which "of all

inhumane treatment visited on POWs by the Japanese, time spent on the 'hell-ships' may have been the worst"⁴.

Men were crammed onto "shelving, much like African slave-ships but metal. Not only was there total disregard for the inhuman conditions but these "hell-ships" were deliberately not marked as carrying prisoners. Up to 20,000 POWs died when their ships were sunk by Allied submarines. "The POWs, who suffered so much on land, suffered again at sea. They died in the holds, of starvation, dehydration and disease. They were killed by bombs and torpedoes aimed at them by their countrymen. The Japanese killed them in the water, or they drowned, or they died on rafts"⁵. MacCarthy's ship was damaged by a typhoon off the Philippines and they were transferred to an even worse ship, the *Tamahoku Maru*, that had been used to transport horses and was rife with rats. 880 POWs were locked into the hold in hot, filthy conditions whilst American submarines and bombers stalked the convoy, picking off ships. After five terrifying weeks they were due to land at Hiroshima the following morning when a submarine attacked off Nagasaki. When the torpedo struck MacCarthy was sitting up, fighting to disentangle a rat from his mosquito netting. He was lucky; the shock of the impact killed all those around him, breaking their necks where they lay. The ship sank in minutes and the sea was on fire from two burning oil tankers but MacCarthy escaped, swimming away as strongly as he could. After twelve hours in the water survivors were picked up by a Japanese destroyer but when their saviours realised what they had, they started killing them; MacCarthy dived overboard and next morning was picked up by a whaler which brought him to Nagasaki. He and the other 41 survivors on the dock were marched to the Mitsubishi Steel and Arms Works. They spent five weeks packed into a small room where many died or took their own lives. However the camp they moved to, where he was to spend the next year, was reasonable though work was long and hard, twelve hour days with just one rest day in ten.

MacCarthy was now the senior ranking officer in the camp, a difficult and dangerous position and in which, on a daily basis,

he received the same punishment that was meted out to any of his men who transgressed. He operated regularly using instruments they made themselves and often without anaesthetic. It was now taking its toll on him and in the harsh winter of 1944 he wrote "it has been the worst year of my life". He was occasionally allowed to visit the neighbouring Jesuit cathedral, which was used as a munitions factory, but the Japanese priests were beaten if they were caught talking to prisoners. The POWs also worked in coal mines where they had to stay until the daily quota was filled before staggering the two miles back to camp

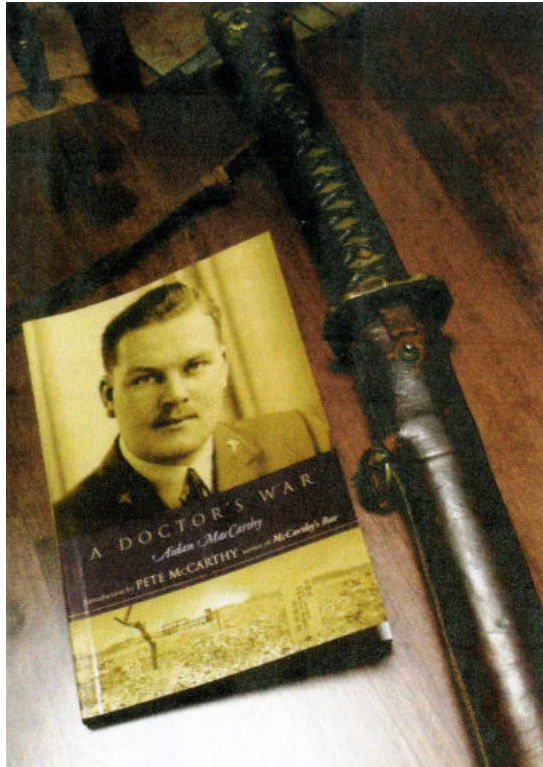
On the 8th May 1945 Germany surrendered. There had been no post for his two and a half years in Java but suddenly mail was distributed and they were allowed to write home. The addresses though on the letters of 13 Irish POWs were noted by the camp commandant who personally administered beatings for having joined the British forces.

The Allies were now bombing Japan regularly and the POWs were allowed to dig an air-raid shelter for themselves. On 6th August 1945 the atom bomb was dropped on Hiroshima followed on the 9th of August by a bomb on Nagasaki which was twice as powerful. The POW camp was one mile away from the epicentre of the bombing, focused on the cathedral. The camp was completely blown away and everything was carbonised. The prisoners survived in their shelter, except for those who had stayed outside to watch, they disappeared. When MacCarthy came up from the shelter he thought it Judgement Day, so total was the devastation and so strange was the black rain falling. The prisoners joined the fleeing Japanese heading for the mountains. MacCarthy did what he could to help the civilians on the way but he had nothing to treat the horrifying burns and, later the radiation sickness. In caves in the mountains he did his best for the people there. Jackson described him as "another level of hero starved and beaten every single day, yet his first reaction was to help"³

The prisoners' war was still not over: "the dreaded Kampetai rounded them up, marched them back to the city and put them to work cremating corpses and body parts; the smell of burning flesh was everywhere", MacCarthy wrote. He was moved to his final camp but suddenly the war was over: Japan surrendered on 15th August 1945 and MacCarthy had the pleasure of announcing it to the prisoners. He had cheated death once again, since they had already dug their own graves – an order having been given for all prisoners to be executed on the 22nd of August.

The official surrender was 2nd September 1945 and MacCarthy took full control, locking up camp commandant Lieutenant Kusona for his own protection from the vengeful POWs. It took several weeks to liberate all the camps during which time b29 bombers dropped food, clothing and much needed medicines. He had survived being a prisoner for three and a half years. There was a long trip home via the USA and Canada to Southampton, after which he headed to Ireland, bringing back many documents and momentos. One momento was the ancestral family sword of Lt. Kusona who wrote on the back of his photograph "To my dear friend Dr. MacCarthy, this is my parting gift to you on this day the arrival of peace, August 1945. Kusona". Tomoyoki Ohmura of the Japanese Sword Society noted "this case of Dr. MacCarthy is exceptional a Japanese officer would never give his sword to the enemy"³. The note was found 68 years later by Nicola just before her flight to Tokyo to trace, via the photograph, and subsequently meet Kusona's family. She believed the sword was important to MacCarthy because it was a sign of humanity.

MacCarthy left Ireland weighing 14 stone and returned weighing 7 stone. His mother was still alive but his brother, a priest in London, had been killed by the last V2 rocket to hit the city. He rejoined the RAF, spending 40 years in the service and rising to the rank of Air Commodore. He died aged 82, surviving an earlier brain tumour ascribed to the beatings he received. Prince Harry described his life story as "incredible". The Aidan MacCarthy Medical Treatment facility has a display



MacCarthy's book with the Samurais sword

of his story which includes the sword "along with the doctor's medals and the bowl he used to make the protein-rich 'maggoty soup' for fellow prisoners who had fallen ill"⁶. Nicola said "he never resented the Japanese after the war" and he holidayed there in 1952. Asked in a 1954 RTE interview to what he ascribed his survival Dr. Aidan MacCarthy G.M. O.B.E. Knight of St. Sylvester replied "My Irish Catholic heritage, my family background, my Jesuit training in Clongowes and lots and lots of luck". He is buried in his beloved Castletownbere.

Sources:

1. *A Doctor's War*, Dr. Aidan MacCarthy 1979.
2. *A Doctor's Sword*, Bob Jackson 2015.
3. *A Doctor's Sword*, Documentary by Gary Lennon & Bob Jackson 2015.
4. *No Better Friend*, Robert Weintraub, 2015
5. *Prisoners of the Japanese*, Gavin Daws, 1994
6. *Irish Examiner* 2017.

**THE RIGHT HONOURABLE SIR THOMAS
WENTWORTH, BART 1593 – 1641**
Mae Leonard

The somewhat mundane appearance of the ruins of Jigginstown House on the old Cork road on the western outskirts of Naas belies its significance. Architecturally important in its own right representing the first use of bricks in construction in Ireland and with a length of 448 feet the largest non-military structure in the country in its day it was the vanity project of Thomas Wentworth Earl of Strafford. Wentworth was the ruthless and loyal servant of King Charles I in the bitter years preceding the civil war between the king and the English parliament. He ruled Ireland on the king's behalf for seven years before being recalled by the embattled king. Subsequently under pressure from his enemies the king sacrificed his loyal servant. Ironically within a few years Charles himself was executed. In the article below Mae Leonard recounts Wentworth's life and career.

It was the strangest thing. The girl put my few souvenirs into a brown paper bag and we went off for coffee. The discussion was about the bloodcurdling performance of the ‘beef-eater’ guide we had. Totally over the top everyone thought. Yet behind all the theatrics there were horrific true stories. A silence fell over our little group and sitting there in the café at the Tower of London I was suddenly aware of the drawing on my paper bag on the table. There was something familiar about the picture. I gasped. It was an execution on Tower Hill. It was Wentworth. Thomas Wentworth – the Earl of Strafford – a neighbour. It was the strangest feeling.

Thomas Wentworth was born on Good Friday, April 13, 1593 at his grandfather’s house in Chancery Lane, London. “Less than a nobleman – more than a squire”. When he was almost 18 his father bought a baronetcy for him from the king, he was presented at Court and a marriage was arranged with Lady Margaret Clifford, daughter of the Earl of Cumberland. They

were married on the 22nd of October 1611. He promptly took himself off to tour France with a tutor where he became interested in the teachings of the Huguenots and became fluent in French, Italian and Spanish. In 1614 he took his seat in Parliament. His father died soon after and Thomas was left to care for nine children.



Thomas Wentworth

He was not at all popular in Court – his manners were against him as he was stiff and arrogant in society. Most courtiers

aped the king and copied his style of dress. Wentworth always wore black and his favourite topic of conversation was his Family Tree, which he could trace back to John of Gaunt. Yet King Charles I constantly sought, needed and heeded his advice.

In July 1622 he was overcome with 'a nervous illness' and moved out of the London heat to his property at Stratford. His young wife fell ill with fever and died in less than a week. Two years later when he was 31 years old he made suit for Lord Clare's daughter, Lady Arabella Holles. She was sixteen years old vivacious, charming, intelligent and gifted young lady. They were married in February 1625.

In 1629 he took his seat in the House of Lords and although he was personally a Puritan he felt that unity between Church and State was more important than doctrine.

In 1631 plague struck in London and began to spread rapidly. Wentworth returned to York and remained there. Lady Arabella was in her fifth pregnancy and ignored the advice of her physicians not to travel. She accompanied her husband and their fourth child, a sickly boy, died that summer. One morning a messenger came from London and Wentworth came in from the garden to inform his wife. She rose to meet him and an insect flew at her. She started back, tripped and fell heavily against the stone fireplace and died the same day.

Lady Arabella's mother became convinced that Wentworth had struck her daughter and killed her. She spread gossip at court about him. However, the king ignored this and appointed Wentworth Lord Deputy of Ireland. In the summer of 1633 he sailed from Chester to Ireland with the intention that he would rule the entire nation and build up economic life there for revenue for the king in order to keep himself in favour. If he succeeded it would enhance his reputation and power with the king. He made certain conditions on his accepting the post and the English Parliament passed those.

Wentworth sent his three children, Will, Arabella (Jnr.) and Nan, ahead of him to Ireland and they were accompanied by his brother George. Also in the entourage was a mysterious gentle woman. Everyone assumed that she was governess to the children. She was, in fact, Elizabeth Rodes, daughter of Sir Godfrey Rodes of Great Houghton, a Yorkshire neighbour of the Wentworths. Wentworth had married her secretly because Lady Arabella was dead for only a year. She was a kind mother to her stepchildren and a submissive wife to a husband who filled her with awe. He liked to linger with her between his political agenda and he wrote regularly to her first addressing her as Madam, then Dear Bess until it became Sweetheart. He kept her in the background because he felt that she was too inexperienced for public life.

In July 1633 Thomas Wentworth set sail from Chester to Dublin. He brought with him 30 coaches with six horses apiece – an equipage for a king was the unfriendly comment. On hearing that the Irish Lords had prepared a huge welcome for him, he came ashore some distance out of the city and walked on foot. The Earl of Cork got word of this and hastened to meet him halfway.

At that time there were three distinct groups in Ireland:

THE IRISH CHIEFS – Some still in exile (Flight of The Earls 1611) still opposed to England but temporarily pacified and had the support of Rome yet loyal to the Irish Government

THE ‘NEW’ ENGLISH – who had settled within the previous 50 years.

NATIVE IRISH – Landowners, merchants, lawyers, ship owners and manufacturers.

The Old English and Irish still owned much larger lands than the incoming settlers. Wentworth was on the side of the Settlers. The strongest man on the Council was the Earl of Cork and Lord Treasurer of Ireland. He, unaware of the third marriage, offered his eldest available daughter to Wentworth but he very diplomatically arranged a match for his niece with Lord Cork’s eldest son.

Revenue was his first problem in Ireland. The army had to be paid. Wentworth wangled that money from the leading Catholic nobility in return for 'Graces'. He went about training the army himself. In the spring of 1634 he rode out of Dublin clad in black armour, on a black horse and a black plume of feathers on his helmet. All his military knowledge had been acquired from books but it seemed to be working. He took on the Navy and routed the pirates from their base on the Isle of Man. He censored injustices to tenants of some of the Lords and after six months in Ireland his influence was beginning to show results.

His ultimate and fixed project was the plantation of Connaught as thorough as that of Ulster a generation before. In his opening speech of the Irish Parliament in July 1634 he emphasised the power of the king and the duty they owed to him. His final words were – 'Divide not between Protestant and Papist; divide not between English and Irish. The king makes no such distinction between you.' It was a magnificent speech delivered with great histrionic skill – his audience was enthralled.

Farming in Ireland was primitive and Wentworth denounced it. Ploughing was done with the plough attached to the horse's tail! Sheep were plucked not shorn and corn was burnt to separate the grain which was singed and ill tasting and there were no barns. He took as much agricultural land as possible and he legislated against bad farming and gave himself power for further plantations.

The king was very pleased with the amount of revenue coming in. However he thought that Wentworth was getting a bit above himself in boasting that none of the previous five deputies had done as well in Ireland.

At this stage Wentworth became exhausted, nervous, hysterical and dampness caused rheumatism racking him with aches and pains. He had gout in his hands and feet, suffered insomnia, migraine and fainting fits. He was 42 years old and his energy

was flagging. His three children were healthy but his third wife's baby 'little Tom' died in the summer of 1635. Two more children died also in the next three years. His heir Will, his only son, caused his father attacks of deep anxiety if he had even the most minor of accidents.

"He rules Ireland like a king" was the talk of the English Court while Wentworth worried that the king would thwart his plans. The Protestant clergy in England wanted their piece of Ireland. Trinity College was brought under Government rule and Wentworth entrusted his son to be educated there. All students had to take the oath of supremacy.

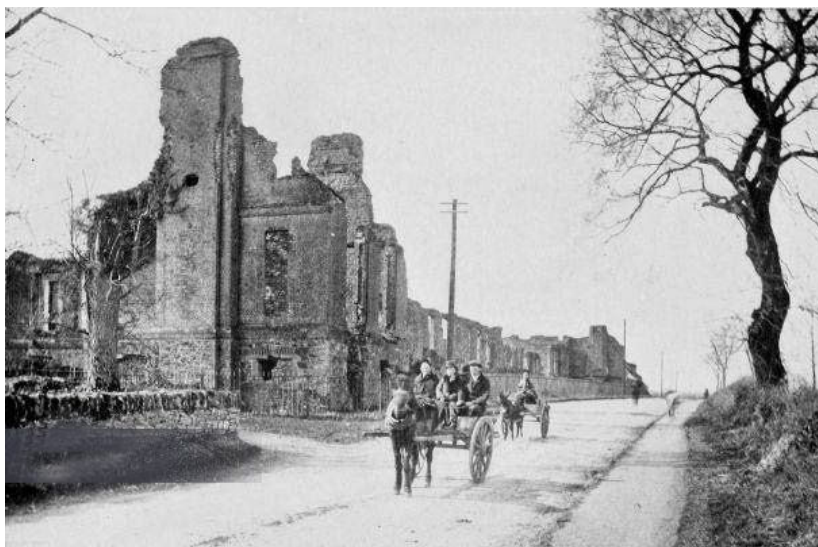
Meanwhile Lord Cork systematically plundered churches, was cruel to his tenants and placed his large family in high positions. He murdered and plundered and grabbed whatever land he could lay his hands on. As far as Wentworth was concerned Ireland was the king's property and any plundering and land grabbing was punished by levying heavy fines or confiscation of property already held by the accused. Lord Cork complied and paid the fines.

Wentworth stood out against all trading injustices. He improved the horse industry, destroyed the woollen industry, used his own money to finance flax growing for the linen industry and built iron foundries to make cannon and shot. A project for a glass industry was his next venture and then developed quarried for black marble. Experts from Mortlake factory were sent for to set up tapestry and apparel industries.

Wentworth had an altercation with Lord Mountnorris and had him put in prison charged with treason. Mountnorris was popular with the English Court and his friends began a whispering campaign against Wentworth. Added to this was Wentworth's supposedly 'platonic' relationship with Lady Carlisle. They say that she had a taste for 'masterful men' and he was so flattered by her attentions that he had an almost life-size portrait painted by Van Dyke for the Lady.

He returned to Ireland and he began to look for land for himself. He gained by Royal Grant two manors in Wicklow and two more by purchase with another in Co. Kildare. In total he had 59,000 acres. At The Naas he planned a new house and brought workmen from England. The frontage of the house was more than 100 yards long. Up until then he had enhanced or extended his houses but this house at Naas was being built from the ground up.

Sigginstown or Jigginstown was never completed. The huge vaulted cellars, half buried, are still visible today and above them the gaunt skeleton of red brick walls pierced by majestic windows. It was to have had a marble pavement to a great entrance hall adorned with columns of black Irish marble. This lavish style was previously unknown to Wentworth's sparse lifestyle. All this proved that Wentworth had great confidence in his future in Ireland.



The Jigginstown ruins in the 19th century were more extensive than today

He had plans for the rebuilding of Christchurch Cathedral at a cost of £30,000. He encouraged the performance of stage plays in Dublin's first theatre in St. Werbergh St.

In the meantime the king was having difficulties with the Parliament. The Ulster Lords were on the rampage and were linking up with the Scots. There was rumour of a Scottish invasion of England. The king sent for Wentworth.

On New Year's Day 1640 Thomas Wentworth was awarded an Earldom. He chose the name Strafford. The king raised him from the King's Deputy in Ireland to Lord Lieutenant of Ireland and for 11 months he dominated the king's policies.

When he returned to Ireland his health deteriorated. He was diagnosed with pleurisy and he may have had dysentery. He had but a couple of days at home when on his 47th birthday, Good Friday, 3rd April 1640 he was recalled to London as the king required his presence urgently. On landing at Chester he collapsed and lay in bed feverish for several days and finally took his place in the House of Lords on the 23rd April. There was much murmuring and unease in parliament.



Wentworth going to his execution

Illness kept him away from a number of Parliamentary meetings and in his absence he was blacklisted because of his influence on the king. The place was filled with his enemies. He was impeached. The charge was High Treason.

On the 12th of May 1641 he was executed on Tower Hill being refused the dignity of a royal execution within the walls of the Tower for he was “Less than a nobleman – more than a squire”.



Execution of Thomas Wentworth Earl of Stafford by Wenceslas Hollar

RESEARCH

Crown Servants – Papers of Thomas Wentworth – First Earl of Stafford 1593-1641, University of Sheffield.

Letters of Sir Thomas Wentworth – Book I and II. Ancient Books, Trinity College Dublin.

Thomas Wentworth First Earl of Stafford 1593-1641 – A Revaluation - by C.V. Wedgwood

Kildare Archaeological Society Journals

Naas Local History Papers

FAIRY LORE

Doreen McBride

The following article is an excerpt from “Fermanagh Folk Tales” by Doreen McBride. It is published here by kind permission of the author and of the publisher “The History Press Ireland” and is dedicated to the memory of John Noonan, who regaled Clane Local History Group with many stories of the “Wee People” or as John used to call them the “Gentle People”. Although the stories are set in Co. Fermanagh (note the strange place-names) these tales of the “Wee People” are universal.

In the olden days people spoke unselfconsciously about fairies. Their existence was taken for granted. Fairies were said to live in the ‘gentle places’, such as under fairy thorns, in underground caves called souterrains and in prehistoric



monuments such as raths, cairns and dolmens. They were taken very seriously and people thought they should leave fairies in peace to

prevent bad luck. In Ireland today the majority of people say they do not believe in fairies, but they won't take any chances. I, for one – and I am not alone – would never interfere with a fairy thorn or one of the old places. And come to think of it, I wouldn't risk being near either of them after dark.

Fairies love beauty and luxury. They hate meanness, such as the hand that gathers the last grain, plucks the trees bare of fruit and drains the last drop from the milk pan, leaving nothing for the spirits who wander around during the night. They like food and wine to be left out for them. They might want a bath, so you should leave out enough pure water for them to bathe in. If you treat fairies well they will bring you good luck.

In Ireland it used to be considered unlucky to demolish an old house because the ‘old people’ – that is the spirits of those who had once lived in the house – like to come and sit by the fire at night after everyone has gone to bed. It would be unkind to deprive them of their familiar surroundings. That’s the reason there are so many old houses in Ireland that haven’t been knocked down and have been left to decay. People shouldn’t stay up too late because the fairies also like to come in and sit round the fire after everyone is asleep.

Fairies have a habit of stealing human children, so if ever a mother has to leave her baby asleep the fire irons should be



placed across the cradle to protect it. This is particularly important for babies who have not been baptised because fairies find it very easy to seize them. Another preventative is to tie a little salt into the baby’s clothes before it is laid down in its cradle. When fairies are successful in carrying off a baby they may leave a poor weak child, known as

a ‘changeling’, in its place. The fairies will bring the child back to its parents if it grows up to be ugly because they worship beauty and don’t like ugly people.

J. Carroll, who lived in Edenticromman, was coming home one night when he saw a wee man, wearing a red jacket, standing outside the window of a house. He knew there was a baby inside that had not been baptised. To his horror he spotted

another wee man inside the house in the process of passing the baby out the window. Carroll ran to the scene, pushed the wee man aside, grabbed the baby and ran home with it. Next day he heard a baby had died in the house where he had seen the fairies. He visited the child's parents and found them crying their eyes out. He told them the dead baby was a changeling and suggested they put it on a shovel and hold it over the fire. They followed the suggestion and the changeling disappeared up the chimney. The parents were overjoyed to find that their child was safe.

Fairy chiefs long for pretty, human brides so handsome girls must be well guarded to prevent them from being stolen and married off to a fairy. The children of such marriages may be recognised by their beautiful hair and eyes. They have a gift for music and song that is irresistible but they are wild, reckless and extravagant.

Barney Monaghan, who lived near Ederney, had a hump on his back. One day he decided to go to a shoemaker, who lived in Tummery. He had a pair of boots that needed to be mended. It was getting dark when he started on his return journey. He had travelled some miles when he heard the sweetest music in all the world. He was curious and went in the direction of the sound. Eventually he found the Queen of the Fairies sitting under a fairy thorn. She was beautiful. She sent two small men forward to lead Barney over to her. "Can you sing?" she asked. "I can that" Barney replied. "Can you dance?" I can indeed." "Well then," said the Queen, "Let the hump be taken from your back." Local tradition recounts that from that day forward Barney Monaghan was a straight man.

There was a man by the name of Hamilton, who also had a hump. He heard how Barney had been cured and came to find out what had happened. Barney told him all about his visit to the fairies. Hamilton was delighted to find such an easy way to get rid of his hump and set off to hear the fairy music. He waited at the right spot and sure enough he heard the sweet music and was led to the Queen. "Can you sing?" asked the

Queen. “No!” replied Hamilton. “Can you dance?” “No”. “Oh,” said the Queen, “that’s terrible. You can’t dance and you can’t sing so you’ll have to have Barney Monaghan’s hump on your back.” From that day until the day he died, poor Hamilton had two humps on his back.

Thomas Carleton came from Oghill and lived to be a very old man. One evening, when he was a child, his mother went to Ederney. While she was away he heard beautiful music. He was curious, so he followed the sound, which led him to the



gate of a field in which there was a “gentle tree”. There were lots of the “wee people” under the tree. Some were dancing and

singing, others were playing violins and some were riding ponies. Tom was delighted and watched them for a long time. When he thought he heard his mother returning home he turned round, but there was nobody there. When he looked back through the gates the fairies had disappeared.

There was a man by the name of Turner, from Affagriffin, Kesh, who worked for a man called Johnston. Turner was ordered to clear several “gentle” bushes from a small mound. A few days later he became ill and was tortured by sharp pains. He was bedridden until two wee men came to visit him. One was a little taller than the other and they stood, in silence, looking at Turner for some time until the smaller one said, “He’s suffered enough”. “Look at what he done!” replied the taller one. “Leave him be! He should be punished.” There was an argument, the smaller man won and Turner became well enough to be up and about the very next day.

THE DALYS OF JAMAICA AND GALWAY

Henry Bauress

At one point in its existence, the Daly family provided four of its members as priests to the Jesuit religious order, some of whom served in Clane at Clongowes Wood College. Their grandfather made a fortune from owning coffee farming slaves in Jamaica before the British Empire, which at that time included the entire island of Ireland, legally abolished slavery in the mid 1830s. In *The Daly Chronicle*, Dermot Peter Macro Daly sketches elements of the family story, one which suggests much religious fervour. It also tells how Peter Daly (born 1763), went to Jamaica, probably in 1777, and made a fortune from the use of slaves in coffee production. At the time that Peter created his fortune many still believed that Christianity and slavery were compatible. In their book, *Liverpool - Capital of The Slave Trade* Gail Cameron and Stan Cooke quoted Christopher Columbus about the Americas in the 1500s: "From here, in the name of the Blessed Trinity, we can sell all the slaves that can be sold." Columbus, seen by many as the founder of the transatlantic slave trade, saw one of his roles as spreading the Christian message by whatever means.

In the first part of the 19th century legal slavery, was ended by the British empire, following campaigns to abolish the trade in slavery and slavery itself. The Slave Trade Act 1807 made the slave trade, but not actual slave ownership, illegal in early 1808, ending, officially anyway, the kidnapping of people in (mostly west) Africa, usually with the help of other Africans, and transporting them to slave plantations in the Americas, West Indies and elsewhere. Emancipation came into effect in 1834 and full freedom was granted in 1838. It was a cruel trade, which often incited rebellion, including one in Jamaica in 1831.

The Daly family, via Peter, was well compensated from public funds for its financial loss from freeing the slaves: the slaves themselves received no compensation however. A system of apprenticeship, tying the newly freed men and women into another form of unfree labour for fixed terms, was put in place. Parliament granted £20 million in compensation or about €2.4 billion in 2017 terms, paid from British/Irish public funds to the former slave-owners.



Work on a Coffee Plantation

The LBS/University College London Department of History Project , *Legacies of British Slave ownership*, lists the claim made by Peter Daly on 2nd November 1835 for compensation to be paid to him for freeing 113 enslaved people as £2318.11s.6d sterling, which is equivalent to £275,855 sterling in 2017. Before that pay-out, Peter Daly had already made a fortune. *The Daly Chronicle* says: “The affluence of our branch of the family in the early 19th century was certainly due to this plantation.” It says that Peter “made a fortune in Jamaica and also acquired McEvoy property, Santa Cruz (Virgin Islands)

through marriage.” Peter had married Brigid McEvoy in 1806.. According to Edmund Emmet O’Daly’s *History of the O’Dalys*, Peter settled in Jamaica about 1782, “where he distinguished himself by outstanding civil, philanthropic and religious activities.” His arrival could have been slightly earlier, in 1777, at 14 years of age when his father died. In his diary, Peter, said that he was only able to pay half the passage money to Jamaica and the ship’s captain, Miller, gave him credit for the balance. He was said to be quite poor when he arrived, with just a “crooked sixpence” to his name but property was to accumulate.

The 847 acre plantation was situated about five miles south of Mandeville and 60 miles west of Kingston, in the county of Manchester. It was called Daly’s Grove, ultimately, but is not listed as that until 1826. Between 1821 and 1825, Peter was shown as the owner of Friendship in Manchester and then had 120 slaves. By 1831 and 1833 it was shown against a Patrick Mahon, who was Attorney to Peter. Attorneys represented the interests of absentee owners and were a big factor in the slave business.

There were two parts to Peter’s estate: there were 686 acres at Daly’s Grove and 161 acres at Ledwiche’s Run. He owned another 540 acres at Palmyra, in the parish of St Elizabeth, altogether 1,387 acres. Plantation books found by the family for the years 1837-44 showed that there were 87 negroes (formerly slaves) on the plantation. *The Daly Chronicle* points to a list indicating that there were 81 negroes on Daly’s Grove on 1st January 1830. Two of them were children, aged six. One of these was not working and the other worked in a “hog meat gang.” Eleven of them were named Daly. It was often the practice of the time to name slaves after their owners. Many white men fathered children by enslaved women though there is no evidence that a Daly did this. When Peter’s wife, Brigid Louisa Daly, died on April 15 1843 she left £18,263.10s.11p in her will, equivalent to £1.9 million in 2017.

In 1820, Peter bought Daly's Grove in Galway for the equivalent of £230,460 in 2017 and a further Galway estate Corbally at Loughrea, which he renamed Castle Daly,.



Daly's Grove Ahascragh County Galway; the house is now a ruin

The Daly family interest in the Jamaican lands ended in 1929 when they were sold for £1.320 (£76,296 at 2017 prices).

Peter was the son of Darby Daly and Teresa O'Flanagan. He and Brigid Louisa McEvoy had two sons, James Peter (1808-1881) and Peter Paul Daly (1812-1881). Peter Daly's slave ownership in Jamaica, coincided with the boom in the coffee business there. In the latter years of his ownership, he was an absentee slave owner, and left the work of running the plantations to managers or attorneys. B. W. Higman's researches suggest that many slaves preferred to work on plantations which were managed by their owners rather than by an attorney as was the case with the Daly plantations



Peter Paul Daly and His wife Anne neé Dolphin

Owning and managing slaves in the West Indies had its difficulties. In July 1805, Peter Daly and eleven other merchants were kidnapped by two Spanish ships and were freed in Trinidad after a €2,000 ransom was paid. On 7th February 1809 he was “torn away” from the family in Ireland to see what he could do in Jamaica and “pay every shilling I owe in the world.” On April 20 he arrived at Friendship (later Daly’s Grove) plantation to discover that (his associate or attorney) Withers had died, “but not before he had ruined this once valuable property.” Peter’s diary ran: “Brought home my poor slaves 22nd to John Peart; they are in a miserable situation with houses or ground, that unfortunate man Withers having destroyed them all with fire and sword. God forgive, as I do, and have mercy on his soul. What is to become of the 114 poor Negroes and myself I do not know, but trust in God that he will relieve me, for I find that unfortunate Withers has involved me in a debt I never knew of. Oh my God, relieve my distracted brain.” Troubles with his plantation continued and he blamed “that villain Edward Peart.” On October 3 1809 he wrote: “God Almighty grant that nothing in this world may shake my resolution of giving one fourth of my income to real distressed objects, when once I am out of debt, and that my right hand or no one living shall know of the charity of the distressed

objects, and I shall be enabled to return.” The previous August, he called for Divine help to enable to pay his debts and settle his affairs and he vowed: “I promise with God’s assistance that I shall, while God is pleased to leave me in this ugly world, give one quarter of my income to the poor immediately.” The extracts from Peter’s diary stop in July 1826. In June 1826 he had won a case against the Pearts in Jamaica.

While sugar was the main crop of the island, coffee was prominent. The historian, B. W. Higman, said that the Blue Mountains produced coffee of superior quality. By 1799, there were 515 coffee plantations, with the focus on St Mary’s parish. The parish of Manchester, created only in 1814, was for a time exclusively a coffee producer. After the abolition of slavery, the industry declined, for a number of reasons but had been in difficulty before due to trade embargoes and war. Between 1832 and 1847, 465 plantations were abandoned with around 109 of these in Manchester. The Daly family blamed managers/attorneys, in some cases, for difficulties/bad management. These included a relative, Peter Galway (or Galwey), whom, at one point, they sued. But the conditions were difficult for everyone. In 1788, for example, there were about 12 slaves for every white person in Jamaica, which had a total population of 255,510. The Dalys were not the only Irish whites there benefiting from slavery. Kathleen Monteith, in *Boom and Bust in Jamaica’s Coffee Industry, 1790-1835*, says that coffee export figures from there suggest boom conditions from 1790-1815, with decline setting in after that. In the five years to 1795 exports rose from under 100 tonnes to over 2000 tonnes. By their peak in 1814, they reached 15,178. They averaged 10,148 a year between 1820-30 but by 1835 were back to the 1800 level of 5,133. She said factors other than exports suggest a short lived boom between 1800-1805 with a decline setting in soon after 1810. There were problems linked to reductions in tariffs and trade blocks: the *Berlin Decree 1806* and the *Milan Decree 1807* implemented the Napoleonic blockade on British trade to continental Europe, where much coffee was re-exported to from Britain. Over-supply was created. Prices declined due to competition after 1815. While

sugar was the main export from Jamaica, Monteith noted that in 1832, 45,000 slaves or 14.4% of the total slave population laboured on Jamaican coffee plantations. Coercive measures adopted by some coffee planters in an attempt to compel ex slaves to provide continuous labour, pushed them away after 1838. The international market for West Indies coffee worsened in the 1840s.

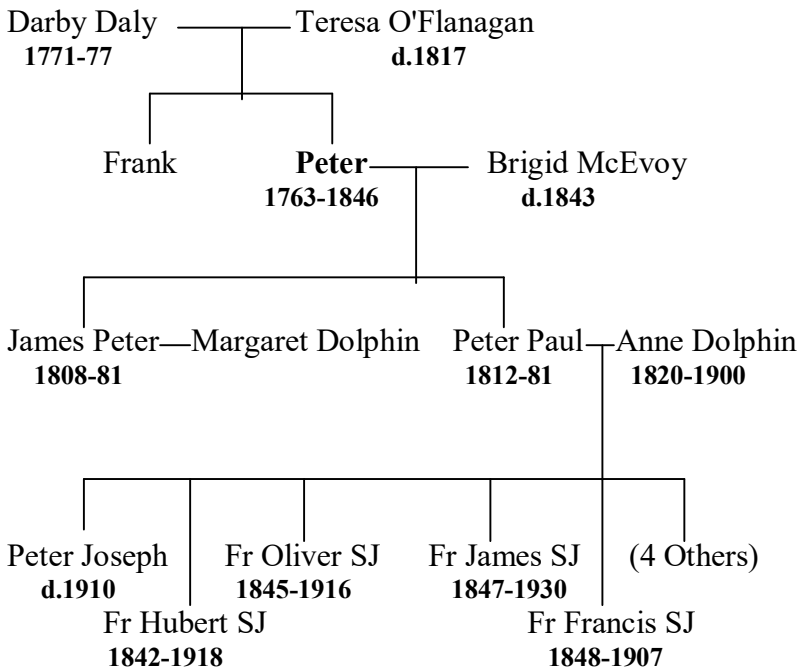
Peter Daly would appear to have been one of the larger slave owners. In 1832, 59% of properties had between 0-50 slaves and 25% had between 51-100. Those with 100-200 - the Daly case - accounted for between 15% of properties with 2% having 200 plus slaves. Estimates suggest 12-15% of the land on a plantation was used for coffee, other parts used for “pens,” which produced food and support for the coffee and sugar plantation. Higman lists a “James Daly,” possibly Peter’s son, James Peter as an “attorney” mainly in the parish of St Elizabeth, linked to 828 slaves, two estates, a pen and two plantations in 1832. Monteith estimated a 6% return on investment in 1795 but in 1800 and 1805 respectively it was 22% and 19%, and in 1810, 13.5%.

Jamaican coffee had preferential rates of tax duty compared to East Indian coffee. This increased in 1799. The selling price of coffee more than doubled between 1793-99 and this along with its favoured position in the market “brought undreamed wealth to the British coffee growers beyond the Atlantic.” Decline in the industry from 1805-15 was aided by severe erosion of the soil in the Blue Mountains, rising costs and lowering investment returns.

In Ireland Peter’s elder brother Frank had borrowed money from him and, after tortuous legal proceedings between 1815 and 1828, Peter became the owner of Daly’s Grove in Galway. In 1823, he had bought the Corbally estate from Peter Blake and renamed it Castle Daly. In 1829, the year of the Catholic Emancipation Act, Peter became one of the first Catholics in Ireland to receive the Commission of the Peace. He became a Justice of the Peace.

Peter's sons married two sisters, Peter Paul marrying Anne Dolphin and James Peter, marrying Margaret. Peter Paul and Anne had nine children, including Peter Joseph (d. 1910), Fr Hubert SJ (1842- 1918 in Australia), Fr Oliver SJ (1845-1916), Fr James SJ (1847-1930), and Fr Francis SJ (1848-1907). A daughter of theirs became a nun. Fr. James gave the Chronicle author information on Peter Paul, who was with his parents in Jamaica in 1820 - when the family owned 166 slaves at Daly's Grove - and was in Clongowes from 1822-1828.

Partial Daly Family Tree



Peter Paul's brother, James Peter, had also been in Clongowes. Peter Costello's history of the school lists James and Peter Paul (of Castle Daly, Gort) campaigning on behalf of the Jesuits over a section of the Catholic Emancipation bill in March 1829. Ten years earlier, Fr Charles Aylmer SJ wrote to Peter and Brigid at Daly's Grove, May Hill Post Office, Manchester, Jamaica, from Clongowes Wood on June 23 1819, to tell them about their son and his student, James, who had been sick. Fr.

Aylmer said he would have masses offered on behalf of the Dalys in Jamaica, as they had requested, but he could not get a priest from either Clongowes or Stonyhurst to go out to Jamaica, possibly with a view to setting up a branch of the Jesuits there. One later family member, Albert Peter Vincent Daly, who visited the estate in 1914, said the value of the Jamaican property had greatly declined due to neglect by the family for a long time. He blamed it on his grandmother, Anne Daly who, he thought, never allowed any of her five sons to go to Jamaica or encouraged them to go, four of them becoming Jesuit priests.



Fr. James Daly SJ in 1914

The most famous of the four priests is Fr James Daly, a grandson of the slave owner, Peter. Fr. James is immortalised

in James Joyce's *Ulysses* and in *A Portrait of the Artist* as Fr. Dolan, linked to Joyce's experience in Clongowes. Fr James Daly was born in Galway on 21st February 1847. Ordained a priest in 1878, James Daly moved to Clongowes in 1887, aged 41. He was Prefect of Studies during Joyce's time, from September 1888 until December 1891. Known as a strict disciplinarian he cancelled pupil outings to Punchestown races because they interfered with study. He improved standards. He died in London on January 27 1930 and is buried at St Mary's Catholic Cemetery, Harrow Road, Kensal Green, London. In *A Portrait of the Artist*, Joyce paints him as a user of a pandybat inflicting physical punishment on pupils. If Fr. James had not ended up in Clongowes he might have ended up managing the family land in post-slavery Jamaica.

SOURCES:

Boom and Bust in Jamaica's Coffee Industry, 1790-1835, Kathleen Monteith, *Journal of Caribbean History*.

Jamaica Surveyed: Plantation Maps and Plans of the Eighteenth and Nineteenth Centuries, B.W. Higman.

The Daly Chronicle by Dermot Peter Macro Daly, the James Hardiman Library, University College, Galway.

inflation.stephenmorley.org historical inflation calculator.

A Short History of Slavery: James Walvin (Penguin).

Notes from Brendan Cullen.

Plantation Jamaica 1750-1850: B.W. Higman (University of the West Indies Press)

Emancipation and labour on Jamaican coffee plantations, 1838-48: Kathleen E.A. Monteith (*Slavery and Abolition journal*).

The Real People of Joyce's Ulysses- A Biographical Guide: Vivien Igoe (University College Dublin Press).

Clongowes Wood: A History of Clongowes Wood College 1814-1989: Peter Costello.

Liverpool- Capital of The Slave Trade, Gail Cameron and Stan Cooke.

LBS/University College London Department of History Project, *Legacies of British Slave ownership: Jamaica Manchester 105 (Daly's Grove)*.

FR. WILLIE DOYLE S.J.

Brendan Cullen

Fr Willie Doyle S.J. was born in Dalkey Co. Dublin on 3 March 1873. He was the youngest of seven children. He joined the Jesuits and was ordained a priest on the same day as Blessed John Sullivan S.J. in 1907. As a young scholastic (trainee) he was sent to Clongowes Wood College where he founded the college magazine 'The Clongownian' in 1895. He volunteered to go to the front in the Great War as a chaplain in 1916. At the front he displayed great courage, holiness and empathy with the troops of all religions and races. He was killed as he went to the aid of some wounded comrades, by an exploding shell at the Battle of Ypres on 17 August 1917. His remains were never found. Posthumously, Fr Doyle became one of the most famous Jesuits in Ireland. In 2017 Patrick Kenny published a book on Fr Doyle called "To Raise the Fallen" in which he reproduced many letters written by Fr Doyle from the front to his father Hugh and some close friends. The letters were written mainly from late 1915 until 14 August 1917, three days before Fr Doyle was killed. The following passages are extracts from some of the letters.

Mass for the dead at the Somme, September 1916

By cutting a piece out of the side of the trench, I was just able to stand in front of my tiny altar, a biscuit box supported on two German bayonets. God's angels, no doubt, were hovering overhead, but so were the shells, hundreds of them, and I was a little afraid that when the earth shook with the crash of the guns, the chalice might be overturned. Round about me on every side was the biggest congregation I ever had: behind the altar, on either side, and in front, row after row, sometimes crowding one upon the other, but all quiet and silent, as if they were straining their ears to catch every syllable of that tremendous act of sacrifice – but every man was dead! Some had lain there for a week and were foul and horrible to look at, with faces black and green. Others had only just fallen, and seemed rather sleeping than dead, but there they lay, for none had time to bury them, brave fellows, every one, friend and foe

alike, while I held in my unworthy hands the God of Battles, their Creator and their Judge, and prayed Him to give rest to their souls. Surely that Mass for the Dead, in the midst of, and surrounded by the dead, was an experience not easily to be forgotten.



Father Willie Doyle S.J. 1873-1917

The tragic tale of the plum pudding

13 December 1916.

As I write, a huge plum pudding has just walked in the door. A hundred thousand welcomes! The Lord grant I don't get killed till after Christmas at least, it would be a fearful disaster to leave that treasure behind.

22 December 1916

A villain of a rat worked his way into the middle of the pudding and built itself a home there. There was not much of

the plum pudding left after that but the remainder was all the sweeter.



Holy Communion at the Front

The Battle of Messines Ridge, 7 June 1917

....Meanwhile hell itself seemed to have been let loose. With the roar of the mines came the deafening crash of our guns, hundreds of them. This much I can say: never before, even in this war, have so many batteries especially of heavy pieces been concentrated on one objective, and how the Germans were able to put up the resistance they did was a marvel to everybody, for our shells fell like hail stones. In a few moments they took up the challenge, and soon things on our side became warm and lively. In a short time the wounded began to come in, and a number of German prisoners, many of them wounded, also. I must confess my heart goes out to those unfortunate soldiers, whose sufferings have been terrific. I can't share the general sentiment that 'they deserve what they get and one better'. For after all are they not children of the same loving Saviour who said: 'Whatever you do to one of these least ones you do it to me'. I try to show them any little kindness I can, getting them a drink, taking off the boots from

smashed and bleeding feet, or helping to dress their wounds, and more than once I have seen the eyes of these rough men fill with tears as I bent over them, or felt my hand squeezed in gratitude.

14 August 1917. Fr Doyle's last letter home; he had been killed by the time the letter was received.

I have told you all my escapes, dearest father, because I think what I have written will give you the same confidence which I feel, that my old armchair up in heaven is not ready yet, and I do not want you to be uneasy about me. I am all the better for these couple of days rest, and am quite on my fighting legs again. Leave will be possible very shortly, I think, so I shall only say au revoir in view of an early meeting. Heaps of love to every dear one.

As ever, dearest father, your loving son. Willie.



Fr Doyle's body was never recovered. The name of the Rev. William Joseph Doyle of the Army Chaplains Department is amongst the names of 34,887 soldiers of the British Empire on the memorial wall of Tyne Cot Cemetery who were killed on the Western Front between the 16th August 1917 and the Armistice and whose bodies were not recovered.

THE TYRRELLS OF BALLINDOOLIN, CARBURY AND THE 1916 EASTER RISING

Ciarán Reilly

It has been estimated that in total men from almost 2,700 Irish country houses fought in the Great War, 1914-1918. Of these, one in every five were killed and many more physically or psychologically damaged. By the end of the war the sons of many Irish peers were among the dead, including Frederick Sydney Trench, Cyril Myles Brabazon Ponsonby, Arthur John Hamilton, Henry and William Parnell, Hugh Dawnay, John Henry Grattan Esmonde, George Cecil Rowley, Thomas Pakenham and Ernest William Brabazon. At the outbreak of war, these families showed their loyalty to king and empire when they went to fight in their thousands and enthusiastically contributed to the war effort at home. In the main, Irish country house families were unionists and loyalists. Up to 1914, they had been prepared to fight against the implementation of Home Rule, in Ulster by force if necessary.

To the country house community, then, the 1916 Rising was seen as an act of treason and in general their response was one of revulsion towards the conspirators. For many the 1916 rebellion rekindled memories of previous rebellions when their safety and standing were threatened. This fear and panic existed in other country houses. The aftermath of the rebellion brought more cause for panic as rebels were arrested and their ammunition seized such as in the coal carts in Buckley's yard in nearby Maynooth. The yard belonged to local rebel leader, Domhnall Ua Buachalla. Ironically, a few years before, he had been a member of a committee that had presented an address of congratulations to the 6th Duke of Leinster on his coming-of-age. By and large however the reaction from the Irish Country House was unsympathetic with the rebels, as could be expected. It was also condemnatory of the incompetence of the British administration in Ireland. The reaction of sons of country houses serving in France, Belgium and other theatres of war was no different and there was panic about the safety of

family members. Among them was William Upton Tyrrell (1896-1979) of Carbury, County Kildare.

In early November 1918, with the First World War drawing to a close, William Upton Tyrrell, or Willie as he was affectionately called, informed his mother that she may soon begin collecting tar barrels for the bonfire to accompany his return to Ballindoolin, near Carbury. For the Tyrrells the war years had dramatically challenged their influence locally and



Ballindoolin House circa 1912

the world to which Willie returned was vastly changed. Indeed, his involvement in the war would add to the growing resentment towards the family. The outbreak of the First World War did not impact the Tyrrells to any great extent and with young children it was hardly expected that they would see active service in the war. However, having reached eighteen Willie was anxious to enlist and serve his country. For his father, Willie's service was a double-edged sword. On the one hand, as the most prominent public official and landowner resident in the area, Tyrrell was adamant that the family were seen to be contributing to the war effort. At nearby Edenderry,

for example, over 300 men had enlisted for the war by the time Willie saw active service in 1916. The family took immense pride from Willie's involvement in the war. At Ballindoolin, photographs from the trenches and of Willie in military regalia adorned the house. His father, William J.H. regularly attended recruitment rallies and published his son's correspondence in local newspapers, even those like the *Leinster Leader* which had once been hostile to the family during the Land League days.

In March 1916, less than a month before the Easter Rising, there was considerable excitement at Ballindoolin when Willie received news that he would be sent to France. He left Ballindoolin for Dublin accompanied by his father, from where he set sail for France three days later. The initial months of inaction in France were to be crudely disturbed in early July when Willie was confronted with the horrors of the Battle of the Somme. Commencing on 1 July and lasting until 18 November 1916, the Somme was one of the bloodiest battles of the war. On the first day alone, there were almost 60,000 casualties. Within days on the 6th July, Willie Tyrrell was wounded 'in the chest but not seriously' and sent to London to convalesce. After spending a number of weeks in London, Willie returned to Ballindoolin for further recuperation, where he accompanied his father with his estate agency business in the morning, and spent the evenings hunting, shooting, and attending parties in the neighbouring country houses. Within weeks he had regained enough strength to take part in the commencement of the shooting season and in September attended a two day grouse shoot at Rathmoyle, the home of the Rait Kerr family near Rhode, Offaly. On this occasion the party shot '95 grouse, 3 partridge and 1 hare'. No doubt what he had witnessed at the Somme was related to those in attendance at these gatherings, particularly to the Rait Kerrs who had lost two sons and had another two serving in France. There was a realisation by all that Willie had been one of the lucky ones to have survived such carnage at the Somme. Towards the end of October, after almost two months of shooting and riding in the Kildare countryside, Willie was passed fit for active service

after having attended a medical board in Dublin. It was difficult for the family to part with Willie on this occasion, particularly when word filtered through that a neighbour, Edward William Mather had died of wounds at the Somme. The death of Mather, who had recently married Harriat Tyrrell (1882-1969), shook the Ballindoolin household – William J.H. Tyrrell simply noting in his diary: ‘Heard that Willie Mather had died of his wounds in France’.

Ballindoolin, like so many more country houses was still reeling from the events in Dublin some months earlier. The 1916 Easter Rising had a profound effect on the Tyrrell family and their private correspondence and diaries provide a remarkable insight into the thoughts of both country house owners and of Irishmen serving in the British army at the time. At Ballindoolin, owing to the long standing local grievances, dating back to the 1860s, the Tyrrells naturally feared for their safety with the outbreak of rebellion. However, on Easter Monday, the day the rising commenced, there was no imminent threat and although it was ‘a very wet, stormy day in Edenderry’, William J.H. Tyrrell went fishing in a local river where he caught ‘six nice trout’. It was not until Tuesday that word of the rebellion reached Ballindoolin and later that night the family visited the neighbouring Mathers’ family at Brookville to enquire if there was any further news. Throughout the week the news remained sketchy and as no mail or trains arrived from Dublin, the rebellion seemed far removed and there appeared little danger of local unrest. However, on Friday all of that changed when they could now hear the shelling of Dublin, Tyrrell noting in his diary that the ‘guns bombarding Dublin heard very plainly here at Ballindoolin’. On the following day Tyrrell attended the Edenderry Petty Sessions, but no business took place as martial law had been declared. However, he was on hand to disperse a meeting of ‘rebels’ in Edenderry who were gathered to make plans for a rising.

Whereas things remained relatively calm in Ballindoolin, in France, Willie Tyrrell reacted angrily to the news that rebellion

had broken out in Dublin. Writing furiously to his mother, Willie exclaimed: 'Oh! If I could only get at those fellows now...if only I had been another month at home'. Thousands of miles away, he was tormented by the constant rumours which circulated in the trenches and believed. Affirming the attitude of his comrades in France, Willie wrote: 'All the Irishmen here are frightfully mad with the scoundrels and want to get back to get a shot at them'. Eventually, once the post resumed after the rising, word from Ballindoolin confirmed that the family were not in danger to which Willie 'simply shouted with joy'. Having read in the French newspapers that the rebellion had been crushed, he wrote ecstatically to his mother: 'I am very glad that the country is quiet around you and I hope it remains so'.

However, in the wake of the 1916 Rising the changing nature of Irish society was very evident to the Tyrrells and the continued rise of Sinn Fein was something which greatly troubled the family. This unease did not go unnoticed to Willie Tyrrell in France who remarked in November 1917 that 'you all seem to be expecting a rebellion any day'. As the First World War drew to a close there was a real sense of the world around them closing in and the rise of Sinn Fein in Carbury and Edenderry was evidence of this. Indeed, as a result of Sinn Fein agitation Tyrrell, in his own words, did not 'venture out after dark'. By 1918, four years of war had taken its toll on much of western Europe, reflected in the fact, as Willie noted in a letter to his mother, that there were 'no apples in France'. He longed to return to Ballindoolin and to bring his fiancée, Nellie, there. Writing to tell his father of the news he remarked: 'I just can't write a letter this evening the news is too astonishing to believe...did we actually fire our last shot today and did we chase our last Hun?' Back at Ballindoolin, when the War of Independence broke out in 1919 the family became prime targets of local IRA battalions determined to settle old scores. 1916 had marked a turning point for the family and in many ways public opinion towards them changed dramatically following the Easter Rising. On 28 July 1920 Ballindoolin House was surrounded and attacked by a party of forty-five



William Upton Tyrrell

armed men. The raiders shattered the windows with bullets and smashed the hall door, but failed to enter the house. In an attempt to repel the raiding party William J.H. Tyrrell managed to shoot and wound two of the men. The raiders came to Ballindoolin in five motor cars, a horse and cart and a large cycle party. In the weeks that followed, the intimidation continued and large groups visited Ballindoolin where they

would spend the night whistling on the lawn. In September Ballindoolin was one of several country houses raided for arms, and a number of sporting guns were taken.

On 11 July 1921, the day of the Truce, the house was again attacked, this time with the intent of burning it. The attempt failed but the raiders managed to burn the turf sheds; the fire from which burned for three days. All through the night the house was bombarded with bullets and the 'glass was cut out of the windows over our heads'. The attacks did not end with independence and on 15 December 1922, in the course of agency duties, William J.H. was again attacked on a farm and badly beaten. Tyrrell believed that only for the fact that his young son, Bobby, then aged sixteen, was with him he would have been killed.

In the end there were no burning tar barrels to welcome the return of Willie Tyrrell from the war in 1918. In December he informed his father to go ahead with the winter shooting event and not to wait for him as he travelled to Bournemouth. Throughout the war Tyrrell had longed for the grouse and pheasant shoots at Ballindoolin and on neighbouring estates. His youth had been spent traversing the countryside around the Kildare/ Offaly border with his favourite guns. Indeed, during his time in the trenches he sarcastically remarked that 'somehow I rather think snipe would be hard to hit with 18 pounders'. He also longed for the company of neighbours; playing tennis, croquet, cards and billiards which he had enjoyed prior to the war. However, for his family and friends there would be no return to this way of life. Indeed, Willie never returned permanently to Ireland after the war. In April 1920 he married and returned to the Royal Irish Rifles, where he served as Lieutenant in the 1st Battalion. In 1922 he applied for his First World War medals and was awarded the Victory and the British War medal. War had taken its toll on him, and as late as 1929 there were concerns within the family about his financial troubles. Despite this he later served in World War Two, in India and the Far East and died in Lincolnshire, England in 1979, aged eighty-three.

ARCHAEOLOGICAL DISCOVERIES ON THE M7 NAAS TO NEWBRIDGE UPGRADE AND THE R407 SALLINS BYPASS

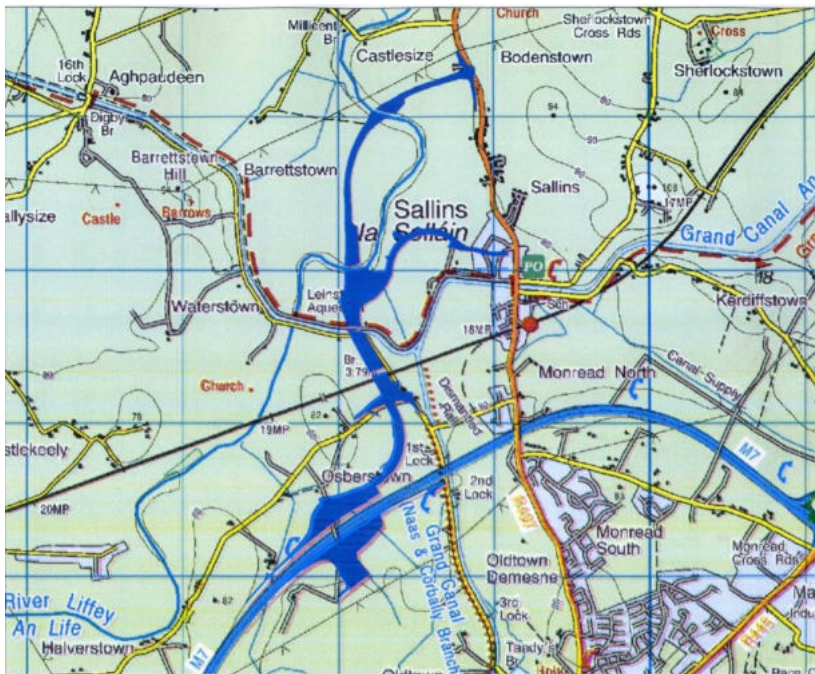
Noel Dunne, TH Archaeologist

Archaeological investigations were undertaken in 2016 and 2017 in advance of the M7 Motorway Upgrade between Naas and Newbridge and along the route of the new Sallins Bypass. Most of the Motorway Upgrade is located within the existing roadtake and was previously investigated during its original construction in the 1990s. However, considerable area of new ground is required for the re-location of the existing Newhall Interchange and also for new Motorway attenuation ponds. These areas were the subject of archaeological investigations. The majority of the Sallins Bypass is greenfield development; hence, most of its length was archaeologically investigated.

Initial investigations consisted of geophysical surveys over 100% of the greenfield areas, employing both magnetometer and resistivity methodologies. The former maps magnetic intensities in the soil and can locate burnt features, such as kilns; or cut features, such as ditch fills. The latter maps electrical resistance levels in the soil and can locate buried stone foundations and walling. The surveys revealed a large number of potential archaeological anomalies, along with modern anomalies and interference. All the potential archaeological anomalies were targeted for follow-up test-trenching.

The most significant of the anomalies was located on the banks of the River Liffey, in Castlesize townland, NNW of Sallins village. This consisted of a large figure-of-eight enclosure at the core, with associated field boundaries radiating out from the core. The site extended beyond the limits of the roadtake. The magnetometer survey was extended to recover the entire extent of the site, but the follow-up test-trenching and subsequent excavations were confined to the limits of the lands

acquired for the road construction. At an early stage, the site was assessed as a potential early medieval enclosure complex.



Map showing the route of the Sallins Bypass and the Eastern portion of the M7 Motorway Upgrade (courtesy of OSI and Earthsound Archeological Geophysics)

Some post-medieval cultural heritage sites were identified from initial desk-based assessment and field reconnaissance, but no recorded archaeological monuments were impacted by the proposed development. An extensive programme of test-excavations was conducted in all greenfield areas; to target the identified geophysical anomalies, as previously mentioned, and also to test the land for previously unknown archaeological sites that may exist under the present ground surface. The test-trenches were set out along different axes, which increase the effectiveness of identifying new sites. These trenches were excavated to the surface of the natural subsoil or surface of potential archaeological deposits, using tracked excavators with a 1.8m wide toothless bucket. A total of 12% of the greenfield areas was test-trenched. This constitutes very

intensive and invasive works, which in the end totalled 28,100m of test-trenches. Once potential sites were determined to be archaeological, further testing and assessment was carried out to evaluate their archaeological nature and extent. A total of approximately 20 archaeological sites were identified, 16 along the Sallins Bypass, with the remaining four sites located along the M7 Motorway Upgrade. Once the extent of each site was determined, the sites were fully exposed through topsoil stripping and readied for excavation proper.

The majority of sites emerged as medieval or post-medieval in date; however, some evidence for prehistoric activity was uncovered. A large field in Newhall townland, within the area for the re-location of the Newhall Interchange, revealed a significant site of potential Bronze or Iron Age date. A small ceremonial ring-ditch, 5.1m in diameter, contained cremated human bone in the ditch fill. A contemporary pit was located immediately outside to the NE. To the SSW of the ring-ditch a cremation pit was discovered. Both the ring-ditch and the cremation pit had their upper levels truncated by more recent agricultural ploughing and the edge of the cremation pit was further truncated by a deep, wide, tillage furrow. The field is one of a series of large, square fields in the vicinity that are depicted on the Ordnance Survey first edition mapping of 1839. The earthen banks that separated the fields have long since been removed from the landscape in land reclamation, but the test-trenching revealed that the deep associated ditches still survive beneath the ploughsoil. Investigations of the ditch fills revealed large amounts of eighteenth and nineteenth century domestic artefacts; including sherds of delph and china wares, much of which consisted of high-grade pottery; glass, including complete bottles and metal objects, including broken tools. These artefacts were present in such large quantities that the ditch fills were assessed as historic rubbish dumps, possibly deriving from the daily cleanings from Naas town.

A small portion of a prehistoric fulacht fiadh was discovered a short distance to the NE in Newhall. Another similar portion was located on the NW edge of Sallins Village. These sites are

generally regarded as prehistoric cooking sites, where troughs were dug into the water table and filled naturally with water. The water was boiled for cooking using hot stones from an adjacent fire. Other functions, such as saunas, laundering fleeces, tanning hides and even brewing beer have also been postulated. Two complete fuachtaí fía were discovered immediately north of the M7 Motorway in Osberstown townland, though these two sites did not follow the exact norm for a typical fulacht fiadh, in that there were quite low levels of fire-cracked stones present in the ploughed-out charcoal-rich spreads and there was also an absence of the distinct water troughs dug into the subsoil.

Many of the sites discovered along the Sallins Bypass represented rural industrial activities, rather than settlement evidence. Five closely-set pits were discovered in view of the front of Osberstown House. These pits displayed intense burning and oxidisation of the soil around their edges and were filled with iron slag. The pits represent the bases of iron smelting furnaces, known as slag-pit furnaces, or low-shaft furnaces. A clay chimney, or shaft, originally existed above the pit. Holes pierced in the bottom of the shaft had bellows attached that produced the draft necessary to achieve the high temperatures for smelting iron ore. The pit was packed with combustible organic material and charcoal, which was lit to commence the smelting process. Charcoal and iron ore were added through the top of the shaft in a ratio of 2:1; and with the aid of the bellows reached temperatures of around 1200⁰C. The charcoal helped to produce a reducing atmosphere for the iron ore in the shaft. Impurities within the iron ore melted out and ran into the basal pit to form the dense block of slag, which survived to the present day. The iron bloom remained in the shaft and this block of spongy iron particles was removed and subsequently re-worked by a blacksmith. This removed further slag and impurities and prepared the iron for smithing and the manufacture of tools and implements. It has been suggested that bog ore constituted the main source of iron ore in antiquity. Iron smelting furnaces on the M4 Kilcock to

Kinnegad Motorway yielded radiocarbon dates from the Late Bronze Age, through to Late Medieval times.

Charcoal was required to achieve the high temperatures reached in the smelting process and was produced in charcoal-production kilns or clamps. Ironworking and the production of charcoal are closely linked; hence, it is not surprising that charcoal-production kilns were discovered and excavated relatively closeby, to the NNE in Osberstown. Other charcoal-production kilns, also in Osberstown townland, were discovered between the Grand Canal and the River Liffey. Timbers, generally oak or alder, were placed in a pit and covered by straw and bracken, capped by a layer of earth or sod. The timber was then ignited and smouldered in an oxygen-limited environment that was carefully controlled, so that the wood was roasted, but not burnt. The charcoal end product was only 10% of the volume of the original wood; hence, large amounts of a ready supply of timber were required. Temperatures reached 600⁰C and the process took several days with continuous and careful monitoring. The surviving archaeological evidence is generally a sub-rectangular, shallow pit, dug into the subsoil and filled with charcoal. This is essentially the base of the original kiln or clamp. Charcoal-production kilns excavated on the M9 Carlow Bypass were radiocarbon dated to both the Early and Later Medieval periods.

Another type of kiln discovered along the route was agricultural, rather than industrial in nature; namely, the cereal-drying kilns. A number of such kilns were excavated in Barrettstown townland, in the general vicinity of the River Liffey. Inclement summer weather in medieval times, akin to what persists in the present day, forced farmers to dry the grain after harvest, so that it did not sprout, rot or grow mould over the winter period. The kilns were also used to harden grain prior to grinding. A variety of forms existed; including key-hole, L-shaped, figure-of-eight, dumbbell and irregular. They functioned by channelling heat from a fire, through a flue, to a drying chamber. Warm air rising through the floor of the

drying chamber dried the grain. Given the process involved and the risk of fire, the cereal-drying kilns were generally located away from the focus of settlement, as was the case with the excavated examples in Barrettstown. Cereal-drying kilns excavated along the M9 Carlow Bypass were radiocarbon dated to the Late Iron Age and the Later Medieval period.

Three brick fields are depicted on the Ordnance Survey first edition map of 1839 on the banks of the River Liffey and in close vicinity of the Sallins Bypass; two in Barrettstown townland and the third in Waterstown. While the Bypass route does not directly impact any of the brick fields, the route crosses a roadway, shown on the OS mapping, which led from the two Barrettstown brick fields towards the Grand Canal, for onward shipping of bricks by barge. This brick field road was excavated and it was shown to be constructed of detritus from brick-kiln firings; broken or exploded brick, vitreous matter, 'green' brick and brick dust. The story of the roadway could be seen through the stratigraphic section of the site. Originally, the carts transporting the brick to the canal were travelling along the original ground surface. The heavy weight of the carts laden with brick was creating heavy rutting and 'bogging' of the cart wheels. This rutting reached depths of up to 45cms, necessitating the construction of a metalled road surface; firstly with a layer of gravel 15 to 20cms thick, capped with a layer of brick waste, also 15 to 20cms thick. The surfaced roadway was 2.3 to 3.7m wide. The wheel ruts indicated an axle length and cart width of 1.5m.

A roadway is depicted on earlier mapping leading from the Osberstown road NW to Landenstown House (Lieu. Alexander Taylor, 1783). This road crossed the River Liffey at a fording point, indicated on the OS first edition mapping of 1839. It was severed by the Grand Canal and down-graded to a localised farm road following the construction of the Liffey Aquaduct in 1783. Nevertheless, it still provided the important function of continuing the brickfield road, detailed above, as far as the Grand Canal. Portion of this road, with flanking deep ditches, and the site of an adjacent vernacular house were also

excavated as part of the overall investigations. The road is known locally as the 'Green Road'. It is recounted locally that this road was also used to transport clean gravels from the fording point on the River Liffey to the Grand Canal. The gravels were then transported onwards to Dublin and to St. James's Gate, where they were used in the filtering process in the making of Guinness.

At the very northern end of the route in Castlesize, adjacent to the Clane Road north of Sallins, a rectangular anomaly was evident on the magnetometer plot. On excavation, this turned out to be the intensely burnt and oxidised, subsoil imprint of a brick-kiln, measuring 21m long by 13.5m wide. Approximately two-thirds of the site lay within the roadtake and was excavated. Close-by, the test-excavations revealed deep gravel extraction pits, evident on the resistivity plot, but this time not on the magnetometer. The gravels presumably made up a component in the brick making process. A similar gravel extraction pit was discovered in the bend of the River Liffey in Osberstown townland.

The silty soils from the brickfields of the Liffey floodplain would have formed the main ingredient for the local brick, with the gravels from the extraction pits, identified in Osberstown and Castlesize, forming a likely additional component. The moulded and air-dried brick from the brickfields were stacked into large rectangular clamps for firing, such as the Castlesize example above. Essentially, the 'green' unfired bricks were used to form their own kiln. An experiment into this form of brick kiln was conducted at the Roman clay castrum at Catune, on the Motru River, in SW Romania. Again, charcoal was the source of fuel and the heat was distributed from fire grates, through heat channels between the stacked bricks. The whole outside of the kiln was plastered with brick clay to stop air leaks and for heat retention. The firing took several days with continuous and careful monitoring. After the firing, the kiln was left to cool down very slowly, which could take a week or more. The kiln was then dismantled and the bricks stacked and ready for transport. There must have been a high attrition rate,

leading to a tremendous amount of potential waste, which was utilised in the construction of roads and the reclamation of wetter ground, as was evident in the test-trenching results.

As previously mentioned, a significant enclosure complex was discovered in Castlesize on the NE bank of the River Liffey, to the NNW of Sallins village. This is a previously unknown archaeological site, initially identified through geophysical survey. While still awaiting all the specialist analysis, including radiocarbon dating, it is currently regarded as being early medieval in date, probably belonging to the eight/ninth centuries AD. Some of the site extends outside the road-take and hence was not excavated. However, the full extent of the plan was recovered through magnetometer survey (190m NE-SW by 170m NW-SE) and is shown to consist of a figure-of-eight core, with field boundaries extending out from the core, to the NE, NW, WSW, SSW and SSE. The core consists of a sub-oval enclosure to the south (84m NE-SW by 45m NW-SE), onto which was tagged a D-shaped enclosure to the north (36m NE-SE by 34m NW-SE). However, both enclosures are regarded as contemporary and the above relationship as structural, rather than chronological. The excavated portion of the southern enclosure revealed features that are suggestive of domestic activity, while the northern enclosure contained substantial evidence for metalworking and industrial activity.



Panoramic view of the early medieval enclosure excavations at Castlesize, with River Liffey on right and Sallins village in right background (Irish Archeological Consultancy)

The core ditches were generally v-shaped and steep-sided, up to 3.3m wide and 1.6m deep. Lower fills suggested that the ditches were open for an extended period of time. Slumped deposits over the basal fills suggest the original presence of an inner bank. The upper fills represent deliberate backfilling, as the enclosures went out of use. The northern enclosure had a causewayed entrance, in the NE, which was 1.2m wide and stone revetted in its later stages. Inside the entrance were four post-holes. The inner pair were very large, up to 74cm in diameter and 48cms deep, suggesting a large wooden gateway structure, possibly capped with a tower and set along the original line of the inner bank. The original enclosing element, comprising a ditch with internal bank, probably capped with a palisade, would have provided a formidable defence.

The internal features in the southern enclosure consisted of pits, postholes and gullies; suggesting a domestic function for the space. Two large pits with evidence for significant *in situ* burning, were interpreted as roasting pits. The sides were heavily scorched and the upper fills contained large quantities of animal bone, with large amounts of charcoal and ash in the lower fills. Another large pit, with a stone revetment around its upper edge, was interpreted as a possible well. Domestic activity was indicated by numerous other pits, possibly storage and waste facilities; along with a series of gullies and linear features that sub-divided internal spaces. A large, figure-of-eight cereal-drying kiln was located immediately inside the enclosing ditch on the NW. A complete, articulated dog skeleton was discovered in the firing chamber of the kiln, beneath a protective covering of stones. This dog must have been a very special animal for its owner, being afforded an individual burial in a de-commissioned kiln. The dog is likely to have been an archú, or slaughter hound.

The northern enclosure appeared to contain features that were primarily associated with metalworking, other industrial activities and waste disposal. Numerous pits, containing animal bone, charcoal and slag, postholes and gullies were scattered across the interior. Some of the post-holes may represent the

remains of structures, shelters and screens. A possible enclosed garden plot was located to the W and SW of this enclosure. A radial ditch that extended to the SW towards the River Liffey may have drained the enclosure ditches towards the Liffey floodplain. Two linear ditches at the SW end of the site were post-medieval in date and interestingly did not show up on the geophysical surveys. One extended along the shoulder of slope above the floodplain. A Dublin butcher's trade token, dated to 1662, was discovered in the fill of the other ditch, along with a possible Jews Harp.

A total of 114 objects were recovered; of which 28 were iron, 19 ceramic, 7 copper alloy, 28 stone and the remainder were bone. The ceramics were mostly post-medieval in date, but included a single sherd of Leinster Cooking ware from the topsoil. A decorated copper alloy strap from the southern enclosure ditch may represent a book clasp. Agricultural activity was indicated by 7 hone stones, a quartz plough pebble and portion of a quernstone. Dress ornament and decoration included a copper alloy ringed pin, other ring pins, a fragment of lignite bracelet and a decorated glass bead. Residual finds from prehistoric times included a polished stone axehead, from the fill of the southern enclosure ditch, a Late Mesolithic blade and an Early Neolithic arrowhead or lancehead. A total of 772 samples were retained, including 399 of animal bone and 48 of metal slag.

The above account of the various archaeological investigations is introductory in nature. Specialist analysis, including radiocarbon dating, is on-going throughout 2018. It is hoped that an account of the specialist analyses, dating and detailed interpretations can be incorporated as Part 2 of the story in next year's Coiseanna 2019.

LURGAN'S MASTER MC GRATH -IRELAND'S GREATEST EVER SPORTING GREYHOUND.

Larry Breen

Growing up in my home town, Lurgan, Co. Armagh in the 1940s could best be described in the words of a great friend of mine, Art O'Dalaigh from Benburb, "as a childhood spent in simplicity and tranquillity." As kids we were left very much to our own designs and created our own entertainment largely unaffected by influences of the outside world. Family was paramount and we were very fortunate to have a wonderful Granny, in Granny McGreevey, on my mother's side of the family. She was in fact the matriarchal figure of the family sitting in her favourite seat in the corner of the living room, enjoying her little sniff of snuff and the occasional tippie from her small bottle of John Powers whiskey which she kept discretely in her apron pocket. She was a great storyteller and it was from her that I first learned and was fascinated by the story of Master McGrath.

It was a special story for us because our family lived adjacent to the grounds of Brownlow House, Lurgan Castle, the home of Lord Lurgan and his famous dog, Master McGrath. The Castle was visible from where we lived in Wellington Street and my Mother and Granny were both born in nearby Castle Lane which was the back entrance to Lurgan Castle. I do recall both telling me how some older members of the McGreevey family would see Master McGrath come out on occasions from the back gate of the Castle at the bottom of Castle Lane accompanied by his trainer. She loved to quote from the famous ballad penned on the subject and her words still ring clearly in my ears even to this day. She would start with, "The hare she went off with a beautiful view, as swift as a deer ore the wild fields she flew, Rose gave the first turn according to law, but the second was given by Master McGrath." Rose was the great English dog and the pride of England who McGrath defeated to win one of his three Waterloo Cups.



Master McGrath with Lord Lurgan

The story of Master McGrath is inextricably linked with the history of Lurgan and in particular the Brownlow family which arrived in Ireland during the Plantation of Ulster. They were responsible for the emergence and development of Lurgan as an important provincial town. The family were originally from Nottingham and were millers by trade. Before the Plantation of Ulster in the 1600s the local Gaelic Lords of the area were the McCanns, a sept of the O'Neills and Lords of Clanbrassil. The Irish name "An Lorgain", means literally "the shin". One early name was "Lorgain Chlann Bhreasail", which was anglicised to Lurganvallivackan, meaning "shin shaped hill of McCann's settlement".

About 1610 the lands were granted to the English Lord William Brownlow and his family. By 1619 they had established a Castle and Bawn for their accommodation and “a fair town of forty two houses” with streets paved and clean. Brownlow became MP for Armagh in the Irish Parliament in 1639. During the Irish Rebellion of 1641, Brownlow Castle and Bawn were destroyed and his wife and family were imprisoned in Armagh and also in Dungannon in Co. Tyrone. The land went back to the McCanns and the O’Hanlons. In 1642, Brownlow and his family were released by the forces of Lord Conway and as the rebellion ended they returned to their estate in Lurgan. William Brownlow died in 1660 but the family went on to contribute to the Linen Industry which peaked in the town in the late 17th Century.

Greyhound racing has been a popular sport in Ireland for many years and the Brownlow family was very much a part of the coursing world of greyhound racing. The sport owes its origins to “coursing”, which is quite different to the sport now run on circular/oval tracks using a mechanical hare. Back in its early days the hares or jack rabbits used were live and this resulted in many of them being killed by the dogs. Undoubtedly the greatest greyhound in the history of the sport in Ireland and in the world for that matter was “Master McGrath”. He is still remembered to this day in word and song and his memory celebrated all around the world. The story of Master McGrath begins with the Brownlow family in Lurgan Co. Armagh. His owner was Charles Brownlow better known as Lord Lurgan. Charles, second Baron Lurgan was born on 10th April 1831, K.P. 76th Regiment, Lord Lieut. Co. Armagh 1864/82, Lord in waiting Queen Victoria 1869/74. He married, Emily Ann, daughter of John Brown, the 3rd Lord Kilmaine. He was an Anglo Irish Liberal politician, son of Charles, 1st Baron Lurgan whom he succeeded in the Barony in 1847. He sat on the liberal benches in the House of Lords and served as whip in the House of Lords 1869-1874 in the first liberal administration of William Ewart Gladstone. Lord Lurgan’s other claim to fame was that of a leading figure in the Coursing world where he

held a nomination for the Waterloo Cup. He showed a great passion for the sport and was well respected in coursing circles both at home in Ireland and in England. So much so that he was responsible for holding the famous annual coursing meeting at, Raughlin, in which the “Visitors Cup” was the main feature of the programme. It was at this meeting in 1867 that Master McGrath, then owned by Lord Lurgan won the Visitors Cup and was nominated to compete in the Waterloo Cup.

The life of this great dog does not begin as you might expect, in Lurgan, but many miles away in County Waterford, in the town of Dungarvan in fact. Lord Lurgan’s interest in coursing took him to many parts of Ireland where he would have made friends and acquaintances. One of these friends and a colleague was a man named James Galway, a well known dog breeder from Colligan Lodge near Waterford town. Lord Brownlow had sent down one of his great coursing dogs, Dervock, to James Galway for breeding purposes. McGrath was sired from Dervock and a bitch called Lady Sarah. He was born in 1866 at Colligan Lodge, the home of James Galway, and was initially a small weak pup that was in some danger of not surviving at all or at best not considered worth keeping. Little did we know that we were looking at a dog who was to become the most famous greyhound in the history of the sport. He was one of a litter of seven pups and he did survive and although small developed into a well built dog. As a pup he was nicknamed “Dicksey”. The dog’s name is an interesting story. He was apparently named after a young dog handler, Master McGrath, who in fact had taken a liking to the dog and apparently saved him from drowning which had been contemplated due to his unattractive appearance. From the beginning he did not look that impressive and would not have been considered a dog likely to be reckoned with. He had a very poor first trial and in fact his trainer, James Galway wanted to give him away. His handler, “Slipper”, did have some faith in him and after taking him in charge, he did win several races and was returned to the trainer. The following description of the dog conveys the qualities he was to show in

abundance later in his career. “His eyes were like living balls of fire. The muscles in his back sprung and twisted like a whalebone. The dog looked as if he was supercharged with electricity. I knew at once that the hare had no chance. McGrath swept round her when she broke and crashed into his game like a shot from a gun. I will never forget it.”

Master McGrath was now back in Lurgan with his owner Lord Lurgan at Brownlow House and in fine fettle. The year was 1868 and he was entered into his first Waterloo Cup, which took place near Liverpool. The blue ribbon of greyhound racing beckoned and a contest against the pride of England, “White Rose”, a formidable opponent. The English poured scorn and ridicule on Lord Lurgan and his Master McGrath. However, Lord Lurgan was unruffled and retorted, “For your grand English Nobles I do not give a straw, here is five thousand to one on my Master McGrath”. The English had to eat humble pie as McGrath swept to a famous victory and McGrath and his owner returned home to a hero’s welcome.

The next year, 1869, more than 12,000 people gathered at Altcar to see if the Irish interloper could repeat his now famous victory. In his final course, Master McGrath drew in against Bab-at the – Bowster, a Scottish bitch who was also considered unbeatable. In what many consider to be history’s greatest coursing match, the two ran neck and neck until Master McGrath proved he wasn’t a fluke and pulled away to record his second Waterloo Cup win.

In 1870, when trying to win the Waterloo Cup for the third consecutive year, Master McGrath suffered the only defeat in his coursing career. The event was held despite a controversy over course conditions. Many felt that a February freeze had caused the course to be unfit. This was indeed the case as Master McGrath fell through some ice and almost drowned in the River Alt. As he struggled in the icy water, an Irish slipper by the name of Wilson jumped in and saved him. After this mishap, Lord Lurgan vowed never to course master McGrath again and took him home to Ireland to recover from his ordeal. It is also said that a large fortune was lost on the race by Lord

Lurgan and many people from Lurgan who had bet heavily on him winning and that many had to pawn the deeds of their property to meet the debts to the English bookmakers.

The story was not yet over and the following year, 1871, with McGrath back in racing condition, Lord Lurgan could not resist the challenge of trying for an unprecedented third Waterloo Cup Victory. To the utter disbelief of some, this amazing greyhound came through and won the event for a third time. Following this victory, Master McGrath received a summons to appear before Queen Victoria at Windsor Castle. His success enabled Lord Lurgan to build a terrace of houses in Walthamstow, London from Master McGrath's winnings. These houses now form part of Shernhall Street but are still clearly marked at one end of the terrace as Master McGrath Terrace.

However, this success story of one of Ireland's great sporting heroes was to end suddenly with the untimely death of Master McGrath in 1872. McGrath had been feeling out of sorts for about a week when on the Monday, his trainer, Walsh, found him unwilling to rise. Medical aid was called for at once but at about 10.30 on that day he died. In order to satisfy the public that no foul play was involved an investigation was carried out at the Kennels of Brownlow House, Lurgan. The investigation was conducted by Rev. Dr. Haughton of Dublin, secretary to the Royal Zoological Society of Ireland and Mr Bray V.S. of Lurgan. They first received a statement regarding the symptoms the animal exhibited from the Friday when he was found to be unwell. The prescribed medicines that were administered were considered proper for the circumstances and they state that there was no reason to believe that other medicines had been used besides those mentioned by Walsh, the trainer. Both gentlemen then made a post-mortem examination and it was found that the cause of death was tubercle and pneumonia affecting the lungs, the tubercle being of some standing and probably from one to two years. The immediate cause of death was double pneumonia. In this diseased condition the heart hypertrophied, being double the

size of a dog of Master McGrath's weight. It was conjectured by some that his heart being twice the size of a normal dog may have been to some degree the reason for his success.



Master McGrath with his trainer James Galway

Known as the “Immortal Black”, he had lost only once in thirty seven race meetings, a most impressive record. Where he lies buried is a matter of debate and no one really knows for sure where that is. It is said he was buried in the grounds of a house in Lurgan, called “Solitude” where he had spent time training. This house has since been demolished and another story is that he lies at a house once owned by an early English settler. The story, we as kids were most familiar with, was that he is buried in the grounds of Lurgan Castle under a yew tree. Many an

hour I spent looking for it with my childhood friends when playing in the castle grounds.

Master McGrath has certainly not been forgotten and is remembered in many ways and in many places. He was memorialized on the Irish sixpence coin and was the subject of several well-known paintings. There are monuments to him, in the grounds of Brownlow House, Lurgan, in High Street, Lurgan, Co. Armagh and also an impressive Monument to his memory at the junction of the Clonmel/Cappoquin roads just outside Dungarvan. Many pubs have been named after him at home and abroad, notably a Master McGrath Pub/Restaurant in Seabrook, New Hampshire USA still bringing in visitors. He is depicted on the Lurgan Town, Coat of Arms and also the family crest of the Brownlow family. A famous son of counties Armagh and Waterford he is also immortalised in the famous “Ballad of Master McGrath”, recorded by such personalities as, Dominic Behan, the Clancy Brothers, the Dubliners and many others. Ronnie Drew, of Dubliners fame, introduced their version of the song as - “a song celebrating one of the few Irish victories on English soil”.

The Ballad of Master McGrath

*Eighteen sixty nine being the date of the year,
Those Waterloo sportsmen and more did appear;
For to gain the great prizes and bear them awa',
Never counting on Ireland and Master McGrath.
On the twelfth of December, that day of renown,
McGrath and his keeper they left Lurgan town;
A gale in the channel, it soon drove them o'er,
On the thirteenth they landed on fair England's shore.
And when they arrived there in big London town,
Those great English sportsmen all gathered around-
And one of the gentlemen gave a “Ha! Ha!” saying,
“Is that the great dog you call Master McGrath?”
And one of those gentlemen standing around
Says, “I do not give a dam for your Irish greyhound,”
And another he laughs with a scornful “Ha! Ha!”*

*We'll soon humble the pride of your Master
 McGrath,"*
*Then, Lord Lurgan stepped forward and said,
 "Gentlemen,
 If there's any among you have money to spend,
 For your grand English nobles I don't care a straw,
 Here's five thousand to one upon Master McGrath,
 Then McGrath he looked up and he wagged his old
 tail,
 Informing his lordship, "I know what you mane,
 Don't fear noble Brownlow, don't fear them, agra,
 For I'll tarnish their laurels", says Master McGrath,
 And Rose stood uncovered, the great English pride,
 Her master and keeper were close by her side;
 They have let her away and the crowd cried
 "Hurrah!"*
*For the pride of all England – and Master McGrath.
 As Rose and the Master they both ran along,
 "Now I wonder ,” says Rose, “what took you from
 your home ;
 You should have stayed there in your Irish domain,
 And not come to gain laurels on Albion's plain”
 “Well. I know,” says McGrath ,” we have wild heather
 bogs
 But you'll find in Ireland there are good men and
 dogs.
 Lead on, bold Britannia, give none of your jaw,
 Stuff that up your nostrils,” says Master McGrath.
 Then the hare she went on just as swift as the wind,
 He was sometimes before her and sometimes behind.
 Rose gave the first turn according to law ;
 But the second was given by Master McGrath.
 The hare she led on with a wonderful view .
 And swift as the wind o'er the green field she flew.
 But he jumped on her back and held up his paw
 “Three cheers for old Ireland ,” says Master
 McGrath.*

CLANE AND THE KNIGHTS HOSPITALLERS

Pat Given

Introduction

In Anglo-Norman times in Ireland, a very important institution was that of the Court of the Justiciar. This court was presided over by the Justiciar - the representative in Ireland of the English monarchy. Since the King's physical presence in Ireland was rare and the Justiciar served as his deputy, the office of Justiciar was therefore the most important office in the island. Of particular interest to modern local historians is that part of his role which required the Justiciar, aided by his officers, chancellor, treasurer, justices etc, who normally held court in Dublin, to regularly go on circuit, or eyre as it was termed, to hear appeals against judgements in local courts. Local history today benefits since these court proceedings were faithfully recorded and preserved in parchment rolls. Further, in modern times, the contents of these old rolls have been edited and extracts published. A case in point for instance, are the proceedings of the court sessions recorded during the twenty-third [1295AD] to the thirty-first [1303AD] years of the reign of Edward 1. These were edited in 1905 by James Mills with the authority of the Lord Lieutenant.¹ Known as *The Calendar of the Justiciary Rolls of Ireland*, they record the edited extracts of the proceedings and decisions of the Court of the Justiciar in Ireland in the years 1295 to 1303 and prove to be of particular interest to us in Clane and Rathcoffey for two specific reasons.

Firstly, these rolls refer to a period when Sir John Wogan was one of the early Justiciars in Ireland. Sir John was the first member, and founder of the great local family of Wogans. The Wogans established themselves in this area and their descendants lived in the Rathcoffey area until quite recent times. Secondly, in researching these legal accounts, very valuable insights into life locally, in the thirteenth and fourteenth centuries, are to be found in the records contained in these parchment folios. For example, that glimpse of Norman

law and order, as it was then practised in Clane and surroundings, recalls the widespread presence and powerful authority of the colourful Military-Religious Orders, such as the Knights Hospitallers who once ministered in the area, and whose presence here is now almost forgotten.

The Knights Hospitallers locally

On 18 Oct 1295, Sir John Wogan was appointed 'Justiciar of Ireland and the lands of Ireland and the castles there' by Edward 1, in succession to William de Oddingeseles who had died. Sir John was a wealthy landowner, having property in his native Wiston in Pembrokeshire, and also Somersetshire and South Wales and later in 1317 he was granted, at his request, the Manor of Rathcoffey in Kildare.² The account of his appointment in the official Patent Rolls describes his salary as being £500 p.a. out of which he had to maintain 20 men at arms and as many harnessed horses. It was further provided that in the event of war being made in the country by the king's enemies or rebels; or in the event of the castles being besieged, he was to be paid any expenses incurred beyond those of himself and his men at arms.

During Eastertime, on 14 April, 1298, John Wogan, Chief Justiciar of Ireland held Eyre at Kildare to hear a plea, or appeal, against a sentence delivered earlier at the court of Clane. The case at Clane had concerned the theft of four oxen and their subsequent re-sale to Nicholas le Fleshakkere of Clane by one of the partners in the robbery, Walter Carryk. Walter had been found guilty at Clane court, imprisoned and the cattle returned to the original owner. But the case takes an interesting turn when Robert, master of Kilbeg, later gave evidence to the court that Walter 'was taken upon the fief of the Hospital and he took Walter from the prison'.³ The Justiciar was told that the Provost at Clane, Robert Langesper, and 'other tenants of the Master at Clane knew that Walter had stolen the oxen in Meath'. For this reason and also since Walter's evidence had been so readily accepted by the Master without any collaboration, the original judgement was reversed.⁴

This episode paints a picture of Clane in feudal times. We now know that the reference to Hospital in the extract refers to an establishment of the Knights Hospitallers which once existed at Killybegs on the outskirts of Clane. The reference to the ‘fief of the Hospital’ refers to the fact that Walter had been arrested on the territory or within the boundary of the Hospital at Killybegs. This was a restatement of the medieval tradition that the area occupied by the Hospital could provide sanctuary in certain circumstances and so Walter’s arrest was considered unlawful by the Hospital’s Master. It illustrates the fact that the then Master of Killybegs, Robert, was ready to exert his authority over the civil powers who, in turn accepted his declaration on the invalidity of Walter’s arrest at the court in Clane. The Hospitallers, although a Military-Religious organisation were also a formidable and independent-minded, medieval force. Researching the presence of this order in Clane and its surroundings leads to the inescapable conclusion that the Hospitallers and their brethren were once very well represented in our parish and wider locality. They had arrived in Ireland after the Anglo-Norman invasion, when both the Knights Templars and Hospitallers were provided with lands in Ireland- ‘perhaps as a thanks-offering for the success of the invasion’.⁵ In time Nicholson tells us that both orders ‘came to hold widespread properties in Ireland’.⁶ The first mention of the Templars and Hospitallers in Ireland is in a deed witnessed by Archbishop Laurence O’Toole dated to ‘around 1177’.⁷ Gwynn and Hadcock in their *Medieval Religious Houses: Ireland*, suggest that the Templars received their important properties in Ireland between 1180 and 1200.

In Ireland, as elsewhere, the fact that both were Military-Religious institutions, the Knights Templars and the Knights Hospitallers being simultaneously in existence in Ireland in medieval times, led to some confusion as to their individual identities and roles. This is understandable since both orders appeared in Jerusalem in the early twelfth century and while very individual in character, each had characteristics in common. The Templars had been established to keep the roads

to Jerusalem safe for pilgrims and to defend Christian territory. The order which became known as the Hospitallers arose from a charitable institution, or hospice, set up in Jerusalem by merchants from the Italian city of Amalfi, to care for poor or sick pilgrims. Their similarity arose from the fact that the members of both orders adopted military discipline and took life-long vows of poverty, chastity and obedience and had also given promises to help defend Christians and their lands. Consequently, it is not surprising to learn that, like other religious orders here in Ireland at that time, military orders were involved locally in charitable and hospitable roles, but their primary role was to provide support to Christianity in the Holy Land. They did this through recruiting, training, fund-raising, communication etc. and their objective in being established in the West was for the purpose of collecting resources for their activities in the East.⁹ Consequently, since both orders flourished in Ireland during the time of the Crusades, they would have communicated the situation in the Holy Land throughout Ireland. The late Con Costello and other writers have provided evidence of this local interest in the Holy Land.¹⁰ In *Ireland and the Holy Land*, Costello suggests that amongst the Kildare connections with the Levant was a Franciscan friar, Fr Simon fitzSimons, who was based in the friary at Clane when he set out on March 16th 1322 to go on pilgrimage and record a diary of his travels to the Holy Land. This journal became, in Costello's words, 'the best documented Later Medieval pilgrimage from Ireland to the Holy Land'.¹¹ This interest was alive five hundred years later when a member of a long established Clane family, Eliot Warburton of Firmount House, had his acclaimed book on the Holy Land, *The Crescent and the Cross*, published in 1850.¹²

Mainham - A Hospitaller endowed parish

Rev. Adrian Empey tells us that the parish of Mainham was structured around the manor of the de Herefords and, as was the practice at that time, the church was sited in close proximity to the family's near-by motte castle.



A view through the doorway of Mainham church ruins showing the Motte in the background – notice also the very substantial wall thickness.

Another reform associated with the Anglo-Normans was their practice of donating the tithes of parish churches to a monastic or religious house. ‘In the case of the de Herefords we find the tithes of Clane, Balraheen (Balraith *alias* Balrayne) and Mainham were granted, along with the tithes of almost all the de Hereford manors in north-east Kildare, to the knights of St. John of Jerusalem in Kilmainham, the famous crusading

order'.¹³ It should be noted that Kilmainham was the Hospitallers leading priory or most influential house in Ireland while Clontarf played a similar role for the Knights Templars - both locations being the administrative centres for their respective orders. By their generous action in donating the various church incomes of this relatively rich area to the Hospitallers, the de Herefords ensured that the cause of the Hospitallers would become linked with north Kildare. Seamus Cullen has referred to the wealth of the area when he indicated that the parish of Balraheen (one of those whose tithes was transferred to the Hospitallers) 'then known as Barreyn is mentioned in the ecclesiastical taxation of 1303 where the vicarage was valued at forty shillings'.¹⁴ Although we know



Mainham church ruins today – note the substantial south-eastern tower with its original loopholes or arrow-slits inserted before the later lights or windows. Source: The author.

that Clane parish was also an endowment of the Hospitallers, few records are available on the relationship between the village and the Knights Hospitallers. On the other hand, the remaining ruins of the church at Mainham, another of de Hereford's endowments to the Hospitallers are worthy of some

comment. Comerford describes them as being ‘about 65 feet in length, by 18 [feet] in width. A tower with a stone staircase, stands on the south-eastern side, and appears to have been designed rather for military than ecclesiastical purposes.’¹⁵

Seamus Cullen in his *History of Christianity in Clane and Rathcoffey* tells of a court case in 1298 which relates that the church at Mainham was probably being used to store wheat, collected as tithes, when it was the subject of a robbery.¹⁶ Interestingly, on that occasion a chaplain also had a ring stolen which may confirm the fact the fortified tower was used as a residential area. There may be some Hospitaller association arising from the fact that Cullen describes the dimensions of the Mainham church as being similar to Killybegs and Balraheen- two other Hospitaller [endowed] churches of the area.¹⁷ He also suggests that one possible use for such a heavily fortified tower was to provide accommodation and refuge to travellers -one of the aims of Hospitallers. Mainham also bears evidence of a second, strongly constructed, tower-like structure on the west end of the church.



Remaining ruins of a once substantial west building or tower at Mainham church. Source: The author

This tower-like structure had very substantial walls of 1.25 metres and while the lower portion is today partially underground the remains of the first floor indicates that it was probably barrel-vaulted with some traces of an entrance to the church from this location. The heavily defensive aspects and substantial construction of Mainham befit an important Pale church, located as it was, on the very boundary between the newly arrived invaders and the native Irish clans. However, Mainham's almost impregnable construction, its strategic design, and the incorporation of the best contemporary, military architectural features into its ecclesiastical structure raises queries as to whether those great military strategists, the Hospitallers brought their experience to bear on the church's early construction, design or at least, its subsequent modification? This supposition is made very possible in light of the fact that the Knights Hospitallers had a major physical presence in near-by Clane making the provision of such support or service both convenient and politically appropriate. Also, King Edward 111 had written in June 1360, that the Hospitallers in Ireland 'hold a good position for us there for the repulse of our Irish enemies'.¹⁸

Killybegs, a Hospitaller Preceptory:

Some few miles directly west of Clane lies the town-land of Killybegs. It was here that the Knights Hospitallers established a local 'Preceptory' or 'Commandery' - as it was occasionally known. Killybegs preceptory was a religious settlement set up by the Hospitallers to manage and farm an estate which the Order probably received as an endowment from a local landowner. The Hospitallers normally placed such preceptories under the command of a Knight with combat experience, usually obtained in the Holy Land at this time. The Preceptor usually lived with a number of brother-chaplains, officials and servants at the preceptory. The revenue of the establishment was split between the maintenance of the preceptory, the care of strangers and the final third went to the Grand Priory of the Order at Kilmainham.

Jocelyn Otway-Ruthven refers to an earth-work in the old churchyard at Killybegs Demesne -site of the Hospitaller's Preceptory, as being evidence for the early existence of an estate which was the basis for the levy of 'one knights fee' in the Red Book of Kildare imposed on the 'Mote [sic] of Kilbeg'.¹⁹ Could this have been the remains of an earthwork from the original Norman who bequeathed the estate to the Hospitallers or a remnant of the later Hospitallers defensive structures?



**Location of Killybegs Preceptory (Lower Right of Figure)
from Griffith's Valuation Map**

Source: <http://www.askaboutireland.ie/griffith-valuation/>

The preceptory at Killybegs *Killebech* was confirmed to the Knights Hospitallers in 1212 by Pope Innocent 111. By 1334 there were records of Killybegs being associated with Kilmainham. It was in 1295, the Master of the preceptory is recorded as having exerted his authority in the court in Clane. Since this was the period before its association with Kilmainham, the Knights Hospitallers, and their Master in Killybegs, were more independent than later. However, Killybegs was regularly referred to as a 'modest preceptory' and Lyons suggests there are indications that Killybegs became a Free Hospital or Frank -house (*Liberum Hospicium* or *Liber Hospes*) in the fourteenth century.²⁰ 'Free Hospitals' were Hospitallers' establishments, managed by seculars and they

catered only for members of the Order when travelling. The ruins today indicate that the small medieval-style church featured a west gable with a double bell-cote.



Killybegs ruins today. Source: <https://visionsofthepastblog.com>

The estate of the Hospitallers at Killybegs in 1540 was relatively modest when surveyed by the jurors as a result of the suppression of Religious Orders subsequent to the Reformation. The property passed to David and Edward Sutton as part of the their other Hospitaller interests at Kilmainham. In spite of the extent of the Killybegs preceptory at its suppression, given the evidence of the Justiciary Rolls, it is apparent that it was an active centre of influence of the Knights Hospitallers in Clane in the thirteenth century. This consideration added to the strategic position of Clane on the Pale, the presence of the well-fortified church at Mainham and the extensive number of adjoining parishes which, due to the generosity of the de Herefords were endowed on the Hopitallers, must raise questions about the real extent of the Knights Hospitallers' influence in Clane at this time.

References

- ¹ Mills, James (ed.), *Calendar of the Justiciary Rolls ...Ireland... Edward 1* (Dublin, 1905)
- ² Hand, G., 'Wogan Sir John'. *Oxford Dictionary of National Biography*. Retrieved 3 Feb. 2018, from <http://www.oxforddnb.com/view/10.1093/ref:odnb/9780198614128.001.0001/odnb-9780198614128-e-29823>
- ³ Mills, *Calendar of the Justiciary Rolls...*p.199.
- ⁴ This is an interesting point since at this particular time, Edward 1 was enforcing the need for the evidence of Englishmen to be collaborated or supported by evidential proof. Earlier court practice had been to accept Englishmen's evidence 'without suit or mainour' as being acceptable.
- ⁵ Hurlock, Kathryn, *Britain, Ireland and the Crusades, c.1000-1300* (Basingstoke, 2013) p. 146.
- ⁶ Helen J. Nicholson, 'Templars and Hospitallers in Ireland, p.2.
- ⁷ Ibid, p. 7.
- ⁸ Gwynn, Aubrey and R. Neville Hadcock, *Medieval religious houses: Ireland* (Dublin, 1970) p. 329.
- ⁹ Helen J. Nicholson, 'Templars and Hospitallers in Ireland, c.1172-1348' in Martin Browne OSB and Colmán O Clabaigh OSB (eds), *Soldiers of Christ, The Knights Hospitaller and the Knights Templar in Medieval Ireland* (Dublin, 2016), p. 11.
- ¹⁰ Con Costello, *Ireland and the Holy Land* (Alcester, 1974).
- ¹¹ Ibid, p. 47
- ¹² Eliot Warburton, *The Crescent and the Cross*, (London, 1850).
- ¹³ Rev. Dr. C. A. Empey, 'Notes on church history in Clane, Mainham, and Balraheen' in Seamus Cullen (ed.) *A History of Christianity in Clane and Rathcoffey* (Clane, 2011), pp 67-8.
- ¹⁴ Seamus Cullen, 'The civil parish of Balraheen' in *Oughterany*, no. 2 (1995), p.5.
- ¹⁵ Michael Comerford, *Collections relating to the diocese of Kildare and Leighlin* (3 vols. Dublin 1883-6), ii, p. 111.
- ¹⁶ Seamus Cullen, 'Mainham and Balraheen (1170-1540) in idem, *A History of Christianity in Clane and Rathcoffey* (Calne, 2011), p. 46.
- ¹⁷ Ibid, p. 46.
- ¹⁸ Edward noted that the Hospitallers 'hold a good position for us there for the repulse of our Irish enemies, who daily maintain war upon our liege people' see: The National Archives, Kew, C. 54/198, mem. 27 (close rolls , 34 Edward 111); CCR 1360-4, P.39.
- ¹⁹ Jocelyn Otway -Ruthven, 'Knight's Fees in Kildare, Leix and Offaly' in *The Journal of the Royal Society of Antiquaries of Ireland*, vol. 91, no. 2 (1961) p. 169.
- ²⁰ Mary Ann Lyons, *Church and Society in County Kildare c. 1470-1547* (Dublin, 2000), p. 122.

MISCELLANY

Senator Gordon Wilson at Clongowes.

The following is an extract from an article in The Clongownian of 1995.

On Sunday, 30 April 1995,Senator Gordon Wilson spoke at our school Mass, celebrated by Fr. Harper. He had long since become a powerful embodiment of Christian love and forgiveness in Ireland, following the Enniskillen bombing on Remembrance Day 1987, in which he was injured himself and in which his daughter Marie died.

In a famous interview afterwards, he described their last conversation as they lay under the rubble in the immediate aftermath of the explosion. "I then felt somebody holding my hand. It was Marie. She said, 'are you alright Daddy?' and I said yes. I asked her if she was alright and she said yes. I asked her this question four or five times. She was crying all the time. When I asked her the fifth time if she was alright she said: 'Daddy, I love you very much'. Those were her last words". He went on to say, "I have lost my daughter and we shall miss her, but I bear no ill-will, I bear no grudge. Dirty sort of talk is not going to bring her back to life. Don't ask me, please, for a purpose. I don't have a purpose. I don't have an answer. But I know there has to be a plan. If I didn't think that, I would commit suicide. It's part of a greater plan, and God is good. And we shall meet again".

Those who met him the day he was here were aware they were encountering a deeply impressive human being. By then he and his wife Joan had suffered the further tragedy of losing their son Peter through a car accident. He had taken the risk of talking directly to the IRA and admitted afterwards that he had been naïve and had achieved little. He accepted a seat in the Senate and in the Forum for Peace and Reconciliation, risking and sometimes suffering rejection by his own community. But we found in him the strongest possible sense of integrity and Christian holiness, someone who had penetrated to the very

heart of the Gospel and not flinched at the cost. We were struck by his intense but unfussy attentiveness to every person he met here, to say nothing of his unfeigned curiosity about Clongowes itself. He was utterly without pretension or the self-conscious heroics of the public “martyr”. We knew we were in the presence of greatness.

It is an encounter made all the more poignant and unforgettable by his unexpected death from a heart attack, suffered at his home in Enniskillen less than two months after his visit to us, on 27 June 1995.

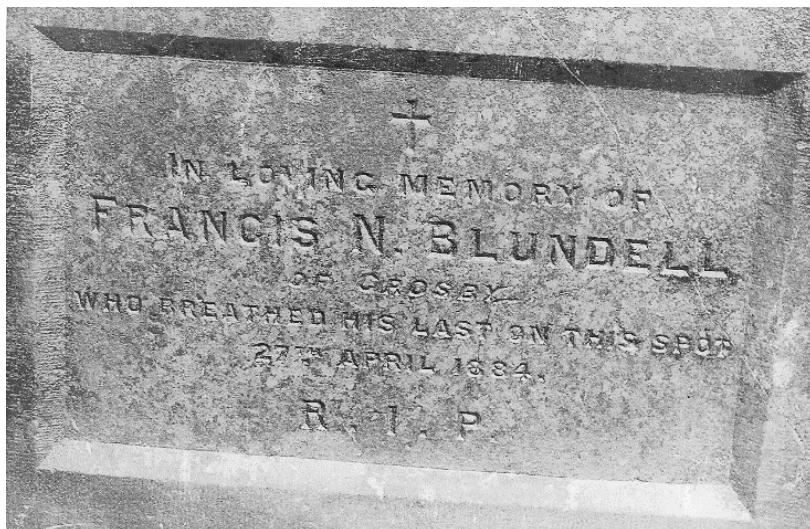
Brendan Cullen.

The Blundell Plaque

The 2017 edition of *Coiseanna* carried an article entitled ‘A Blundell family link with Clane’. The subject matter outlined how a small bridge at Millicent, Clane carried a plaque remembering the untimely death of Francis Blundell who died there in 1884. In the early 1980s I had seen this plaque. The passing of time and the very much increased traffic on this road now made any inspection of the bridge in order to confirm the plaque’s continued existence, an impossible task. Additionally, in the intervening years and quite apart from the hazards of the traffic, the inspection of the bridge parapet had been made more difficult by the ivy and other hedgerow plants which had grown luxuriously and unheeded in the meantime. Consequently, I was then unable to obtain a photo of the plaque with which to illustrate my article.

In July 2017 however, I received a very pleasant surprise when Frank O’Shaughnessy, a happily retired teacher living in Loughanure, called to my home with a photo of the plaque in question. Frank, who is a keen photographer, explained how the article had raised his interest in Francis Blundell. While passing the bridge some months after reading it, he noted that because Kildare County Council were undertaking remedial work in the vicinity of the bridge, an opportunity presented itself to safely clear up the ivy and other growth and to

photograph the plaque - which, from the photographic evidence appears to be in remarkably good condition.



**IN LOVING MEMORY OF
FRANCIS N. BLUNDELL
OF CROSBY
WHO BREATHED HIS LAST ON THIS SPOT
27 TH APRIL 1884
R.I.P.**

In consequence, with Frank's permission we are very happy to reproduce that photo. We are very grateful to Frank for his initiative and by sharing the image of the plaque we hope to preserve it.

Pat Given

John Redmond's Schooldays

2018 marks the centenary of John Redmond's death in March 1918. Born in 1856 he was a student in Clongowes Wood College 1868-74 and was the principal guest speaker at the Clongowes Centenary celebrations in 1914. He is one of the most famous past pupils of Clongowes and is remembered in the college by his picture and a bust in the Serpentine Gallery. The following extract is from an article on Redmond from The

Clongownian of 1995 written by Tony Pierce, the senior History teacher in Clongowes for many years.

John Redmond was born in Wexford in 1856, the same year as George Bernard Shaw and two years after Wilde and Carson. He was the eldest of four children of W.A. Redmond, M.P. for Wexford, and spent most of his youth at Ballytrent House, an old family mansion on the East coast of County Wexford overlooking the sea and facing the Tuskar Rock lighthouse.....

John seems to have developed an early taste for literature, as well as for sport and hunting, and at the age of twelve his father sent him to Clongowes, where he spent the next six years. The contemporary accounts that survive are of course, laudatory, though one gets the impression that whatever academic distinction he achieved was owed more to cleverness than to hard work. The old educational system in Clongowes did not, apparently, lend itself to sustained effort. It stressed the advantages of classical reading and the cultivation of literary tastes. Boys were encouraged to compose English, Latin and Greek verse and one feels that parents were less inclined to come to parent-teacher meetings and ask where that was going to get them. However, the redoubtable Fr. Kane once found him “blundering badly” over his translation of Homer and blamed it on his “lazy dreaminess”. Never a man to underestimate himself Fr. Kane “stopped the class” and for ten minutes proceeded to berate the hapless Redmond, who later claimed that not only was it the severest punishment he had ever got but that (naturally) it had been a most useful and lasting lesson.

When an author claims that his subject was not a prig, one wonders how the rumour got about in the first place. It does seem though that Redmond was old beyond his years and , although he took an interest in sport and played a reasonable game of cricket, his real interests were in politics, literature, drama and oratory. He was an excellent actor, playing *Hamlet* and *Macbeth* with great distinction, and it was in Clongowes

that he learned oratorical skills that later made him the greatest speaker in the House of Commons.....

When Redmond came to Clongowes in 1868 the fees were about £40.00 per annum – cheap by today’s standard but probably more than a year’s wages for many people in those days. The school had about 150 boys, the merger with Tullabeg only coming in 1886. Surprisingly, rugby was not played though the game must have been well established in the country by then. By 1864 all three Lines played cricket and as early as 1861 a match was played between Clongowes and a team of “gentlemen” from Dublin.....

Redmond left Clongowes in 1874 and proceeded to Trinity College to study law. His father had been M.P. for Wexford for some years and it was taken for granted that John would follow in his footsteps. He never finished his legal studies because his father’s ill health required his immediate presence in London.

Brendan Cullen

The Stolen Railway

Extracted from an article by Joe Coleman CMILT

Almost in the dead centre of Ireland, between the towns of Birr and Portumna, can still be seen the almost undisturbed remains of what was one of the country’s most infamous lost railway lines: The Parsonstown and Portumna Bridge Railway, known as “The Stolen Railway”. The line has become part of local folklore in the area it served. This was a line whose fate was sealed right from its humble beginnings. It was, to say the least, Ireland’s biggest commercial railway failure.

In July 1861, an Act was passed authorising the building of the line. Capital of £65,000 in £10 shares was authorised, with loans of £21,000. The Public Works Loan Commissioners and the Great Southern & Western Railway Company put up most of these loans. Although about £60,000 of the required sum was subscribed by local people, and in particular by the Marquis of Clanrikarde of Portumna Castle (who is reported to have held over £10,000 worth of shares), it is known that great difficulty was experienced in building the railway. Parliament

was requested to grant an extension of time in June 1866, and the project was finally completed in 1868. The GS&WR leased the line for a period of 10 years and agreed to work it with its own engines and rolling stock for 40% of the gross receipts. The first train left Birr using the GS&WR terminal on Monday, 5 November 1868. The passenger timetable with which the service was inaugurated was considered inadequate at the time, but connected at Birr with the trains for Roscrea and Dublin. The station was intended to serve not only Portumna and a large area in North Tipperary and East Galway, but also to afford connection with the steamers of the Shannon Navigation.

The railway maintained a struggling existence for a period of 10 years, but on the expiry of the lease, the GS&WR refused to renew it. They had been working on 40% of the gross receipts and they now asserted they had been making a loss of £2,000 a year on this basis. Efforts were made to induce the company to alter its decision but these were without avail. The government of the time was petitioned to take it over, but they also refused. In December 1878, the railway was closed to all traffic and the GS&WR removed its rolling stock and withdrew its staff.

The Public Works Commissioners had originally advanced a sum of £12,000 on mortgage and they now took possession of the railway as mortgagees. That they did not make any attempt to operate the railway is understandable as the receipts during the last three years of its working life were very small. The GS&WR made an offer to continue working the line, if it were transferred to that company without charge, but the Commissioners refused to do this.

The railway lay derelict for five years, but was patrolled by men appointed to keep it in order. During these years, little damage was caused, but when the Commissioners withdrew their men in 1883 and when the intention to hold an auction (made in 1880) was also dropped, the line was considered abandoned. Up to this time a quantity of rails had been removed and sold by the Grand Jury (predecessor of the

County Council) to meet outstanding rates and taxes but otherwise the railway was intact. During the 40 years following the closure there were attempts to revive the railway with overtures to the Government and the GS&WR but all proved futile.

The line was built to the standard 5ft 3in gauge, and laid with very substantial “Bridge” type rails. The sleepers were of massive creosoted timber, and the line was well ballasted. At first, no attempt at pillage was made at the Birr end, but a few miles out the country, the ballast started to disappear. It was found to be very useful in making farm roads and roadways into bogland. Next the fishplates, spikes and other small pieces of iron started to vanish as well. No doubt the blacksmiths of the time were glad to receive them. The rails went next and they were put to many uses. You could not mistake the wrought iron “Bridge” style construction of these rails, associated with early railway building. The sleepers were easily disposed of, being used for farm buildings and even firewood. The marauders came from far and near and in a very short time nothing but the bed of the railway remained. The station buildings in Portumna are said to have disappeared in a single night. The timber, windows, doors, slates, etc. were very useful and quickly found new homes. The kerbs of the platforms were prised loose with crowbars and made fine doorsteps for houses, cowsheds and stables. An attempt was made to remove the girders of the six span bridge over the Little Brosna at Riverstown, but the attempt was thwarted by the local RIC. This bridge remained intact without the rails until the Second World War. The water tank which supplied the engines found a new use in the town of Portumna. It is estimated that in all, property to the value of £20,000 was looted. This action was without parallel in the history of railways and effectively sealed the fate of the P&PBR.

Even today people in the area people are reluctant to talk about the P&PBR. Some will say that the whole line disappeared in a single night, others will either claim that they never heard of it, or if they have, they will blame the people of East Galway for

stealing it. However, without looking in any particular direction, there is much evidence to suggest that the railway didn't go too far away in the end.

John McLoughlin

The 1918-19 influenza pandemic in Clongowes.

The following is an excerpt from an article, written by Dr Ida Milne, and published in the Clongownian of 2013. The article describes the impact the Great Flu had on the school population of the college between late 1918 and early 1919.

The flu entered Clongowes in mid October, about the same time the epidemicwas reaching its peak in the capital city. On 16th October the Rector awarded the pupils a 'playday', as the pupil numbers had reached a peak of 300 for the first time. The school celebrated with the showing of a film, 'A Man for All That', a black and white silent movie starring Elmer Clifton as a young convict.....

Three days later, on 19th October 1918, Fr Potter noted the first appearance of the epidemic: 'Influenza epidemic: Gymnasium turned into a ward. Three nurses from Town (Dublin). Another nurse from town, and yet another'. An entry in the Clongownian notes: '... day by day, our ranks grow thinner. No longer is the question posed, "How many have the Flu?" but instead, the question is "How many do not have the Flu?"', and that everyone was doing their best to avoid it. From another entry in the journal, it appeared that four or five days' starvation was part of the treatment. By 23 October, the Minister wrote that 91 boys were 'down with the new influenza, a record in epidemics as far as CWC is concerned and more to come apparently'. College life was quite disrupted. The Infirmary, top and bottom, the gym, third line (youngest students) top dormitory and even part of the lower dormitory were used to house the ill. Classes were amalgamated or changed, as the teaching staff was also affected. The disease spread like wildfire throughout the college: by the following day, it had felled 173 boys, 19 servants, three nurses, five masters, one lay brother, the doctor

and four tradesmen, a total of 207; 11 nurses had been hired to care for them. By evening, the total number was 220. During the week, the school management changed the times of meals, probably in a desperate attempt to keep those not yet infected well.

Influenza patients well enough to be eating were to have breakfast at 9am, lunch at noon, dinner at 3.15pm and tea at 7.30pm; those who were not ill had their meals about half an hour earlier, probably to evade infection. Staff were apparently advised not to attend the funerals of local people who had died from the disease, again in an attempt to prevent further infection. Extra 'sleeps' were also ordered for the convalescent.

Disaster struck on 2nd November, when a pupil, Willie Carroll died from septic pneumonia, a frequent complication. His father had spent the last few days at his son's bedside. Again, probably in an attempt to limit the dangers of infection, no one was allowed into the room where he died for some time after. Requiem Mass was held for him on 4th November. It was thought safer not to bring the corpse into the chapel. In this the college was following advice the Archbishop of Dublin, William Walsh, had recently issued for funerals of influenza victims. Similarly, anyone who had recently had the influenza was not allowed to enter the chapel and attend the funeral, again practising social distancing to try and prevent those who had not as yet been infected catching the disease.

Two other students died soon after Willie Carroll; George Lidwell passed away in December 1918 and Donal Gorman in January 1919. A marble plaque was erected to the memory of all three students in the corridor adjacent to the Boys' Chapel.

Brendan Cullen

Larry Byrne (1881-1973) Racehorse Trainer, Rathcoffey.

In 1935 Pat Dunne, farrier and blacksmith, forwarded an invoice (see photograph) for shoeing horses and transporting turnips to Larry Byrne whose stables and two storey house were situated on the Long Road into Rathcoffey approximately

where the big entrance to the grain store is now. Larry was a successful racehorse trainer and turned out his fair share of winners every year from his relatively small string of about twenty racehorses. The house and stables are no longer there.

MAINHAM,
 CLONGOWESWOOD, 1935
 Mr. L. J. Byrne

To P. DUNNE, Dr.
Farrier and General Smith.
MOTOR FOR HIRE (DAY OR NIGHT).

		£ 8-4
Account furnished to the 17 th September 1934	6	12-6
15 th November. 2 Shors Bay Horses		3-6
24 th " Set Penrose Chestnut (Greyhound)		3-0
26 th " 2 Shors Bay Horses		3-6
11 th December. 1 Shoe do		1-6
11 th Jan 1935. 2 Lennox Park horses		1-6
21 st " about 50 Cut Gumps to Bellgowan		14-0
11 th Feb " do " do		14-0
7 th " 2 Shors Bay Horses		3-6
		£ 8-17-0

As the invoice shows the cost of plating a racehorse with two shoes was three shillings and six pence. The present cost for similar work would be 35 euro approximately. Larry's most successful racehorse was named 'Coupe' which won the Leopardstown Steeplechase in 1952, ridden by outstanding

jumps jockey, Jimmy Brogan from Co. Meath, beating 'Shagreen' ridden by the legendary Pat Taaffe and trained by the equal legendary Tom Dreaper, by ten lengths. At that time the Leopardstown Chase, with the exception of the Irish Grand National, was the most valuable steeplechase in Ireland. Jimmy Brogan rode most of Larry's horses then. When Joe Noonan from the Long Road finished national school in Rathcoffey he got a job as a groom with Larry and his school friends immediately gave him the nickname "Brogan" which stayed with him for the rest of his life. Indeed Joe's headstone in Mainham cemetery reads 'Joseph (Brogan) Noonan'.

Communications in those days were very primitive and no houses had phones. Apart from the Post Office the only phone in Clane was in the phone booth on the footpath. When Larry wished to enter a horse in a race he would come to the Post and Telegraph Office at Mainham which was situated in the gate lodge at the front entrance to Clongowes. He would phone the Turf Club with the entry and would then have to wait up to half an hour for the Turf Club to phone back with acceptance or rejection of the entry. If the entry was accepted and the horse owner was local he would call on him. If the owner was far away he would send a telegram to him.

There was also a lorry for hire at the forge and the invoice shows that on two occasions the lorry transported 50 cwt of turnips from Rathcoffey to Larry's brother Andrew who farmed at Ballyowen which is on the Dublin side of Lucan at a cost of 14 shillings each load. The lorries were small in those days and the 14 shillings covered the cost of loading and unloading by hand of the turnips and the transport.

Larry died on 18 November 1973, aged 92 years. In his later years Andrew sold his farm in Ballyowen and came to live at 7, Liffey Lawns, Clane. He died on 29 May 1984, aged 99 years. Neither brother married and both now rest in the same grave in Mainham Cemetery.

Denis Dunne