


IRENE OWEN ANDREWS

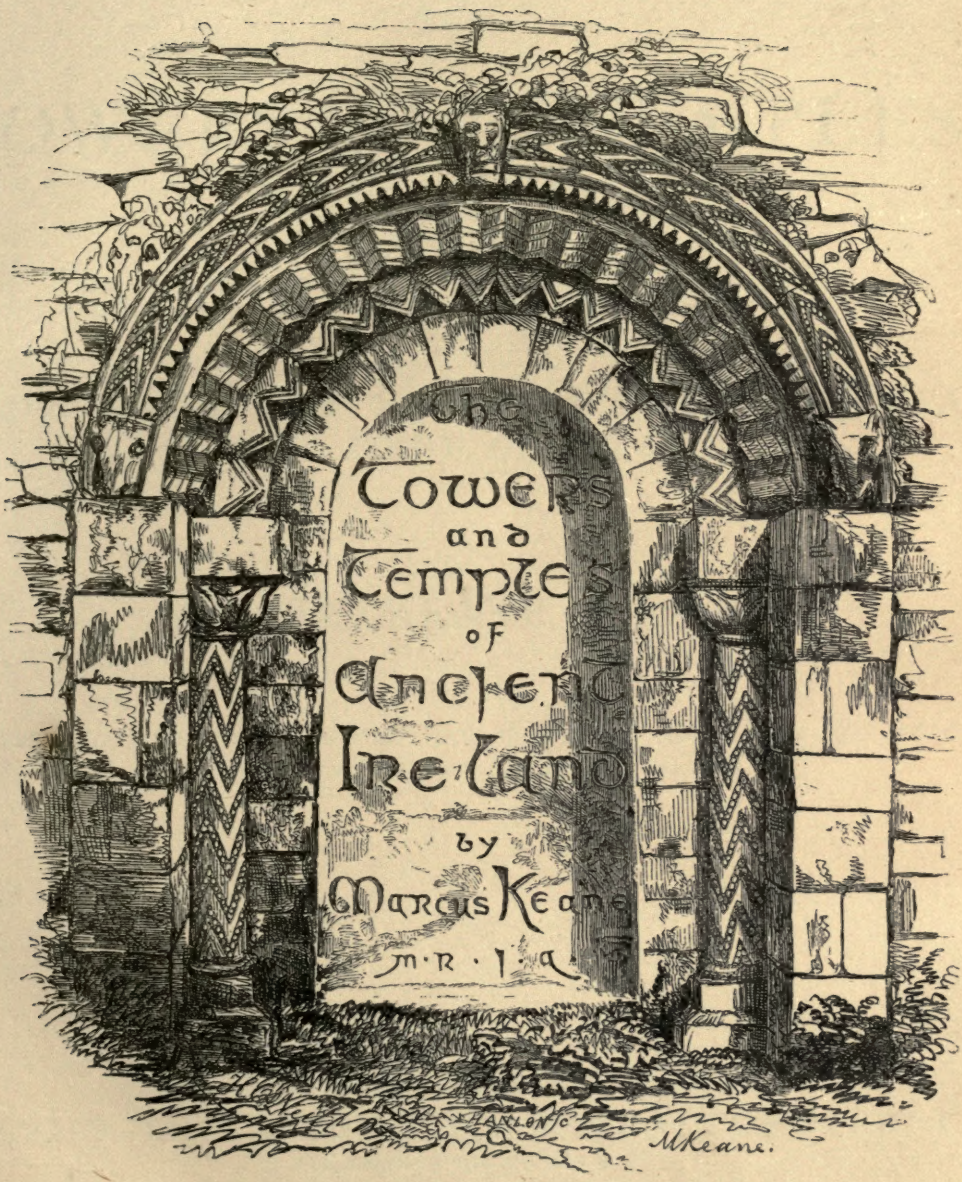
Irene Dowen Andrews
May 1927

THE

TOWERS AND TEMPLES

OF

ANCIENT IRELAND.


The
Towers
and
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of
Ancient
Ireland
by
Margus Keane
M·R·I·A
HARLOW
MKeane.

THE

TOWERS AND TEMPLES

OF

ANCIENT IRELAND;

THEIR ORIGIN AND HISTORY DISCUSSED FROM A NEW POINT OF VIEW.

BY

MARCUS KEANE, M.R.I.A.

ILLUSTRATED WITH ONE HUNDRED AND EIGHTY-SIX ENGRAVINGS ON WOOD,
CHIEFLY FROM PHOTOGRAPHS AND ORIGINAL DRAWINGS.

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PREFACE.

ARCHÆOLOGY has for the last thirty years engaged a great deal of public attention; and on no branch of this science has a larger amount of literary research been bestowed than on investigations respecting the distinctive Architecture and religious systems of ancient Ireland.

Having from childhood taken an interest in Irish antiquities, I was led in the course of my studies to form opinions not in accordance with any of the commonly received theories; and the result has been the following work, now respectfully submitted to the Public as a contribution to the elucidation of certain problems in Irish history and archæology, which have never been satisfactorily solved.

I have furnished as "Introductory Remarks" a brief outline of the theory which I have undertaken to defend; and I have added a Glossary of Irish and Cuthite terms used throughout the work, with the authorities for the interpretations given to the words by me. These will materially assist the reader in his study of the subject.

I have scrupulously avoided all technicalities and erudite expressions, such as would be intelligible only to the scientific student, so that it is hoped the book will be acceptable and instructive to the general reader.

Residing as I do in a remote part of the country, my visits to available libraries have been necessarily few and brief, and some trifling errors in reference or quotation may have escaped my pen; but while craving the reader's indulgence for any such, I would remind him, that they do not in anywise invalidate the main arguments confirmatory of my theory.

I have received suggestions, approval, and sympathy from several

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gentlemen of scientific distinction and extensive research in course of this arduous undertaking, and trust they will accept my grateful acknowledgments without individual mention. In the pictorial department of the work I have had the advantage of Mr. Henry O'Neill's graphic pencil, and Mr. George A. Hanlon's wood engraving, and many of the illustrations have been appropriated from Mr. O'Neill's magnificent work on "Ancient Irish Crosses." I beg to acknowledge my obligations to Messrs. Hodges, Smith & Co. for the use of several wood-engravings, of which they possess the copyright. Many of these illustrations appear for the first time in the following work. Some of the engravings also have been executed from very beautiful drawings by Mr. Gordon M. Hills, of London, intended for his forthcoming elaborate and illustrated work on the Round Towers of Ireland.

This Work has been projected and completed in the leisure hours snatched from a busy life within the last three years, and neither labour nor expense has been spared in visiting and closely inspecting the numerous sites and specimens of early architecture described or illustrated in the following pages. In the progress of this undertaking I have travelled more than five thousand miles, chiefly on "post-cars." Correct delineation may be relied on, and the situations of the various localities are exactly described; so that whatever opinion may be formed of my Cuthite theory, I have furnished the Archæologist, as well as the tourist in search of the picturesque, with a trustworthy and convenient topographical and pictorial guide to the most remarkable Ancient Ruins of Ireland.

Beech Park, Ennis,
1st November, 1867.

CONTENTS.

PAGE.

List of Illustrations, ... xiii
List of Authorities quoted, ... xxi
Introductory Remarks, ... xxv
Ancient Architecture of Ireland, ... 1
The Irish Celts not builders in stone before the twelfth century, ... 7
On the contrast between English Norman and Irish (so-called) Norman architecture, 17
Cuthite architecture of Ireland, commonly called "Norman," 25
The Four Evangelists, etc.—Sculptures, ... 31
Ancient Irish History and Hagiology, ... 35
Ecclesiastical History of Ireland, ... 45
Catalogue of supposed Saints, and the places associated with their names, . . 53
St. Buithe, St. Mochudee and St. Cronan, ... 55
St. Luan [the Moon], ... 59
St. Bridgid, St. Declan, St. Moctee, and St. Rioch, ... 60
Gobban Saer, and St. Abban, ... 62
St. Bolcan or Volcan, ... 63
St. Molach, ... 64
St. Dagan, ... 66
St. Satan and St. Diul [the Devil], ... 66
St. Shanaun [the Ancient Ana, the Mother of the Tuath-de-Danaan gods], . . 69
St. Hiarlath, and St. Earc, ... 71
St. Ciaran and St. Nessan, ... 73
St. Dair-bile, Dair, and its compounds, ... 74
St. Columb, St. Finean, and their compounds, ... 78
St. Endee, and its compounds, ... 84
Achad, ... 86
Disart, Ess, and their compounds, ... 88

PAGE.

Sundry other supposed Saints, ... 88
Other foundations of Cuthite origin, ... 93
Peculiar characteristics of Irish Saints, ... 94
All Saints existing at each place, ... 97
Saints and heavenly bodies identified, ... 98
Aliases of Irish Saints and their numerous temples, ... 100
Vast number of monks assigned to each Saint, ... 100
Ubiquity of Irish Saints, ... 101
Compound names of Irish Saints, ... 102
Aristocratic character of Irish Saints, ... 102
Longevity of Irish Saints, ... 103
Susceptibility of Irish Saints to the plague and leprosy, ... 104
Miracles ascribed to Irish Saints, ... 104
Ancient Irish Crosses and Primeval Tradition, ... 111
Veneration for the Cross in all ages, ... 114
Details of ancient Irish sculpture, ... 125
The Mermaid.—The Fish God, ... 125
The Wolf and the Red Hand, ... 132
The Crosier and Shepherd King, ... 137
The Yule Log and Palm-tree, ... 143
The Ox and the Centaur, ... 146
The Serpent, ... 156
Irish Crucifixion scenes, ... 158
The Mural Crown and Winged Quadruped, ... 167
Baal-Berith, heathen rite of Baptism, ... 168
The armed warrior and the white horse, ... 173
Ancient Irish Architecture compared with Cyclopean Remains, ... 179
The Semicircular Arch, ... 197
The Cuthites. The Scythian Empire, ... 204
Outline of Cuthite History, ... 208
Great works of the Cyclopeans,—Cuthites, ... 213
Cuthite human sacrifices, ... 215
Indo-Cuthites, ... 218
Scythians, Cuthites, ... 220
Shepherd Kings and Phœnicians, Cuthites, ... 223
War of the Sexes, the first great commotion, ... 225
Knowledge extinguished by the destruction of the Cuthites, ... 227
Phallic worship, ... 228
The Black Divinity, ... 230

PAGE.

Period of Cuthite dominion, ... 231
Dæmons, Cuthites, ... 233
The Hyperboreans, Cuthites, ... 235
Concluding remarks on Cuthite History, ... 242
NOTICES OF SUNDRY ANCIENT RUINS ILLUSTRATING "IRISH PECULIARITIES," . . . 247
MISCELLANEOUS NOTES, ... 284
Ancient American architectural ornament, ... 284
Gobban Saer, ... 287
Cloich Teach, ... 295
Fidh Nemphed, ... 296
Inscriptions on ancient Crosses and Temples, ... 299
CUTHITE REMAINS OF IRELAND, ... 303
Round Towers, ... 303
Stone-roofed Temples, ... 322
Stone-roofed Temples of larger size, ... 323
Buttresses, ... 327
Coigns, ... 328
Round-headed Doorways, ... 329
Cyclopean Doorways, ... 330
Ancient Windows of wide and narrow splay, ... 330
Sculptured and plain Crosses, ... 331
Holy Wells, ... 331
Pillar Stones, ... 332
Holed Stones, ... 336
Subterranean Passages, ... 339
Rock Basins, ... 340
The Shrine. The Wooden Image. The Stone Coffin. The Bed, ... 342
Chancel Arches, ... 349
Postscript.—Sir William Wilde's "Lough Corrib," 351
DESCRIPTIVE PARTICULARS OF SITES OF ANCIENT IRISH RUINS, ... 354
Antrim County, ... 355
Armagh County, ... 357
Carlow County, ... 359
Cavan County, ... 360
Clare County, ... 361
Cork County, ... 379
Derry County, ... 385
Donegal County, ... 389
Down County, ... 391

PAGE.

Dublin County, ... 393
Fermanagh County, ... 396
Galway County, ... 397
Kerry County, ... 414
Kildare County, ... 420
Kilkenny County, ... 422
King's County, ... 425
Leitrim County, ... 428
Limerick County, ... 429
Longford County, ... 430
Louth County, ... 432
Mayo County, ... 433
Meath County, ... 439
Monaghan County, ... 443
Queen's County, ... 443
Roscommon County, ... 446
Sligo County, ... 448
Tipperary County, ... 451
Tyrone County, ... 453
Waterford County, ... 454
Westmeath County, ... 456
Wexford County, ... 457
Wicklow County, ... 460
GLOSSARY, ... 467
INDEX, ... 473

LIST OF ILLUSTRATIONS.

NO.		PAGE.
	Frontispiece Title—Doorway of Clonkeen, Co. Limerick.	iii
1.	Blank Arcades of interior of Cormac's Chapel ; from Dr. Petrie, ...	13
2.	Excavations at Carli (East Indies) ; from a drawing by Henry Salt, Esq., . . .	14
3.	Interior of Cormac's Chapel ; from Dr. Petrie, ...	15
4.	The Sarcophagus, called "The Font," at Cashel ; from Dr. Petrie, ...	16
5.	A double Arch of English Norman Architecture ; from the tower of Jarrow Church, Durham.—See "Gent. Mag.," Dec. 1864, ...	22
6.	The Four Evangelists of Norman sculpture, Selby Abbey ; from "A Chart of Anglican Church Ornament," by F. Bedford, Jun. Esq., ...	32
7.	Corresponding Figures—The Angel, The Eagle, The Lion, and The Bull ; from Nineveh sculptures, ...	32
8.	The Lion and the Bull at Cashel ; from a drawing by the Rev. St. John Mitchell, .	32
9.	Sculptures on Northern doorway of Cormac's Chapel, Cashel, ...	33
10.	Idol found at base of Round Tower, Cashel ; from a drawing by the Rev. St. John Mitchell, ...	33
11.	Sculpture at Cashel ; from a Photograph, ...	34
12.	Juno, the mother of the gods, with the Branch ; from a Coin of Ascalon.—See Bryant, vol. 3, p. 84, ...	82
13.	Sculpture at Rath, near Dysart, Co. Clare ; from a Photograph, ...	82
14.	Head-stone of Window at Inchicronan Church, Co. Clare ; from a rubbing, . .	82
15.	Cross of Durrow, King's County ; from a Photograph by Captain Charles Rollestone, made for Captain George Garvey, R. N., ...	112
16.	Cross of Moone Abbey, Co. Kildare ; from O'Neill's "Ancient Irish Crosses," plate 18,	112
17.	Monograms of the Planets ; from Maurice's "History of Hindostan," . . .	115
18.	Budhist and Egyptian Crosses ; from Hislop's "Two Babylons," "Asiatic Researches," "Wilkinson,"	118
19.	Head of Bacchus ; from Smith's Classical Dictionary.—See "Two Babylons," pp. 69, 291, ...	118
20.	Egyptian Tau ; from "The Gnostics and their Remains," plate 6, ...	118

NO. PAGE.

21. Heathen Crosses of Ancient America; from Stephens's "Central America," vol. 2. The first three are from sculptures on the tablet of the back wall of Altar at Casa. —See Frontispiece to vol. 2, and p. 345.—The other Crosses are from hieroglyphics enlarged, ... 119
22. The Assyrian Dagon; from "Two Babylons;" Layard's "Nineveh and Babylon," . 126
23. Vishnu incarnate as a Fish to recover the sacred books lost in the Deluge; from Maurice, ... 126
24. The Mermaid, Clonfert Cathedral; from a drawing, ... 126
25. The Fish worshipped, Cross of Kells; from O'Neill's "Ancient Irish Crosses," plate 29, 126
26. Two Wolves devouring a man—Sculpture on Cross of Kells; from O'Neill, plate 34, . 132
27. Same design on doorway of Dysart Church, Co. Clare; from a drawing, . . . 132
28. Same design, Cross of Monasterboice; from O'Neill, plate 21, ... 132
29. Same design, Cross of Moone Abbey; from O'Neill, plate 18, ... 132
30. Same design, Cross of Arboe, Co. Tyrone; from O'Neill, plate 31, ... 132
31. Same design, Sculptures at Glendalough; from Dr. Petrie, ... 133
32. Same design, ditto ditto 133
33. Hand bitten off by a wolf, Cross of Kells; from O'Neill, plate 29, ... 134
34. Same design from another Cross at Kells; from O'Neill, plate 34, ... 134
35. Same design, Cross of Monasterboice; from O'Neill, plate 19, ... 134
36. Same design, Cross of Kilcullen; from Ledwich's "Antiquities of Ireland," . . 134
37. The Hand on Cross of Monasterboice; from O'Neill, plate 15, ... 135
38. The Hand on Cross of Clonmacnoise; from O'Neill, plate 24, ... 135
39. Crosier found at Cashel; from Dr. Petrie, ... 140
40. Base of Kilclispeen Cross, Co. Tipperary; from O'Neill, plate 12, ... 144
41. The Yule-log and Palm; from Maurice's "Indian Antiquities."—See "Two Babylons," p. 141, ... 144
42. Another side of Base of Kilclispeen Cross; from O'Neill, plate 6, ... 144
43. Southern doorway of Cormac's Chapel, Cashel; from Dr. Petrie, ... 148
44. Sculpture on wall of Ardmore Cathedral, County Waterford; from "Gent. Mag.," September 1864, ... 149
45. Sculpture of Ox, Cross of Kells; from O'Neill, plate 30, ... 149
46. Sculpture of Ox, on another Cross at Kells; from O'Neill, plate 29, . . . 149
47. "Hippa Phygalensium" in a cavern temple of Arcadia; from "Mythologia" (Natalis Comes), Ed. 1637.—See Pausanias, l. 8, p. 686; and Bryant, vol. 3, p. 276.—The goddess is represented as seated under an arch, ... 150
48. Northern doorway of Cormac's Chapel, Cashel; from Dr. Petrie, ... 152
49. Base of Cross in street of Kells; from O'Neill, plate 34, ... 153
50. Cross of Killamery, Co. Kilkenny; from O'Neill, plate 1, ... 157
51. Cross of Monasterboice, Co. Louth; from O'Neill, plate 14, ... 160

NO. PAGE.
52. Irish Crucifixion scene, Cross of Monasterboice ; from O'Neill, plate 14, . . . 161
53. Same design on another Cross at Monasterboice ; from O'Neill, plate 20, . . 161
54. Same design on a third Cross at Monasterboice ; from O'Neill, plate 21, . . . 161
55. Same design, Cross of Clonmacnoise ; from O'Neill, plate 23, ... 161
56. The Crucifixion scene. Early Christian (Irish) Designs, viz :—From "Dimma's Box," from "Meeshac," and from St. Columb's "Caah ;" all copied from Sir William Betham's "Antiquarian Researches," plates 6, 7 and 9, ... 163
57. Crucifixion, Cross of Tuam ; from O'Neill, plate 12, ... 166
58. Nubian Crucifixion, from M. Rifaud, Paris.—See O'Brien's "Round Towers," p. 336, 166
59. An Ancient Irish Relic ; from the "Dublin Penny Journal," one third of the size of the original, which is in the possession of Mr. W. Maguire, ... 167
60. Creeshna crushing the Serpent's head ; from Maurice's "History of Hindostan," . 167
61. Crest of Ancient Arms of Ireland ; from Sir W. Betham.—See "Parliamentary Gazetteer of Ireland," 169
62. Head of "Diana of the Ephesians ;" from Kitto's "Illustrated Commentary."—See "Two Babylons," p. 43, ... 169
63. Winged Quadrupeds on base of Clonmacnoise Cross ; from O'Neill, plate 24 . . 169
64. Winged Quadruped, Cross of Monasterboice ; from O'Neill, plate 21 (erroneously described at the engraving as "Duleek, Co. Meath"), ... 169
65. Winged Quadruped, Cross of Kells, Co. Meath ; from O'Neill, plate 28 (erroneously described at the engraving as "Monasterboice, Co. Louth"), ... 169
66. Winged Quadruped, Cross of Duleek, Co. Meath ; from a drawing, (erroneously described at the engraving as "Kells, Co. Meath"), ... 169
67. Baal-Berith, or Mithras Bovinus. Sculpture on a Persian Rock Temple, from Thevenot's Travels, part 2, p. 145.—See Bryant, vol, 3, p. 295, ... 170
68. Sculpture of horseman on stone at Annagh Church, near Tralee, Co. Kerry ; from "Kilk. Arch. Journal," vol. 2, p. 242, ... 174
69. Same design, Cross of Arboe, Co. Tyrone ; from O'Neill, plate 32, ... 174
70. Doorway of Kilmacduagh Church, Co. Galway ; from a Photograph, . . . 182
71. Doorway at Alatrium, Italy ; from Dodwell, plate 96, ... 182
72. Doorway at Banagher Church, Co. Derry ; from a drawing, ... 183
73. Doorway of Fechin's Church, Fore, Co. Westmeath ; from Dr. Petrie, . . . 184
74. Subterranean Gateway at Alatrium, Italy ; from Dodwell, plate 92, ... 185
75. Doorway at Rattas, near Tralee ; from Dr. Petrie, ... 186
76. Doorway, Treasury of Atreus at Mycenæ ; from Dodwell, plate 9, ... 186
77. Doorway, Our Lady's Church at Glendalough ; from Dr. Petrie, ... 187
78. Doorway at Tomgraney, Co. Clare ; from a drawing by Gordon M. Hills, Esq., . 188
79. Gate of the Lions, at Mycenæ; from Dodwell, plate 6, ... 189
80. Doorway of Gallerus Oratory, Kilmelchedor, Co. Kerry ; from Dr. Petrie, . . 190

NO. PAGE.

81. Base of Round Tower, Cashel, Co. Tipperary; from Dr. Petrie, ... 191
82. Pier at Norba, Italy; from Dodwell, plate 75, ... 191
83. Wall at Roselle, Italy; from Sir William Betham's "Etruria-Celtica," . . . 192
84. Base of Round Tower of Kilmacduagh, Co. Galway; from a Photograph, . . . 193
85. Gateway at Ferentinum, Italy; from Dodwell, plate 99, ... 194
86. Doorway of Dairbile's Church, Co. Mayo; from Dr. Petrie, ... 195
87. Interior of Giant's house, Bashan; from Porter's "Giant Cities of Bashan," . . 199
88. Doorway of Clonkeen, Co. Limerick; from a Photograph and Drawing, . . 248
89. Arch of doorway at Dysart, Co. Clare; from a Photograph, ... 249
90. Fragment of Pillar found in Treasury of Atreus at Mycenæ; from Ferguson's "History of Architecture," 249
91. Fragment of Pillar found at Avantipore in Cashmere; from Ferguson, . . . 249
92. Ornament on doorway of Aghadoe Cathedral, Co. Kerry; from "Gent. Mag.," April, 1864, ... 251
93. Doorway of Ardmore Round Tower; from "Gent. Mag.," September, 1864, . . 255
94. Lintel, Glendalough; from Dr. Petrie, ... 256
95. Doorway of Britway Church, Co. Cork; from Dr. Petrie, ... 256
96. Doorway, and details of Ornament on same, Kildare Round Tower; from Dr. Petrie, 257
97. Doorway of Timahoe Round Tower; from Dr. Petrie, ... 258
98. Ornament of Capital, same doorway; from Dr. Petrie, ... 258
99. Capital, St. Ottmar's Church, Nurnberg; from Dr. Petrie, ... 259
100. Capitals, Freshford Church, Co. Kilkenny; from Dr. Petrie, ... 259
101. Doorway of Freshford Church; from Dr. Petrie, ... 260
102. Arch of Kilmelchedor doorway, Co. Kerry; from a drawing, ... 265
103. Doorway of Church at Rahen, King's County; from Dr. Petrie, ... 266
104. Doorway at Sheeptown (Knocktopher), Co. Kilkenny; from Dr. Petrie, . . 267
105. Window of Kilmacduagh Church, Co. Galway; from a Photograph, . . . 269
106. Section of same window from a drawing, ... 269
107. Window at Annaghdown, Co. Galway, represented as if restored; the ornaments are from a drawing by Gordon M. Hills, Esq., ... 270
108. Window at Rath Church, near Dysart, Co. Clare. The line A B shows an ancient sill-stone used into a modern Window.—From a drawing, ... 272
109. Sill-stone of Ancient Window at Rath; from a Photograph, ... 272
110. Window, Cathedral Church, Glendalough; from a drawing made for Col. Conyngham.—See Petrie, p. 250, ... 273
111. Ornament on same, ... 273
112. Exterior view of Window of Mochuarog's temple, Glendalough; from Dr. Petrie, . 275
113. Exterior view of Window of Church at Iniscaltra, Lough Derg, Co. Galway; from "Gent. Mag.," January, 1866, ... 275

NO. PAGE.
114. Exterior view of Window at Gallerus Oratory, Kilmelchedor, Co. Kerry; from Dr. Petrie, ... 275
115. Interior view of Window at Cormac's Chapel, Cashel; from a drawing, . . . 277
116. Interior view of Window at Cruach MacDara, Co. Galway; from Dr. Petrie, . . 277
117. Interior view of Window at Gallerus Oratory, Kilmelchedor; from a drawing.—(See fig 114, for exterior view of same), ... 277
118. Interior view of Window of temple on Middle Island of Aran; from Dr. Petrie, . 280
119. Exterior view of Window, Cormac's Chapel, Cashel; from Dr. Petrie, . . . 280
120. Exterior view of Window at Rahen, King's County; from Dr. Petrie, . . . 280
121. Specimen of curious Jointing from the Buttress at Coole Abbey, Co. Cork; from a drawing, ... 281
122. Jointing in the jamb of a window at Cloyne Round Tower, Co. Cork; from a drawing, 281
123. Jointing in the jamb of doorway of Cloyne Round Tower; from a drawing, . . 281
124. Jointing in the piers of the large window at Corcomroe Abbey, Co. Clare. The centre specimen is seen outside of one of the piers, and the others on the inside splays of piers of same window; from a drawing, ... 281
125. Jointing in jamb of doorway of Lusk Round Tower, Co. Dublin; from a drawing, . 281
126. Jointing in the splay of ancient window at Iniscaltra, Lough Derg, Co. Galway. (The window is represented at fig. 113), ... 281
127. Samples of ancient American Ornament; from Stephens's "Travels in Yucatan," enlarged by photography from sundry illustrations of that work, ... 285
128. Sculpture at New Grange, Co. Meath; from "Gent. Mag," June, 1865, . . . 286
129. Centre of Cross in Church-yard of Kells, Co. Meath; from O'Neill, plate 28, . . 286
130. Ornament of Window at Ardfert, Co. Kerry; from a drawing by G. M. Hills, Esq., 286
131. Base of Monasterboice Cross; from O'Neill, plate 14, ... 300
132. Ornament under the arms of same Cross; from O'Neill, plate 15, ... 301
133. Devenish Round Tower; from a drawing by Mr. Henry O'Neill, ... 304
134. Cornice and Ornament on same Tower; from Dr. Petrie, ... 305
135. Drumlane Round Tower; from a drawing by Mr. Henry O'Neill, ... 306
136. Doorway of same Tower; from a drawing by Mr. Henry O'Neill, ... 306
137. Doorway of Roscrea Round Tower; from Dr. Petrie, ... 307
138. Doorway of Donoughmore Round Tower; from Dr. Petrie, ... 307
139. Doorway of Monasterboice Round Tower; from Dr. Petrie, ... 308
140. Doorway of Dysart Round Tower, Co. Limerick; from a drawing by Dr. Petrie, . 308
141. Doorway of Clonmacnoise Round Tower; from Dr. Petrie, ... 308
142. Doorway of Dysart Round Tower, Co. Clare; from a drawing by Dr. Petrie, . . 308
143. Doorway of Kilmacduagh Round Tower; from Dr. Petrie, ... 309
144. Doorway of Glendalough Round Tower; from Dr. Petrie, ... 309
145. Doorway of Antrim Round Tower; from Dr. Petrie, ... 309

NO.		PAGE.
146.	Ornament over same ; from a drawing by Mr. Henry O'Neill,	309
147.	Doorway of Swords Round Tower; from Dr. Petrie,	310
148.	Doorway of Roscom Round Tower; from a drawing by Dr. Petrie,	310
149.	Window of Cashel Round Tower; from Dr. Petrie,	311
150.	Window of Dysart Round Tower, Co. Limerick ; from Dr. Petrie,	311
151.	Window of Timahoe Round Tower ; from Dr. Petrie	311
152.	Window of Roscrea Round Tower ; from Dr. Petrie,	312
153.	Window of Kells Round Tower ; from Dr. Petrie,	312
154.	ditto ditto	312
155.	ditto ditto	312
156.	Window of Cashel Round Tower; from Dr. Petrie,	313
157.	View of Round Tower on Aranmore Island, Co. Galway ; from a drawing by Dr. Petrie,	313
158.	View of Kilbannon Round Tower ; from a drawing by Dr. Petrie,	314
159.	View of Rathmichael Round Tower ; from a drawing by Dr. Petrie,	314
160.	View of Drumeskin Round Tower; from a drawing by Dr. Petrie,	315
161.	View of Drumcliffe Round Tower, Co. Sligo ; from a drawing by Dr Petrie,	315
162.	View of Killashee Round Tower, Co. Kildare ; from a drawing by Dr. Petrie,	316
163.	View of Antrim Round Tower ; from a drawing by Mr. Henry O'Neill,	317
164.	Round Tower at Jorjan in Persia ; from Hanway,	317
165.	Round Tower in Hindostan, described by Lord Valentia,	317
166.	Round Tower of Coel, East Indies; from a drawing by Captain Smith, late 44th Regiment	317
167.	Round Tower at Lake Umayu, Peru ; from Markham's "Travels in Peru,"	317
168.	American Round Tower ; from Stephens's "Yucatan,"	319
169.	American Round Tower ; from same,	319
170.	View of Cormac's Chapel, Cashel; from Dr. Petrie,	322
171.	View of stone-roofed Temple, Island of Cruach MacDara, Co. Galway ; from Dr. Petrie,	327
172.	The Mudros of Phœnicia ; from Dr. Hyde.—See "Collectanea," vol. 4, p. 212,	334
173.	Mahody of Elephanta ; from Captain Pyke.—See "Collectanea," vol. 4, p. 212,	334
174.	Muidhr of Inis Murry, Co. Sligo ; from "Grose's Antiquities," plate 122, vol. 2,	334
175.	Pillar Stone at the Hill of Tara ; from Wakeman's "Handbook of Irish Antiquities,"	334
176.	Ancient American Holed Stone ; from Stephens's "Yucatan,"	337
177.	Holed Stone at Castledermot, Co. Carlow ; from "Gent. Mag." December, 1864,	339
178.	Ancient Irish Relic, called the Shrine ; from a Photograph of the model in possession of Sir William R. Wilde, M. D.,	342
179.	Shrine of Ammon ; from an ancient Egyptian Sculpture.—See Bryant, vol. 1, p. 313,	343
180.	Capitals of Chancel Arch, Tuam Cathedral ; from Dr. Petrie,	349

NO. PAGE.
181. Chancel Arch and left pier of doorway, Cathedral of Iniscaltra, Lough Derg; from Dr. Petrie, ... 350
182. Chancel Arch, Mochuarog's Temple, Glendalough; from Dr. Petrie, . . . 351
183. Doorway of stone-roofed temple at Killaloe; from Dr. Petrie, ... 371
184. Cross of Kilnaboy; from Dutton's "Survey of Clare," 373
185. Cuthite device described by Bryant, "two hands joined in union, with ears of corn, and the symbolical Rhoia," from Gorlæus.—See Bryant, vol. 3, p. 339, . . 373
186. View of "Gallerus Oratory," in the parish of Kilmelchedor, Co. Kerry; from Dr. Petrie, ... 418

AUTHORITIES QUOTED.

List of Abbreviations of the titles of some authorities referred to in this work, introduced to avoid the frequent repetition of full titles.

ABBREVIATIONS.	AUTHOR AND EDITION.
Archdall, . . .	Monasticon Hibernicum, by Mervyn Archdall, A.M. Dublin, 1786.
A. 4 M.	Annals of Ireland to the year 1616 by the Four Masters, translated by John O'Donovan, M. R. I. A., 5 vols. Dublin, 1848.
Antq. Res. . . .	Irish Antiquarian Researches, by Sir William Betham, F. S. A. Dublin, 1826.
Betham, ...	See Antiquarian Researches, and Etruria Celtica.
Bryant, ...	Analysis of Antient Mythology, by Jacob Bryant, Esq., 3rd Edition ; 6 vols. London, 1807.
Collectanea, . . .	Collectanea de Rebus Hibernicis, by C. Vallancey, LL.D., 2nd Edition, 6 vols. Dublin, 1786.
Chronicles of Eri, . .	The Chronicles of Eri, by O'Connor, 2 vols. London, 1822.
Colman, ...	Mythology of the Hindus, by Charles Colman, Esq. London, 1832.
Davis, ...	Carthage and her Remains, by Dr. N. Davis, F. R. G. S. London, 1861.
Dodwell, ...	Cyclopean or Pelasgic Remains in Greece and Italy, by Edward Dodwell, Esq., F. S. A. London, 1834.
Dub. Penny Jour. . .	Dublin Penny Journal, 2 vols. Dublin, 1832, 1833.
Etruria Celtica, . .	Etruria-Celtica, by Sir William Betham, Ulster King of Arms, etc., 2 vols. Dublin, 1842.
Faber, ...	The Origin of Pagan Idolatry, by Rev. George Stanley Faber, D.D., 3 vols. London, 1816.
Ferguson, . . .	History of Architecture, by James Ferguson, F.R.S., etc., 2 vols. London, 1865.

ABBREVIATIONS.	AUTHOR AND EDITION.
Franklin, ...	The Jeynes and Boodhists of India, by Lieut. Colonel William Francklin, H. E. I. C. S. London, 1827.
Fraser, ...	Handbook for Travellers in Ireland. Dublin, 1844.
Gent. Mag. . . .	The Gentleman's Magazine, published by John Henry and James Parker. London and Oxford.
Gazetteer, . . .	See Parliamentary Gazetteer.
Harcourt, . . .	The Doctrine of the Deluge, by Rev. L. Vernon Harcourt, 2 vols. London, 1838.
Hislop, ...	Two Babylons, or Nimrod and the Papacy, by Rev. Alexander Hislop, 3rd Edition. Edinburgh, 1862.
Kilk. Arch. Jour. . .	Transactions of the Kilkenny Archæological Society. Dublin, 1852–1855.
Keating, ...	History of Ireland, by Jeoffry Keating, D. D., translated by Dermod O'Connor, 2 vols. Dublin, 1809.
Kennedy, . . .	Legendary Fictions of the Irish Celts, by Patrick Kennedy. London, 1866.
Ledwich, ...	Antiquities of Ireland, by Edward Ledwich, LL.D., etc., 2nd Edition. Dublin, 1804.
Lewis, ...	Topographical Dictionary of Ireland, by Samuel Lewis, 2 vols. London, 1837.
McCurtin's Dic. . .	The English-Irish Dictionary, by MacCurtin. Paris, 1732.
Martyrology of Donegal, .	The Martyrology of Donegal, 1630, translated from the original Irish, by John O'Donovan, LL.D. Edited by Dr. Todd and Dr. Reeves. Dublin, 1864.
Mon. Hib. . . .	Monasticon Hibernicum, printed for William Mears. London, 1722.
Maurice, ...	The Ancient History of Hindoostan, by Rev. Thomas Maurice, 3 vols. London, 1820.
Newenham, . . .	Picturesque Views of the Antiquities of Ireland, by Robert O'Callaghan Newenham, Esq. London, 1830.
O'Brien, ...	The Round Towers of Ireland, by Henry O'Brien, Esq., A. B. London, 1834.
O'Brien's Dic. . . .	An Irish-English Dictionary, by J. O'Brien, 2nd Edition. Dublin, 1832.
O'Reilly's Dic. . .	An Irish-English Dictionary, by Edward O'Reilly, with a supplement by John O'Donovan, LL.D. Dublin, 1864.
Ogygia, ...	Ogygia, by Roderic O'Flaherty, Esq., translated by Rev. James Hely, A.B., 2 vols. Dublin, 1793.
Ogygia Vin. . . .	Ogygia Vindicated, by Roderic O'Flaherty, Esq. Dublin, 1775.

ABBREVIATIONS.	AUTHOR AND EDITION.
O'Neill's Crosses, . .	Sculptured Crosses of Ancient Ireland (Illustrated), by Henry O'Neill. London, 1857.
O'Neill's Fine Arts, . .	The Fine Arts of Ancient Ireland, by Henry O'Neill. London, 1863.
Par. Gaz. . . .	The Parliamentary Gazetteer of Ireland as existing in 1843–44. London, Dublin, and Edinburgh, 1844.
Petrie, ...	The Round Towers and Ancient Architecture of Ireland, Essay by George Petrie, LL.D. R.I.A. edition. Dublin, 1845.
Porter, ...	The Giant Cities of Bashan, and Syria's Holy Places, by Rev. J. L. Porter, A.M. London, 1866.
Rickman, . . .	Gothic Architecture, by Thomas Rickman, F. S. A., with additions by John Henry Parker, F.S.A. Oxford and London, 1862.
Stephens's Yucatan, . .	Incidents of Travel in Yucatan, by John L. Stephens, 2 vols. London, 1843.
Stephens's Cent. Am. .	Incidents of Travel in Central America, etc., by John L. Stephens, 2 vols. London, 1842.
Ulster Journal, . .	Ulster Journal of Archæology, edited by Robert MacAdam, Esq. Belfast: Archer & Son, 1853 to 1862.

INTRODUCTORY REMARKS.

A FEW preliminary observations, setting forth the leading arguments in support of my views, will, it is hoped, be acceptable to the reader.

The favorite theory respecting our Round Towers and their contemporary architectural remains is, that they belong to the Christian era of Ireland.—My object is to prove, that they were erected for the purposes of heathen worship, several hundred years before the Birth of Christ. Again—those who hold the Christian theory are divided into two schools; one, of which the late eminent Dr. Petrie was the head, maintains, that these ancient buildings were erected at various periods from the introduction of Christianity, or (more accurately speaking) from the commencement of the 5th to the close of the 12th century. The other school maintains, that the period of all these buildings is confined to the 12th and following centuries; and in support of this conclusion, they reason very soundly on the fact that the Celtic Irish had no buildings of stone and mortar before the 12th century, than which there is no fact in history (resting upon evidence of a negative character) more strongly attested. We have the testimony of contemporary writers that then, for the first time, buildings in stone began to be erected; the previous structures built by the Irish, whether palaces, churches, or monasteries,

being all of wood and earth-work. If, therefore, the beautifully wrought specimens of architecture (illustrations of some of the richest of which will be found throughout this work) be assumed to belong to the Christian era they cannot be assigned to a period earlier than the 12th century; because, then, *for the first time*, the Celtic Irish began to substitute stone for wood as a building material;—and not later than the 12th century, for then was introduced the Gothic or early English style, displaying in Ireland the same architectural character as that of the more civilized country, though the buildings themselves were inferior in decorative skill and artistic completeness.

The Round Towers, and other edifices of what may be termed the primitive architecture of Ireland, are commonly classed with the English Norman, from a similarity in the outline; both having doorways and windows with semicircular heads: but so many difficulties and anomalies present themselves in following up the comparison that several of the most learned and diligent enquirers have given up the subject as utterly inexplicable. It is manifestly absurd to affirm that a people, who had never previously to the 12th century constructed buildings of stone, and openly expressed their contempt for such structures, should have produced, *at their very first essay*, so many fine examples of skill in building and sculpture, attesting the early excellence of architectural art, and challenging comparison, even now in their condition of ruin, with the ecclesiastical structures of our advanced period. However, there is a large amount of evidence to prove that some of the finest examples of ancient Irish architecture existed long before the 12th century—some as early as the 5th—which has induced Dr. Petrie and his school to question the authenticity of the evidence, attesting that the commencement of building in stone among the *Irish Celts* was not

earlier than the 12th century. The anomalies of these interesting and long-pending historical questions are attempted to be explained and reconciled in the following pages.

I have stated that the primitive architecture of Ireland is commonly classed with the early English Norman, but a critical examination of both will show, that notwithstanding occasional similarity of outline, they are the works of widely separated eras. Great as may be the varieties of design in the Anglo-Norman specimens, they are all alike in one respect, viz: the jambs of doorways and windows are parallel; whereas in all the specimens of ancient Irish architecture, still remaining in their original positions, the doorways and windows are wider at bottom than at the top; and in this respect they correspond with the orifices found in the Cyclopean remains of Greece and Italy, which, both in their sculptured ornaments and style of building, exhibit a remarkable resemblance to the Cuthite architecture of ancient Ireland. This one distinguishing and peculiar feature ought to satisfy every impartial student of the subject, that there is as little of identity between the Anglo-Norman and the ancient Irish buildings, as between a Grecian temple and an English theatre.

Now while there is ample evidence to prove, that the Irish Celts did not build in stone before the 12th century, another equally important historical fact in support of my views is sustained by even more abundant evidence; viz. :—that antecedent to the Celtic invasion, which took place many centuries before our era, Ireland was inhabited by a highly civilized race of building celebrity; and a careful investigation of the ancient classic and Oriental histories and traditions will clearly prove the identity of this primitive race with the Cuthites of Antiquity, the descendants of Ham,

about whom Bryant in his "Analysis of Antient Mythology," and Faber in his "Origin of Pagan Idolatry," have so fully written.

As a general rule the sites at which the remains of ancient Irish Architecture are found, have their foundation ascribed to Christian Saints reported to have lived in the 5th and 6th centuries. I endeavour to prove that these so-called Saints, with the exception of St. Patrick and a few others, were the divinities or hero-gods worshipped by the earliest apostates from the truth; who under the names of Cuthites, Scythians, and various other denominations, bore sway in the earth for a considerable period, commencing at the usurpation of Nimrod, the grandson of Ham; and that Cuthite superstitions traditionally preserved were the origin of Irish legendary hagiology.

That so many of these structures should have survived the wasting effects of time and change during an interval of more than three thousand years is accounted for by several causes :—

First—The building stone of Ireland excels in enduring resistance to atmospheric influences the same material in other European countries.

Secondly—Ireland never having been subjected to Roman dominion, the substantial edifices of the primitive colonists escaped demolition for the construction of an alien architecture. And thirdly—the Celtic conquerors of these Cuthite colonists, though themselves despising the art of building in stone, suffered to remain uninjured those edifices to which they ascribed a supernatural origin.

ERRATA.

The following corrections will have to be made by the reader:—

Page 63, line 24, *for* "Turough" *read* "Turlough."
Page 77, line 18, *for* "Colan" *read* "Columb."
Page 169, under fig. 64, *for* "Duleek," Co. Meath," *read* "Monasterboice, Co. Louth."
——— under fig. 65, *for* "Monasterboice, Co. Louth," *read* "Kells, Co. Meath."
——— under fig. 66, *for* "Kells, Co. Meath," *read* "Duleek, Co. Meath."
Page 212, line 7, *for* "Ancestor," *read* "Potentate of the Ancestors."
Page 214, line 20, *for* "Diety," *read* "Deity."
Page 296, line 19, *for* "Brien," *read* "Brian."
Page 335, line 22, *for* "Genetive," *read* "Genitive."
Page 381, line 26, } *for* "Sir Henry Rawlinson," *read* "George Rawlinson."
Page 383, line 23, }

(though each of them contains a portion of the truth), I trust I shall be excused for attempting what I conceive to be a nearer approach to the true solution of this still mysterious problem.

I have read many of the treatises, that have appeared upon the subject of Round Towers and other Ancient Ruins of Ireland. At first I did so merely for information, and without any disposition to differ from the views put forward by various writers. However, after much consideration, I have been forced to the conclusion that something is still wanted, and that the generally received theory is not supported by sufficient evidence. My

about whom Bryant in his "Analysis of Antient Mythology," and Faber in his "Origin of Pagan Idolatry," have so fully written.

As a general rule the sites at which the remains of ancient Irish Architecture are found, have their foundation ascribed to Christian Saints reported to have lived in the 5th and 6th centuries. I endeavour to prove that these so-called Saints, with the exception of St Patrick [illegible]

[illegible] for the construction of an alien architecture. And thirdly—the Celtic conquerors of these Cuthite colonists, though themselves despising the art of building in stone, suffered to remain uninjured those edifices to which they ascribed a supernatural origin.

ANCIENT ARCHITECTURE OF IRELAND.

IRELAND more than any other country of Europe abounds with Ruins, such as Round Towers, Sculptured Crosses, and Stone-roofed Churches, many of which display no mean degree of artistic skill. Of such remote antiquity are some of these Ruins, that the age of their foundation has never yet been determined. Questions as to what race of men erected such buildings, and for what purpose they were used, have given rise to much ingenious speculation, and to a vast amount of laborious research.

After all that has been written by so many learned authorities, it may be deemed presumptuous to offer any suggestions with the view of further elucidation; but, believing as I do, that neither of the present leading theories on the subject can meet the difficulties that occur to every inquirer (though each of them contains a portion of the truth), I trust I shall be excused for attempting what I conceive to be a nearer approach to the true solution of this still mysterious problem.

I have read many of the treatises, that have appeared upon the subject of Round Towers and other Ancient Ruins of Ireland. At first I did so merely for information, and without any disposition to differ from the views put forward by various writers. However, after much consideration, I have been forced to the conclusion that something is still wanted, and that the generally received theory is not supported by sufficient evidence. My

conviction of the heathen origin of these ruins has been strengthened in proportion to the increased knowledge, which I have acquired by examination of the Ruins themselves, and by the study of works bearing upon the subject. My object therefore in this work shall be to adduce weighty evidence (amounting, as I believe, to positive proof) in support of my views, not only from the writings of learned men, but also from a comparison of different specimens of Architecture, and from the Topography and Hagiology of Ireland.

The late DR. PETRIE'S ESSAY on the Round Towers can never cease to be highly valued. As an artist, he has collected and preserved much that might, but for his exertions, be lost; and his work will always be found a rich repository for the study of the Irish antiquary. His dissertation may be divided into two parts. First, he undertakes to prove that the Round Towers of Ireland are coeval with the ancient so-called "Norman" stone-roofed Churches and curious Crosses, found so frequently in Ireland; and secondly, that these stone-roofed Churches and Crosses, as well as the Round Towers, were erected after the introduction of Christianity. I think Dr. Petrie has given satisfactory evidence in proof of his first proposition. He has clearly shown, that many of the Round Towers were erected by the architects of the Crosses and stone-roofed Churches; but I think that he has failed in his second argument; and my effort shall be to show, that not only the Round Towers, but also the Crosses, and stone-roofed Churches, are entirely of Heathen origin; and are, in fact, the work of the Tuath-de-Danaans, and their Cuthite predecessors.

Having seen that Dr. Petrie's arguments, in proof of the identity of the age of the Towers with that of the other ancient specimens of Irish Architecture, were unanswerable, I sought, but in vain, for a single substantial proof of the age of even one of these Churches, to which his work referred. The Doctor grounds his arguments as to the age of the other Churches on the assumption that the age of Cormac's Chapel, Cashel, is "*definitely fixed by the most satisfactory historical evidence.*" As the settling of the question

relative to the age of Cormac's Chapel would, in my opinion, put an end to the controversy, I shall now proceed to examine Doctor Petrie's proofs. He says :—

"The next example, which I have to adduce, is a Church of probably somewhat later date than that of Freshford, and whose *age is definitely fixed by the most satisfactory historical evidence.* It is the beautiful and well known stone-roofed Church on the Rock of Cashel, called Cormac's Chapel, one of the most curious and perfect Churches in the Norman style in the British Empire."

"In the Munster Annals, or, as they are generally called, the Annals of Inisfallen, the *foundation* of this Church is thus recorded :—

"1127. DA THEAMPUL A LIOSMOR AGUS TEAMPUL A. G. CAISIOL, LE CORMAC.

"1127. Two churches ["were erected"] at Lismore, and a church at Cashel by Cormac.

"And again, in the same annals, the *erection* of this Church is thus distinctly stated in the following record of Cormac's death, at the year, 1138 :" [Here follows a lengthened Irish quotation, in which the words CUMDACH TEAMPUILL CORAMAIC occur—which Dr. Petrie translates "having built Temple Cormac." The whole passage is thus translated by Dr. Petrie] :—

"A.D. 1138. Cormac, son of Muireadhach, son of Carthach, son of Saorbhrethach, son of Donough, son of Ceallachan Cashel, King of Desmond, and a man who had a continual contention for the Sovereignty of the entire Province of Munster, and the most pious, most brave, and most liberal of victuals, and clothing, after having built ["the church called"] Teampull Chormaic, in Cashel, and two churches in Lismore, was treacherously murdered by Dermot Sugach O'Conor Kerry, at the instigation of Turlough O'Brien, who was his own son-in-law, gossip and foster child."

"Lastly, thus in the Annals of the Four Masters : '1134. TEAMPULL DO RONAD LA CORBMAC.' '1134. The church which was built by Cormac.'" (See *Round Towers*, p. 287).

But Dr. Petrie deprives his argument of all its force by the candid admission made in the following :—

"It may indeed be objected, that the word CUMDACH, which is used by the annalists to express the erection or foundation of this church, does not literally bear that signification, but rather a restoration or covering of the building, as the word is employed in that sense to denote the covering or casing of a book ; and, in fairness, I should confess that, in the translation of the Annals of Inisfallen, preserved in the Library of the Royal Irish Academy the word CUMDACH is rendered doubtfully 'built, or restored ;' and I should also add, that the verb CUMDACHIM is explained in O'Brien's Dictionary as signifying 'to keep or preserve, to maintain or support, also to build or rather to roof and cover a building.'"

Now it is manifest that the mistake (if it be so), which the Annalists made in using a word literally meaning *restoration* or *covering*, to express the erection or foundation of this Church, destroys altogether the weight of Dr. Petrie's *most satisfactory historical evidence* of the *foundation* and *erection* of this Church.

The Annals furnish no evidence that Cormac's chapel was built by Cormac M'Carthy. I do not deny that it may have been repaired by him ; although I think it probable that the Church referred to in the Annals was some other, which stood upon the site of the present Cathedral.

Dr. Petrie proceeds at some length to object to the definition of the word CUMDACH in O'Brien's Dictionary, which, be it remarked, is the only one of four ancient Dictionaries (O'Brien's, M'Curtin's, Walshe's and Plunket's), that in any degree countenances Dr. Petrie's translation of the word. The Doctor's arguments are not satisfactory, as proof of a proposition upon which he grounds so much ; but it is needless to occupy space with further explanation.

Judging from the information of persons thoroughly acquainted with the language, and competent to form an opinion upon it, I am induced to believe that the Irish word "CUMDACH" would not in any case be correctly translated

by the English word "to build," except where building was made to protect something already built. The common translation of the word is "to defend," "to protect," "to guard," "to fence." This translation is confirmed by O'Brien's, O'Reilly's, and M'Curtin's Dictionaries. The word is applied to the covering of a book only in this sense—as the book is complete in itself before it becomes protected by a cover. The word "RONAD," used in the Annals of the Four Masters quoted above by Dr. Petrie, literally means a "club," or "stake," and turned into a verb should be rendered "staked" or "propped." The verb "RONAD" is frequently used to express the repairing of a building, which, among the Celts, was frequently effected by means of wooden stakes and props; but the erection of a stone building from its foundation is not expressed by the word.

I shall, before I close, have much more to say about the temple called "Cormac's Chapel;" and shall, I trust, furnish evidence, which ought to convince every intelligent and impartial student of the subject, that it was a Heathen Temple, built before the Christian era. This is but one out of numerous specimens of ancient so-called "Norman" stone-roofed Churches still remaining in Ireland, all of which, as well as the Round Towers and Ancient Crosses, were, I have no doubt, erected by the early Cuthite inhabitants of Ireland. This will be pronounced a bold statement; but I believe the proofs will be found sufficiently strong to convince many, who at first would be ready to condemn the idea as an absurdity—the result of a fanciful imagination. My proofs will consist of evidence :—

1st.—That the Celtic Irish, who preceded the English, were not the architects of these beautiful buildings and sculptured Crosses.

2nd.—That the English since the Conquest in 1172 have not built them.

3rd.—That Ireland was, up to about a thousand years before Christ, inhabited by a Cuthite race, celebrated for their skill in the Arts—particularly in that of building.

4th.—That Irish Topography and yet extant names prove the identity

of most of the celebrated Irish saints of antiquity, the reputed founders of these buildings, with the heathen divinities of Canaan and India.

These, with some arguments on comparison of architecture, will constitute my proofs. Mr. Henry O'Brien's work furnishes evidence that the Round Towers were Heathen ; and Dr. Petrie shows that their architecture is identical with that of the ancient stone-roofed Churches. My aim shall be to reconcile their theories, and confirm what is sound in each, by such proofs as the study of Ancient History and Archæology, assisted by some knowledge of the Irish language and history, may enable me to produce.

There is one objection to this theory which I have no doubt will occur to many of my readers. It is the improbability of buildings erected three thousand years ago still remaining in a state of such comparative perfection, as many of the Cuthite ruins of Ireland present at this day. Such objection can have no weight with any one acquainted with the quality of our Irish building stone. There are ecclesiastical edifices in Ireland of known date, which have not been touched for at least 400 years ; and, although exposed to the action of the weather for so long a period, they present at this day all that sharpness of edge and such marks of the stone-cutter's chisel, as might be expected in a building of not more than ten years of age. They have in fact no mark of age save a slight alteration of colour. I refer to the Cloister and Coigns of Quin Abbey, county Clare, and to the Cloisters of the Abbey of Sligo, as illustrations of this remark. The action of the atmosphere has only tended to harden the surface of the stone, and therefore in four thousand years hence—if the world last so long—specimens of stone cutting in these ruins will be found as perfect as any specimen of a supposed Cuthite ruin now remaining in Ireland, that is to say—if not injured otherwise than by the action of time and atmospheric influence. I am aware of the vast difference which exists between English and Irish building stone in this respect. The superiority of the Irish stone—sand-stone as well as lime-stone—may be owing to the quality of the stone itself combined with more

favourable circumstances in the action of the atmosphere upon it. Whatever the cause may be, the fact is undeniably as I have stated.

The Cuthites must have been excellent judges of the material which they used in their buildings and sculptures, yet they were sometimes deceived in the quality of the stone ; and wherever such a stone of inferior quality exists in their sculptured work, the action of the weather upon it in contrast with the perfection of other stones adjoining, furnishes unmistakable evidence of the great antiquity of the building itself.

Some Round Towers and other buildings are made *altogether* of stone of inferior quality, but the best which the neighbourhood could afford. These buildings present a very rude aspect, having become so weather-worn as to lose every mark of the skilful hands by which they were originally constructed.

THE IRISH CELTS NOT BUILDERS IN STONE BEFORE THE TWELFTH CENTURY.

A valuable contribution in aid of the study of this vexed question is found in a series of articles by John Henry Parker, Esq., published in the *Gentleman's Magazine*, years 1864 and 1865.

He tells us most truly that " The earlier Churches of modern Europe were generally of wood ;" that " it was not until the Eleventh century that churches were commonly built of stone ; that the building entirely of ashlar or cut stone, *was not anywhere attained until the Twelfth century.* That the other European nations copied the older buildings of the Romans, but that Roman civilization never penetrated to Ireland. The Irish had no Roman buildings to copy as other European nations had."—(p. 5, *Jan.* 1864). He goes on to say, that after the conquest :—

" The English brought with them their own manners, their own laws, their own arts. They erected Castles to maintain their power, and to keep the natives in check. They founded monasteries and endowed Cathedrals

in expiation of their crimes, and to propitiate the Church, and all these buildings they erected in the style of their own country, modified by having to employ native workmen, and by the nature of the material they had to work on ; and in general, buildings of the same style are later in date in Ireland than in England." (p. 8).

The facts, which he adduces on historical authority, are in confirmation of these his opinions, viz. :—That it was not until 1331, that "a bell Tower of stone was erected at Christ Church, Dublin." (p. 10). That "when Henry II. was in Dublin in 1171, he caused a royal palace to be erected for him, with excellent workmanship of smooth wattles, after the fashion of Ireland." (p. 158, *Feb.* 1864).

And, in describing the Castle built by the English at Clonmacnoise, in 1212, Mr. Parker says :—

"The keep is massive, with very thick rude Walls, the Windows are mere rude loops, but not very small nor very narrow. The whole appearance of this ruin is that of very rough work of the Twelfth Century, without any ashlar. It is scarcely more advanced in character than Gundulph's keep at Malling in 1080, and shews that the Architecture of Ireland could not have been in advance of other countries at the time this Castle was built." (p. 158). He adds :—"There is no difference in construction between Churches or Towers, and Castles or houses. Stone walls must be built in the same manner, to whatever purpose they are applied ; and it is evident that the *Irish were not accustomed to the use of cut stone even at the end of the Twelfth Century.*" (p. 158).

Now, all this is quite true, and fully confirmed by the authorities of Giraldus Cambrensis, Dr. O'Connor, Sir John Davis, and Sir William Petty, quoted by Dr. Ledwich, who says—(*Coll.* vol. ii., p. 124) :—

"Turgesius, the Danish chief, having in the year 840, subdued this island, examined it round, and at proper stations erected castles and fortresses throughout it. Hence it is, says Cambrensis, that we see at this day an infinite number of intrenchments, very high, round, and many of them triple ;

also walled castles now (A.D. 1185) in good preservation, though *empty and deserted;* the remains and traces of former times. For the Irish, continues he, build no castles; woods serve them for fortifications, and morasses for entrenchments. (Ch. 37). These accounts, our author tells us, he learned from Irish writers, and he himself, who was well acquainted with the Danish settlements at Dublin, Waterford, and Limerick, and with the Danish clergy, many of whom possessed high dignities in the church, suggested nothing to contradict them. Our own writers complain (*Walshe's Prospect*, p. 51) :— That being enfranchised from the tyranny of Turgesius, we resigned ourselves to ease and unmasculine laziness; neglected navigation and fleets, which alone could secure us from fresh attacks; and were so far blinded as to slight all the Danish fortifications. *Dr. O'Connor* informs us (*Dissertations*, p. 104, 2nd Ed.) that the buildings of the ancient Scots were for use solely, and not for ostentation. They built their houses of *timber*, as several nations of Europe have done until very lately, and as some do at this day. They did not conceive that real magnificence consisted in rearing heaps of stone, artfully disposed and closely cemented; or that real grandeur received any diminution from the humility of its habitation. The first in worthy accomplishments was generally elected to the dignity of magistrature, whether royal or dynastal. In such a country durable or superb structures could not well take place. As the possession was temporary, so was the building. And so far did inveterate customs prevail among the people, that even after their reception of Christianity, they could not be induced to build their churches and monasteries of more durable materials than their own habitations. The exceptions are very few, and the church of St. Kianan, built in the sixth century, is the first instance of any stone-work erected in this kingdom. They had no cities or towns in the earlier ages. In a country where the inhabitants have but few mechanical arts; where they draw most of their necessaries from the soil they cultivate, and where precious metals are not made equivalents, or signs of national wealth, there can be few or no cities. In their wars with the English they were at last obliged to avail

themselves of the arts of their enemies, by erecting castles and other strongholds. This gave rise to stone buildings in Leinster, Munster, and Connaught, and soon after in Ulster. The northern bards inveighed bitterly against this innovation, and represented it as a signal that the nation was ripening for foreign subjection—Let us, said one of them, pull down those fortresses of the insidious enemy, and cease working for them, by erecting any of our own; their stratagems will assuredly wrest them out of our hands. Our ancestors trusted entirely to their personal valour, and thought the *stone-houses* of the *Galls* a disgrace to courage. Every line of this citation goes to confirm the authority of Cambrensis."

Ledwich proceeds to say :—" Let us hear *Sir John Davis*, a candid and intelligent observer :—' Though the Irishry be a nation of great antiquity, and wanted neither wit nor valour; and, though they have received the Christian faith above 1,200 years since, and were lovers of poetry, musick, and all kinds of learning, and were possessed of a land in all things necessary for the civil life of man yet, which is strange to be related, they did *never build any houses of brick or stone*, some few poor religious houses excepted, before the reign of king Henry II. though they were lords of the isle many hundred years before and since the conquest attempted by the English. Albeit, when they saw us build castles upon their borders, they have only in imitation of us, erected some few piles for the captains of the country. Yet I dare boldly say, that never any particular person, either before or since, did build any stone or brick house for his private habitation, but such as have lately obtained estates according to the course of the law of England. Neither did any of them in all this time, plant any garden or orchard, settle villages or towns, or make any provision for posterity.' (*Historical Researches*).

" There is at this day (says *Sir William Petty*, in his *Political Anatomy of Ireland*) no monument or real argument, that when the Irish were first invaded by Henry II. they had any *stone housing at all*, any money, any foreign trade, &c. *Doctor Campbell*, in his Political Survey of the South of

Ireland, positively asserts, that what is reported by bards and others of the magnificent place of Teamor cannot be true, for the hill of Taragh itself is evidence enough to prove, that there never has been a considerable house of lime and stone upon it."

I shall conclude this part of the subject with one important fragment of evidence.

The Church of Bangor in Down, an ecclesiastical establishment of very ancient repute, began to revive in the twelfth century. The efforts of Bishop Malachi to restore its former greatness are recorded by his friend and biographer, *St. Bernard*, whose account of the matter, as that of a contemporary, may be relied on.—I quote from an article by Dr. Reeves; St. Malachi's "first oratory was 'constructed of boards, but well and closely united, a Scotic fabric, respectable enough,' and this was a step in advance of the early structure which probably answered to the description 'of wicker work interwoven like a fence, and surrounded by a ditch.' Subsequently, however [in the year 1120], when foreign travel had enlarged his views, 'it seemed fit to Malachi that he should build at Benchor an oratory of stone, like those churches which he had seen in other countries. But when he had begun to lay the foundations, some of the inhabitants were astonished, for no buildings of the kind were known in that land.' Whereupon a factious crowd gathered around him, and one who was chosen as their spokesman expressed their sentiments in these memorable words:—'O, worthy man, what is your motive of introducing this novelty in our neighbourhood? We are Scots, not Gauls. Why this vanity?—what need of a work so extravagant, so aspiring?' The work however proceeded, and subsequently received additions at various times; but, like the second temple, it fell very far short of primitive greatness, and in process of time, under civil commotions, it dwindled into insignificance and finally became but a name." (*Ulster Journal*, vol. 1. p. 170).

This seems to be the first well-authenticated case of stone being used for the erection of a Christian Church in Ireland; and the surprise elicited by

such an unusual proceeding is significant. I ask the intelligent and candid reader to reflect for one moment, and he cannot fail to be struck by the absurdity of supposing that the stone-roofed Temple at Cashel—a building that for beauty, richness, and variety of sculpture has not been equalled by any modern Irish structure, should have been erected *only seven years* after this first essay by St. Malachi in building with stone.—Erroneous views may be obstinately held, but in time they must yield before the persuasive influence of substantive facts.

The several authorities recited seem to furnish us with a perfectly true and consistent picture of the condition of Ireland as to Architecture on the arrival of the English—and yet we are asked to believe that Cormac's Chapel, was built by an Irish Provincial Chief who aspired unsuccessfully to the sovereignty of Munster: and that he did build Cormac's Chapel with all its beautiful sculpture, more than forty years before Henry II. erected his "Royal Palace in Dublin of *Smoothe Wattles after the fashion of Ireland*," and more than 200 years before Christ's Church was furnished with a Bell Tower of Stone.

Cormac's Chapel is the only specimen of a Cuthite structure of the temple class in Ireland approaching to its original perfection, and it may be taken as a type of all the others.

The general character of the ornament is alike in all—with some trifling varieties—and the identity of all with the Round Towers and the Ancient Stone Crosses may be assumed to be proved by Dr. Petrie.

As to the general description of this Temple: it appears to have been *built without windows suitable for glass*—for the lights now appearing in it were manifestly an effort of after times to adapt it to Christian uses. Then, the Temple is built of cut stone within and without, and ornamented with the greatest variety of minute and beautiful Architecture.

The two styles of Arches which ornament the interior are furnished to us in Dr. Petrie's work. (Fig. 1).

"The first represents one of the decorated arches of the blank arcade which

ornaments the sides of the nave; and the second, one of the arches of the open arcade which ornaments the apsis, or recess, at the end of the chancel."

The door-way and chancel arch are ornamented with columns and capitals—all of the same general form, but the ornaments on each are different.

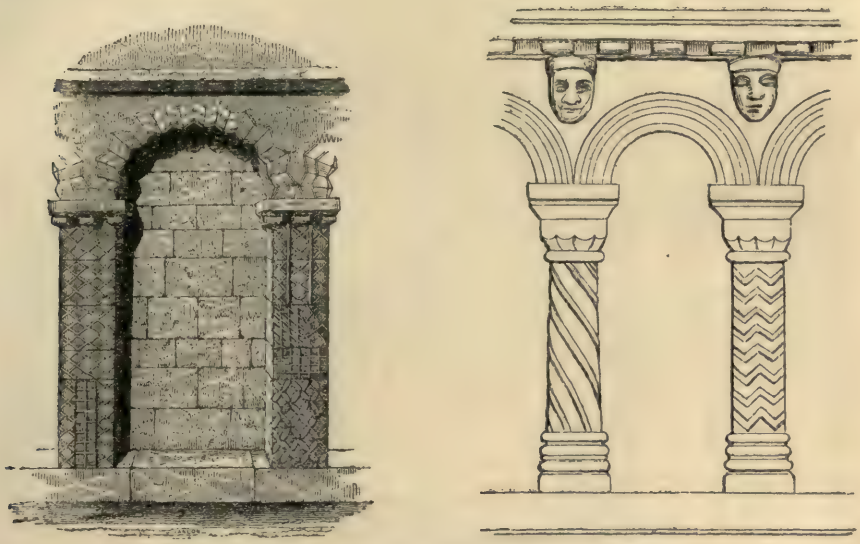


FIG. 1.—ORNAMENT OF INTERIOR OF CORMAC'S TEMPLE.

In Dr. Petrie's work we are furnished with about thirty of the ornaments on these, every one of them presenting a different style of decoration.

The Temple is small in dimensions, yet more costly by far in proportion to its size than any ancient Church or Cathedral ever erected in Ireland since the conquest by England. A temple in design and construction unlike any ancient church in Christendom, whose building can be proved to date within the Christian era. A temple roofed with a thorough semicircular arch of cut stone appearing like the interior of one of the Rock Temples of Hindostan. This arch is again surmounted by another cut stone roof, having chambers between both.

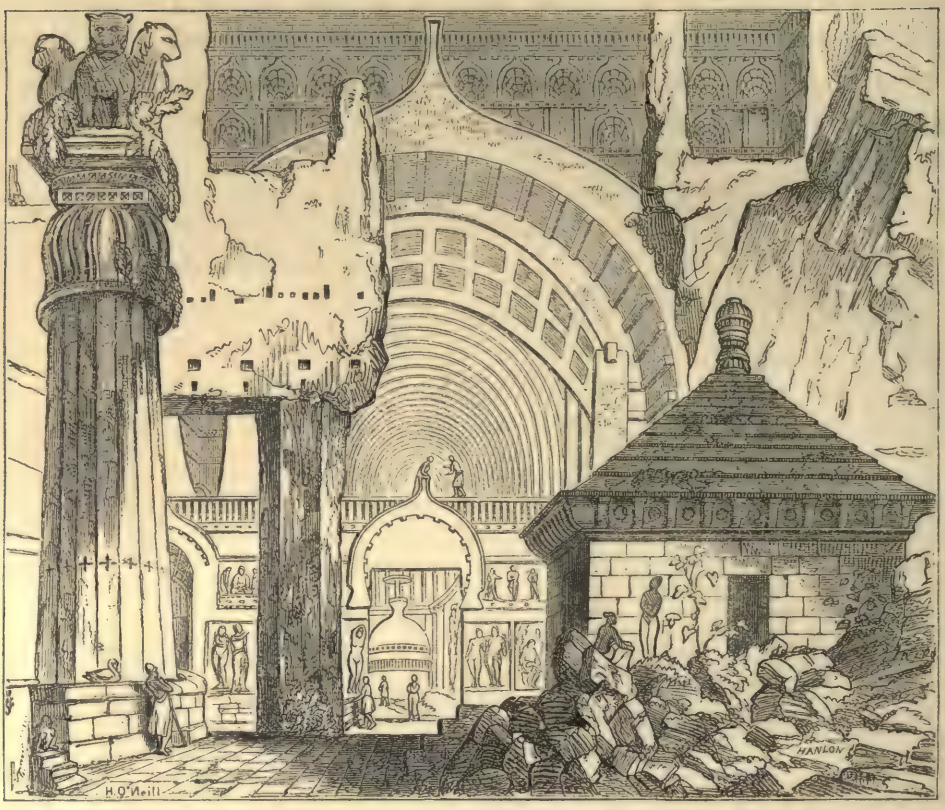


FIG. 2.—EXCAVATIONS AT CARLI (EAST INDIES),—ROCK TEMPLE.

Compare the ribs on the under surface of the semicircular roof of Cashel temple (Fig. 3), with the like in Franklin's description of Kandeish Rock Temple.

"The second at Kandeish," says Franklin (p. 73), "is a small Temple with a vaulted roof, which, from the shape, and manner of cutting the arched parts of the rock into forms *resembling ribs in Naval Architecture*, has a striking likeness to the inverted bottom of a ship, to which it has been often compared. At the farthest end is a *pyramidal building* supposed to contain



FIG 3.—INTERIOR OF CORMAC'S TEMPLE, CASHEL.

some relic of the Saint to whom the temple is sacred. In this and the next arched cave, which fell under our observation, the ribs do not appear in the body of the place, *as they do* in those of Canara, in the Island of Salsette and of *Carli*, about half way between Bombay and Poonah, but are seen in the aisles, about the height of the pillars from the floor of the cave."

I annex an illustration (Fig. 2), from a drawing by the celebrated Henry Salt, of one of the Rock temples of India at Carli, photographed from a print in the possession of Charles Desborough Bedford, Esq., Montague Street, Portman Square.

Even the entwined serpents, the common ornaments of Irish Cuthite Crosses, and the ornament on the Sarcophagus (Fig. 4) called The Font, at the Cashel Temple, have their parallels in Hindostan.—Colonel Franklin, describing the Rock temple of Bhilsa, says (p. 84) :—

"The upper parallels of this costly Temple, says Captain Fell, are beau-

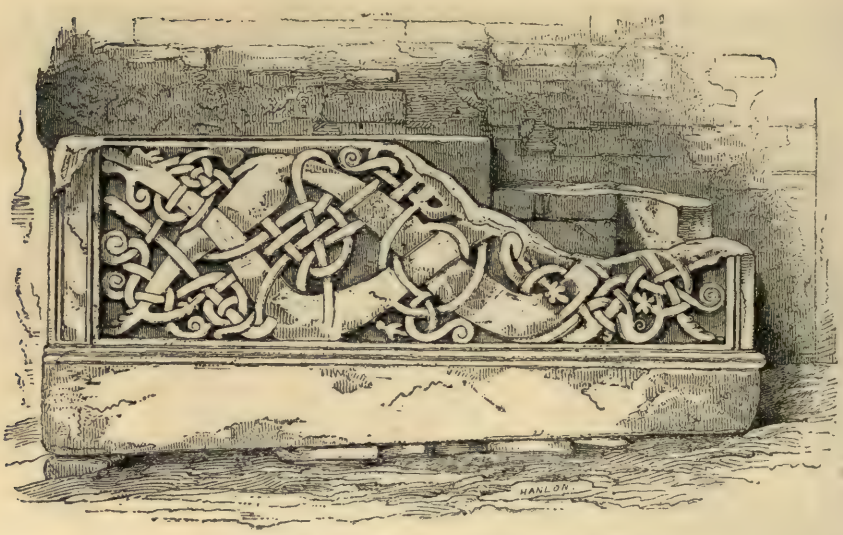


FIG. 4.—"THE FONT," CASHEL TEMPLE.

tifully sculptured with hooded *serpents*, passing through them in *spiral wreaths*."

Square basons, such as "The Font" at Cashel, are met with in the Rock Temples of the East.

In Bryant's *Antient Mythology*, vol. 5, p. 243, I find the following quotation from Thevenot's travels into the Indies :—"'I saw three temples one over another; which have but one front all three; but it is divided into three stories, supported by as many rows of pillars: and in every story there is a great door for the temple. The stair cases are cut out of the rock. I saw but one temple which was arched; and therein I found a room, whereof the chief ornament was a square bason. It was cut in the rock and full of spring water, which arose within two or three feet of the brim of the bason. . . . The constant tradition was, that all these pagodas, great and small, with all their works, and ornaments, were made by Giants: but in what age they could not tell!'"

Dr. Petrie, after informing us that this "Font" was traditionally recorded

as the burial place of Cormac, goes on to mention the fact which, he says: "May throw some doubt on the truth of these traditions, or at least so far as they relate to the tomb having been that of the founder of the Church, namely, that, on the opening of the tomb, there was discovered *a crozier* of exceedingly beautiful workmanship." (*Petrie*, p. 303).—I hope hereafter to show that Croziers are of Cuthite origin.

I am convinced by a personal inspection of this ruin (Cormac's Temple), that it was originally made with only small windows not suited for glass. Subsequently, on the Cathedral being built, these windows were deprived of light by the south transept of that building, which crossed them; whereupon two windows were broken out on the south side of the Chapel.

Antiquaries of the last century follow each other in saying that the stone-roofed Churches, which furnish this beautiful architecture, were the first buildings of stone and cement erected by the Irish; and this they believed for the best reason possible,—because they found them to be older than any other buildings to which they could assign a date. But no one who examines these ruins will suppose them to be the work of such a Nation as the Irish were at the period assigned to their construction.

The other Irish Temples of this class are (with few exceptions) too small for congregational uses, the nave of Cormac's Chapel measuring only twenty-eight feet by seventeen; but they make up in costliness of ornamental details what they want in size, and I venture to say that there is not in Ireland a Cathedral, which, in proportion to its size, is so elaborately ornamented as Cormac's Chapel.—But this I leave to the reader's judgment.

ON THE CONTRAST BETWEEN ENGLISH NORMAN AND IRISH (SO-CALLED) NORMAN ARCHITECTURE.

While the ancient architecture of Ireland bears such resemblance to the Norman of England, as to lead superficial observers to the hasty conclusion that the Irish was Norman, borrowed from the English, which of course

was the more ancient; there are at the same time so many features of striking contrast between the English and Irish styles of architecture, as to present insuperable difficulties to the minds of some English Archæologists, who have compared them. The Architecture of England is now thoroughly understood; and thirty years' close examination of its history has reduced it to a Science, about which no difficulty exists. Every particular ornament, with every progressive style of masonry in England is so well known as to be assigned to its particular era, no difference of opinion of even a few years as to the date existing among the learned. The knowledge acquired on the subject is with confidence applied by some to the case of the Irish "Norman" Architecture. But here difficulties commence.—The well-known circumstances of the Irish when the English came among them are utterly inconsistent with the idea, that such architecture belongs to the date, to which the principles of English Archæology would assign it. Intelligent writers on the subject have most correctly concluded, that the Celtic Irish had in fact no native architecture among them when the English arrived: nevertheless they are obliged to notice the fact, that the "Norman" ruins of Ireland abound with *distinctive* peculiarities. Now the existence of these peculiarities, as well as their superior style of workmanship, are inconsistent with the well-established fact, that the inhabitants, previous to the English invasion, had no skill whatever in building with stone. *Their kings' palaces were made of smooth wattles of wood.*

In the course of this work I shall have occasion to treat at considerable length of these Irish peculiarities; but, for the present, I pause only to observe, that the *most striking peculiarities of this primitive architecture in Ireland are those, which specially identify it with that ancient style of Cuthite architecture, so well known under the name of Cyclopean.* Let the reader examine the base of the Round Tower of Kilmacduagh. If an intelligent English Archæologist were to find this specimen of architecture in Greece, he would have no hesitation in at once pronouncing it to be undoubtedly Cyclopean; but, finding it in Ireland, he reserves his judgment. Ireland

abounds with doorways of ruined Temples, called Churches. They have all the Cuthite or *Cyclopean characteristic of sloping or inclining jambs.* Compare the Cyclopean ruins at Mycene, and Etruria, hereinafter introduced, with sundry Irish doorways. The reputed Saints, to whom Irish Churches are dedicated, will be shown to be nothing more than the *Cuthite Pantheon christianised.* Every so-called Norman doorway and window in Ireland, which I have examined, and found in its original position, has this Cyclopean peculiarity of sloping or inclining sides; and I have been informed that a single specimen of such characteristic is not to be found in any existing example of English Norman.

The construction of windows is another point, in which the ancient Irish architecture stands in direct contrast with the English Norman. Glass was known throughout England since the eighth century. It was in general use in Churches from the earliest age of Norman architecture. But in Ireland there is no specimen of the ancient so-called Norman window adapted to the use of glass: the only exception to the rule with regard to England being that, in some country Churches—specimens of the Early Norman—rude loopholes were used instead of windows to admit light. But the rudeness of architecture in such unglazed windows without a morsel of ashlar stands in striking contrast with the Irish windows belonging to the so-called Norman style. Such windows will be made the subject of a subsequent chapter. I shall here only observe that there are hundreds of them in Ireland, and all of the same general character. In respect to masonry, they are all made of the best cut-stone, closely and perfectly jointed, some plain—others highly ornamented with the richest devices of so-called Norman sculpture. But they all exhibit similar characteristics, being constructed so as to admit a very limited supply of light; they are not adapted for fitting of glass; and, they have got slightly inclining jambs—being generally from half an inch to two inches wider at bottom than at top. The large double window at Kilmacduagh (hereinafter inserted) consists of about 200 superficial feet of beautifully executed cut-stone, used to admit about 9 superficial

feet of light. This is one of the largest in Ireland; but the characteristics of all are alike, namely, thoroughly well-cut stone—little light—and no preparation for glass or frame. While hundreds of this class of window are to be found among the "Norman" ruins of Ireland, I have in vain endeavoured to discover from the information of those best instructed on the subject the existence of a single specimen in England of a well-executed window with ashlar jambs having sloping sides, but unprepared for the use of glass.

The Anglo-Norman architecture is rude compared to the Gothic or Pointed style, which succeeded it. Mr. Parker, referring to existing examples of early Norman architecture in England (*Archæological Journal*, vol. 4, p. 204), notices "*a considerable degree of roughness in the masonry*" as a characteristic of them all. The examples to which he refers are—The Chapel of the White Tower, London; The Nave of Rochester Cathedral; and portions of the Cathedrals of Ely, Lincoln, Winchester, Worcester, Gloucester, Durham, Norwich, and Canterbury. Mr. Rickman, writing of the Gothic or Early-English style, says:—"After the Conquest, the rich Barons erecting very magnificent castles and churches, the execution manifestly improved, though still with much similarity to the Roman mode debased. But the introduction of shafts, instead of the massive pier, first began to approach that lighter mode of building, which, by the introduction of the pointed arch, and by an *increased delicacy of execution* and boldness of composition, ripened at the close of the twelfth century into the simple yet beautiful Early-English style." (*Rickman's Gothic Architecture*, p. 4). Now if the best specimens of ancient Norman, in the richest localities of England, manifest a considerable degree of *roughness* in the masonry compared to the styles which succeeded them, the very opposite is found to be the case in Ireland. The so-called Norman ruins in Ireland are in point of masonry, and the abundance of ashlar used, as far superior to the Gothic buildings (the genuine Christian Churches) as the Gothic of England is superior to the English Norman. This anomaly has never before been attempted to be explained.

English Archæologists have no difficulty in correctly accounting for the Gothic or Pointed ruins found in Ireland. Almost every Church in Ireland built within the period of authentic history is found to be in the Pointed style, like the English of the same date, but far inferior to the English Churches in point of material and execution. Most of these Churches were subsequently repaired and beautified by the addition of handsome windows, and a greater quantity of ashlar; but even in their improved state they fall far short of the "Norman" ruins in respect of the quantity and workmanship of the cut-stone used. Randown Church on Lough Ree in the County Roscommon is a good example of the Gothic architecture of its day. It was built in the reign of King John, and, as some writers say, at his express command. The style is the Pointed Gothic, but without a vestige of ornamental work, and the masonry is extremely rude. The inferiority of this Church to buildings of the same age in England may be accounted for on the same principle as Mr. Rickman accounts for the inferiority of the Roman work found in England, which, he tells us, "was rude, and by no means comparable with the antiquities of Greece and Italy, though executed by the Romans." (*Rickman*, p. 3).

There are particular dates assigned to more than a hundred Gothic Churches and Monasteries in Ireland. The earliest are ascribed to the twelfth century; but there is *no historical record whatever of the foundation of a single one* of the so-called Norman Churches. Two cases are relied on by some Irish antiquaries as exceptions to this statement—one is that of Cormac's Chapel, already noticed; and the other is that of the Church of the Nuns at Clonmacnoise, to which I shall afterwards allude.

The finding of the zigzag ornament on so many Irish ruins has led to the hasty conclusion that such *must* be Norman; but we learn from Mr. Rickman, that the use of this ornament is much more ancient than the Norman architecture. He says (p. 4) :—"It is curious to observe that the ornament, afterwards used so profusely in Norman work, is used in the buildings of Diocletian, the Corinthian modillions being capped with a

moulding cut in zigzag, which only wants the enlargement of moulding to become a real Norman ornament." An examination of the Ruins of Palenque and Yucatan, as illustrated by Stephens, will be sufficient to show that this favorite Norman ornament belongs to a period of very remote antiquity. The zigzag ornament may there be found in great profusion and of the same form—running in straight bands, as it exists on the southern doorway of Cormac's Chapel.

As an evidence of the inferiority of the Irish genuine Christian architecture to the English of the same period, I would notice the fact that, while several specimens of Bell-towers of stone of the early Norman period exist in England, there is no proof that any such ever existed in Ireland. *It was not till the year* 1331, *that a Bell-tower of stone was provided for Christ Church in Dublin.*

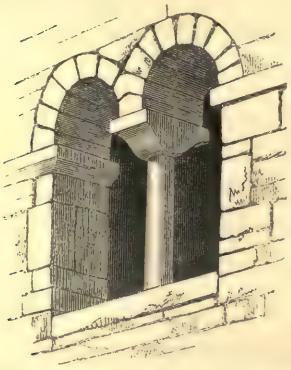


FIG 5.—WINDOW IN JARROW CHURCH, DURHAM.

There is one very ornamental appendage to Anglo-Norman Churches, examples of which are to be found in every county in England, viz.—a double window supported by a pier (see fig. 5). They are generally used in Bell-towers, and in the fronts of Chapter-houses of Norman date. Hundreds of them exist in England at this day: but there is not, that I am aware of, an ancient specimen of one such in any part of Ireland used as a window, although a few specimens are found in the chancels of some of the largest Irish Temples. They are niches, which were probably made to contain Images or Relics.

I think the fact will be found to be, that, when the general use of stone as material for Churches had begun in Ireland, the period of Norman architecture in England had been succeeded by the Pointed Gothic or Early-English style.

All the anomalies relating to the ancient Irish "Norman" architecture are altogether irreconcilable with the assumption of its having been

borrowed from the English Norman; but these difficulties are removed by assigning it to the Cuthite Colonists of Ireland, of whose existence in ancient times there is abundance of such evidence, as the nature of the subject is capable of affording. Irish topography, legends, history, language, and hagiology, all point back to a period when Ireland was ruled by a nation who were descendants of Ham, answering to the Cuthites, about whom the learned Bryant has written so much.

There is an interesting example of the Irish ancient style of architecture, which, from the topography and legends connected with it, has strongly confirmed my opinions on this subject. It is the church of Kilmelchedor, a small building like Cormac's Chapel at Cashel, but less rich in its variety of ornament. There is a handsome "Norman" doorway of three orders, and the interior is lined with panels, separated by well-cut stone semi-detached semi-circular piers. The locality is the parish of Kilmelchedor in the wilds of Kerry at the extreme west of Ireland. The building is called "Teampull Melchedor," which (as Irish) may be translated—"The Temple of the Golden Molach." On the inside of the soffit stone of the doorway is sculptured in relief the head of an Ox—the Golden Molach himself. The presence of this emblem of divinity is explained by the learned Bryant, who tells us that "it was usual with the Amonians [Cuthites] to describe upon the architrave of their temples some emblem of the deity who there presided." The Ox's head on the architrave of the "Temple of the Golden Molach" is eight inches broad, and projects five inches above the surface of the stone, which, having been originally seventeen inches thick, was reduced to twelve inches for its whole length, so as to leave the head five inches in relief. The name is spelled *Melchedair* in the *Martyrology of Donegal* (p. 127),—the derivation may therefore be Melech, the offspring of Dair, the Oak, which will afterwards be shown to be of Cuthite origin. It is probable that the Temple, as well as its reputed founder, may have been called by both names. The name of the parish is at this day spelled *Kilmelchedor* and *Kilmalkeader*. The promontory of Sybil Head

is in the same locality. All these names are of Cuthite origin, as is also the term "Golden" applied to Molach. Bryant has written at considerable length on "The Golden Age," showing that it referred to the period of Cuthite dominion.—See *Bryant*, vol. 4, p. 210. Some Archæologists to whom Cormac's Chapel presented no difficulty, have been sadly puzzled to account for a beautiful "Norman" Temple in such a remote locality as the parish of Kilmelchedor. I may add that the tradition of the common people in this place is, that it was erected by supernatural agency in one night. I may also remark here that this legend, of being erected in one night, is never applied to Gothic ruins, but only to Round Towers, Irish Crosses, "Norman" Churches, and such Cuthite relics, which may perhaps be accounted for by the fact that, after a long period of the dominion of the Celts, who had no stone buildings, these beautiful Cyclopean remains could only be explained by the peasantry as the result of supernatural agency.

There is another Irish peculiarity which marks the contrast between English Norman and ancient Irish architecture. A striking characteristic of Cyclopean architecture is, that the stones are not set in horizontal courses, but they are so prepared, that the *irregularities* of one stone are met by the angles of the stones adjoining. This mode of workmanship was evidently designed to communicate strength. The same principle may be perceived, introduced in profusion, throughout the Ashlar masonry of the "Norman" ruins of Ireland. There is scarcely a window of this style throughout Ireland, in which specimens of such masonry are not to be found. Several specimens may be perceived in the cut-stone window of Kilmacduagh: and a variety of others, some very singular examples, may be seen in the illustrations of this book; but indeed this style of jointing is common throughout the ancient ruins of Ireland; while I believe scarcely a specimen of the like is to be found in English Norman architecture.

Now if so striking a feature of Irish "Norman" ashlar work is absent in England, it is a fact utterly irreconcilable with the theory that the Irish was derived from the English Norman. I have elsewhere shown that

the English Norman is rude compared with the several styles which succeeded it, but the opposite is the case in Ireland. There are in Ireland at this day no better specimens of stone cutting and closeness of jointing than the ashlar work of the so-called Norman ruins. Norman architecture has become fashionable in Ireland within the past 20 years. Every Church and other building, intended to be expensive and handsome in the extreme, is built in the Norman style. Notwithstanding which there is nothing to be found in Irish modern architecture, which for richness of ornament and costliness of work is worthy of comparison with the Cuthite doorways of Kilmelchedor, Freshford Church or Clonfert cathedral, with their Cuthite peculiarities.

CUTHITE ARCHITECTURE OF IRELAND, COMMONLY CALLED "NORMAN."

I shall in the course of this work have occasion to refer to about one hundred and forty localities where specimens of the style of Irish architecture called "Norman," or fragments of sculpture belonging to the same order, are to be found. I would direct the reader's particular attention to the fact that about a hundred and twenty of these localities are associated with the names of 5th and 6th century saints—Cuthite divinities, or Finian heroes. The few that are not connected with such names are foundations, of which no record, written or traditional, has been preserved; but the topography of most of these places proves that they are undoubtedly as ancient as the others.

Now I would ask how it came to pass, that builders of Norman architecture in the 12th century should invariably have chosen ancient foundations, ascribed to the 5th and 6th centuries, for their sites? How is it, that the records of the 12th century are silent respecting the erection of these beautiful "Norman" edifices and Crosses, while they are very particular in noticing the erection of Gothic buildings of the same date—buildings, which, be it remembered, are much inferior as specimens of artistic skill to the so-called

Norman architecture? The conclusion to be drawn from these facts seems to my mind unanswerable,—namely, that we must assign the *ancient* Irish architecture and sculpture to a date as early at least as the 6th century; and, as abundance of evidence has already been adduced to prove, that the Celtic Irish (who preceded the Danes and the English) *had no architecture or sculpture in stone*, we are forced to the further conclusion, that the ancient architecture (which existed in the 6th century) must have been the work of the antecedent Cuthite colonies of Ireland, the names of whose Divinities and Heroes answer to those of the reputed founders of the Irish "Norman" ruins.

One very important fact tends to disprove the assumption, that the ancient Irish architecture is Norman. This is, that the so-called Norman architecture has disappeared wherever Norman colonists obtained a permanent footing in Ireland.

If the reader wishes to visit the best specimens, and in greatest variety, of ancient "Norman" buildings in Ireland, he must go to those remote parts of the country where the Normans were never known to be in occupation! Several specimens of this ancient style of architecture are found at Glendalough in the County Wicklow, but this is owing to the exceptional circumstance that the district, though within 25 miles of Dublin and surrounded by the English Pale, was held by the O'Tooles, an Irish Clan, "*who maintained possession of it with uncontrolled authority till the 17th century.*" Clonmacnoise also has its "Norman" ruins, but even to this day that district, unlike the remainder of the King's County, is inhabited by families almost exclusively Irish. Yet, notwithstanding the numerous ruins of Glendalough and Clonmacnoise, I think it will be found that—with the exception of Round Towers and Sculptured Crosses, which have been everywhere carefully preserved during the past hundred years—a greater number of specimens of Cyclopean and so-called Norman, but really Cuthite architecture exist in the County of Clare and the islands of Aran, Scattery, and Iniscaltra on its coasts, than in the twenty-one counties of Leinster and Ulster. These provinces have

been occupied almost entirely by English and Scotch settlers, while in Clare the inhabitants have ever been for the most part of exclusively Irish descent.

Wherever a good specimen of this architecture is to be met with in Ulster or Leinster, there are generally some exceptional circumstances connected with it to account for its not having disappeared like the others. Thus, for instance, a beautiful doorway (called Norman by archæologists) is preserved at Kilmore Cathedral in the County Cavan. This relic of ancient times owes its preservation to the fact of Bishop Bedell's having been imprisoned during the wars of Charles the First's time in the island of Cloher Oughter. He there saw this beautiful doorway, which, on being restored to his See, he got transferred to the Cathedral of Kilmore. Here it remained for about 200 years. A new Cathedral having been erected a few years since, the ancient doorway was considered too handsome to be abandoned; so it was again removed, and is now beyond comparison the richest piece of work in the handsome new Cathedral.

There are ten Saints, or Cuthite divinities, recorded in connection with ruins in the County of Clare. Every one of these names is found also in Ulster and in Leinster, but in these provinces the Temples, with which they were associated, have for the most part disappeared, only fragments being left to attest their former existence. Having gone to search for one of these temples in Drumhome parish, County Donegal, which the Ordnance Survey had marked as a Ruin on their map, I ascertained that every vestige of it had disappeared. Meeting shortly after an intelligent farmer of *Norman* descent, he told me that a very curious little Church had stood on his farm with carved stones and a grave of uncommon construction, but that a short time ago he had thrown down the Church and broken the stones for draining materials! This, from his description of the ruin and locality, I believe to have been the one for which I had been searching.

The efforts of the Government after the Reformation to overcome popular superstition still further account for the disappearance of these ancient Temples, such having ever been the resort of pilgrims, being the

localities of Holy Wells and other relics of the supposed Saints. Mr. Otway relates of the island in Lough Derg, County Donegal, called "Patrick's Purgatory," that "in 1632 'the State ordered Sir James Balfour and Sir William Stewart to seize unto his Majesty's use this island of Purgatory; and accordingly we find that Sir William proceeds to the island, and reports that he found an abbot and forty friars, and that there was a daily resort of four hundred and fifty pilgrims, who paid eightpence each for admission to the island. Sir William further informs the Privy Council, that in order to hinder the seduced people from going any longer to this stronghold of Purgatory, and wholly to take away the abuse hereafter, he had directed the whole to be defaced and utterly demolished; therefore the walls, works, foundations, *vaults*, etc., he ordered to be rooted up, also the place called St. Patrick's bed, and the stone on which he knelt. These and all other superstitious relics he ordered to be thrown into the lough.'" (*Donegal Highlands*, p. 64).

So effectually did Sir William Stewart finish his work, that not one stone upon another is now to be found on the once celebrated island of Purgatory. —Similar records exist with reference to other places, and what is recorded of one place was no doubt done at other localities also. We need therefore have no difficulty in accounting for the disappearance of Cuthite Temples from numerous sites, which are still associated with Cuthite names.

I have already observed that English Archæology has been reduced to a Science, and that the Irish Gothic Architecture fits into the place, to which English Archæologists would assign it; but not so with the Irish so-called "Norman." Difficulties and anomalies with respect to it present themselves at every step. John Henry Parker Esq. of Oxford is perhaps the most learned man of the age on the subject of genuine Norman Architecture. I doubt whether, for many years, he has experienced any difficulty on questions relating to Norman Churches; but when he comes to examine the Irish ruins, he confesses that the subject has not yet been mastered. The fact that the Irish had no Roman buildings to copy from, while the English and

Continental nations had, presented difficulties to his mind in accounting for the fact, that some *so-called* "Norman" buildings of Ireland display as much artistic skill as buildings of the same age in England and France; but he assists us in arriving at the truth, by reminding us that the architecture of a country cannot be properly understood without a knowledge of its history. His last sentence of a series of articles on the subject in the *Gentleman's Magazine* is—"*The study of Irish Architecture is only commenced, and will require the labour of many heads and hands to work it out as it ought to be.*"

The question then suggests itself, whence was the English and French Norman Architecture derived? I mean the peculiar characteristics of it, as distinguished from the Roman. A difficult question to answer at this day; yet it might be accounted for—first, by the fact, that, although in the 8th and 9th centuries the Irish despised Architecture, yet their Schools and Colleges, as seats of learning, are generally supposed to have been superior to any in Europe at the time, in proof of which numerous authorities might be adduced, for instance—King Alfred is said to have been educated in Ireland, at the college of Baal in Mayo, and all of his time, who desired to become scholars, came to Ireland for education.

Now, as some of the most beautiful specimens of our ancient architecture existed in the localities of Irish Colleges, though even then in ruins, it is but reasonable to suppose that they should not be overlooked by some intelligent Architects among the English and other foreigners although disregarded by the Irish.

This would in part account for the Norman Architecture in England and other places; but in addition, it may be said, secondly,—that if the Cuthites be assumed to have inhabited Ireland, it may be proved that they had settlements also in England, Scotland, France, and Switzerland; and vestiges of their buildings may have remained so long after, as to suggest designs for Norman Architecture; however these countries are beyond the range of the subject of this work.

An impartial examination of the whole subject will lead to the conclusion, that not only these relics of "Norman" Architecture, but also the general form of our ancient Churches with many of their ornaments, had their origin in a Heathen age. M. de Beugnot, a very learned Roman Catholic writer, whose work was sanctioned by the Institute of France, informs us that—

"After the Council of Ephesus the churches of the East and West offered to the adoration of the faithful the Virgin Mary. They received this new worship with an enthusiasm sometimes too great,—since for many Christians this worship became the whole of Christianity. The heathen did not endeavour to defend their altars against the progress of this worship of the Mother of God.—They opened to Mary the Temples, which they had kept shut against Jesus Christ, and confessed themselves conquered. It is true, they often mixed with the adoration of Mary those heathen ideas, those vain practices, those ridiculous superstitions, from which they seemed unable to separate themselves. The Church, however, was delighted to see them enter into her bosom, because she knew well that it would be easy for her, with the help of time, to purify from its alloy a worship, whose essence was purity itself." (*M. de Beugnot, Histoire de la Destruction du Paganisme en Occident. Vol.* ii., 271).

His illustration of the fact is in the following note :—"Among a multitude of proofs I choose only one, to shew with what facility the worship of Mary swept before it the remains of heathenism which still covered Europe—Notwithstanding the preaching of St. Hilarion, Sicily had remained faithful to the old worship [Heathenism]. After the Council of Ephesus [that which offered the Virgin Mary to the adoration of the faithful] we see its eight finest Pagan Temples become, in a very short space of time, Churches under the invocation of the Virgin."

These circumstances account for the fact, that not only the buildings, and localities connected with the worship, but the customs and traditions of Heathenism, passed over to Christian uses. Heathen Feasts became Saints'

Days, legends of Heathen Gods became ascribed to Christian mythical Saints; and the localities, venerated on account of their association with Heathen legends and worship, became the favorite sites of Christian Churches and Monasteries. We learn that Theodoret recommended that, to win the Gentiles, they should present to "them the Saints and Martyrs in lieu of their demi-gods."

THE FOUR EVANGELISTS, ETC.—SCULPTURES.

Among the many relics of Heathenism which were thus transferred to Christianity, I reckon the Winged Bull, the Winged Lion, the Angel, and the Eagle. Whilst other monstrosities of Heathenism were rejected from Christian uses, these were suffered to remain, and were adopted as the emblems of the Four Evangelists. The Christians, who first adopted them as such, never anticipated, that in the nineteenth century similar figures would be found among the ruins of Nineveh, to which Christianity could lay no claim. I believe that they had their origin, like many heathen customs and traditions, in some primeval revelations (probably antediluvian) such as are described in Ezekiel (chap. i.), and elsewhere in Scripture; and that, like other sacred truths, they became corrupted in after times into the heathen monstrosities exhibited at Nineveh.

Fig. 6 is copied from *A Chart of Anglican Church Ornament—collected from ancient existing samples*—by F. Bedford, Jun. "The Emblems of the Evangelists:—The Angel (appropriated to St. Matthew) supposed to signify the Manhood of our Lord—the Lion, (St. Mark) His Almighty power—the Ox or Bull, (St. Luke) His Sacrifice—and the Eagle, (St. John) His Resurrection and Ascension. From a Brass in Selby Abbey Church."

In Fig. 7 are the corresponding figures found among the Ruins of Nineveh; and in Fig. 8 are the Winged Bull and Winged Lion found among the Ruins of Cashel. I merely notice this remarkable coincidence and similitude between the three, but I cannot take on myself to say positively whether

the Cashel figures are pagan or Christian sculptures, though the fork on the Lion's tail (St. Mark) does not appear on the devices, which are generally admitted to be of Christian origin.



FIG. 6.—"FOUR EVANGELISTS,"—NORMAN ORNAMENTS.



FIG. 7.—CORRESPONDING FIGURES, NINEVEH SCULPTURES.



FIG. 8.—SCULPTURES AT CASHEL.

It is remarkable, in considering the ancient Irish so-called "Norman" Architecture, that, while the strictest uniformity of outline perfectly consistent with Architectural taste is preserved, there is in the Irish specimens a rich variety in detail of Ornament. For richness and beauty the specimens which remain are not excelled by those found in any other country in

FIG. 10.



IDOL FOUND AT THE BASE OF CASHEL ROUND TOWER.

Europe. It has before been remarked, that of the thirty ornaments of Capitals at Cashel Temple—though all alike in outline—there are no two of the Capitals alike in the detail of ornament. Fig. 9 represents the ornaments of opposite Capitals of the Southern doorway.



FIG. 9.—SCULPTURES OF CAPITALS AT CASHEL.

Fig. 10 is that of an idol, formed of well-cut limestone, two feet six inches in height, which was discovered some years since, buried several feet under the ground near the base of the Round Tower at Cashel. I believe it to be the emblem of Female nature, the "Grove" of the Scriptures,—and possibly the "*Fiedh-nemadh*" of the Irish, treated of in a subsequent chapter.

Fig. 11 is another sculpture found among the Ruins of Cashel. There is not a vestige of Christian symbolism to be seen among the devices upon it. The arch with the pointed top has its exact counterpart repeated many times in the view (Fig. 3) of the temple of Carli. Whether it is Christian, or heathen, I will not take upon myself to decide. I am however of opinion, that it is heathen, and therefore I insert it as a Cuthite relic, leaving the reader to judge for himself. There are several Christian Altars in Ireland exhibiting much the same outline, but the contrast between them and that at Cashel in respect to detail and elaborateness of design is so marked, as to lead me to believe that the only connection between them is, that the ancient



FIG. 11.—SCULPTURED PANELS, CASHEL.

Cashel sculpture may have suggested the design for the modern Christian Altar.

This piece of Sculpture consists of nine panels, five of which—the most interesting—are represented in fig. 11. The whole piece, as it now stands, is seven feet two inches long, by two feet one inch in height.

ANCIENT IRISH HISTORY AND HAGIOLOGY.

BEFORE proceeding further with the subject of Irish Architecture, I shall make a short digression upon Irish History, as the one is intimately interwoven with the other.

No country in Europe possesses so large an amount of ancient historical records as Ireland, yet objections have been raised as to the genuineness of these records, so as to make them contemptible among the learned. However there are few, if any, among those who have studied them, who believe them to be purely inventions; and, for my own part, I have been often puzzled in forming an opinion upon them, by the evident marks of antiquity, coupled with the ingenuousness of those who recorded them, on the one hand; and the direct contradictions and absurdities of some of the principal records, on the other. The conclusion to which I have been led is that, Irish History was originally genuine, and extended as far back into remote antiquity as it purports to do; but that on different occasions it underwent corruption and alteration, owing to various circumstances, which at the present day deprive it of such value as a relic of antiquity, as attaches to the fragments of Sanchoniathon and Berosus.

If neither the English, nor their predecessors the Celts, were the artificers of the Round Towers and Crosses, we must seek in History for some other people more ancient still, whose reputation would justify us in ascribing such works to them. Now we find such a people in the Tuath-de-Danaans, who, Dr. Petrie informs us, (p. 384),—"are always referred to as superior to the Scoti in the knowledge of the arts. We learn," he says, "that in the traditions of the Irish the Tuath-de-Danaans were no

less distinguished from their conquerors in their personal than in their mental characteristics."

The age in which the Tuath-de-Danaans flourished corresponds with the period of Cuthite rule elsewhere throughout the world; and I think it will be found, that there are good historical grounds for concluding also that the Irish colonies of Fomœrians and Nemedians (predecessors of the Tuath-de-Danaans) were of the same Cuthite race.

As to proofs on this subject—

First, we have, on the unanimous testimony of Irish Historians, the fact, that the Tuath-de-Danaans (the last Cuthite Colony that settled in Ireland, about 1,900 B.C.) were learned, and well skilled in Science and Magic.—This must be taken as an unquestionable fact, because it is recorded by all Historians of the Celtic race who subdued the Cuthites. The Celts were ignorant of the use of letters until taught by the vanquished party.*

The Bards or Priests of the Tuath-de-Danaans, after their Phallic worship became interdicted or utterly abolished, continued for generations to be the Musicians, the Poets, the Historians, and finally the flatterers of their masters. These in time, I doubt not, corrupted Irish History by ascribing to the Celtic Chieftains the pedigrees and records of ancient exploits, which properly belonged to their Cuthite or Tuath-de-Danaan predecessors. Thus we find the Celtic pedigrees extending to Noah; though I very much doubt whether the celebrated Heber and Heremon, their first Kings, could have told the names of their ancestors to the fourth generation. From mingling among the Tuath-de-Danaans, the Celts soon acquired that taste for long pedigrees, of which they afterwards became so proud.—This I believe to have been the first great corruption of Irish History.

Many names of Tuath-de-Danaan divinities, after their religion was interdicted, were ascribed in the mythic legends of the Bards to the supposed Kings

* We have the authority of the Book of Ballymote for stating, that the Scythians acquired their knowledge of letters from Ogmus, the Tuath-de-Danaan. (*O'Brien's Round Towers*, p. 493).

and Heroes of that race; while the names of real historical personages of the Tuath-de-Danaans were, with their pedigrees, exploits, and wanderings, ascribed by the Bards to their conquerors, the Celts. This corruption of history seems to have been systematized in the reign of Olam Fodla (about 700 B.C.). He revived much of the learning, and some customs of the Tuath-de-Danaans—such as the Taltine Games at Tara, and the use of the Laic Feal, or Coronation Stone; only transferring their traditions to his own Celtic race. He is called the Solomon of the Irish.

If we examine the several accounts, which have reached us, of the "Laic Feal," or "Stone of Destiny"—supposed to be the Coronation Stone in Westminster Abbey,—they will serve to illustrate what I have said respecting the corruptions of Irish History.

The Tuath-de-Danaans are stated by the best Authorities to have brought this stone with them to Ireland, together with other wonderful objects said to have been possessed of magical properties. (*Keating*, vol. 1, p. 70).

This is the account now generally received in Ireland, and I believe it to be the truth; but the relic was too venerable as a Coronation stone, not in time to be turned to use by the victorious Celts—and accordingly another version of its history was invented.—The *Chronicles of Eri* inform us, that, long before the Celts left Spain, the God "Baal had sent the blessed Stone," Lafail, to their ancestors, with instructions as to its use. Cathac, their Chief, brought it to Ireland, after which the Danaans, hearing of its virtue, did bear it away to Oldanmact, where it remained till the reign of Olam Fodla, who brought it to Tara, and restored it to its original use (O'Connor's Translation,* vol. 2, p. 88). This Olam Fodla is described as "a prince of the most comprehensive knowledge, that ever sat on the Irish Throne. He

* I am aware that O'Connor's "Chronicles of Eri" is not looked upon as good authority by learned archæologists, and that some suppose it to have been a composition by Mr. O'Connor himself. But to my mind the early portion of it bears internal evidence of authenticity as an ancient composition. I believe it to be the work of Olam Fodla, in fact, the work in which he systematized the plagiarisms, by which he assigned to his own ancestors the history and pedigrees of their Cuthite predecessors. In it he brings the

perused and revised the National Records, erasing all falsehoods—and he punished severely all historians who made improper representations" (*Keating*, vol. 1, p. 197). That is to say:—He altered the records, in order to suit the pretensions of his own dominant race to that remote antiquity of which Irish Annals treated; and he enforced these alterations on Historians by severe penal laws.

A third legend respecting the Laic Feal, noticed by O'Flaherty, is that, Simon Breac, the leader of a colony of Scythians, came from Spain to invade Ireland "whither he carried the marble stone, we call the fatal stone, on which our kings were installed, and from which Ireland was called Inis Fail, which they say Gathelus brought out of Egypt, or, as some will have, Simon drew up from the bottom of the sea with an anchor, in a great tempest," (*Ogygia Vindicated*, p. 30).

A fourth account of the "Laic Feal," or "Stone of Destiny" (invented after the introduction of Christianity), is, that it was the stone Jacob used for his pillow at Bethel; that Gad-el-glas, the ancestor of the Celts, received it from Moses when in the Wilderness, and that he (Gad-el-glas) having been bitten by a fiery serpent was cured by looking at the Serpent of Brass, for which reason his descendants used the Snake entwined on a pole for centuries afterwards as their National Standard. (See *Keating*, vol. 1, pp. 208, 213).

The true solution of these contradictions I believe to be, that Gad-el-glas

Scythian Irish from the banks of the Tethgris [Tigris] to Ibar [Iberia,—Spain] before their arrival in Ireland—thus far corresponding with Bryant's researches respecting the Cuthite migrations from Babylon. The myth respecting the Laic Feal is too flimsy to conceal the truth it covers. I need not notice the improbability of the enslaved Danaans, having heard of its virtues, being able to steal from their conquerors and bear away to Oldanmact [Connaught], their most venerated relic, the Laic Feal. But the truth is transparent through the legend—namely, that the Danaans when conquered took with them from Tara to Oldanmact [Connaught] their own venerated relic, and there retained it until the reign of Olam Fodla, who took forcible possession of the Sacred Stone, finding that without it he could not effect his purposes. Olam Fodla's erasing all falsehoods from the National Records, as he is stated to have done, and his misunderstanding and reconciliation with the Danaans, seem to me very significant circumstances all confirming my explanations regarding this composition.

was not the name of a man, much less of an ancestor of the Celts, but the name of the Serpent, which was worshipped by the Cuthites. Mr. O'Brien interprets the name "Gad el Glass"—"Green God snake." It was in fact the Serpent of Paradise, which through primeval traditions found its way into the worship of all the nations of remote antiquity. It is also singular and worthy of notice, that the name "Cathac," the Celtic chief who, according to the *Chronicles of Eri*, brought this Stone from Spain to Ireland, should also answer to the name of the Serpent. Cathac is the name of the double-headed Serpent, which, according to yet extant oral tradition, kept possession of Scattery Island, until overcome by St. Shanaun.

The traditions of this Serpent, continuing among the people long after all Cuthite worship was abolished, were transferred to Celtic myths, and, after the introduction of Christianity the legend was enlarged by addition of the names of Jacob and Moses, and the Scriptural account of the fiery serpents in the wilderness.

The Legendary Poems, ascribed to Ossian and others, seem to have had their origin in remote antiquity, many of the names of their heroes being found to correspond with those of the Tuath-de-Danaan race. Several parallels have lately been drawn in Archæological Journals, between these legends and similar ones in the extreme East, but space will not permit of my enlarging upon this part of the subject.

There appeared in the *Ulster Journal*, vol. 7, p. 334, a most interesting article by Mr. O'Laverty, in which he records several very ancient Irish legends, comparing them with similar legends of the East, and of ancient Grecian Mythology. The coincidence of names and events is wonderful, and is sufficient to prove that the legends are mythological, and not historical.

The story of Conloch, the son of the Irish Hero, Cuchullin, is compared with the Persian legend of Rustam. In both cases, the father is described as killing his own son, not knowing him to be such until the time of his death.

The Irish King Labhradh Loing-Seach is compared with Midas King

of Phrygia, and son of the goddess Cybele. Both had asses' or horses' ears —both took equal pains to conceal the fact, but in both instances the manner of discovery of the deformity was the same, and miraculous.

Conan of Ossian is compared with the Thersites of Homer.

O Duibne of Ossian is compared with Adonis of Greek mythology. Their histories are wonderfully alike. Each is killed by a mystical Boar. The story of the Irish King Balor Beimeaun is contrasted with the Grecian legends of Perseus. The incidents are so much alike in each case, as to prove that both were derived from the same mythological origin.

Mr. O'Laverty's article is well worthy the attention of every student of the subject.

The second corruption of Irish history took place after the introduction of Christianity.

The Bards finding that the Bible records, which they did not venture to question, contradicted theirs in several particulars, undertook to correct the latter, superinducing on the ancient legends names borrowed from Scripture history; and then were introduced the names of Jacob and Moses, which of course never appeared in the National Records before the Christian era. These circumstances are to be regretted, as they have deprived the most ancient Irish Records of much of that interest, which would have attached to them had they come to us in their original form; and the manifest contradictions thus occasioned in the Records, touching such points as I have referred to, leave the reader to his own choice as to which Record (if to either) he will give any credit. I have already said that I believe the Tuath-de-Danaans, the Fomœrians, and the Nemedians to have been different Colonies of the same people; and that all were Cuthites, or descendants of Ham.—Thus Vallancey refers (vol. 4, p. 155), to the statement in "the Reim Riogra," or Royal Calendar of Ireland, that this (Tuath-de-Danaan) "Colony was of the family of Cush the Son of Ham." Then follows the pedigree.

From the above Royal Calendar (which is admitted to be one of the

most genuine authorities) I conclude, that the Tuath-de-Danaans were of the posterity of Cush, which is also confirmed by many other writers on Ireland, although Keating, without quoting any authority, dissents from it.

In *O'Flaherty's Ogygia*, vol. 1, p. 19, we read, "Breas, the first King of the Danaans being of the Fomœrian race by his father, and Danaan by his mother; and Lugad the third King of the Danaans, who was a Danaan by his father and grandson of the King of the Fomœrians by his daughter, put it beyond possibility of doubt that a mutual commerce and intermarriage subsisted between the Fomœrians and Danaans."

In confirmation of Mr. O'Flaherty's opinion, *Mr. O'Brien* furnishes an Irish quotation from the Book of Leccan to prove that the last three Tuath-de-Danaan Chiefs, who ruled together at the time of the Celtic Invasion, were the sons of Milad, a Fomœrian, by a Queen of the Tuath-de-Danaans —(See p. 393).—I not only agree with Mr. O'Flaherty in his conclusion, but I believe them to have been of the same Cuthite race, the names of successive colonists being different, but all bearing the same general character. —As to the name "Fomœrians," pronounced "Fomorogh," Mr. O'Brien interprets it as meaning "Mariners of Fo" or Budha.

Doctor Keating states that the Tuath-de-Danaans, and their predecessors the Nemedians, sprung from the same stock. In fact he traces relationship between the Nemedians, the Tuath-de-Danaans, and the Gadelians or Scythians, but while other historians noticed by O'Flaherty (vol. 1, p. 7), say they were all the offspring of Cham, Keating ascribes their ancestry to Japheth, the son of Noah; and also, contrary to numerous other respectable authorities, he traces the descent of the Fomœrians or African pirates to Shem, the son of Noah, (vol. 1, pp. 49 and 52). The identity of race of early Irish colonists seems to have been generally recognized; but, after Christianity had brought to light the curse upon Ham and his descendants, the Celtic Irish were forced either to abandon the ancient pedigrees which they had assumed, or else to declare the whole stock of ancestors to have been uncontaminated by the blood of Ham.—This explanation

to my mind accounts for the discrepancies which ancient Irish pedigrees exhibit.

The name by which the Colony is designated—Nemedians—I am disposed to think is derived from "NEMEADH," holy or consecrated, rather than from "Nemed," the proper name of their Chief or King. This interpretation agrees with what would appear to be the pretensions of the first apostates, for Persia was called "Iran," interpreted to mean in the Palahvi language, "Sacred land, or land of believers;" and the ancient name of Ireland was "Irin"—"the Sacred Island."

Keating proceeds to tell us, that at Achaia the "Tuath-de-Danaans learned the art of Necromancy and Enchantment, and became so expert in Magical knowledge," that when the city of Athens was invaded by the Assyrians, these Sorcerers by their diabolical charms raised the dead bodies of the Athenians, and brought them next day into the field, which sorely vexed the Assyrians. The force of their enchantment being destroyed by the skill of the Assyrian Druid, they fled, wandering from place to place. (Vol. 1, p. 68).

It would appear that the Phallic element in the religion of the ancient Irish was specially interdicted in the Celtic worship, the two systems being in certain other respects alike. The Celts worshipped the Sun under the name of Croum on Cromlechs;—but among the traditions of the peasantry the names and customs of the Tuath-de-Danaans never ceased to be traced. It would seem that the Celts, on appropriating the pedigrees and traditions of their predecessors, adopted the names of Graine and Baal (from which such traditions were inseparable), but only as *aliases* of the name of the Sun. We have a remarkable instance of this in the present Irish name of May-Day—"La Baal Thinna"—the day of Baal's Fire. The name of "Baltinglass," "The Fire of the green Baal," may be also traced to the same source, and it is probable that the name of "the Green God Snake" (Gad-el-glas) may have given rise to Ireland being first called the "Green Island."

Who the "Green God" was may be learned from *Coleman's Hindu*

Mythology, p. 133, where we find that the primeval Budh—the planet Mercury (whose monogram we have in a subsequent illustration,) was described as of a *greenish colour*. Maurice suggests that this monogram represented the Sun and Moon combined with the sacred cross, and that its outline answered to the form of the celebrated caduceus of Mercury—the double snake entwined round a rod, answering to the Irish standard of Gad-el-glas, already noticed, (*Maurice's Hist. of Hindoostan*, vol. 1, p. 235). It would therefore appear that the colour green was that, in which this snake was originally represented. This would explain the Green Budh of India; the Green God Snake of Ireland; the Green Baal, of Baltinglass; as well as several other names of Irish topography, such as Tirdaglas, the Tower of the Green God (now Terryglass in Tipperary), an ancient ecclesiastical establishment of the 5th century; also Achad-ur (Freshford, Co. Kilkenny), which may be translated, the Green Achad. The word ACHAD is found in our Irish dictionaries, and rendered—"A green field." The real original meaning of ACHAD is furnished to us by Bryant, vol. 1, p. 104, of his *Antient Mythology*, who tells us that it was a Cuthite radical, and a term applied by the Amonians to their Deity. (See the subsequent notice of the term ACHAD.) Like many other cases to be found throughout Ireland, the original meaning of this term became obsolete, when the ancient religion with which it was connected was proscribed; but the name itself still remained in connection with some localities where the worship had been carried on. The name Achad is frequently found in Irish topography, but never that I could discover except in places of ancient ecclesiastical renown; and therefore it is unreasonable to suppose, that its primary meaning should have been simply "a green field," though such interpretation is sufficiently probable as a secondary signification, after the original use of the term was lost.

The May Pole ceremony, with its dancing and rejoicing, was in fact a common mode of celebrating the Feast of Baal at a distance from the Round Tower, or real May Pole; and it was continued among the peasantry

as a harmless custom long after the Round Tower worship was interdicted, and after the knowledge of its real origin was lost by lapse of time.

Although we know on the highest existing historical evidence, that at the time of the Celtic invasion the Fomœrians or Fomorogh were closely connected with the Tuath-de-Danaan Kings; yet the contempt, with which posterity was taught to regard their very name, may be judged from the fact, that to this day the Dogfish, a miniature Shark of no value as food and very destructive to its finny brethren, is honoured with the very name "Fomorogh." The humble fisherman knows the word only as the Irish name for the Dogfish.

A well-known opprobrious term in use among the Irish to this day—BUDH A VOHER (Budh of the Road), by which is meant an idle good-for-nothing vagabond, is, according to O'Brien's explanation, synonymous with "Agious Apollo," "Apollo of the high Road;" though it is probable that the term, as one of the ancient appellations of the Divinity, was once as much venerated in Ireland as it is now despised.

I am disposed on the whole to agree with Mr. O'Brien in ascribing the erection of the Round Towers to the Cuthites, whether under the name of Tuath-de-Danaans, Nemedians, or Fomœrians (the latter of whom are stated to have been the Aborigines), and I also believe them to have been the artificers of the Ancient Crosses and Stone-roofed Temples, as well as of the so-called Bells and Croziers. For, in addition to the evidence that the predecessors of the Celts were a colony of Cuthites, who were well-skilled in all that in their age constituted learning and science, especially in the art of building, of which they have left traces in the Cyclopean Architecture found wherever they had settled all over the world, we have also the strongest presumptive evidence, which such a subject will admit of, that these Towers were not built by any subsequent inhabitants of Ireland, and therefore the conclusion is but reasonable, that they were the work of the Cuthites.

ECCLESIASTICAL HISTORY OF IRELAND.

Defective as the ancient political history of this country is, it is truth itself, compared with the narrations in the Lives of the Saints, the supposed Founders of the earliest Christian structures in Ireland.

It will be found, that most of the localities of Round Towers, Crosses, and other specimens of (so-called) Norman Architecture of the ancient style, are foundations ascribed to the earliest ages of Christianity in Ireland, namely, the 5th and 6th centuries; and this period I shall beg leave to call the fabulous age of the Irish Church. How far I am justified in thus designating it is left to the reader to judge.

It is also to be observed that they are stated to be the foundations of Saints, many of whom are said to have wrought extraordinary miracles; and most of the names of these supposed Saints are so suspicious as to lead to the conviction, that they are names of heathen divinities, traditionally preserved among the peasantry, until early Christian writers—*perhaps* from well-meaning ignorance—ascribed them to Christian Saints.

Popular traditions preserved names, and transmitted with comparative accuracy the extravagant legends connected with them; but Chronology never could be preserved by such means. *From the introduction of Christianity all literature or written matter remained in the custody of Ecclesiastics*, the legends of the Bards having been orally communicated. In after times, when it was thought desirable to ascribe ancient legends to Christian Saints, all were without distinction referred to the 5th and 6th centuries, as of course no celebrated Saint could have been ascribed to a period before St. Patrick. This was the foundation of our Irish Hagiology, which began to be committed to writing about the 10th century.

The ancient literature seems to have been destroyed by the early Christians, as we read that St. Patrick caused more than 180 volumes of ancient Irish Theology to be burned. But, as I have said, nothing but the loss of

their language could deprive the peasantry of their traditions, or of their faith in them. They seemed indifferent as to whether the subject of a legend were called a saint or a hero, or to the period in which he flourished, provided his name and exploits were correctly preserved.

Before proceeding further, I beg to say that I am far from denying the fact, that during these centuries Ireland had many Saints and learned men. However, these learned men did not in their autobiographies, or in the Lives of their contemporaries, furnish us with the facts recorded by Colgan. These I believe to have been founded on compositions written centuries afterwards.

Among the Irish Saints we have the names of :—

St. Buithe	answering to	Boodh, a Divinity of Hindostan.
St. Mochudee	„	Mahody, the Divinity of Elephanta.
St. Dagan	„	Dagon, the God of the Philistines.
St. Molach	„	The Idol Moloch of the Bible.
St. Di(ch)ul	„	The Devil in Irish.
St. Satan	„	Satan, the Destroyer.
St. Cronan	„	Cronos, the Titan.
St. Bolcain	„	Vulcan of Cuthite Mythology.
St. Ciaran	„	Chiron, the Centaur of Cuthite Mythology.
St. Nessan	„	Nessus, the Centaur of Cuthite Mythology.
St. Declan	„	Declain, the God of generation (Irish).
St. Endee	„	The one God (Irish).
St. Senell	„	Senel, The Ancient God.
St. Luan	„	Luan, the Moon (Irish).
St. Shanaun	„	Shanaun, The Ancient Ana, the Mother of the Gods (Irish), The river Shannon.
St. Earc, Erc	„	Earc, the Sun (Irish) : Erc, Heaven (Irish).
St. Breedh	„	Breedh, the Irish Goddess of Poets and Smiths.
St. Dima	„	Dimah, the good God (Irish).

St. Cocca	answering to	Caca, the name of a Cuthite divinity.
St. Cainan	„	Canaan, the father of the Canaanites.
St. Maelisa	„	Melissa, a Cuthite divinity representing the Ark.
St. Darerca	„	Dair-eirce, the oak of the Ark.
St. Dairbile	„	Dair-bile, the Oak-tree (Irish).
St. Diarmaid,	„	Dair-maide, the Branch of the Oak.
St. Maedog	„	Maideog, the emblem of virginity (Irish).

In my opinion all these names, with others to be afterwards noticed, can be traced to Heathen derivations, and there are many besides, which are only latinized modifications.

The Author of *Mon. Hib.* informs us that there "were some names among the Irish Saints to which sanctity seemed to be inherent." He proceeds to furnish a list, out of which I extract the following.

Bearing the name of

Gobban,	there were	Ten Saints,	answering to	Gobban Saer.
Lasserene,	„	Eleven Saints,	„	Molach.
Cronan,	„	Thirty Saints,	„	Cronos, the Titan.
Fintan,	„	Twenty-seven Saints,	„	the Antediluvian.
Senan,	„	Twenty-five Saints,	„	the Ancient Ana.
Mochuan,	„	Sixteen Saints,	„	the Son of the Dove.
Lugadus,	„	Fifteen Saints,	„	the Moon, Luan.
Bridget,	„	Twelve Saints,	„	the Goddess of Smiths.
Dichul,	„	Twelve Saints,	„	the Devil.
Diarmid,	„	Fifteen Saints,	„	the Branch of the Oak.
Colomb,	„	Twenty-four Saints,	„	the Dove.

Afterwards he proceeds to say:

"Nor is it Colgan alone that has advanced a matter so surprising and extraordinary, for St. Keledeus, who was an Irish Bishop, and lived in the

7th century, likewise assures us that there had been in that island sixty-two Classes of Saints, who bore the same name, among whom were remarkable thirty-four *Mochuminses*, thirty-seven *Moluans*, forty-three *Molaises* or Laserenes, fifty-eight *Mochuans*, and to conclude, two hundred *Colmans*, which much exceeds what Colgan has said. But that which most amazes all readers is, that the Irish Historians pretend to decide the difference between all the Saints of the same name by their several genealogies, and the diversity of the time and place of their birth—an undertaking so bold that it does not seem likely. So that it has always hitherto appeared that not only the profane, but also the Ecclesiastical History of Ireland is, more than any other, perplexed with a vast number of the same names—of synchronisms and anachronisms." (*Mon. Hib.* Int.)

Such is the style of authority so often referred to by antiquaries for historical facts!

To me these legends of numerous Saints of the same name seem quite simple, and just what I should expect. And for this reason, that those, who originally collected the legends, finding the same name to be venerated in many different localities (which must have been the case, if the legends were those of Heathen Divinities) naturally assumed that they were different Saints of the same name, and recorded them accordingly. Such were the materials for Colgan's *Acta Sanctorum.*

For instance, if the Shannon, like the Ganges, was worshipped, its name would be associated with every religious house of Pagan origin along the banks of that river, and so twenty-five St. Shanauns would be found.

In offering this explanation of so many Saints of the same name, I do not deny the unquestionable fact, that in subsequent ages of Christianity many Ecclesiastics and real Saints were called after the supposed Saints so much venerated in past ages.

Before presenting to the reader a Catalogue of the ancient Ecclesiastical Establishments of Ireland, which are usually the sites of (so-called) Norman Architecture and Round Towers, and the names of their reputed founders,

I find it necessary to offer a few remarks upon the Irish language. And here I may notice, that all Irish words in English character introduced throughout this work are, as a general rule, spelled as they are pronounced to the English ear—the sound of the words being the object intended to be expressed. Whenever an Irish quotation is introduced, or that attention is required to the letters forming a word, the fact is noticed; and in such cases the words are correctly spelled in English characters, according to the Irish mode of spelling.

"The Irish language," says Davies, an intelligent and respectable Welsh writer, "appears to have arrived at maturity amongst the Iapetidæ*, while they were yet in contact with Aramæan families and formed a powerful tribe in Asia Minor and in Thrace. It may, therefore, in particular instances have more similitude or analogy to the Asiatic dialects, than what appears in those branches of the Celtic that were matured in the west of Europe. Those who used this language consisted partly of Titans, of Celto-Scythians, or of those Iapetidæ, who assisted in building the city of Babel, and must have been habituated, after the dispersion, to the dialects of the nations through which they passed, before they joined the society of their brethren." (*O'Brien's Round Towers*, p. 58).

The Irish language seems to be a compound of the Celtic and Cuthite languages, as the modern English is a compound of the Saxon, French and other languages.† The Celts were at the time of the invasion of Ireland, without literature, having, as I have elsewhere shown, acquired the knowledge of letters from their Cuthite predecessors. This circumstance

* In page 15, vol. 5, of his *Antient Mythology*, Bryant remarks—"Iapetus was one of the Titanic race. He was a person of great antiquity, and of the Giant brood. Hence by the Iapetidæ, the sons of Ham and Chus are undoubtedly alluded to."

† In using the expression "Cuthite language," I mean the language spoken by the Cuthites of Ireland previous to the Celtic invasion. I believe that the Cuthites in different countries used different dialects; but that affinity between all may be traced. I am aware that the Sanscrit, though a dialect of the Cuthite, differs widely from the Irish language.

occasioned the adoption by the Celts of the Cuthite language, to a greater extent than is usual for conquerors respecting the language of the vanquished. Such remnants of a Cuthite dialect manifestly furnish the numerous words referred to by the learned in their notices of the affinity between the Irish and the Sanscrit.

There is one circumstance in particular leading to the conclusion, that the Irish language is a compound of some ancient Cuthite dialect with the Celtic. It is that most of the words which I call Cuthite compounds have the adjective *prefixed* to the noun. In this respect the idiom agrees with that of the Sanscrit: whereas, according to the idiom of the modern Irish, the adjective generally comes after the noun: for example—FEAR-MOH, a good man, compounded of FEAR, a man, and MOH (spelled MAITH), good. But words, which I would ascribe to Cuthite origin, in most cases have the adjective preceding the noun. Thus in the name ARDFEAR, the tall man—an ancient Scythian hero of Irish history. Almost all Irish words compounded of SHAN (old) have this adjective as a prefix, instead of its following the noun. For example—SANCHONIATHOR, ancient historian; SHANDRUM, the ancient hill; and SHAN-VAN, an old woman. But VAN-CREENA also signifies an old woman—the adjective (CREENA, old) coming after the noun; whence I infer that the SHAN, old, is from the Cuthite, and CREENA, old, is from the Celtic language. The Cuthite compound words, having been generally retained in the Celtic language as proper names, were thus preserved to the present day. I also infer that, as a general rule, the adjective was prefixed to the noun, in which respect it differed from the modern Irish idiom.

Objection has been made to my interpretations generally, on the ground that the prefixing of the adjective is contrary to the usage of modern Irish. To such objection I offer these explanatory remarks, leaving the reader to judge whether or not the reply is satisfactory. I would further remark that the learned Bryant, without any knowledge of the Irish language, enumerates several Cuthite radicals, the exact interpretation of which, corresponding with his, may be found in our ordinary Irish dictionaries.

An objection has been made to my frequent use of Bryant's authority in questions connected with ancient mythology. This objection is grounded on the fact, that Bryant himself was ignorant of much that has since been learned on this subject respecting India, Egypt, etc. This is so far quite true: Bryant's knowledge was to a great extent confined to what might be learned from ancient Greek classics. But here he stands without a rival. He seems to have been entirely ignorant of the nature of the Cuthite religion, though he frequently refers to it. When writing of Cuthite Towers, which existed wherever that people settled, he suggests that their use was to assist the Cuthites in navigation; but he did not treat them as temples for religion, much less did he regard them as emblematic devices constructed to represent the Budh, or habitation of divinity. However, his ignorance of matters outside the Greek classics greatly enhances his value as an authority; for if he had known as much as others of the language, history, and legends of Ireland, the numerous coincidences which his work furnishes would not deserve the respect and attention, which, from his ignorance of Ireland, they are now entitled to command. Involuntary testimony is always without bias.

I know of no language in which euphony and facility of expression were more studied than in the Irish, as Archbishop Usher terms it—"elegant in expression and rich in primitives." Euphonisms and grammatical inflections not only vary the terminations of words, but often destroy altogether the sounds of consonants, so that the words should be read without the proper sounds of such consonants. When the language is written in English characters this effect is usually expressed by the introduction of the letter "h" after such consonants.

Since the introduction of the English language, words were sometimes written without the suppressed consonants, according to the sound. This led, as one would naturally expect, to a word being sometimes, improperly, spelled as it should be pronounced: and, at other times, a word is found to be, improperly, sounded as it should be spelled. This should be borne in

mind as accounting for varieties in the spelling of words and names to be found in the following pages. Vowels also are sometimes changed for the sake of euphony. These euphonisms seem strange to some; but to the Irish scholar, with whom they are in constant use, nothing seems more easy and natural.

Bearing this in mind, any person acquainted with the idiom and usages of the Irish language will at once perceive the appropriateness of many of the roots to which I have assigned names in the following pages. I would not ground any argument on names and their roots, as affording *positive* proofs; and I only submit my notes upon them, as offering curious corroboration of what may be inferred from other proofs.

If the heathen origin and foundation of the names could be proved from other sources, the names themselves could not reasonably be expected to have preserved internal evidence of their heathen origin through so long a period more correctly than they have done. When any religious creed is exploded, the words and names peculiar to it become obsolete, unless when preserved in some secondary sense, or appropriated by a subsequent religious system. This remark I believe to be applicable to many words still in use in the Irish language. I may further add, that this purity of Irish names has heretofore been preserved by traditional stories among the Irish-speaking peasantry called "Shanachus," but this means of conservation is fast coming to an end.

The Irish language is now so rapidly dying out as a vernacular tongue, that at this day there is not one Irish-speaking person for every hundred there were fifty years ago. The legends, having ceased to be told in the Irish, are, except when committed to writing, fast becoming forgotten and lost; and the names of places, as well as of the people themselves, are undergoing changes both in sound and orthography suited to the idioms of the English language, which will soon be the vernacular for all classes.

It is an important fact, accounting for the care with which ancient names and words were preserved, that the peasantry always committed these

legends to memory, repeating the stories verbatim, as handed down from one generation to another. Thus they came to use many obsolete words, which they were most careful to repeat unaltered; and, stopping in the story to interpret such words was not the least interesting part of the entertainment.

These circumstances account for the fact, that the intelligent Irish Ecclesiastics found it impossible to erase from their Calendar such names as Dagan and Molach—the heathen origin of which they could not fail to observe. All that remained was to give them *aliases*, such as Dagens and Molaise, or else to alter the orthography so as in some measure to conceal the derivation. The written language was almost exclusively in the custody of the clergy, but the original sound of the names was preserved with wonderful correctness in the oral traditions of the peasantry, and could not be very much altered.

A remarkable example of this is found in the name of the Devil—which in Irish is "Dia Bal" (literally, the God Baal), but sounded—Diul; and accordingly we find "Saint Di(ch)ul" was introduced; it is pronounced as if the bracketted letters were omitted—exactly like the Irish name of Satan, "Diul."—This is one of the names in which *sanctity seemed to be inherent*, as twelve Saints are said to have borne it—"Saint Devil" in Irish!

CATALOGUE OF SUPPOSED SAINTS, AND THE PLACES ASSOCIATED WITH THEIR NAMES.

Irish Ecclesiastical History may be considered under two heads—Firstly, the early portion, which I believe to be mythological, and grounded on legends of heathen divinities retained among the peasantry from time immemorial, and collected by credulous Ecclesiastics in the eighth and following centuries. Secondly, the real history of the founding of Monasteries, and of the bishops and abbots who presided over them. These different subjects are so interwoven with each other, that it is sometimes difficult to conjecture whether events related of the fifth, sixth, or seventh

century belong to the historical or mythological class. No one credits one-tenth of what is told as the history of the Saints, but as there really is some truth in the information given, the student of such matters must to a great extent exercise his own judgment as to what he should receive, or reject. I believe we do not get into the reliable Church History of Ireland until the ninth and tenth centuries; but I have no doubt that there is much real historical matter in the supposed histories of preceding times. All the names of the Saints, which I would derive from those of the Cuthite divinities, may be found in abundance in the "Martyrology of Donegal," a valuable MS. of the year 1636, recently translated for, and published by, the Irish Archæological and Celtic Society: but I have seldom referred to it, inasmuch as the work is little more than a catalogue of names and register of numerous miracles of the Saints without dates or references to the places with which they were associated.

In the following detailed notice of the early Ecclesiastical Foundations of Ireland, and the names of Saints associated with them, abbreviations are used, viz. :—

"D" for "Martyrology of Donegal."
"A" for "Archdall's Monasticon Hibernicum."
"A 4 M" for "Annals of the Four Masters."
"M" for "Mears' Monasticon Hibernicum."
"P" for "Dr. Petrie's Essay."
"L" for "Lewis's Topographical Dictionary of Ireland."
"F" for "Fraser's Hand-book of Ireland."
"Top." for "Topography."
"I" for "Introduction."
"Loc. Trad." for "Local Tradition.
"Coll." for "Collectanea de rebus Hibernicis."

ST. BUITHE, ST. MOCHUDEE AND ST. CRONAN.

The first name to which I would direct the reader's attention (as associating the Irish mythical Saints with the divinities of the Cuthite races) is that of Budh himself. We find that the name of Saint Budhe—variously spelled, as the reader will perceive—is associated with about forty ancient Ecclesiastical Establishments. These, with a few exceptions including some of doubtful date, are foundations ascribed to the fifth and sixth centuries. I have added a consecutive number to each locality for the purpose of future reference.—

1—Monasterboice, Louth, St. Buithe, 6th cent., (A. 4 M., A. 490).
2—Dunbo, Derry, St. Beoad, 5th cent., (A. 91).
The name Dunbo may be rendered "the Stronghold of Budh."
3—Ardcharn, Roscommon, St. Beoaid, 6th cent., (A. 705).
4—Kilnaboy, Clare, St. Baoith, (A. 4 M.).
5—Antrim, Antrim, St. Aodh, *alias* Mochay, St. Cronan, (L. 37, A. 2),
6—Kilboedain, Antrim, St. Boedain, 6th cent., (A. 8).
7—Rathregenden, Derry, St. Boedan, 6th cent., (A. 93).
8—Clonthuskert, Galway, St. Boadan, St. Fathlec, (M. 90, A. 282).
9—Inchymory, Longford, St. Boadan, 5th cent., (A. 439).
10—Taughboyne, Donegal, St. Baithen, 6th cent., (A. 105).
11—Tibothin, Roscommon, St. Baithen, 7th cent., (A. 623).
Tibothin, may be interpreted "the house of Bothin."
12—Inisboyne, *alias* Inis-Baoithin, Wicklow, St. Baithen, (A. 776).
13—Inisbofin, Mayo, St. Colman, St. Beothan, (A. 497).
14—Temple Boodin, Wicklow, St. Boodin, (F. 129).
15—Cashel, Sligo, St. Biteus, 6th cent., (A. 629).

Throughout the Catalogue of Saints and their foundations, several Authorities are referred to only for the purpose of assisting the reader to obtain further information respecting the different localities.

I find the name of Saint Mochudee connected with several Ecclesiastical

Establishments. He was the reputed founder of Monasteries situated in three different provinces of Ireland, viz., in Munster, Leinster, and Ulster. This Saint was also called Carthage, I suppose from the place whence he was imported. We read that he founded the Monastery of Lismore, formerly called "Lismore Mahood," or "*the great Mound of Mochudee*," and also that of Rahan, of which Dr. Petrie gives us the beautiful illustrations of what he calls "Norman" Architecture. This Saint with his nine hundred monks lived at Rathen on herbs and roots. I believe this Mochudee to be identical with the Mahody of Elephanta, described by Capt. Pyke as the Divinity who created the universe. (*Coll.*, vol. 4, p. 212). Both names may be translated into the English words "the good God Budh," thus "the good God Budh" would be written in Irish "Mai[t]h-[B]udh[D]ie," but would be sounded as if the bracketted letters were omitted "Maihudie."

So likewise Mochua the founder of Baal, No. 41, may be explained to mean "The good Budh."

Cronan, of which name there are no fewer than thirty Saints (*M. Int.*) is an Irish *alias* of the last mentioned, St. Mochua, and has his counterpart in the god Cronos, the Titan (Saturn), whom Faber represents as an *alias* of the Indian Boodh (see *Faber*, vol. 1, p. 447, also *Franklin*, p. 42).

The Irish word "Moh" (written *maith*) so often prefixed to the names of Irish Saints and Hindoo Divinities, means, in English, "Good."

The following Ecclesiastical Establishments are associated with one or other of the various *aliases* of Budh—

16—Lismore, Waterford, St. Mochudee, 6th cent., (L. 283, M. 374).
17—Rathyne, King's Co., St. Mochudee, 6th cent., (A. 727, M. 374).
18—Kilchartaich, Donegal, St. Carthach, 6th cent., (A. 101).
19—Clondalkin, Dublin, St. Mochua, *alias* Cronan, 6th cent., (M. 8).
20—Inis Mochua, Down, St. Mochue, (*Ulster Jour.*, vol. 4, p. 138).
21—Timahoe, Queen's Co., St. Mochoe, *alias* Cronan, 5th cent., (L. 625).

22—Roscrea, Tipperary, St. Cronan, 6th cent., (A. 672, M. 375).

23—Lusk, Dublin, St. Macculind, 5th cent., (A. 251, L. 324).

24—Inispuinc, Cork, St. Mochuda, St. Gobban, and St. Lasren, (A. 71).

25—Inchicronan, Clare, St. Cronan, (Loc. Trad. and Top).

26—Temple Cronan, Clare, St. Cronan, (Loc. Trad. and Top.)

27—Cluaindaimh, Down, St. Mochoemoc, (A. 112).

28—Drumboe, Down, St. Mochumma, 5th cent., (A. 119).

29—Moville, Down, St. Cronan and St. Senell, 6th cent., (A. 124).

30—Iniscaoin, Leitrim, St. Mochaimoc, son of Endeus, 6th cent., (A. 262).

31—Liethmore, Tipperary, St. Mochoemoc, (A. 402).

32—Glendalough, Wicklow, St. Kevin, St. Mochuorog, 5th cent., (A. 765).

33—Innisfeal, Wexford, St. Mochonoc, 5th cent., (A. 747).

Mochonoc may be interpreted "The Hill of the good Budh," or, more probably, "The Spirit of the good Budh," from neach, a spirit, or apparition.

34—Kilkenny, St. Canice, *alias* Canic, *alias* Cainnech, (L. 109, M. 374).

Canoc is an *alias* of Mochonoc (M. 30), and out of this name another Saint is forged. The genitive case of Canoc makes Canuice; and as in the case of St. Molaise who was manufactured from the genitive of Molach, St. Canice is made out of Canoc or Mochonoc. —Thus we have the origin of the celebrated St. Canice, the reputed founder of the beautiful Round Tower of Kilkenny. The name Canice is still further altered in modern times into the name Kenny (M. 374), from which comes Kilkenny.

35—Taghadoe, *alias* Taptoo, Kildare, (L. 585).

This name may be interpreted "The high House of Budh."

36—Fintan's Island, Templecarne, *alias* Patrick's Purgatory, Lough Derg, Donegal, St. Dabeoc, 5th cent., (L. 603, M. 375).

The name "Dabeoc" may be interpreted "the god Budh," as the word "beoc" is a well-known inflection of the Irish word Budh. In fact, "beoc" is the verb of which "budh" is the noun.—I spell the

words as they are pronounced, to make them intelligible to the English reader. The names of Croebeach, in Kerry, No. 48, Belbec, in Meath (M. 182), as well as of Balbec in Syria seem to be compounds of the word BEOC.

37—ROSCOMMON, St. Aodan, etc. 6th cent., (A. 618).

38—TEMPLESHANBO, *alias* SEAMBOTHA, Wexford, St. Colman, 6th cent., (L. 614, M. 15). This name "Temple Sham Botha" may be translated, "The Temple of the ancient Budh," as "BOTHA" is a well-known substitute for the Irish word "BUDH." The use of the *alias* "BO" or "BOE" for "BOTHA" in this name confirms my interpretation of "BOE," which, as I have elsewhere suggested, was used as an abbreviation of the Irish word "BUDH."*

39—RAPHOE, *alias* RATHBOTH, Donegal, St. Columb, St. Eunan, (L. 484).

40—RATTOO, Kerry, (L. 509).

Rathboth *alias* Raphoe, and Rattoo, are compounds of the name of "Budh,"—Rathboth, "the mound of Budh:" Rattoo *alias* Rathuig, "the mound of Budh." These inflections are easily accounted for, and are consistent with the usages of the Irish language. The change from Rathboth to Raphoe will account for the fact, that in the East the name of "Fo" is often found as an *alias* of Budh. The use of Boo for Budh in compound words is frequent in India and Egypt. Thus, Mount Aboo, etc. There is another Rathaodha in Westmeath, founded by St. Aid—[quere, Budh?] (A. 727), and a church called Ratoath in Meath, (A. 568).

41—BAAL, Mayo, St. Mochua, *alias* Cronan, 6th cent., (L. 102, M. 91, 375). Baal, *alias* Bel, *alias* Ballagh, *alias* Ball, *alias* Balenses (M. 91), is manifestly the god, whom Jehu destroyed out of Israel, (2 Kings, x. 28). At this place is a Round Tower, a "High Place of Baal." I

* We learn from that ancient authority *The Martyrology of Donegal*, that St. Buite (or St. Buide) of Monasterboice was also called St. Beo and Buide, each signifying *Fire.* (See p. 329). This authority would seem to place my interpretation of Beo beyond doubt.

believe the same Heathen divinity to have been the foundation of the names of other ancient ecclesiastical establishments, viz.,—

42—CONGBAIL, Donegal, St. Fiacre, 6th cent., (L. 395, M. 106).
43—CORBAL, *alias* MONAINCHA, Tipp., St. Donan, 7th cent., (L. 399, M. 70).

Bryant remarks :—" Bel, Bal, or Baal, is a Babylonish title, appropriated to the Sun ; and made use of by the Amonians in other countries ; particularly in Syria and Canaan. It signified Κυριος, or Lord, and is often compounded with other terms as in Bel-Adon, Belorus, Bal-hamon, Belochus, Bel-on ; (from which last came Bellona of the Romans) and also Baal-shamaim, the great Lord of the Heavens."—*Antient Mythology*, vol. 1, pp. 54, 55.

ST. LUAN [THE MOON].

The next heathen divinity, which I would bring under notice, is St. Luan, *alias* Molua, *alias* Euan, *alias* Lugidus, *alias* Lugad, and Moling, &c. The foundations, with which this Saint under some of his *aliases* is connected, extend over eight counties in the provinces of Ulster, Leinster, and Munster. Luan is to this day the common Irish word for The Moon. We read—that the Saint " might more readily obey some orders he had received from St. Congal, he handled a red-hot iron without being burnt." " He founded many Monasteries to the number of one hundred, as St. Bernard reports he was told by the Irish." " Having laid himself prostrate along the sea shore, . . . the water rising with the flood did not cover the place where he lay" (*M. Int.*). We read that there were fifteen Saints of the name of Lugadius, and as Lugidus was one of Luan's *aliases*, I have set them all down as representing the Moon in the several places where that Planet was worshipped as the symbol of Female nature.

44—TIMOLIN ; MOONE, St. Moling, Kildare, (L. 626).
This name may be interpreted " The House of the Good Luan"—the Moon. This interpretation is confirmed by the fact that the adjoining parish is called " Moone," in which is " Moone Abbey."

45—Trim; Rathossain, Meath, St. Lunan, St. Ossan, 5th cent., (M. 32, A. 575, L. 643, D. 53).

46—Cluain Finchol, Armagh, St. Lugadius, 6th cent., (M. 110).

47—Clonfert Molua, *alias* Kyle, Queen's Co., St. Luan, *alias* Molua, 6th cent., (A. 379, M. 31, Kil. Arch. Jour., vol. 2, p. 52).

48—Croebheach, Kerry, St. Daluan, 5th cent., (A. 301).

49—Killaloe, Clare, St. Molua, 6th cent., (A. 52).

50—Drumeskin (Druimineascluinn), Louth, St. Lugad, (A. 461).

51—Drumfinchol, Meath, St. Lugad, St. Columb, (A. 532).

52—Tir da croeb, Meath, St. Lugad, St. Columb, (A. 574).

53—Connor, Antrim, St. Lugadius, St. Dima Dubh, (A. 4).

ST. BRIDGID, ST. DECLAN, ST. MOCTEE, AND ST. RIOCH.

The following foundations have associated with them the names of St. Brigid, St. Declan, St. Moctee, and St. Rioch :—

54—Britway, Cork, St. Brigid, 5th cent., (Loc. Tra. and Top.).

55—Kildare, Kildare, St. Brigid, 5th cent., (A. 322).

The name of Brigid is associated with religious foundations in almost every county in Ireland, but they are (except Kildare) either places of no great importance, or else they are ascribed to St. Patrick or other Saints, after whom St. Brigid comes in a second place.

St. Brigid was the founder of Kildare. There were twelve Saints of that name. The custom of carrying about an image of that Saint on the eve of the first of February, is evidently derived from heathenism. Her name in Irish is sounded as if it were written "Breedh," and answers to Brida, the Scandinavian name for Venus. Among the Tuath-de-Danaans, Breedh was the goddess of Poets and Smiths.

56—Oughterard, Kildare, St. Bridgid, 6th cent., (P. 403).

57—Armagh, St. Patrick, St. Bridgid, 5th cent., (L. 66, M. 110).

The ancient name of this place was Ard-Macha, which means "the High Place of Macha." In *Keating's Ireland*, vol. 1, p. 78, we have

the name of Macha, as that of a divinity worshipped by the Tuath-de-Danaans.

Bryant remarks on the name "MACAR"—"This was a sacred title given by the Amonians to their gods; which often occurs in the Orphic hymns when any Deity is invoked. . . . . It was certainly an Amonian sacred term. The inland city Oasis stood in an Egyptian province, which had the same name; so that the meaning must not be sought for in Greece. . . . It was certainly an ancient word, and related to their theology; but was grown so obsolete that the original purport could not be retrieved."—*Antient Mythology*, vol. 1, pp. 83, 85.

58—ARDIMORE, Waterford, St. Declan, 5th cent., (L. 54, M. 55).

The Irish word "ARD" means High, or High place, and is found to form part of the name of many localities of Round Towers. Ardmore, anciently Ardimore, is "The High place of the great God."

59—CASHEL, Tipperary, St. Patrick and St. Declan, 5th cent.

The name of St. Declan may be literally translated "the God of generativeness," from "DE," God, and "CLAIN," to engender or beget. He is described as one of the most ancient and celebrated of Irish Saints, and a predecessor of St. Patrick. Ardmore, the "High place of the great God," was his principal seat.

60—KILMORE EADAN, Armagh, St. Moctee, St. Eodan, 6th cent., (L. 184, M. 110).

Moctee may be translated "Son of God," and answers to Thor the Scandinavian divinity, who, according to Faber, is represented as the "First-born of the Supreme God." The name also answers to the Irish "Tor," the mystical Bull, the Apis or Osiris of Egypt elsewhere referred to.

61—INISBOFINE, Longford (Lough Ree), St. Rioch, 5th cent., (M. 47).

The name Rioch, as representing an evil spirit, is well known in the

west of Clare, and is commonly used as an Irish curse, "May the Rioch take you."

The Deity of the Ark, Rhoia, which signified a pomegranate, is mentioned by Bryant (vol. 3, p. 237). I therefore conclude, that the Irish word Rioch was one of the Cuthite appellations of the Ark, or emblem of Female nature. St. Rioch is said to have been the son of Darerca—the Oak of the Ark.

GOBBAN-SAER, AND ST. ABBAN.

The names of St. Abban and St. Gobban occupy a conspicuous place in connection with ecclesiastical foundations of Ireland. Believing both names to represent the ancient Irish Gobban Saer, I have classed them together. A future chapter will be devoted to the consideration of Gobban Saer, as the reputed builder of Round Towers.

The foundations with which the name of Gobban is connected, either as Saint or builder, extend into the four provinces of Ireland. The name Gobban-Saer is known in every parish in Ireland, where the native language is still spoken. His reputation is that of a builder and artizan of extraordinary skill. Several of the Round Towers are ascribed to him as the builder. The name Gobban-Saer may be interpreted "the Free-Mason Smith," and as such he may answer to Vulcan of the Romans and to Tubal-Cain of the Scriptures—"an instructer of every artificer in iron and brass."

The identity of St. Abban with the celebrated Gobban-Saer seems placed beyond all doubt by the following facts. First, that the Abbey of Brigoon (Cork) founded by St. Abban, was anciently called Bal-Gobban and Brigh-Gobban. Secondly, St. Abban himself, like Gobban-Saer, had an extraordinary reputation for *building;* for we read that, "the same Saint [Abban] was *a great builder*, and founder of regular houses, for he erected fifteen in several parts of Ireland, if we may believe Colgan." (M. p. 59).

If the usual prefix MOCH, "good," were used with Gobban, the sound of

the G would be lost, and the name would sound "Moch Abban."—The Good Gobban. St. Abban is described as a contemporary of St. Patrick. (M., pp. 57, 372, and Int.). I therefore assign his foundations to the 5th century.

The following are among the foundations ascribed to St. Gobban, St. Abban, or to Gobban Saer :—

62—Brigoon, *alias* Bal-Goban, St. Abban, Cork, 5th cent., (M. 59).
63—Kinsale, Cork, St. Gobban, 5th cent., (M. 57).
64—Dar Inis, Wexford, St. Gobban, (A. 735).
65—Killamery (Killamruidhe), Kilkenny, St. Gobban, (A. 366, L. 123).
St. Gobban is said to have presided at Killamery over a thousand Monks. There is a beautifully sculptured Cross at this place.
66—Kilabain, King's Co., St. Abban, 5th cent., (M. 30, A. 398).
67—Fethard, Wexford, St. Abban, 5th cent., (M. 18).
68—Ross, Wexford, St. Abban, 5th cent., (M. 16).
69—Leighlin, Carlow, St. Gobban, (A. 36, L. 249).
70—Teghdagobha, Down, St. Gobhan, (A. 129).
71—Kilcruimthir, Cork, St. Abban, (A. 73).
72—Camros, Wexford, St. Abban, (A. 733).
73—Kilcullen, Kildare, St. Abban, 5th cent., (M. Int.).
74—Corcomroe, Clare, Gobban-Saer, and Sheela (Loc. Trad. and Top.).
75—Knockmoy, Galway, Gobban-Saer, (Loc. Trad. and Top.).
76—Killala, Mayo, Gobban-Saer, and St. Patrick, (Loc. Trad).
77—Turough, Mayo, Gobban-Saer, and St. Patrick, (Loc. Trad.).
78—Ballyvarney, Cork, St. Abban, St. Gobnata, (L. 169, A. 57).

ST. BOLCAN OR VOLCAN.

St. Bolcan is stated to have flourished in the 5th century. His mother died about the year 440. After her interment a noise was heard in the grave, which being immediately opened, the child (St. Bolcan) was provi-

dentially taken out alive (A. 13). I think it probable, that this Saint Bolcan was Vulcan himself. The Irish letters B and V being interchangeable, the name of Bolcan may answer to either the Vulcan of the Romans or to Tubalcain of the Bible (Gen. iv. 22). The foundations with which the name of St. Bolcan is associated are—

79—Boith Bolcain, Antrim, St. Bolcain, 5th cent., (A. 3).
80—Kilaspuic Bolcain, Antrim, St. Bolcain, 5th cent., (A. 8).
81—Kilmormoyle, Mayo, St. Bolcan, 5th cent., (A. 503).
82—Arthur Mighe (Armoy), Antrim, St. Bolcain, 5th cent., (A. 13).
83—Kilchule, Roscommon, St. Bolcain, (A. 612, L. 63).

ST. MOLACH.

The name of the Canaanitish divinity Molach is associated with numerous ancient ecclesiastical establishments throughout ten counties of Ireland. The names which I identify with Molach are divided by the biographers of the Saints into two classes,—the first that of Molach, with his *aliases*, Molagga, and Mochellog. The second class is that of Molaise, with his *aliases*, Molassus and Laserine. I unite the names of Molach and Molaise with their numerous *aliases* under one head for the following reason. The Irish word "Molach" in the genitive case makes "Molaice," pronounced "Molicca," so that "The Temple of Molach" would therefore be written "Teampuil Molaice.

Bryant says (*Antient Mythology*, vol. 1, p. 87): "Melech, or, as it was sometimes expressed, Malech, and Moloch, betokens a king; as does Malecha, a queen. It was a title, of old, given to many deities in Greece; but, in after times, grew obsolete and misunderstood."

There is in the west of Clare a very ancient religious establishment called Mullogh by the peasantry, although in the ecclesiastical registers it is called Kilmurry-Ibricane. I believe the origin of the name "Murry" to

be as ancient as Molach himself, and that it meant the Muidhr—the stone of the Sun, of which we shall have much to say in a subsequent chapter. In the first name among the ecclesiastical establishments, with which the name of Molach is associated, we find the name Murry connected with it, viz.—

84—INIS MUIDHR, *alias* INIS MURRY, Sligo, St. Molasse, 6th cent., (A. 635).
85—KILMALLOCK, Limerick, St. Molach, 6th cent., (L. 171, M. 63).
86—TULLY-GRAIN (The Hill of the Sun), Cork.
87—DEVENISH, Fermanagh, St. Molaise, 6th cent., (L. 458, M. 107).
88—EGHROIS, Sligo, St. Molaise, 6th cent., (M. 88).
89—ARDMACNASCA (quere, Ram Island?), Antrim, St. Laisrean, (A. 2).
90—KILMELCHEDOR, *alias* KILMALKEADER, Kerry, St. Brandon, (L. 178).
At this place is a beautiful Ruin—Temple Melchedor—interpreted, "the Temple of the Golden Molach."—See notice thereof in a subsequent part of this work.
91—TULACH-MHIN, *alias* TULLAMAIN, Kilkenny, St. Molac, (A. 80, M. 58).
Archdall has erroneously mentioned this establishment as of Cork County, adding that "the place is unknown."
92—KENNITH, Cork, St. Mocolmoge, (L. 229).
93—TEMPLE MOLLOGA, Cork, St. Mologga, 6th cent., (L. 607).
The last named place is literally translated *The Temple of Moloch.* Laserine is one of this Saint's *aliases*, and therefore the several Irish churches dedicated to the forty-three Saints, who are said to have borne that name, may be properly set down as *Temples of Molach.* There are several other ecclesiastical foundations throughout Ireland, with the names of which the god Molach is associated, viz.—TEMOLOG, *alias* TYMOLOGA, Cork, (L. 625, M. 267); MULLAGH, Cavan; also MULLOGH, in Clare; KILMOLAG, in Wexford. I would add to the list of Molach's temples in Ireland the several places called by the name of TALLAGH, *alias* TAMLAGHT, *alias* TAVELAGH. There are several places of this name (besides the well-known

foundation in the neighbourhood of Dublin), viz.—in the counties of Londonderry, Tyrone, and Waterford—and, judging from the remains of heathenism found at each place, as well as from the other names of heathen divinities associated with these localities, I would assign them all to the idol Molach. TAMLAGHTARD in Londonderry is said to have been founded by St. Columban in the 6th cent. If the name were written Tam(o)laghard introducing the letter *o*, it would be fairly interpreted "The High House of Molach," and if so written, it would be properly pronounced TAMLAGHARD, according to the idiom of the Irish language.

In the Roman Catholic parochial union of Tamlaghtard (Londonderry), where there is said to have been a Round Tower, part of the district is called Drumboe—the Hill of Budh—the Sun; and Aghanloo —the ford of Luan—the Moon.

ST. DAGAN.

The next heathen divinity, which I would notice, as a supposed Irish Saint, is Dagon (M. I), *alias* Dagan, *alias* Dagain, *alias* Dagens. He seems not to have occupied so important a position in Ireland as he did among the Philistines, for we are told he was smith to the celebrated St. Kieran [*alias* Chiron, the Centaur]. His name is associated with the following foundations, all of the 6th cent.—

94—INNISKEEN, Monaghan, St. Dagens, 6th cent., (L. 22).
95—IMBERDAOILE, Wicklow, St. Dagan, (M. 15).
96—BALLYKINE, Wicklow, St. Dagan, (A. 760).

ST. SATAN AND ST. DIUL [THE DEVIL].

The most extraordinary names which we find among the supposed Irish Saints are those of "The Devil," and "Satan." The Irish name for the Devil is DIA-BAAL—literally, "The god Baal." This name is sounded in

Irish as if it were written DIUL, and accordingly when the early Ecclesiastics were engaged in Christianising the legends of the Irish, finding the name of Diul associated with numerous stone-roofed Temples, which they supposed to have been ancient Christian Churches, they recorded the name as that of a Saint. Its sound however being in the custody of an Irish-speaking population, they could not alter; but, to conceal the identity of the supposed Saint with the Devil, two silent letters were introduced in the writing. Thus Dia-Baal is sounded as if written Diul; the name of the Saint—Di[ch]ul—is also sounded, as if the bracketted letters were omitted—Diul. Nothing less than absolute necessity would have induced the early Ecclesiastics to permit so suspicious a name to remain in their calendars of Saints. Having the custody of all written matter, they could alter the letters used in the spelling of the name, and they could also add a few *aliases*, which they did; but the original sound of the name, whether Saint, or Devil, was stereotyped from infancy in the memories of an Irish-speaking people, as attached to the locality, and therefore could not be changed. The name Di[ch]ul is associated with Ecclesiastical Foundations in eight counties of Ireland, but (except in a few instances) it occupies only a secondary place. It is mentioned in *Mears' Monasticon*, as one of the names in which sanctity seemed to be inherent, for twelve Saints are said to have borne it. If translated into English, it would read "Saint Devil;" but this is not more singular than the name of "Saint Satan—the son of Archuir," whose name was perpetuated by a festival held to his memory on the 15th of May at the Great Island, Cove, Cork, (see *Archdall*, page 70).

The Irish name Dia-Baal (the Devil) is generally supposed to be derived from the Greek Διαβολος, which is said to be compounded of δια, through, and βαλλω to throw. This may be so; but to me it seems forced and unreasonable, especially when a simpler and more suitable interpretation is traceable to a Cuthite source. Dia-Baal was the chief deity among the Cuthites, meaning literally The Lord God, and was probably the name, under which God was known to Noah and his predecessors.

The Pelasgi, as we shall afterwards see, were among the conquerors of the Cuthites; therefore Baal, or Dia-Baal, never was recognised as a god among the Greeks (nor were the other Cuthite divinities, Molach, Dagon, etc.), and inasmuch as Giants, Titans, and Demons, were the names by which the more ancient Cuthites were known to the Greeks, it is but reasonable to suppose that their divinity (under his proper name of Dia-Baal) should be regarded as the chief Demon, or Devil. It is quite possible that the term βαλλω, to throw, may have arisen from the ancient Cuthite game of Ball-playing—an account of which, as a religious ceremony among the ancient Americans, may be seen in *Stephens' Travels in Yucatan*, vol. 2, p. 306. The spherical Ball was an emblem of the Sun; and ball-playing will be found to have been a very ancient amusement. The assemblies for dancing at the festival of Baal have left this name at the present day to Almack's fashionable gatherings.—This appears to me another of the many instances of how an ancient custom, with its very name, has survived the memory of the religious rite by which it was introduced.

The following are among the foundations, with which the names of Diul and Satan are associated.—Di[ch]ul, the son of Nessan (quere, the Centaur Nessus?) is the first Abbot on record as presiding over the Monastery of Inisfallen, in the island of that name on the Lake of Killarney; but St. Finian is honoured there as the founder.—

97—Inisfallen, and Aghadoe, Kerry, St. Dichul, St. Fineain, 6th cent., (A. 301, M. 60).
98—Cluain Braoin, Louth, St. Dichull, (A. 452).
99—Louth, Louth, St. Moctee, St. Dichull, (M. 10, A. 469).
100—Cluain Broanagh, Longford, St. Sathanna, (M. 346).
101—Great Island (Inis McCaille), Cove, Cork, St. Satan, (A. 70).
102—Cluain Eoaris, Monaghan, St. Dichul, (M. 112).
103—Clones (Cluaineois), Monaghan, St. Tigernac, St. Dichul, (M. 111, A. 583).

104—CLUAIN DICHOLLA—CLUAN MORE, Wexford, (M. 14, A. 734).
105—TALLOW, Dublin, St. Dichul, (A. 257).
106—ST. DOULOUGH'S, Dublin, St. Dulech, son of Amalgad, son of Sinell, (A. 255).

The modern word CLUAIN (now usually spelled "Clon," as in the name "Clondalkin") is translated "a fine level pasture:" but it seems to me to have been derived from "Clo(ch)ain," the stone of ANA, the Mother of the Gods,—the Moon, and that it may have been so called from the Pillar-stones and Crosses used in ancient heathen worship: the field, or "green," retaining its name CLUAIN after the Pillar was removed, and thence it became a general term for such fields. It is impossible otherwise than upon this hypothesis to account for the fact, that the word CLUAIN or CLON forms part of the names of more than ninety ancient Irish Ecclesiastical Establishments or parishes.

In one instance, that of CLUAIN MORE in the parish of Mullogh, Co. Clare, the pillar-stone still remains in its original position. The field in which it stands is called Cluain More, by which is understood The Great Meadow. "The Great Stone of Ana" would in my opinion be a more proper interpretation.

A similar pillar-stone may be found standing in the church-yard on the Hill of Tara. The only device upon it is a sculptured figure *in relievo* of what I believe to represent the Irish "Sheela-na-gig," which there is reason to believe was sacred to the goddess Ana, as the mother of the gods. Figures of the same character may have existence on other pillar-stones also, until effaced by the early Christians.

ST. SHANAUN [THE ANCIENT ANA, THE MOTHER OF THE TUATH-DE-DANAAN GODS].

"AINE," "AIN," or "ANA" (pronounced "AWNAGH"), was the name of a celebrated Irish goddess—the mother of the Tuath-de-Danaan gods, the divinity of the rivers, the representative of female nature, answering to Venus,

Diana, Cybele, &c. The Serpent was also an emblem of female nature. (See *O'Brien*, p. 505). One of the names of Scattery Island was "Inis-Cathiana"—the Island of the Serpent Ana; and the southern point of the Island still retains the name, "Rinana,"—the Point of Ana. The emblem of eternity among the ancients was a serpent with its tail in its mouth, forming a circle. Thence a circle was expressed in Irish by the word AIN—as in the Irish BLIAIN, a year—*i. e.*, the circle of Baal, the Sun. AINE or ANA, was one of the names of the Moon, the goddess of Lunacy, answering to "DIANA," literally the goddess ANA. The Moon's manifest connection with the tides may have given rise to the goddess AINE (the Moon) being also assigned as the divinity of rivers.

Bryant informs us that "AIN" was a Cuthite radical signifying a *fountain*; and that the term was applied to subordinate deities. He adds :—"They [the Cuthites] introduced the worship of the Sun, that great fountain of light; and paid the like reverence to the Stars and all the host of heaven. They looked upon them as fountains, from whence were derived the most salutary emanations. This worship was styled the fountain worship." (*Antient Mythology*, vol. 4, p. 194).

"The ancient Cuthites, and the Persians after them, had a great veneration for *fountains* and streams; which also prevailed among other nations, so as to have been at one time almost universal. Of this regard among the Persians, Herodotus takes notice—'Of all things in nature they reverence *rivers* most.'" (*Antient Mythology*, vol. 1, pp. 238-9).

We read (*M. Int.*) of twenty-five Saints of the name of Shanaun—"the ancient Ana." I spell the name of the Saint as the peasantry pronounce it with the accent on the last syllable, although it is usually written "St. Senan." The word literally means "the ancient Ana" (the Shannon), or rather, the ancient AINE—the Cybele of the Irish, the divinity of rivers. Hence the word AINE, the name of such divinity, became used as the common Irish term for river.* Although hagiology represents Shanaun as a male Saint,

* The Irish word for river is *Abhun*—pronounced *Aune.*

the legends of the peasantry ascribe to the name a more ancient origin. From these we learn, that a lady named Sionan, being cursed with a desire for knowledge, was tempted to *eat of the salmon of knowledge.* She was enraptured by the taste of the first morsel, but immediately the fountain, from which the salmon had been taken, burst forth in such abundance as to form the river, which now bears the lady's name—the Shannon.—She was of course carried off in the flood. (See *Kennedy's Legends*, p. 284). This legend is evidently a corruption of the traditional account of the history of Eve and the Tree of Knowledge.

The identity of the goddess Ana (the Mother of the Gods, according to Irish Mythology) with the great Babylonian Mother of the Gods, Diana of the Ephesians (Αρτεμις), will be still further proved in a subsequent chapter. —The following are among the ancient Churches, with which the name of Shanaun is associated.—

107—SCATTERY, Clare, St. Shanaun, 5th cent., (M. 63).
108—CONEY ISLAND (Inis Cunla), Clare, St. Shanaun, 5th cent., (A. 47).
109—TEMPLE SHANAUN, Wexford, St. Senan, 6th cent., (L. 615).
110—ACHADHCAOIL, Down, St. Senan, 5th cent., (A. 106).
111—INISCARA, Cork, St. Senan, 6th cent., (A. 71).
112—KILSHANNY, Clare, St. Senan, (A. 53, Top., Loc. Tra.).

(See an interesting article on the Goddess Aine or Anna, etc., by Mr. Nicholas O'Kearney, in the *Kil. Arch. Journal*, vol. 2, p. 32, 1st series).

ST. HIARLATH, AND ST. EARC.

Hiarlath I believe to be identical with Gobban-Saer, the celebrated mason of the ancient Irish. I find the name of Suairleach elsewhere. This name I interpret—the Freemason of pillar-stones, or the architect of Crosses, from LEAC, a great stone, and SAER, a freemason. The ordinary prefix of MOCH, which has changed Gobban into Abban, has probably also altered the sound "Suairleach" into Hiarlath.

The names of St. Hiarlath and St. Erc are ascribed to the 6th century, but the monasteries assigned to them are very few.

113—TUAM, Galway, St. Hiarlath, 6th cent., (A. 297).
114—CLUAIN FOIS, CLUAIN FEIS (Tuam), Galway, St. Hiarlath, (M. 79).

The ancient name of Tuam, or rather the name of the most ancient Ecclesiastical Establishment of the seven churches in that parish, was CLUAINFEIS—which I interpret, The goddess AINE, pillar of marriage. I believe the name CLUAIN EOIS (Clones) is only a modification of the original CLUAIN-FOIS. But this is only surmise, as every effort has been used to conceal the origin of these Canaanitish names.

115—SLANE, Meath, St. Earc, 6th cent., (L. 561, D. 293).

The word Erc is translated Heaven (see Glossary) from ERCOL, "the Sun" (*O'Brien*, p. 195), from which is Hercules, the Phœnician name of the Sun. Also the Irish word ERCAELLAN, a pole or stake, the Maypole, or miniature Round Tower; and ERCALOIN, the Arkite Ell (Cronus), or Hercules.

With regard to the name EARC as an Irish word, I would remark that Irish Dictionaries often give a variety of the most heterogeneous meanings for the same term. Perhaps a better acquaintance with Cuthite Mythology would tend to explain some of these anomalies. For example, the word in question, EARC, is translated in O'Reilly's Dictionary as "The Sun," "Heaven," "A Bee," "A Salmon," "any animal of the Cow kind," and "speckled." Now it is remarkable, that every one of these meanings points to the Sun as an object of Cuthite worship.

In a subsequent chapter on "The Ox and the Centaur," it will be shown that the Ox or Cow was the most important emblem of the Divinity among the Cuthites, and was also an object of worship among the ancient inhabitants of Ireland.—The Fish was likewise an emblem of Divinity, and an object of worship both among the Cuthites (as Dagon), the Hindoos, and

the Irish. (See chapter on "The Fish").—Osiris, the Sun, is depicted as clothed from head to foot in a "speckled" garment, which no doubt was intended to represent the starry heavens, and this accounts for the word "speckled" being given as a translation of EARC.—It is probable also, that the "Salmon" was chosen among fishes, on account of his speckled skin, to be the supernatural fish of Ireland, into which St. Fintan, the antediluvian, was transformed.

The Bee too was used among the ancients as a representation of the Divinity—the Divine Emanation—the Word of God. There is an ancient hieroglyphic exhibiting the Divinity as a Lion with a Bee issuing from his mouth, which Mr. Hislop explains by observing that the Babylonish term for Bee, *Dabar*, answers to the Hebrew term translated "Word;" and indeed this derivation is very significantly implied in the Irish language, DABAR being literally translated, The Son of God. (*Two Babylons*, p. 284). In fine, we have here *six* emblems of Cuthite Divinity, the Cow, the Fish, the Bee, the Heavens, the Sun, and the speckled garment, all represented by one Irish word EARC; and a traditional veneration for the term is preserved in the name of the mythical Saint Earc of Slane, Co. Meath, supposed to be the site of an ancient Round Tower.

ST. CIARAN AND ST. NESSAN.

In a subsequent chapter, I hope to furnish ample evidence of the fact, that the first Centaur was identical with Cronos (Saturn), and that both were identical with Nimrod, the mighty hunter—the head of the Cuthite families, and their first King, whose capital was Babel or Babylon. As the heathen divinities, with whom I would identify the supposed Irish Saints, are those of ancient Babylon and Hindostan, we might reasonably expect to find the Centaur occupying some conspicuous place in Irish Mythology; and this we may conclude to have been the case from the fact of our finding figures of Centaurs on the doorway of Cormac's Chapel, and on the Cross of

Kells, hereafter to be noticed under the heads of "Centaurs"—"Cuthites," etc. I make this brief allusion here to the subject of Centaurs (which shall afterwards be examined at greater length), to account for the almost identical names of Centaurs appearing among our Irish Saints, viz. :—Saint CRONAN, *alias* MOCHUA, for CRONOS, *alias* BUDH,—Saint CIARAN, for the Centaur CHIRON,—Saint NESSAN, for the Centaur NESSUS. These are among the most ancient, as well as the most celebrated, Irish Saints; and they will be found to be purely mythological.

I have already noticed some of the Religious foundations ascribed to Cronan Mochua. The following are associated with Ciaran and Nessan,

116—ERIGOL KIRAN, Tyrone, St. Kieran (Chieran), 5th century, (L. 609).
117—CLONMACNOISE, King's County, St. Ciaran, 5th century, (L. 367, M. 41).
118—SEIRG-KEIRAN, *alias* DESERT KIERAN, King's County, St. Ciaran, 5th century, (L. 549, M. 25).
119—IRELAND'S EYE, Dublin, St. Nessan, 6th century, (M. 8).
120—MOUNT-GARRETT, Wexford, St. Nessan, 6th century, (M. 380).
121—CORK, St. Nessan, St. Finbar, 6th cent., (A. 63).
122—MUNGRET, Limerick, St. Nessan, 5th century, (A. 434).
123—CAPE CLEAR, Cork, St. Kieran, and St. Comgall, (A. 60).
124—INIS KIERAN, Cork, St. Kieran, (A. 71).
125—ARANMORE, Galway, St. Kieran, (A. 271, Loc. Tra.).
126—KILKIERAN, Kilkenny, St. Kieran, (Loc. Trad.).
127—FARTAGH, Kilkenny, St. Kiaran, (A. 350).
128—TEMPLE KIERAN, King's Co., St Kieran, (Loc. Trad.).
129—SAINT'S ISLAND, Longford (Lough Ree), St. Kieran, (A. 441, M. 49).

ST. DAIR-BILE, DAIR, AND ITS COMPOUNDS.

In my researches I have been led to form conclusions grounded upon a combination of evidence too desultory to be offered as positive proofs. I therefore submit these opinions to the reader, as suggestions only

trusting that the study of the subject generally will satisfy him of their correctness.

The Irish Saints are classed as male and female. I have classed the same names under the heads of male or female divinities, not always adopting the sex which hagiologists have chosen. Thus, St. Mell is sometimes referred to as a female Saint, but generally the Saint is described as the nephew of St. Patrick. The name is manifestly an abbreviated form of Melissa, or the Ark, the Cuthite female divinity. St. Shanaun is always represented as a man, while the name really signifies a female divinity,—the ancient Ana, mother of the gods.

There seems no doubt of Juno's having been worshipped in Ireland by the Cuthites as Damater, the mother of the gods. Her Irish name was Una, or Eunan, or Iun, the dove—like the Hebrew; and this name is still preserved in Iona, the island of West Scotland, sacred to St. Columb (the dove also). Iun is also to be found as part of compound names in many localities throughout Ireland. The divine Incarnation, as her son, was styled MacIun, or MacOwen, we have therefore many places called Kil-MacOwen or Temple-MacOwen; and St. Keledeus tells us, that there were fifty-eight Saints of the name of Mochuan. The name Una is frequently introduced in ancient Irish poetry. It is translated into the English name Winefred, a Saint celebrated for her Holy Wells. The name of the mother Saint, Una or Iun (with which many of the Holy Wells of Ireland were associated), has fallen into oblivion, and that of St. John has been substituted for it, both names being nearly identical in the Irish. Therefore it is, that so many St. John's wells are found throughout Ireland, while I believe no one has ever heard of St. Luke's well.

Another name of Irish hagiology which I associate with Damater, or female nature, is DAIRE, the Oak. We find several compounds of this name, presenting her as female, and her son as called from her. Thus—

St. Dairbile, of Belmullet, Co. Mayo—the Oak-tree. St. Darerca—the Oak of the Ark. "St. Derinilla of the four paps," the mother of several Irish

Saints. We have her son likewise called MacDaire, or MacDara, the son of Daire, the Oak. Diarmaid, the oaktwig or sapling,—answering to the Branch of Juno of Cuthite mythology; as well as fifty-eight St. Mochuans —the son of the Dove. We have also the name Daire in compound names of places, such as Ballasodare—Baal, the offspring of Daire, the Oak, etc.

St. DARERCA is clearly derived from the Sacred Oak, or Oak of the Ark. The Irish word DAIR is translated the Oak, and ARC, or ARG, an Ark—"a large chest in the form of a ship"—answering to Bryant's interpretation of Argus, the ark. St. Darerca is said to have lived 180 years.

St. DIAR-MAID has the same origin. The word DIAR-MAID may be literally translated the Oak-stick. The Irish word MAIDE is translated a stick—wood—timber. The name Diarmaid is associated with that of ODuine (Odui(bh)ne) in the Irish legend already noticed as corresponding in so many important particulars with the Phœnician legend of Adonis. The Irish hero is, like Adonis, killed by a mystic boar. "They are both cautioned against hunting the wild boar; both are slain by that animal; and in both cases the wild boar is a rational being, metamorphosed into the shape for the express purpose of effecting the destruction of the hunter. Add to this, that the corpse of both is sought for with loud mourning, and both are again raised to life." The Classic story is a Phœnician legend, the Irish story is a Tuath-de-Danaan legend. The lady-love in the one case is the goddess Venus, and in the Irish legend she is called GRAINNE, answering to the name of a Tuath-de-Danaan divinity. The Irish hero is sometimes called Diarmuid-na-m-ban—Diarmuid of the *White* Woman. This gives significance to the literal translation of Dair-maide, and makes it read, the Oak sapling of the *White* Woman, answering to the branch of Juno, (Columban, the *White* Dove) elsewhere referred to. (*Ulster Journal*, vol. 7, p. 340).

The name of Diarmaid is one of note among the Finian legends of Ireland.

Leaving the others for the present, I would notice the following foundations as associated with the name of Daire and its compounds.—

130—Linn, *alias* Glynn, Antrim, St. Darerca, (A. 9, L. 664).

131—Killevey-Meagh, Armagh, St. Darerca, (A. 34, L. 365).

132—McDara's Island, Galway, St. McDara, (Loc. Trad.).

133—Dairmelle, } (Lough-Melvin) Leitrim, St. Sinell, St. Mella, (A. 408,
134—Kildaris, } L. 336).

135—Cluain Dara, Clone, Longford, (A. 438, Top.).

136—Disert Dermit, *alias* Castle Dermot, Kildare, St. Diermit, 5th cent., (A. 310, L. 295).

137—Inis Cloran, (Lough Ree) Longford, St. Diarmit, 4th cent., (A. 440, M. 52).

138—Fochart, Louth, St. Darerca, St. Monenna, (A. 464, M. 343).

139—Dairbile's Church, Mayo, St. Dairbile, (Loc. Trad.).

140—Kileshen, (quere Glan-Ussan?) Queen's Co., St. Diarmit, and St. Comgan, (A. 398, M. 32, L. 143).

141—Kilmacowen, Sligo, St. Diermit, (A. 636).

142—Dairinis, Waterford, St. Molanfide, St. Gobhan, St. Breccan, and Fechnan the hairy, (A. 695).

143—Dairmach, *alias* Durrow, King's Co., St. Colan, St. Aengus-Laimh-Iodhan, (A. 393, M. 27).

144—Dermach, *alias* Durrow, Queen's Co., St. Fintan, (A. 349).

145—Dura, *alias* Bunown, *alias* Ballaghboy, Clare, (Top.).

These three names are significant.—Bunown may be translated the Branch of Juno. Doora seems to be a corruption of either Deroe—the reddish god, or Dairmah—the good Dair, the Oak : the latter interpretation is the more probable. The two ancient (Cuthite) foundations bearing this name (Durrow) already noticed, the one in the King's County and the other in the Queen's County, had the ancient names of Durrog *alias* Dearmach (M. 27). Both of these names correspond with my suggested interpretation. The other name of the foundation in Clare, Ballaghboy, may be rendered the House of Budh.

ST. COLUMB, ST. FINEAN, AND THEIR COMPOUNDS.

It would seem that, after the worship of Juno or Iun was interdicted, the name as that of a goddess became obsolete. But that Iun was worshipped as Damater, we may infer from the meaning of several Irish words of which Iun forms a compound. Thus,—in O'Brien's Dictionary we read that, Ion in compound words denotes maturity—Ion-fhir, and Ion-mhna, marriageable, etc., etc. The term Dia-Mathair itself may, as Irish, be translated the mother of the gods. Columb, the Dove, seems to have been the favorite name for the Irish Damater, or mother of the gods. The name as that of a male Saint is well known in more than half the counties of Ireland.

More than three hundred religious houses are ascribed to the names of Columb and Colman. Although I have no doubt that many real personages —Christian Bishops—were so called in the later days of the Irish Church, I must ascribe the origin of these names (with the others already mentioned) to Paganism. The numerous legends told of Columban and Colman in the most extreme counties of Ireland attest their Pagan origin, but the foundation of the names is to be sought for in Babylonian Mythology.

Mr. Hislop writes (*Two Babylons*, page 112) :—" In Babylon the title of the goddess mother, as the dwelling-place of God, was Sacca, or in the emphatic form, Sacta, that is, ' The Tabernacle.' . . . Every quality of gentleness and mercy was regarded as centred in her ; and when death had closed her career, while she was fabled to have been deified and changed into a pigeon, to express the celestial benignity of her nature, she was called by the name of ' D'Iuné,' or ' The Dove,' or, without the article, ' Juno,' the name of the Roman ' queen of Heaven,' which has the very same meaning ; and under the *form* of a dove, as well as her own, she was worshipped by the Babylonians. The Dove, the chosen symbol of this deified queen, is commonly represented with an olive *branch* in her mouth, as she herself in her human form also is seen bearing the olive *branch* in her hand (Fig. 12,

from *Bryant*, vol. 3, p. 84); and from this form of representing her, it is highly probable that she derived the name by which she is commonly known, for 'Z'emir-amit' means 'The Branch-Bearer.' When the goddess was thus represented as the Dove with the olive branch, there can be no doubt that the symbol had partly reference to the story of the Flood; but there was much more in the symbol than a mere memorial of that great event. . . . For, in the Sculptures at Nineveh, as we have seen, the wings and tail of the dove represented the *third* member of the idolatrous Assyrian trinity. In confirmation of this view, it must be stated, that the Assyrian 'Juno,' or 'The Virgin Venus,' as she was called, was identified with the *air*. Thus Julius Firmicus says:—'The Assyrians and part of the Africans wish the *air* to have the supremacy of the elements, for they have consecrated this same (element) under the name of Juno, or the Virgin, Venus.' Why this *air* thus identified with Juno, whose symbol was that of the third person of the Assyrian trinity? Why, but because in Chaldee the same word which signifies the *air* signifies also the 'Holy Ghost.' The knowledge of this entirely accounts for the statement of Proclus, that 'Juno imports the generation of soul.' Whence could the soul—the spirit of man—be supposed to have its origin, but from the Spirit of God."

Now this quotation, in connection with the fact that so many other unmistakably Babylonish divinities are found among the names of Irish Saints, is sufficient to account for the two hundred Saints named Colmban, or Colman, which we find scattered over Ireland. The name Colmban literally means "The white dove," from COLM—dove, and BAN—white. The name Colman also may be rendered "the swift dove," or, "the human dove." I think it probable that Colman is the name Colmban, only spelled as usually pronounced in the South of Ireland, the B not being sounded, and consequently we find Colmban, as a distinguished Saint, in connection with numerous ancient Ecclesiastical Establishments throughout the Northern and Middle Counties of Ireland: while the name of Colman given to 200 Saints is generally confined to the Southern and Western counties. St.

Colmban's religious foundations are said by Colgan to be no fewer than three hundred. (*Ulster Jour.* vol. 1, p. 27). I am confirmed in the opinion that Colman and Columb represent the same heathen divinity (Juno, the Dove,) by the fact that Columbanus, Colman, and Mocholmog, are in the *Martyrology of Donegal* identified as the same individual. (See p. 149). And again, the same authority informs us (p. 56) that Columnan was called Colman.

The names of Finean, Finan, or Fin, occupy an important place both in the Hagiology of Ireland, and in the legendary history of its Finian heroes of antiquity.

The name of Cuile is frequently connected with that of Fin—as in Fin-MacCuile. My examination of the subject has led me to conclude that Cuile was originally intended to represent the parent divinity; and Fin, Finan, or Finean, the divine emanation—the branch of Juno—the Son of God—the Seed of the woman, etc. The Irish Finian hero, Fin-MacCuile, like several mythical Irish Saints, is said to have had a mighty and successful contest with a monstrous Dragon : all such legends, as elsewhere remarked, I believe to be corruptions of the primeval prophecy of our Saviour's contest with the Devil.

The name of Fin-MacCuile, with his wonderful exploits as chief of the Finian heroes, was too familiar to the Irish peasantry to permit of its ever being canonized in its original form. It was therefore left to the Finian legends, and the names of Finan and Finean alone recorded as Saints.

Every effort was at the same time made to render obsolete the name of Cuile in connection with the ancient ecclesiastical establishments to which it belonged, and by some slight alteration of a name, with an ingenious explanation, attention was directed to a different source of derivation from the real one; but sufficient records of the most ancient names of such places remain to prove the connection of Cuile with the ancient heathen worship. The ancient name of Kilmacduach, County Galway, was Kilmacuile; and as the term *Kill*, or *Cille*, was the ordinary Christian substitute for the Irish word

TEAMPULL which was too manifestly connected with heathenism to be tolerated, we may interpret the ancient name as the Temple of Cuile.

Although the names of the parishes were changed from Temple to Kill or Cille, the ancient buildings themselves have in most cases retained to this day the name of Temple, as Temple Kieran—Temple Cronan, etc. The ancient name of the Great Island, the Cove of Cork, at which St. Satan was worshipped, was Inis McCaille—the Island of the son of Cuile. The ancient name of Kells, county Meath, was Dun-Chuile-Sibhrinne. We have also in the County of Cork the names of Coole Abbey and Kilchuile—the Temple of Cuile. We find in Queen's County, Leam Cuile—The Leap of Cuile, St. Fintan. In Roscommon, Kilchulle—the Temple of Cuile, St. Bolcan: in Down, Achadcaoil, St. Senan. The celebrated Cuthite College or Christian Seminary of Clonard, County Meath, at which most of the 6th century Saints or heathen divinities were said to have been trained under St. Finian (quere—Fin-MacCuile himself?) was anciently called Ross-Fin-Chuill. In this name we find the identity with the Finian hero Fin-MacCuile—Fin the son of Cuile—concealed only by the omission of Mac, the son of,—otherwise it would be complete. So also in the name Drum-Fin-Choil, County Meath, St. Luan. We have also Cluain Finchol, County Armagh, St. Luan. The similarity of such names as Fin-Chuill to that of the Irish hero of romance being still too great to be above suspicion of their identity with each other, a further change in the orthography was made at Cluain-Finchol, *alias* Feacul, Armagh, by changing the letter "n" into "a," by which the name was turned into the Irish word FIACUL, a tooth; and, to give significance to the altered name, one of St. Patrick's teeth was said to have been preserved at that Monastery. Another of St. Patrick's teeth was procured for Cluain-Feacle, or Kilfeacle (the Temple of Cuile) in the County of Cork. The name is likewise found amongst the Saints, but, as a person could not be called after one of St. Patrick's teeth, other modes of altering the orthography were adopted. We find therefore a celebrated character, St. Maccaille, in the fifth century; and St. Fin-Chuo died at Bangor, County Down, in the year 601.

It will afterwards be shown that the several sculptures on the Irish stone Crosses represent the suspension of Fin-MacCuile, and not, as is generally supposed, the Bible Crucifixion scene.

It is significant that, unlike other ancient names of ecclesiastical foundations, Cuile should in almost every instance have had some other name substituted for it. And so completely was this substitution effected, that in several cases, as those of Kilmacduach, Kells, and Clonard, the original name is all but lost.—In how many other instances may similar substitutions have been made for the name of Cuile, of which all traces are lost. It is probable that the name of Michael the Archangel associated with so many Irish parishes (St. Michael's) may be only a corruption of Machuille or Fin-Machuile. One is almost forced to suspect, that the ancient ecclesiastics perceived the identity of the names of their Christian establishments with the admittedly heathen name of Fin-MacCuile, and therefore took so much pains to obliterate what they could not explain.

The Irish word FINE is translated a *tribe*, or *stock*, or *family*. I should suppose the name Fin-MacCuile was applied to the Finian hero, as the stock, or offspring of Cuile.

The word FINUINE also I believe expresses *the offspring of Iun*—Juno, the Dove, the mother divinity. We find the offspring of Juno—the seed of the woman—represented in the hieroglyphic of a vine-branch in the hand of that goddess (see fig. 12), and, corresponding with it, we



FIG. 12.—JUNO, OR CVBELE, AND BRANCH.

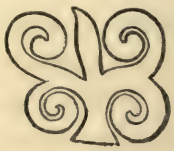


FIG. 13.—BRANCH, RATH, CO. CLARE.



FIG. 14.—BRANCH, INCHICRONAN CO. CLARE.

find the vine expressed in the Irish language by the words FINE AMHAIN (pronounced Fin-Uin). I believe the hieroglyphic of the vine branch—the Branch of Juno—to be the origin of the Irish term for the vine-tree. The vine-branch itself, the hieroglyph of the offspring of Juno, is found in many Irish sculptures. It may be seen in the same form in the hand of the goddess herself on the Crosses of Clonmacnoise, Monasterboice, Durrow, etc. It is also found in sculptures at Rath, (fig. 13), and at Inchicronan, (fig. 14), as well as on numerous pillar-stones throughout Ireland.

The origin of the hieroglyphic of the Branch in the hand of Juno, or in the mouth of the Dove, has been explained in preceding pages.

The subject of the Babylonish divinity, Juno, the Dove, and her branch, is treated of at length in Hislop's *Two Babylons*, pp. 105–140.

The Dove and the Branch in ancient worship seem, as Hislop suggests, to have had some connection with the deluge and the incident of the Dove returning to Noah with the Branch in her mouth, though some deeper mystical meaning led to the divine worship, which this dove and branch appear to have received under the names of Juno in the East, and Columb and Finian in Ireland.

The following are a few of the religious foundations associated with the names of Colman, Columb, Finian, Chuile, etc., besides several others previously noticed :—

146—MOYNOE, Clare, St. Colman, (D. 135, L. 405).
147—DUNGIVEN, Derry, St. Colmb, 6th cent., (L. 581).
148—LONDONDERRY, Derry, St. Colmb, 6th cent., (L. 296, M. 102).
149—TAMLAGHTARD, Derry, St. Colmb, 6th cent., (L. 590).
150—ERIGOL-GARVAGH, Derry, St. Colmb, 6th cent., (L. 608).
151—SOURD, *alias* SWORDS, Dublin, St. Colmb, 6th cent., (M. 9).
152—KELLS (DUN-CHUILE-SIBHRINNE—CEANANNUS), Meath, St. Colmb, St. Kenan, 6th cent., (L. 36, M. 38, A 4 M. 3991).
153—DRUMCLIFFE, Sligo, St. Colmb, (L. 513, A. 631).

154—Ballymote, Sligo, St. Colmb, (L. 599, A. 627).
155—Cloyne, Cork, St. Colman, (L. 381, A. 61).
156—Kilmacduach, Galway, St. Colman, 6th cent., (L. 162, M. 76).
157—Muckamore, Antrim, St. Colman Elo, 6th cent., (A. 10, L. 407).
158—Kilmore, Cavan, St. Columb, (A. 42, L. 184).
159—Glan-Culm-Kill, Donegal, St. Columb, (L. 659).
160—Glan-Culm-Kill, Clare, St. Columb, (A. 46).
161—Oughtmama, Clare, St. Colman, (P. 178, L. 452).
162—Desert Tohil, Derry, St. Columb, (A. 91, L. 457).
163—Tory Island, Donegal, St. Columba, (A. 105, Uls. Jour. vol. 1, p. 146)
164—Finglas, Dublin, St. Foelchu, St. Noe, 5th cent., (A. 215, L. 629).
165—Iniscaltra, (Lough Derg) Galway, St. Colaim, 6th cent., (A 4 M. 548)
166—Ardboe, Tyrone, St. Colman, (A. 678).
167—Donoughmore, Tyrone, St. Columb, (A. 682).
168—Killone, (The Temple of Oin, St. John), Clare, (L. 151).
169—Curranes, Kerry, St. Finian, (L. 506, Top.).
170—Moville, Donegal, St. Finian, St. Siollan, (A. 103).
171—Clonard (Ross-Finn-Chuill), Meath, St. Finian, St. Kiaran, (A. 519, M. 35, L. 349).

ST. ENDEE, AND ITS COMPOUNDS.

The primeval religion of Noah and the Patriarchs being Monotheism, we should expect to find some evidence of such creed in the early apostacy of Noah's descendants. Accordingly we find The One God venerated in ancient Ireland under the name of the supposed Saint Endee or Endeus, which name may be literally translated *The One God.* Next, primeval religion seems from the Fall of man to have recognised the fact, that the Seed of the woman, the Saviour of mankind, should be the Son of God; and accordingly we recognise the worship of the Son of the One God in the name of the supposed Irish Saint Barindeus—Bar-en-De, translated The Son of the One God. The term Bar, a son, has the same signification

in the Irish and in the Hebrew languages. We have in the preceding pages suggested, that this Son of God was worshipped in Ireland under the names Fin and Finian, whose identity with Barende is confirmed by the fact, that one of the names of Barende was Fin-Bar. Fintan also seems to have been a variety of the same name. The term Fintan may be translated the country of Fin; and it is probable that, after its original signification became obsolete, the name was adopted as that of a supposed Saint. Comparatively few ecclesiastical establishments are assigned to St. Fintan, and of these several are introduced into the catalogues of foundations of other associated Saints. Nevertheless twenty-seven Saints are said to have borne the name of Fintan, and wonderful stories are recorded of him in the ancient Annals of Ireland. We read that he was an antediluvian who escaped drowning in the Deluge by being transformed into a Salmon, and that afterwards, in his natural form, his life was prolonged to the days of St. Patrick, by whom he was converted to Christianity. (*Hanmer's Chronicle*—2d. vol. *Irish Historians*, p. 5, Edn. Dublin, 1809).

This story is seriously told in Irish History as an ancient record. In my opinion the legend is the Irish version of the first Indian Avatar, wherein Vishnu became incarnate in the form of a fish, to recover the Sacred Books lost in the Deluge. (See *Maurice's India*, vol. 1, plate 7).

The figure of the Divine Fish, with men kneeling in adoration may be found sculptured on the Cross of Kells. (See Henry O'Neill's *Irish Crosses*, plate 29).

"Ancient Manuscripts" inform us, that Fiontan was one of the four men who lived before and after the Deluge; who (in accordance with the Budhist account of the cosmogony) afterwards divided, and possessed themselves of the four parts of the world. (*Keating*, vol. 1, page 34).

St. Neasan also lost his wonderful book during his contest with the "Evil One," but it was recovered from the bottom of the sea, "without a spot or stain upon it." This legend also seems to point to the same origin, the great Deluge.

The following are among the foundations with which the names of Endee or Bar-Ende are associated :

172—ARANMORE, Galway, St. Endee, 5th cent., (M. 76, A. 271).
173—KILLEEN, Meath, St. Endeus, 6th cent., (A. 550).
174—DRUMCULLEN, King's County, St. Barindeus, 6th cent., (A. 709, M. 373, L. 514).
175—GOOGANE BARA, Cork, St. Finbar, *alias* Barindeus, (L. 15–2).
176—KILBARRON, Donegal, St. Finbar, (A. 100, L. 49).
177—KILTARTAN, Galway, (L. 211).
178—TARMON BARRY, Roscommon, St. Barry, (L. 597, Loc. Trad.).
179—DERINANE ABBEY (Aghamore), Kerry, St. Finbar, (A. 299).

ACHAD.

It has already been remarked, that the term ACHAD was one applied by the Cuthites to their Deity. (*Bryant*, vol. 1, p. 104.) The sun was styled ACHAD ; (vol. 2, p. 451.) The name of Accad, as one of Nimrod's cities in the land of Shinar, is noticed, Gen. x. 10. The word ACHAD is found in all our Irish Dictionaries, and translated " a field," for which I would thus account : Like many other cases to be found throughout Ireland, the original meaning of the term became obsolete, when the ancient religion with which it was connected was proscribed; but the name itself still remained in connection with some localities where the worship had been carried on. The name Achad is frequently found in Irish Topography, but scarcely ever except in places of ancient religious renown ; and therefore it is unreasonable to suppose, that its primary meaning should have been simply "a field ;" though such interpretation is sufficiently probable as a secondary signification, after the original use of the word was lost.

AGHA is the modern word, into which the ancient term ACHAD is rendered. AGHA is also used to express the Irish word AITH, a ford; therefore hundreds

of Townlands in Ireland, which have no ecclesiastical associations, bear the name of AGHA in their compounds. But I think it will be found that all the compounds of AGHA in modern names, which represent the Irish term ACHAD, are of ecclesiastical origin.

Assuming ACHAD to have been a Cuthite term applied to the Sun. I would now notice a few of the ancient Ecclesiastical foundations which are compounds of that word :—

180—ACHADE-DAGAIN, Waterford, St. Dagan, (M. 15, A. 684).

181—ACHAD-UR (Freshford), Kilkenny, St. Lactan, 6th cent., (M. 68).

182—ACHAD-GARBAIN, *alias* DUNGARVAN, Waterford, St. Garban, St. Finbar (M. 116, A. 687).

183—ACHADH-BIOROIR, *alias* AUGHAVILLER, Kilkenny, (A 4 M. 896, L. 94).

184—ACHADH-FABHAIR, *alias* AGHAGOWER, Mayo, St. Patrick, St. Senach, 5th century, (A 4 M. 1094, L. 92).

185—ACHADH-BO-CAINNIGH, *alias* AGHABO, Queen's Co., St. Canice, 6th cent., (A 4 M. 598, L. 11.).

186—ACHADH-CHAOIN, (The gentle Achad), *alias* ACHONRY, Sligo, St. Finian, St. Nathi, 6th cent., (A 4 M., L. 6, D. 215).

187—ACHEADH-FINGLAIS, *alias* AGHA, Carlow, St. Fintan, (A 4 M., L. 11).

188—ACHADH-ABHALL, *alias* AGHOLD, Wicklow, St. Lazerian (Molach), (A 4 M. 1017, L. 20).

189—ACHADH-MONA, *alias* AGHAWONEY, Donegal, parish of Kilmacrennan, St. Columb, (L. 167, A 4 M. 1343).

190—ARD-ACHADH, *alias* ARDAGH, Longford, St. Mel, 5th cent., (A 4 M. 1095).

191—ACHADH-ALDAI (New Grange), Meath, (A 4 M. 861).

The Note to this name in the A 4 M. translates it "The field of Aldai, the ancestor of the Tuath-de-Danaan Kings of Ireland." It proceeds—"It is highly probable if not certain, that Achadh-Aldai is the ancient name of New Grange in the County Meath."

DISART, ESS, AND THEIR COMPOUNDS.

There are upwards of twenty ancient Ecclesiastical foundations in Ireland bearing the name of DISART, DYSART, or DESART, which I interpret thus—DI-ES-ARD, The High place of the God Ees. Bryant devotes a chapter to the term Ees, pointing it out as a Cuthite radical, denoting light and fire, and one of the titles of the Sun, (*Antient Mythology*, vol. 1, p. 31). In the Irish language the word is also found, and is also translated Ess, a ship; Ess, death; also EASGA, and EASCAN, the Moon. Ancient ruins are found at several places of this name. The following are a few of these, at three of which Round Towers exist, viz., at Dysart O'Dea, Co. Clare; Disart Carregin, Co. Limerick; and at Dysart in Queen's County.

192—DYSART and RATH, Clare, St. Maunawla, St. Blawfugh, (L. 593, Loc. Trad.).
193—DISART CARREGIN, Co. Limerick, (L. 462).
194—DYSART CHURLIN, Queen's County, St. Lasren, (Knight's Map of Ireland, A. 593).
195—DESERT (Church Town), Waterford, (L. 592).
196—DYSART, Westmeath, St. Colman, (L. 592).
197—RATHASS (the Rath of Ees), near Tralee, Kerry, (Top.).

SUNDRY OTHER SUPPOSED SAINTS.

I shall conclude this catalogue with a brief notice of a few other names of celebrated Irish Saints. The heathen origin of some of these names is manifest. Others I would maintain to be heathen only on the assumption that the names already noticed are admitted to be such, and therefore I submit the interpretations merely as suggestions, leaving the reader to judge of their probability.

St. OISSENE, *alias* OSSAN, *alias* USSEN, derived from Oceanus the Titan

(*Bryant*, vol. 4, p. 339), also answering to OISSEN or OISHIN, the Finian hero, and the father of Irish bards.

St. CIANAN, *alias* CENAN, (A 4 M., M. 35), the name of another Finian hero of Irish romance, answering to Canaan, or Cnaan, the Cuthite progenitor of the Canaanites.

St. DIMMA, or DIMO, interpreted "the Good God," and DIMA DUBH, "the good black divinity." This Saint is said to have been the preceptor of St. Declan [the God of generativeness]. St. Dimma has left his name to several localities of Ecclesiastical note in Ireland, now known by the name of Kildima.

St. DANAN seems to have its derivation from Danan the Almoner, elsewhere noticed as the origin of the name Tuath-de-Danaan, and answers to Danaus—the Arkite of ancient mythology—and to Dhanus, the Centaur of Hindoo mythology.

St. STELLAIN, from STALAN, a male horse (Irish), answering to Hippos, the Sun of Cuthite mythology, and to the horses that fed upon the flesh of strangers—the priests of Hippius. (*Bryant*, vol. 2, pp. 293, 295). Hippa is described as the daughter of Danaus above mentioned. (*Bryant*, vol. 2, p. 293). Ceres had the title of Hippia, as had also Minerva and the Amonian Juno. (*Bryant*, vol. 2, p. 290). See fig. of Hippa of Mount Arcadia.

St. COCCA, the nurse of St. Ciaran, answering to CACA, a name of Cuthite priestesses, who were styled the nurses of the Gods. CACA was supposed to have been a goddess, who was made a deity for having betrayed her brother to Hercules. (*Bryant*, vol. 1, p. 222; vol. 2, p. 283).

The names of COEMGENE, *alias* KEIVIN, and of COMGALL, occupy a conspicuous place in the calendar of Irish Saints. They are variously spelled, viz:—Coemgene *alias* Coengen *alias* Keivin; and Comgall *alias* Congall *alias* Comgan. The names have also been variously interpreted—*The beautiful born—The first begotten*, and *The summit of brightness.* If such names were adopted by the Irish Saints because of their personal or moral qualities, why did not Saints MOLACH, DAGAN, LUAN, SATAN, and DIUL adopt

some names more appropriate to Christianity than their own? I believe the names of Comgall, etc., were originally represented by one word used as a surname, to express the excellent quality of the Divine Man of primeval tradition. Finding no particular significance in the names themselves, as connected with Cuthite mythology, I have arranged most of the religious establishments, assigned to these supposed Saints, under the heads of Ciaran and other associated names.

St. FECHIN, of Belli Fechin or Bilefechin (M. 376), I believe to represent Baal in humiliation, afterwards frequently referred to in the Sculptures as the Shepherd devoured by wolves, and the crucified King. The Irish word FEC is translated feebleness, and weakness; and I believe the name Baal-Fechin was formed from a compound of this word with Baal. The original meaning having become obsolete, the name was changed by the Ecclesiastics to Belli Fechin, and ultimately to Fechin, as the name of the Saint, and Bile, the name of the place. The same idea of the Mighty One in humiliation is expressed in the name Baile-Fhobhair (Fore of Fechan in Westmeath) and in Achad Fobhair, the ancient name of Aghagower, County Mayo. Fobhair is translated *sick*, *infirm*, *weak*—thus answering to Baal Fechan—Baal, or Achad, under infirmity, or in humiliation.

St. LACTAN.—I can offer no decided opinion upon the derivation of this name. It may have been derived from LEACHT, a monumental mound or heap of stones, with its diminutive Leachtan; or more probably, it was formed out of one of the compounds of Molach.

St. BREANAINN, now usually spelled BRENDAN, is amongst the Irish Saints of remote antiquity. He is said to have lived to a great age, and the *Annals of the Four Masters*, the most authentic source of information respecting these ancient Irish Saints, inform us, that in the year 553 A. D., he (St. Breanainn) was seen ascending in a chariot into the sky!!! I can offer no opinion on the derivation of this name. With a slight alteration it would answer to Brammon, the first-born man—the eldest of the four sons of the first-created man—on whom, according to the legends of Budhist Mythology

the priesthood was conferred on account of his grave and melancholy disposition. Bran also is the name given to a dog of supernatural qualities, said to have been a constant attendant on Fin-MacCuile.

St. MAODHOG, *alias* MAEDHOG, *alias* MAIDOC, *alias* AIDAN, *alias* EDAN. This Saint's name, Maedhog, answers exactly to MAIDEOG the Irish word for the *Concha Veneris;* and again the Irish word MAIDINEOG means the Morning Star (the planet Venus).

St. MEL, and MAELISA, I believe to have been formed out of the Cuthite term Melissa. Damater was styled Melissa, and was looked upon as the "Venus of the East" (*Bryant*, vol. 3, p. 231). Natalus Comes quotes the following fragment of Orphic poetry—"Let us celebrate the hive of Venus who rose from the sea, that hive of many names, the mighty fountain from whence all kings are descended, from whence all the winged and immortal Loves were again produced" (*Bryant*, vol. 3, p. 230). The Ark was styled Damater (vol. 3, p. 233). "When the Shepherd Comates was inclosed in an Ark, bees were supposed to have fed him. Jove also upon Mount Ida was said to have been nourished by bees. When the temple at Delphi was a second time erected, it was built by bees, who composed it of wax and feathers brought by Apollo from the Hyperboreans," (*Bryant*, vol. 3, p. 232). "By Melissa was meant the Deity of the Ark," (vol. 3, p. 233). "The Melissæ were certainly female attendants in the Arkite temples," (vol. 3, p. 234).*

From these quotations which are only detached scraps of what Bryant has written, or extracted from ancient heathen sources, I conclude that St. MEL, who has left his name to Mellifont, and St. Maelisa, are, like others already mentioned, derived from Amonian or Cuthite Mythology, and originally represented the female Deity of the Ark—not Irish saints.

Authors are not agreed as to the sex of St. Mel. By some he is repre-

* The name of Maelisa, as that of an Irish male Saint, may be found in the *Martyrology of Donegal*, page 19. A feast in his honour was celebrated on the 16th of January, and he is said to have composed a poem for Michael the Archangel!

sented as the nephew of St. Patrick. Others maintain that the supposed Saint was a female, and the mother of St. Canice, whom I have endeavoured to identify with Mochue (the good Budh). Others again describe the Saint (Melle) as mother of St. Tigernagh (the Lord). These facts afford additional evidence in confirmation of the identity of St. Mel with the Cuthite Melissa—The Ark—the Mother of the gods, (See *Archdall*, p. 409, *Ledwich*, p. 497, and *Hanmer's Chronicle*).

St. SINELL may be interpreted "the Ancient God." He is said to have been Bell-founder to St. Patrick, and to have died in the 5th century at the advanced age of 330!

These interpretations may be better understood by the reader after he has perused the subsequent chapters, but they are necessarily introduced here in order to complete the catalogue of Irish Saints.

The following are among the ecclesiastical foundations, with which the names of these supposed Saints are associated :—

198—ANNAGHDOWN, Galway, St. Brendan or Brenaun, 6th century, (A. 284, L. 29).
199—CLONFERT, Galway, St. Brendan, 6th century, (A. 278, L. 362).
200—ARDFERT, Kerry, St. Brendan, 6th century, (A. 299, L. 48).
201—ROSS TURK, Queen's Co. (quere—Mayo?), St. Brendan, (A. 596).
202—KILASPUIC BRONE, Sligo, St. Bronus, (P. 178).
203—KILBRONY, Down, St. Bronus, (Top., L. 58).
204—INIS-GLORY, Mayo, St. Branan, (Loc. Trad.).
205—FORE, *alias* BAILE-FHOBHAIR, Westmeath, St. Fechan, St. Brendan, St. Suairleach, (M. 43, D. 23, A. 711, L. 616).
206—TERMON FECHAN, Louth, St. Fechan, (A. 491, L. 618, Top).
207—CONG, Mayo, St. Fechin, (A. 498, L. 391).
208—BALL-ASODARE, Sligo, St. Fechin, (A. 627, L. 163).
209—BELLI-FECHIN, *alias* Bile, (quere—Boyle, Roscommon?) St. Fechan, (A. 628, M. 87).

210—Kilfenora, Clare, St. Fechnan, (L. 92, A. 52).
211—Rosscarbery, Cork, St. Fechnan, (A. 77, L. 534).
212—Aran South, Galway, St. Fechin, (A. 272).
213—Rossbeenchoir, Clare, St. Cocca or Coca, (A. 54, L. 48).
214—Kilcock, Kildare, St. Cocha, (A. 321).
215—Duleek, Meath, St. Cienan, 5th century, (A. 533, L. 565, M. 35).
216—Kells, *alias* Kenlis, Kilkenny, St. Keran, (M. 19, L. 35).
217—Kildima, *alias* Kildeemo, Limerick, St. Dimma, 5th cent., (A. 423, L. 87).
218—Tirdaglas, *alias* Terryglass, Tipperary, St. Colman-Stellain, St. Columban, (A. 676, M. 154, L. 620).
219—Ferns, Wexford, St. Maodhog, 6th cent., (A. 742, M. 14).
220—Ardladhrann, Wexford, St. Maidoc, 5th cent., (A. 732, M. 16).
221—Drumlane, Cavan, St. Maidoc, 6th cent., (M. 112, A. 41, L. 517).
222—Cluan Cagh, Limerick, St. Maidoc, (A. 420).
223—Bangor, Down, St. Comgall, 6th cent., (A. 106, L. 181).
224—Cluain Inis, Fermanagh, St. Synell, (A. 258).
225—Killegue, Kerry, St. Sinell, (A. 304, M. 381).

OTHER FOUNDATIONS OF CUTHITE ORIGIN.

I shall conclude this catalogue by noticing a few localities which are interesting on account of their architectural relics, although all record of the heathen divinities worshipped at these ancient temples has disappeared. There are names of ancient Saints associated with some, but these are not traceable to a heathen origin. The similarity of architecture, as well as the topography of many of the names, prove them to have belonged to the same age and people as those who founded the other temples already noticed.—I have also added a few foundations, which have been omitted from their proper places in the earlier part of the catalogue.

226—Tomgraney,—Tuaim Greine, (The mound of the Sun), Clare, St. Cronan, St. Colman, (L. 636, D. 279).

227—Dromcliffe, Clare—near Ennis, (L. 504).

228—Mahara-More Banaher, Derry, St. Patrick, 5th cent., (L. 176).

229—Drumhome, Donegal, St. Ernan, (L. 516).

It is probable that the name Ernan was a corruption of Eunan, already noticed as one of the names of Juno in the Irish.

230—Kilbannan, Galway, St. Banaun, (L. 52).—See No. 145.

231—Roscom, Galway, St. Patrick, (Loc. Tra.).

232—Annagh, Kerry,—near Tralee, (L. 29, Top.).

233—Killossy, *alias* Killus-Aille, Kildare, St. Patrick, (L. 150).

234—Jerpoint, (Abbey Jerpoint), Kilkenny, (L. 2).

235—Tullowherin, Kilkenny, (L. 655).

236—Kilree, Kilkenny, (L. 201).

237—Meelick, Mayo, (L. 365).

I consider it probable that the places called Meelick, at two of which Round Towers are reported to have existed, derived that designation from the celebrated Molach, or Melach, of Cuthite Mythology.

238—Donoughmore, Meath, St. Patrick, 5th cent., (A. 529).

Ancient name *Bile tor-Tain*, meaning *The fire-tower of Baal.*

239—Oran, Roscommon, St. Patrick, (L. 450.)

240—Baltinglass, Wicklow,—translated *The fire of the green Baal*, (L. 173).

241—Cluainkeen, Limerick, St. Dimmog, (D. 111).

242—Christ Church, Dublin, St. Patrick, 5th cent., (M. 6).

PECULIAR CHARACTERISTICS OF IRISH SAINTS.

The reader may be interested in knowing something of the relationships and family connections said to have existed among the most celebrated of our ancient Irish Saints. This circumstance seems to have arisen, as in the Phœnician and Babylonian Mythology, from Hero-worship being super-

induced upon ancient divinity. It reminds one of the great family party, which, according to Homer, used occasionally to assemble on Mount Olympus during the Siege of Troy.

First, St. BRENDAN, one of the oldest and greatest of our Irish Saints, from whom the mountain of Brandon in Kerry has its name, was the son of NEIM [the heavens], (A. 377). COLMAN was the son of Brandon (A. 380). BAITHEN [the lesser Budh] was the son of BRENDAN, a kinsman of St. Columb's (A. 105), [his brother, if Colman and Columb are identical, as I believe them to be]. BRIGID was sister to COLMAN. MOCHAIMOC [*alias* MOCHUEMOC, *alias* MOCHUMNA, *alias* CANOC, *alias* CANICE] was the son of ENDEE [the One God], (A. 262). DABEOC [the God Budh] was brother to CANOC (A. 102), and therefore also the son of ENDEE, the One God.

DERINILLA *of the four Paps* [to whom I shall afterwards refer as the Cow of Eastern Mythology] was the mother of Saints MOCHUMA of Drumbo [the good Budh of the Hill of Budh] and of St. MURAS, St. AEDAN, and St. DOUARD. I suppose that Derinilla *of the four Paps* was the wife of ENDEE [the one God], as we find the latter was the father of MOCHAIMOC, whom I would identify with MOCHUMA, above—the son of Derinilla.

MOCHOE-MINUS, [*alias* MOCHOE MIN, the tender good Budh], was brother to St. KEVIN *alias* COMGENE [the beautiful born], (A. 676). DAGAIN also was brother to COMGENE (A. 747); so that we have the three brothers DAGAIN, KEVIN, and MOCHOE-MINUS, all celebrated Saints. They were probably sons of St. ENDEE [the one God,] who, we find above, was the father of MOCHAIMOC. DAGAIN we are told (A. 465) was smith to Saint CIARAN [Chiron the Centaur], and was probably identical with BOLCAN, whose name answers to the Vulcan of the Ancients. In the Irish language, the letters B and V are interchangeable—therefore BOLCAN may be either the Vulcan of Classic Mythology, or the Tubalcain of the Bible, "an instructor of every artificer in brass and iron" (Gen. iv. 22). We have also many different Colmans.

I have suggested *The Ancient God* as the probable interpretation of the name Sinel or Senel; in confirmation of which, we find St. Sinel is made the *father* or *ancestor* of numerous other Saints, viz.:—Dulech, Maedhog, Columb, Colman, Cronan, Molua, Comgan, etc. These, with their *aliases* and relatives, comprise most of the Saints named in the foregoing catalogue.

We have also COEMGAL the brother of CELE CHRISTUS (A. 95). CUANNAN [the name of a celebrated Saint, as well as a hero of Irish romance] was the brother of CARTHAG [*alias* MOCHUDEE—the good God Budh], (A. 290). We find St. GAR, the son of COLMAN, and another St. GAR, the son of LASRENN, [Molach], (A. 1). Again we have LASREN the brother of Gobban (A. 71), and LAISREAN the son of NEASCA, (A. 2). Also DICHULL the son of NESSAN [Nessus the Centaur], (A. 301), and finally, we have SATAN the son of Archuir (A. 70).

The names in this family party comprise nine-tenths of the reputed founders of the most ancient ecclesiastical establishments of Ireland—always excepting St. Patrick, who was a genuine Irish Saint, and zealous missionary. His biographers nevertheless have ascribed to him much of the legendary history, which originated in heathen mythology.

Such a subject as this cannot be treated of dogmatically. Men like St. Bernard, with sincere and pious intentions, collected the accredited Irish stories of the supposed Saints; and Colgan compiled these stories, and published them in a very large work, the "Acta Sanctorum," which now sells for more than twenty guineas. The thoughtful reader will have to form his own opinion freely, as to whether these biographies are to be received as genuine history, or not. If they are entitled to be regarded as historical, then my deductions from them must be regarded as visionary. But if, as I believe, the whole early history of the Irish Church, so far as I have referred to it, is legendary, then the coincidence of the names in the remotest parts of Ireland proves, that the legends did not result from the imaginations of writers of fiction, but were connected with some extensive system of ancient Mythology. This system we find to be, not the Mythology of

Greece, but that of the Cuthites or Babylonians of the days of Nimrod and his successors, and of the Canaanites, who were of the same race. Much of the ancient religion of this race is still found in the Sanscrit legends, though probably all the existing religions of Hindostan differ widely from that, which gave names to the Babylonian divinities.

ALL SAINTS EXISTING AT EACH PLACE.

If then the Irish supposed Saints belonged to one great system of Mythology, we would naturally expect to find traditions of different gods of the same system preserved in the same locality. This accordingly we find to be the case. There is no important ancient establishment, which has not from three to five of the names of the supposed Saints connected with it. In arranging these legends into a Christian system, one Saint is made Founder—another the first Abbot, who in time is changed for another. Then there are Visitors, and finally Saints are born at one place—found a Monastery at another, and are buried at a third. St. Shanaun founded the Monastery of Inniscattery. St. Kieran came from the Isle of Arran, and was by St. Shanaun made *providore* for strangers. St. Odian [Budhan, Budh] was St. Shanaun's immediate successor (A. 49). At Inispuinc, near Cape Clear Island, Cork, St. Carthage Mochuda [the good God Budh] built a Monastery, and placed therein the three brothers St. Gobban, St. Stephen, and St. Lasren (A. 71). The names of Molasse, Colmb, and Ducholla are found in connection with Inis-Murry, county Sligo (A. 634): and at Bangor alone we find the names of no fewer than ten celebrated Saints, who are said either to have been Abbots of the Monastery, to have been educated there, or died there, viz.;—Fin-Chuo (quere—Fin-MacCuile?); Fintan; Columb; Laisre (Molach); Baoithin; Mochua; Lunus, or Molua; Carthagus (Mochudee); Comgall, and Colman. (See *Archdall*, p. 106, *Lewis*, p. 181, and *Ulster Journal*, vol. 1, p. 169): and so in relation to numerous other places.

I conclude, that in former times all these gods were known and wor-

shipped at each locality, but that only a few of their names survived the lapse of time (the period of heathen Celtic dominion), which must have intervened between the date of their worship as gods, and the time of their introduction into the Christian system. As in ancient Greece and Rome, one divinity was particularly honoured at a certain place—to wit, Diana at Ephesus; so, each Irish Temple is ascribed to one Saint in particular, as founder. I believe Ecclesiastics had much to do with the making of these selections, and therefore St. Columb and St. Colman, the least heathenish names in the catalogue, are said to have founded more Churches than all other Saints put together.

If some of my suggested interpretations stood alone, they might reasonably be regarded as forced; but, taken together, and looked upon as a system of interpretation, the arguments and proofs seem unanswerable. If my general system of interpretation be objected to, the objector ought to inform us how it came to pass, that more than one hundred Saints (dividing them as their biographers have done) have borne the very questionable names of Dagan, Molach, Diul, Satan, Budh, Mochue, Endee, and Mochtee, while no King or Chieftain of the Celtic Irish had any of these names. That genuine Saints and Bishops have borne some of these names, I have more than once acknowledged, but only because they were venerated names derived from ancient Ecclesiastical traditions, which would be the innocent and natural result, if the traditions were derived from Heathenism.

SAINTS AND HEAVENLY BODIES IDENTIFIED.

The author of *Mears' Monasticon* informs us in his Introduction, that "Dr. Usher, Archbishop of Armagh, in his history of the Antiquities of the British Churches mentions a certain *Authentic Manuscript*, wherein it appears that the first Irish Saints were *from the beginning* divided into three regular orders. . . . . In fine, this manuscript informs us that the first order was Most Holy, the second Holier, the third Holy. *The first like the rising*

Sun, the second like the Moon, the third like the Stars." These orders came in succession, each *systematically* occupying the reigns of four Irish Monarchs, till the year 664, when the last was superseded by the regular Canons of St. Augustine, &c. I cannot help repeating my conviction that these three orders, compared to *the Sun, Moon, and Stars* (the ancient Cuthite divinities), had their origin in ancient Cuthite Mythology, and that the period assigned to them, namely, the reigns of twelve Irish Monarchs, viz., four reigns to each order ending A.D. 664, may very justly be designated the fabulous age of the Irish Church. That there was a Christian Church in Ireland for more than two centuries before, there can be no doubt, but its true history, like that of the Apostles and Evangelists of the first century, is to a great extent buried in oblivion—so far as this world's records are concerned.

Saint Patrick is excepted by some from these three classes in a remarkable manner. While ten of the Saints, to which I have referred as heathen divinities, have had the undisputed reputation of being founders of *particular orders*, it is said of St. Patrick that—"All authors do not own St. Patrick to have been the founder of a particular order." * (*M. Int.*). Colgan however makes up for it by informing us that he, St. Patrick, "with his own hand, ordained 150 Bishops and 5,000 Priests, and founded 700 Churches." Is this authentic history?

In reviewing this catalogue of Irish Saints, with their supposed foundations, it will be seen, that numerous names are traceable to BUDH under some of his *aliases*, viz: Buithe, Baoith, Boodin, Botha, Mochudee (the good god Budh), and Mochue (the good Budh), *alias* Cronon. A few names are identified with St. Luan, "the Moon." Some are identified with Molach. Others of the names, if translated into English, would read—St. Bridget, "the goddess of Poets and Smiths;"—St. Ana, "the ancient Ana,—mother of the gods,"—the Shannon;—St. Endee, "the one-god,"—St. Moch Tee "the son of god;"—St. Declan, "the god of generativeness;" St. Colum, "the Dove" (Juno);—St. Dagan;—St. Satanna, St. Satan; and St. Dichul, the Devil; Saints Ciaran and Nessan, the Centaurs Chiron and

Nessus.—The foundations ascribed to these names comprise the localities of most of our Irish Round Towers, and, where such are not found, there are generally to be met with at the places referred to some architectural remains of the Cuthite character, as will be afterwards shown.

ALIASES OF IRISH SAINTS, AND THEIR NUMEROUS TEMPLES.

The number of *aliases* given to Irish Saints is another remarkable feature. There are very few without a second name, and some have more than four. This was the result of repeated efforts to conceal names of a heathenish character, the original sounds of which were notwithstanding preserved in the legends of the Irish-speaking people. Yet another feature deserving of notice in the history of Irish Saints is the great number of Churches or monasteries each is said to have founded. St. Luan (the Moon) is said to have founded one hundred Monasteries; and to St. Colm (the Dove —Juno), are ascribed three hundred foundations. All this is said to have been done, when Ireland was not only divided into five kingdoms, but into ten times that number of petty independent governments, as Irish Chieftains in the 6th century exercised absolute dominion over their vassals, and were so constantly at war with their neighbours, that their end generally was a violent and untimely death; and if the reader will examine a few pages of the Annals of the Four Masters, he will find its secular matters are little more than an account of butcheries committed by the Irish upon each other.

VAST NUMBER OF MONKS ASSIGNED TO EACH SAINT.

While Ireland was in this state of anarchy, the influence of these supposed Irish Saints seems (according to the *best authorities*, such as Colgan) to have been as great and as extensive, as if they and their monks were the only inhabitants of the country. "St. Congal was the father of 4,000 monks. Colgan says all these monks were in the Abbey of Banchor; nay, he gives 4,000 to it "at one and the same time." (M. p. 96). St.

Brendan was the father of 3,000 monks (M. p. 73). St. Finian educated 3,000 Saints at Clonard, including the twelve apostles of Ireland, St. Fechin presided over 3,000 monks at the Abbey of Fore alone; St. Molaise governed 1,500; and St. Gobban 1,000 monks;—in all 12,500 monks governed by five Saints, and all about the same time,—to say nothing of St. Patrick's 5,000 priests, and all the monks of the numerous other Monasteries founded or governed by the multitude of other Saints. St. Moc Tee (the son of God) had 100 bishops and 300 priests for his disciples (M. p. 10). St. Luan (the Moon) founded 100 Monasteries—"*as St. Bernard reports he was told by the Irish*" (*M. Int*). This remark reveals to us the real source of all the information recorded respecting these mythological Saints—St. Bernard as well as Colgan, was too credulous. St. Abban (or Gobban) founded thirteen Monasteries, which are particularly named; they were spread over the provinces of Leinster, Munster and Connaught (*M. Int.*), besides many others not named. "Several Irish authors pretend that St. Ciaran the Great [the Centaur Chiron] lived 300 years" (M. p. 27); but this statement, though so numerously authenticated, outstripped even Colgan's credulity—"He does not believe it, though he labours to prove that it is not impossible."

UBIQUITY OF IRISH SAINTS.

The ubiquity of these Saints is the next point. We find associated with the County of Cork alone the names of ten Saints, viz.: St. Colman, St. Molaise (Molach), St. Gobban, St. Abban, St. Brendan, St. Ciaran, St. Nessan, St. Mochudee, St. Satan the son of Archuir, and St. Senan. St. Senan's burial place is shown at Kinsale, as well as at Iniscattery. All these Saints appear as active in other counties, as if they had never been at Cork; and several of them are found in three out of four of our Irish provinces. I have already (p. 97) named ten Saints at Bangor, Co. Down.

COMPOUND NAMES OF IRISH SAINTS.

There are several compound names in the calendar of Irish Saints, which have no derivative significance whatever except in connection with primeval Cuthite mythology. The first I shall notice is Barindeus, for which I read Bar-en-De—*The Son of the one God.* Then we have St. Dima Dubh—translated, *The good black divinity*, answering to the black divinity of the Cuthites elsewhere noticed. Next we have St. Aengus Laimh Iodhan—translated, *The mysterious hand of Budh.* Also St. Molanfide—*The good and bountiful Budh*, or *Fedh*, viz: MAH, good, LAIN, fulness, etc., FIDH, Budh. (See chapter on "Fidh Nemphed.") Finally we have St. Sathanna, the daughter of Dyamranus. For the latter name I would read Dia-mor-ana, and translate it, *The great goddess Ana.* I am myself fully satisfied as to the correctness of the above interpretations; but I offer them only as suggestions for the reader's consideration.

The several names of these Saints etc., may be found in *Archdall*, pp. 4, 393, 438 and 709; and in *Mears' Mon. Hib.*, pp. 55, 346.

ARISTOCRATIC CHARACTER OF IRISH SAINTS.

The next remarkable characteristic is the aristocratic character of Irish mythical saintship. Colgan pretends to have found out all about them, and claims Royal descent for most of them. There is a singularity connected with the biographies of these Saints, which has no parallel in the history of ordinary mortals.—"Derinilla of the four paps" was the mother of several Saints. Among her sons was St. Mochuma of Drumbo, and St. Mura of Fahan, of whom there is much to be said hereafter.—I cannot avoid connecting her with the bovine emblem of divinity worshipped in the East. The *Annals of the Four Masters* (Anno 669) inform us, that the mother of St. Camin of Inis-Caltra had, besides the Saint, seventy-six other children! It is only of a Saint's mother, that historians would venture such a statement.

I fear even the Irish Annals are not to be relied on in their records respecting ancient Irish Saints and their families.

I have already alluded to the incredible number of Saints of the same name, of which Ireland boasts. The credulity of even the pious author of Mears' Monasticon is too far taxed on this subject. After telling of forty-three Saints Molaise (Molach), fifty-eight Saints Mochuan (The Son of Iun, the Dove—Juno), and two hundred Colmans, he says (Intro.) :—"But that which most amazes all readers is, that the *Irish historians* pretend to decide the difference between all those Saints of the same name, by their several genealogies, and the diversity of the time and place of their birth, an undertaking so bold that it does not seem likely."—On the whole I am led to the conclusion, that Irish history in this respect is incredible, and utterly undeserving of attention, save as a key to ancient mythology.

LONGEVITY OF IRISH SAINTS.

The longevity ascribed to many of the Irish Saints is another remarkable circumstance. We read in the *Annals of the Four Masters*, that Saint Sincheall [Senel, the Ancient God] lived to the age of 330 years—St. Mochta lived to the age of 300 years—St. Dairerca to the age of 180 years—The mermaid, St. Liban, also lived to the age of at least 470 years—404 years was the length of Saint Ibhar's life. This name, Ibhar, I believe to be a corruption of Elbar, Son of God. The Irish word BAR, a son, has the same signification in the Irish and Hebrew languages.

Other authorities inform us that St. Molaise (Molach) lived 160 years—St. Fechin 180 years. (A. 722).—St. Ciaran lived to the age of 300 years (*Mon.* 27). St. Brendan also, having lived to the age of 300 years was seen ascending in a chariot to the sky! The ascent of St. Brendan was probably a Cuthite tradition of the Translation of Enoch: traditions of Boodh's ascension to heaven are preserved in many places throughout India. The great age assigned to the other Saints, I suppose to have been the means

used to reconcile the existence of these individuals in Christian times with well-known traditions of their having flourished in heathen times, long anterior to St. Patrick's days.

SUSCEPTIBILITY OF IRISH SAINTS TO THE PLAGUE AND LEPROSY.

Among the singular circumstances connected with the mythical Irish Saints, their susceptibility to the plague and to leprosy, should not be left unnoticed. Several of the most conspicuous among them are said to have died of these diseases. In the year A. D. 548, St. Finian of Clonard, St. Mactalius of Old Kilcullen, and St. Sincheall or Senel (the Ancient God) are said to have died of the *plague*. The last named is the Saint, who lived to the age of 330 years. One would think, that old age would have been sufficient to account for his death, without the additional visitation of a plague. St. Colam of Iniscaltra died of the plague about the same time, and St. Comgan of Bangor died of the plague in the year 660. St. Finean of Inisfallen, St. Colman of Moynoe, and St. Manchin, were each surnamed *Lobhair*, or the leper. St. Molua (Luan, the Moon) of Killaloe was also surnamed *Lobhair*, all having been afflicted with leprosy. St. Senan was afflicted with thirty diseases! (*Martyrology of Donegal*, p. 69). There are others also, to whom I cannot now refer. The name of the plague, by which these good people were afflicted, is itself significant: it was called *Cruim Conail*, and sometimes *Budh Conail*.

MIRACLES ASCRIBED TO IRISH SAINTS.

We have thus far noticed the peculiar characteristics of fictitious Irish Saints. A chapter on this subject might have been considerably extended; but what has been said is probably sufficient to prove the mythological character of these imaginary beings.—Irish records furnish us with the names of ten Saints, the sum total of whose ages amounts to 3090 years, giving an average of 309 years for the life of each Saint. Eleven of the

Saints, referred to in the Annals, are said to have been afflicted with the plague or with leprosy. All would seem to have been of aristocratic descent, and to have been related to one another. All the names appear in numerous counties. The name of Budh, or of its compounds Mochua, and Mochuda, is found in twenty-three counties.—Molach, under the name of one or other of the *aliases* to which I have referred, is found in fourteen counties—Luan in eight counties—Endee, Barende, or Finbar, in eight counties—Colman, or Columb, in twenty counties—Gobban, or Abban, in eleven counties—and so on for the others.

I shall now notice a few of the miracles, or rather incredible stories, ascribed to these personages, omitting the numerous legends preserved only by local tradition, and shall therefore confine myself to noticing only those, which are narrated on the authority of what learned men of the modern school have classed as a portion of *historical literature*, and have styled *authentic* records, leaving it to the reader's judgment to decide how far these stories deserve to be so designated.

St. CIARAN, (Chiron, the Centaur.)—" Liuen was the name of his mother, according to his own Life, chap. 21. Countless were the signs and miracles which God performed on earth through him. It was he that *used to order the stones to kindle with a puff of his breath.* It was he also that *made fish, honey, and oil, of the little bit of meat* in the time of the fast, when Brenainn of Birr and Ciaran of Cluain came on a visit to him, as appears from his Life ; together with many other miracles. He used to be often immersed in a vat of cold water for the love of the Lord, whom he served. It is he that used to go to the sea rock that was far distant in the sea, (where his nurse, *i.e.*, Coca, was), *without ship or boat*, and used to return again, as appears from his own Life, chap. 19. *Sixty years and three hundred was his age when he yielded his spirit.*" (*Martyrology of Donegal*, p. 65).

St. SENAN, (Shanaun, the Ancient Ana, the mother of the gods).—" He [St. Patrick] foretold that Senan would occupy the island, as was afterwards fulfilled ; for it was Senan that blessed Inis-Cathaigh, and expelled from it

the monster, from which the island was named, *i. e.*, Cathach, and this monster used to injure people and cattle, so that it durst not be inhabited or occupied until Senan came, as is said in his Life. Cuimin, of Coindeire, states that Senan loved to have sickness upon him, so that there were thirty diseases on his body." (*Martyrology of Donegal*, p. 69).

St. ENDA, (Endee, the One God)—" Thrice fifty was his congregation. The test and proof which he used to put upon them every evening to clear them of sins, was to put every man of them in turn into a curach [a canoe] without any hide upon it at all, out upon the sea; and the salt water would get into the curach, if there was any crime or sin upon the man who was in it. It would not get in if he was free from sins; and Enda, the abbot, was the last who entered the curach. There was not found any man, of the one hundred and fifty, who did not escape the wetting from the curach, excepting only Gigniat, the cook of Enda. 'What hast thou done, O Gigniat,' said Enda. He said that he did nothing but put a little addition to his own share from the share of Ciaran, son of the artificer. Enda ordered him to leave the island." (*Martyrology of Donegal*, p. 83).

St. MOCHUDA, (*alias* Mochudee,—Mahody, the Divinity of Elephanta).—" It was he, that had the famous congregation consisting of seven hundred and ten persons, when he was abbot at Raithin; *an angel used to address every third man of them.*" (*Martyrology of Donegal*, p. 127).

St. BRENAINN, (St. Brendan of Kerry).—" He saw a wonderful bird coming in at the window, so that it perched on the altar, and Brenainn was not able to look at it in consequence of the sun-like radiance that was around it. 'Salute us, O Cleric,' said the bird. 'May God salute thee,' said Brenainn. 'Who art thou?' said the Cleric. 'I am Michael, the Archangel, whom God hath sent to thee, to address thee and to make harmony for thee.' 'Thanks be to him,' said Brenainn, 'thou art welcome to me.' The bird placed its bill behind the feathers of its wing, and sweeter than the music of the world was the music which it made. Brenainn was listening to it for twenty-four hours, and the angel took his leave of him afterwards."

(*Martyrology of Donegal*, p. 129). We have elsewhere noticed, how St. Brenainn was, according to the Four Masters, seen in the year 553 "*ascending in a chariot into the sky.*"

St. Baoithin, (quere—Buite son of Bronaig, son of Balor, A 4 M. 529 ?). —" It was to this Baoithin, it was permitted to see the three grand chairs in heaven empty, awaiting some of the saints of Erin, viz., a chair of gold, and a chair of silver, and a chair of glass, and he told Colum Cille at I [Iona] the vision which was shown unto him; for he used to be always along with Colum Cille, for they were close in consanguinity and friendship, *i. e.*, they were the sons of two brothers. It was then Colum Cille gave the interpretation to him of the thing which he had seen, for he was a famous prophet, so that he said then: The chair of gold which thou hast seen, is the chair of Ciaran, son of the carpenter, the reward of his sanctity, and hospitality, and charity. The chair of silver which thou hast seen is thine own chair, for the brightness and effulgence of thy piety. The chair of glass is my own chair, for although I am pure and bright, I am brittle and fragile, in consequence of the battles which were fought on my account." (*Martyrology of Donegal*, p. 163).

St. Mochaoi, (Mochua of Nedrum).—" He went with seven score young men *to cut wattles to make a church.* He himself was engaged at the work, and cutting timber like the rest. He had his load ready before the others, and he kept it by his side. As he was so, he heard a bright bird singing on the blackthorn near him. He was more beautiful than the birds of the world. And the bird said: 'This is diligent work, O Cleric,' said he. 'This is required of us in building a church of God,' said Mochaoi. 'Who is addressing me?' said Mochaoi. 'A man of the people of my Lord is here,' said he, *i.e.*, an angel of God from Heaven. 'Hail to thee,' said Mochaoi, 'and wherefore has thou come hither?' 'To address thee from thy Lord, and to amuse thee for a while.' 'I like this,' said Mochaoi. He afterwards fixed his beak in the feathers of his wing. Three hundred years did Mochaoi remain listening to him, having his bundle of sticks by his side

in the middle of the wood, and the wood was not more withered, and the time did not seem to him longer than one hour of the day." (*Martyrology of Donegal*, p. 177).

St. Declan, (Declan, the God of generativeness).—"On one occasion, as he was coming from Rome, he forgot a bell (which had been sent him from Heaven) upon a rock which was in the port, and the rock swam after him, so that it arrived before the ship in Erin, and Declan said that where the rock should touch land, there God would permit him to erect a church, and this was afterwards fulfilled." (*Martyrology of Donegal*, p. 201).

St. Maedhog, (Maideog, the shell called *Concha Veneris*).—"He was of the race of Colla Uais, monarch of Erinn. Eithne was the name of his mother, of the race of Amhalghaidh. . . . Among his first miracles was the flag-stone upon which he was brought to be baptized, upon which people used to be ferried out and in, just as in every other boat, to the island in the lake, on which he was born. Of his miracles also was that the spinster's distaff which was in the hand of Maedhog's mother, Eithne,* when she was bringing him forth, which was a withered hard stick of hazel, grew up with leaves and blossoms, and afterwards with goodly fruit; and this hazel is still in existence as a green tree without decay or withering, producing nuts every year in Inis-Breachmhaighe," etc. (*Martyrology of Donegal*, p. 33).

These legends might be multiplied; but I have said enough to instruct the reader as to the amount of credence, he should attach to the *authentic Annals* of Ireland, respecting saints.

I shall conclude these remarks upon Irish Hagiology, by observing that I have no doubt of the zeal and piety of the first Founders of Christianity in Ireland; but I believe them to have been very unlike the characters

* I would remind the reader, that the Goddess Athene, Minerva, was celebrated for her skill in the use of the *spinster's distaff*, Arachne having been transformed into a spider for presuming to challenge the Goddess's skill in the art of spinning. We have elsewhere noticed that Minerva, Venus, Juno, etc., all represented the same imaginary personage. I therefore conclude, that the distaff of Eithne and the branch of Juno were identical.

ascribed to them in the Lives of the Saints. It is an unquestionable fact, that the Irish Church was for many centuries not only a renowned seat of learning, but also the great redeeming point of Ireland's history during a time when comparative barbarism had overspread the country. The Monasteries were then hospitals and asylums for the poor, the sick, and the persecuted; and the Irish peasantry have still a lively impression of the benefits their forefathers once enjoyed from those institutions.

I feel assured of the fact that, inasmuch as many persons are even at this day called after these mythical Saints, so, many genuine Saints and Missionaries may innocently have borne the names of some of these Heathen Divinities. The foundation of the names being Heathen is all I maintain. If this be admitted, it is enough for my purpose; the rest I leave to the reader's judgment.

I also believe, that Cuthite worship may have extended itself from Ireland into England, Scotland, and elsewhere; as I find the names of many of the most celebrated of the Irish mythical Saints mentioned as Missionaries to Scotland, England, France, and Switzerland, although the labours ascribed to them in Ireland would seem to be more than sufficient to occupy any single life. Shanaun, Molach, Budh, and Columb, are found among these Missionaries, under the names of *Senan*, *Molaise*, *Bute*, and *Columb*.

If it be asked, why no vestiges of Round Towers are found in England, and the North of France? I answer—The Romans and other comparatively civilized Nations removed all vestiges of such edifices to make way for their own buildings; and the Roman influence never extended to Ireland. While the Celts who conquered Ireland, having no stone buildings of their own, and despising those who had, regarded these stone houses (Cloich Teach) with as much indifference as they did the piles of rocks, which Providence had heaped upon their mountains: and thus they were allowed to remain. Again if it be asked, why the other European Nations did not, like the Irish, adopt the Heathen Divinities, Jupiter, Neptune, etc., as names of their Saints? I answer—that in Ireland the religion of the Cuthites, to which these names

and legends appertained, seems to have been held in utter abhorrence by their successors, the Celts; although the names and legends remained among the peasantry—but nowise associated with religion—until adopted into Christianity. In this respect, the circumstances of Ireland, still retaining its ancient language and not brought under Roman dominion, were very different from those of other European Nations.

ANCIENT IRISH CROSSES AND PRIMEVAL TRADITION.

THOSE, who are not well-informed as to the Sculptured details of ancient Heathen Temples in India, Egypt, and Central America, very naturally regard the existence of a Cross wherever they find one, as conclusive evidence of a date within the Christian Era. This conclusion however, does not at all follow; on the contrary, there is abundant evidence of the veneration entertained for the Cross in the most remote ages of Paganism. And this fact being attested beyond a doubt by the proofs which I shall adduce, it can to my mind be accounted for only on the following hypothesis :—

That larger revelations of God's future dealings with the Earth were given to the Patriarchal Saints, Noah and his predecessors, than we are informed of in the brief record of such revelations contained in the Book of Genesis; and that these communications having been entrusted to the care of oral tradition, or in other words, entrusted to the keeping of Man without a written record, became corrupted by an ungodly race, and their original sacredness only tended to increase the people's veneration for the false systems of religion, which originated in the corrupted traditions of such primeval revelations.

About four thousand years after the creation of Adam—according to the Septuagint Chronology—THE LORD communicated to Moses another and more enduring system of Revelation, not to be left to the care of oral tradition, or man's keeping, but to be written in a book—The Word of God; and this latter contained all the information as to previous events, which God in His infinite wisdom considered necessary for man's spiritual instruction.



FIG. 15.—CROSS OF DURROW, KING'S CO.



FIG. 16.—CROSS OF MOONE ABBEY, CO. KILDARE.

Those patriarchal revelations, which were previously communicated, became in due time corrupted into the myths now associated with such names as Vishnu, Budh, Hercules, Apollo, &c., whose mythological exploits must, in my opinion, be construed as corrupted forms of primeval tradition, rather than absolutely human inventions.

Numerous quotations from different authors have led me to conclude beyond any question or doubt, that most ancient Heathen nations not only venerated the Cross long before the Advent of CHRIST; but also must have been instructed, through the traditions of Patriarchal revelations on many other subjects, such as The Incarnation of the Son of God—His Birth of a Virgin—Infants being slain at his Birth—Christ's contest with the Mystical Snake—His Death by Crucifixion—The Doctrines of the Trinity and of Regeneration—Christ's second coming on a White Horse to execute Judgment, &c.

I am aware that this is a wide subject, the due consideration of which would occupy more time and space than I purpose to give it, and one upon which we should write and speculate with modesty and reverence. It is not however my object to enter at any length upon it—this being a task, for which I do not feel myself competent. I shall therefore but briefly notice the well-authenticated evidence of these Traditions as corroborative of the fact, that there must have been a primeval prophecy of our Saviour's Crucifixion, the tradition of which was the origin of the veneration entertained for the Cross in the ages of remote antiquity; and I do so because of its direct connection with the Hagiology and Ancient Architecture of Ireland, the main subjects of this work: otherwise, such notice would be irrelevant.

The Holy Scriptures seem to confirm this view of such former revelations. St. Paul says of the Gentile nations,—"*When they knew God*, they glorified him not as God, neither were thankful, but became vain in their imaginations, ... and *changed* the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."—Rom. i. 21, 23. The reader will here observe, that the

images worshipped by the Heathen were not the result of Man's imagination alone, but had their foundation in the "Glory of the uncorruptible God." A reference to Acts xvii. 28, 29, and to Jude, verse 14, will, I think, throw further light upon this point.

VENERATION FOR THE CROSS IN ALL AGES.

I shall commence with quotations from the Rev. Thomas Maurice's *History of Hindostan*, (vol. 1, page 232–236).

"Of this venerated symbol [the Cross], when considering the theology of Hindostan, whose principal temples, I mean those of Benares and Mattra, are absolutely erected in the form of vast crosses, I have already given an account, which, as I could only repeat the same information, I beg leave to insert in the same words. 'Let not,' I there observed, 'the piety of the devout Christian be offended at the preceding assertion, that the Cross was one of the most usual symbols among the hieroglyphics of Egypt and India. Equally honoured in the Gentile and the Christian world, this emblem, among the former, of universal nature, of that world, towards whose four quarters its diverging radii pointed, decorated the hands of most of the sculptured images in Egypt; and in India, stamped its form upon the most majestic of the shrines of their deities. It repeatedly occurs on the Pamphylian and other obelisks; and the antiquaries, Kircher and Montfaucon, have both honoured it with particular notice.'" "'All these figures [Osiris, Isis, and others, copied from the Barberini Obelisk], which are highly worthy a minute examination, bear the hallowed Cross with its circular handle, by which they were collectively and strikingly represented.' It appears to be incontestibly evident, that as by a CIRCLE the ancient Egyptians universally pourtrayed the solar disk, so by this addition of the CIRCLE invariably joined to the Cross, they meant to describe the invigorating power of the Sun acting upon dead matter."

"The reader, who may choose to consult the large and genuine collection

of the most ancient hieroglyphics of Egypt, in the gallery of the British Museum, will find nearly every sculpture adorned with it [the Hermetic Cross], and almost every statue bearing it in his hand. Mr. Bruce in his Travels into Abyssinia, found the same symbol at this day universally pourtrayed amidst the ruins of Axum. He rejects, indeed, I conceive too fastidiously and precipitately, the hieroglyphic explanation of a symbol, the form of which we have seen impressed on the sacred edifices of India, and insists upon its being only the initial letter of Thoth, the name of an Egyptian Almanac; but the arguments adduced remain rather confirmed, than shaken by his assertion."

"In the very same manner, in their [the Hindoos'] characteristic designations of the several Planets, the Cross constantly affixed, though in different directions, to the circular designation of the Sun, and the semicircular one of the Moon, by one or other of which marks they are all denoted, seems intended to point out the solar or lunar influence of which the Planet partook, and having partaken, diffused together with its own, upon the various elements of fire, air, earth and water."

FIG. 17.—HINDOO MONOGRAMS OF PLANETS.



SATURN. JUPITER. MARS. VENUS. MERCURY.

"The hieroglyphic symbol of Saturn, therefore, is evidently formed of the lunar character, with the addition of the Hermetic Cross placed upon the superior point of the semicircle.

"Jupiter is designated by the lunar character, with the same cross placed horizontally upon the inferior part of the semicircle.

"Mars is distinguished by the solar character, and the same mysterious symbol placed in a different manner.

"Venus is likewise denoted by the astronomical character of the sun, whose rising and setting she attends as the morning and evening star, with the elementary symbol depending from the circle.

"Mercury unites in the character of his orb, both the solar and lunar designation, together with the mystic symbol of the elements. It is very remarkable that this artificial combination of characters evidently presents to our view the famous caduceus, by which that deity was so universally decorated in the ancient world." "The Indian name of the planet Mercury is BUDDHA, or, as it is more generally written BOODH." (p. 229).

In Skelton's "Appeal to Common Sense" (page 45), quoted by *O'Brien*, page 289, he writes :—"How it came to pass that the Egyptians, Arabians, and Indians, before Christ came among us, and the inhabitants of the extreme northern parts of the world, ere they had so much as heard of Him, *paid a remarkable veneration to the sign of the cross*, is to me unknown, but *the fact itself* is known. In some places this sign was given to men accused of a crime, but acquitted : and *in Egypt it stood for the signification of eternal life.*"

Berthoud says respecting a Cross found sculptured among the ruins of Palenque, in Central America :—"Upon one point, however, it is deemed essentially necessary to lay a stress, which is, the *representation of a Greek cross*, in the largest plate illustrative of the present work, from whence the *casual* observer might be prompted to infer that the Palencian city flourished at a period *subsequent* to the Christian era ; whereas it is *perfectly well known to all those conversant* with the mythology *of the Ancients*, that the figure of a *Cross* constituted the leading symbol of their religious worship : for instance, the Augural *Staff* or wand of the Romans was an exact resemblance of a *cross*, being borne as the ensign of authority by the community of the augurs of Rome, where they were held in such high veneration that, although guilty of flagrant crimes, they could not be deposed from their offices ; and with the Egyptians the *Staff* of Bootes or Osiris is similar to the *crosier* of the Catholic bishops, which terminated at the top with a cross." (Quoted by *O'Brien*, page 489).

"'The Druids,' adds Schedius (De Morib. German. xxiv.), 'seek studiously for an Oak tree large and handsome, growing up with TWO PRINCIPAL ARMS, IN FORM OF A CROSS, beside the main stem upright. If the two HORIZONTAL ARMS are not sufficiently adapted to the figure, they fasten a *cross*-beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word *Hesus;* upon the middle or upright stem, the word *Taramis;* upon the left branch, *Belenus;* over this, above the going off of the arms, they cut the name of God, *Thau;* under all, the same repeated *Thau.*" (Quoted by *O'Brien*, page 289).

In Ezekiel, chap. 9, verse 6, we read :—"Slay utterly old and young, both maids and little children, and women; but COME NOT NEAR ANY MAN UPON WHOM IS THE MARK, and begin at my sanctuary." On which *O'Brien* remarks (page 313) :—"Now this 'mark,' in the ancient Hebrew original, was the *cross* X. St. Jerom, the most learned by far of those *fathers* has admitted the circumstance."

The following quotations relate to the Tradition of the prophecy of the Crucifixion among the Budhists, etc.

"'Though the punishment of the cross,' (say the *Asiatic Researches*) 'be unknown to the Hindus, yet the followers of Buddha have some knowledge of it, when they represent Deva THOT (that is, the god THOT) crucified upon an instrument resembling a cross, according to the accounts of some travellers to Siam.'" (*O'Brien*, p. 343).

"The Cross," says Colonel Wilford, in the *Asiatic Researches*, "though not an object of *worship* among the Baud'has or Buddhists, is a favourite emblem and device among them. It is exactly the cross of the Manicheans, with leaves and flowers springing from it. This cross, putting forth leaves and flowers (and fruit also, as I am told,) is called the divine tree, the tree of the gods, the tree of life and knowledge, and productive of whatever is good and desirable, and is placed in the terrestrial paradise.—*Asiatic Researches*, vol. 10, p. 124. (*Two Babylons*, page 292).

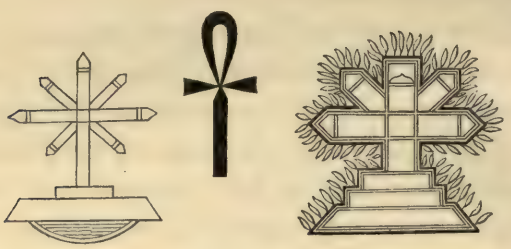


FIG. 18.—BUDHIST AND EGYPTIAN CROSSES.

The *black* one in the middle (fig. 18) represents "The Sacred Egyptian Tau, or Sign of Life," from Wilkinson, vol. 5, p. 283. The two others are Buddhist Crosses, from *Asiatic Researches*, vol. 10, p. 241. (*Two Babylons*, page 292).

The Cross "was worshipped in Mexico for ages before the Roman Catholic Missionaries set foot there, *large stone crosses* being erected, probably to the 'god of rain.' (*Conquest of Mexico*, vol. 1, page 242). The cross thus widely worshipped, or regarded as a sacred emblem, was the unequivocal symbol of Bacchus, the Babylonian Messiah, for he was represented with a head-band covered with crosses (fig. 19). This symbol of the Babylonian god is reverenced at this day in all the wide wastes of Tartary where Buddhism prevails." (*Two Babylons*, page 291).



FIG. 19.—HEAD OF BACCHUS.



FIG. 20.—EGYPTIAN TAU.

Faber identifies Bacchus with the Indian Boodh, and consequently we find, at the Rock Temple of Carli (see fig. 3), the Pillar—which was emblematic of Boodh—is surrounded with a band of crosses, precisely like those above on the head of Bacchus.

Fig. 20 is another representation of the Egyptian Tau, of which Mr. C. W. King writes—"In the demolition of the Serapeum, this cross was discovered cut upon the stones of the Adytum, placed there, said those skilled in hieroglyphics, as the symbol of eternal life, a discovery affording great matter of triumph to Sozomen, who takes for granted it had been hallowed there in a spirit of prophecy." And again :—"This cross seems to be the Egyptian Tau, that ancient symbol of the generative power, and therefore transferred into the Bacchic mysteries. Such a cross is found on the wall of a house in Pompeii in juxtaposition with the Phallus, both symbols embodying the same idea." (See *The Gnostics and their Remains*, p. 214, plate 6).

The reader may be interested in examining the following specimens of Heathen Crosses, found among the Sculptures of Palenque and Copan, in Central America, copied from *Stephens'*, vol. 2, p. 345. They seem to comprise all the varieties of our Christian Mediæval Crosses. (See fig. 21).

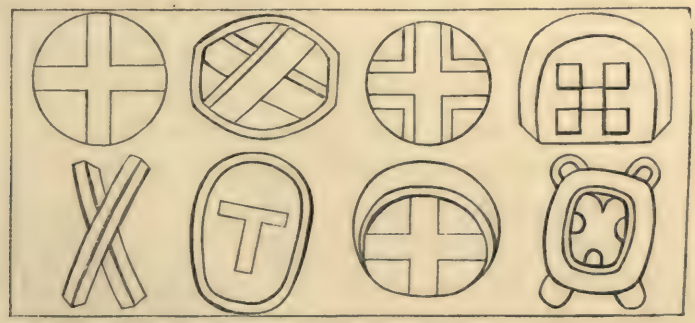


FIG 21.—HEATHEN CROSSES, AMERICA.

On the subject of the "Crucifixion" in Eastern Mythology, O'Brien writes—"SULLIVAHANA is the name which they [the Hindoo Puranas] give

to the deity there represented, [as crucified]. The meaning of the word is TREE-BORNE, or, who suffered death upon a tree. He was otherwise called DHANANDHARA, that is, the SACRED ALMONER. And his fame, say the Puranas, reached even to the Sacred Island, in the sea of MILK, that is, of DOGHDA, which signifies milk, and which was the title of the tutelar goddess of Ireland." (*O'Brien*, p. 339).

The name of this Budhist Incarnation of Divinity—Sullivahana—is strikingly like the Irish name "Suillavan." The latter may be interpreted—"The seed of the Woman," from "*Siol*" seed, and "*a-van*" of the woman—a most appropriate designation for Him, who, it was prophesied to Adam, should bruise the serpent's head. (Gen. iii. 15). Under this name also the Saviour seems to have been referred to in Jacob's prophecy, "The sceptre shall not depart from Judah until Shiloh come." (Gen. xlix. 10). *Suil* is also one of the Irish names for the Sun. It is probable that the Sun was first worshipped as symbolical of the Divine Incarnation, SIOL-A-VAN, the seed of the woman, who it was prophesied should bruise the head of the Evil One.

A very singular prophecy derived from primeval tradition is preserved in the ancient records of Persia. It is referred to by *Faber* (vol. 2, pp. 96, 97), who says—"Oschen is palpably the same as Oshander-begha. But Oshander-begha is said to have been foretold by *Zeradusht* in the *Zend-Avesta* as a just man, who should appear in the latter days to bless the world by the introduction of holiness and religion. In his time there was likewise to appear a malignant demon, who should oppose his plans and trouble his empire for the space of twenty years. . . . . But, if we advance yet further, and observe how this personage is additionally decorated in a more explicit prophecy also ascribed to *Zeradusht*, we shall probably be obliged to conclude, that, in whatever light Oschen* might have been originally viewed, the character of the Messiah was in him, at some time or other,

* This name corresponds with either that of the Irish Saint Ossan, or with that of the heathen bard and hero of Finian legends.

superadded to that of the great father. *According to Abulpharagius, Zeradusht, the preceptor of the Magi, taught the Persians concerning the manifestation of Christ;* and ordered them to bring gifts to him, in token of their reverence and submission. *He declared, that in the latter days a pure virgin would conceive; and that, as soon as the child was born, a star would appear, blazing even at noon-day with undiminished lustre.* '*You, my sons,*' exclaimed the seer, '*will perceive its rising before any other nation. As soon therefore as you shall behold the star, follow it whithersoever it shall lead you; and adore that mysterious child offering your gifts to him with profound humility. He is the Almighty* WORD, *which created the heavens.*'" (Abulp. apud Hyde de rel. vet. Pers. c. 31.)

I should remark that Faber regards this prophecy as a plagiarism by the second Zoroaster, or Zeradusht, of the prophecy of Balaam, (Numb. xxiv. 17): "There shall come a Star out of Jacob and a Sceptre shall arise out of Israel, and shall smite the corners of Moab." But the reader may at once perceive that Faber's opinion must be without foundation, as the Star of Balaam is described as *a person who shall smite* the corners of Moab; and no one could fairly infer the circumstance of the visit of the Magi to Jerusalem, related in Matt. ch. ii., as the result of the prophecy of Balaam, as recorded in Numbers xxiv. 17. Modern writers have laboured much to establish that such prophecies and legends of primeval tradition should be assigned to any source but the right one. Plagiarisms—apostate Jews—Christian interpolations, etc., are suggested as having effected some of the most ancient traditions of Oriental Mythology. Whereas, we should remember that true religion has been essentially the same from the beginning, succeeding revelations having only developed its aspects to after generations; and even the New Testament affords ample evidence to prove that the Patriarchs possessed more knowledge of the promised Messiah than could now be learned from the books of Moses alone. The Lord Jesus says to the Jews—"Your father Abraham rejoiced to see my day and he saw it and was glad," (John viii. 56). This was a fact in Abraham's time although it did not become a

Scripture record until St. John's Gospel was written. Enoch, an antediluvian, prophesied of the Lord's coming "with ten thousands of his saints," (Jude 14). This was a matter of fact before the Deluge, but did not become a Scripture record until St. Jude wrote his Epistle. Job says, (chap. xix. 25), "I know *that my Redeemer liveth*, and that he shall stand at the latter day upon the earth." Here is the doctrine of Christianity itself expressed in such a manner as to indicate that Job's knowledge on the subject was only the common belief of the patriarchs of the age in which he lived, and if so it would lead to the inference that primeval tradition of the religion of the patriarchs was the foundation of those rites, customs, and traditions of Heathenism, which, from their similarity to Christian truths, have been a puzzle to so many mythologists of modern times.

Faber refers to Sullivahana, the crucified "seed of the woman" above mentioned. He calls him (vol. 2, p. 103,) "*the virgin-born Buddha or Salivahana.*" As the "*virgin-born*" he is identified with the divinely-born man whose birth was heralded by a star, as recorded in the Persian prophecy ascribed to Zeradusht. As Buddha he is identified with the crucified Toth or Buddha of Siam; and it is very singular that all these legends have their parallels in the legends of ancient Ireland. It is mentioned in the *Martyrology of Donegal* (p. 329), of St. BUITE, who is evidently the same as the Oriental *Buddha*, "*that a star manifested his birth*, as it manifested the birth of Christ." Again, the *resurrection of the same individual* is made the subject of record in the *Martyrology of Donegal;* in page 333 of which we read —"The elevation of Buite. The elevation of Boetius the bishop *in the body by angels, and his return to the earth;* but it was at Elaidh Indaraidh at the Relic Eoghain this happened; and there the alliance of Colum-cille and Buti *took place*, in the thirtieth year after the death of Buti and of the age of Columba." I need scarcely add that although interpreters of this curious passage would lead us to believe that it means nothing more than the "*disinterring and enshrining the saint's remains*" by Colum-cille, the text itself enforces a different conclusion, "The *elevation* of Boetius the bishop *in*

the body by angels and his return to the earth." I myself have no doubt that this legend, like that of the resurrection of Osiris, Adonis, and other Cuthite divinities, was the corruption of a primeval prophecy of the resurrection of the Son of God.

Other extraordinary legends on the same subject will be noticed during the progress of this work.

Mr. Hislop writes at some length, satisfactorily proving the identity of the elder Zoroaster with Nimrod, who, as the introducer [or reviver] of Sun-worship, personated the promised "Seed of the woman" (Gen. iii. 15). He identifies "Zeroashta—the seed of the woman," in the Chaldee language with the name Zoroaster, and accounts for the difference of spelling on the same principle as the Hebrew Zerubbabel is changed to Zorobabel. (See *Two Babylons*, p. 84).

"The Chaldean version of the story of the great Zoroaster is, that he prayed to the Supreme God of Heaven to take away his life, that his prayer was heard, and that he expired." (*Suidas*, tom. 1, p. 1133). "Belus," says Berosus, "commanded one of the gods to cut off his head, that from the blood thus shed by his own command, and with his own consent, when mingled with the earth, *new creatures* might be formed, the first creation being represented as a sort of a failure (Berosus, *apud* Bunsen, vol. 1, p. 709). Thus the death of Belus, who was Nimrod, like that attributed to Zoroaster, was represented as entirely voluntary, and as submitted to for the benefit of the world." (*Two Babylons*, p. 89).

O'Brien, in page 293, describes another divine incarnation—Chanakya Sacha, the reputed son of a powerful Eastern King. The child was born of his mother without any mortal father. He closed his existence in this life by being crucified. The name of this divine being, "Sacha," he compares with the Irish Tuath-de-Danaan divinity Macha, elsewhere referred to as the foundation of the name "Ard Macha," in Ulster.

Hislop writes:—"In India, under the name of Vishnu, the Preserver, or Saviour of Men, though a god, he [Tammuz or Adonis—quere, derived

from the Adonai of Scripture?] was worshipped as the great "Victim-Man," who, before the worlds were, because there was nothing else to offer, offered himself as a sacrifice. The Hindoo sacred writings teach that this mysterious offering before all creation is the foundation of all the sacrifices, that have ever been offered since. (*Colonel Kennedy's Hindoo Mythology*, pp. 221 and 247; also *Two Babylons*, p. 101).

Such traditions as these seem to demonstrate beyond a doubt the fact of a primeval prophecy of our Saviour's voluntary offering of Himself, and the manner of His death. They also elucidate St. Paul's statement as to the Gentiles *having known God*, and having afterwards *changed* His glory for images. (See Rom. i. 21, 23). Here we have Vishnu, the "Victim-Man," offering himself anterior to the creation; also Zoroaster, the "Seed of the Woman," and Belus (elsewhere identified as the same personage) offering themselves for the benefit of the world—the former having got one of the Gods to cut off his head. We have Deva-Thot (the god Budh) crucified, and we have (fig. 18) the instrument upon which he was crucified—the Budhist Cross.

From the foregoing authorities I am induced to conclude, that the traditional prophecy of our Saviour's crucifixion was the origin of these legends of the several Budhist crucifixions,—that thence the figure of the cross became the monogram or hieroglyphic of Budh—thence the Phœnician *Thuath*, and the Egyptian *Thau*, from which was derived the Greek *Tau*—the origin of our letter T.

With such a mass of evidence to prove the veneration for the Cross entertained in the ancient days of Heathenism, and the primeval tradition of the crucifixion itself, it is not to be wondered at that Crosses should be found in Ireland, to which Christianity can lay no claim. Such Heathen Crosses abound in Ireland. They are even more numerous than the Round Towers, and, among all, this peculiarity may be observed—that there is not on one of these ancient Crosses any unquestionably Christian device, which would prove it to have been made within the Christian era. An examination of

Henry O'Neill's splendid work on Ancient Irish Crosses will prove all to have been essentially Pagan, and such as never could have been fabricated for the purpose of commemorating the scenes recorded in the New Testament.

It is true, that some scenes recorded in the Old Testament are represented on these Crosses, but only those, which we learn from other sources to have been founded on primeval tradition, preserved among the legends of Heathen Nations—such as the Fall of Man, the Deluge, &c., while, on the other hand, the sculptures abound with Heathen devices which no one has ever explained to be consistent with Bible History. Serpents in every variety of contortion, Centaurs, Winged Quadrupeds, War Chariots, Fishes, and Bulls presented as objects of worship, besides a number of other devices, abound—such as never would have entered into the imagination of any one acquainted with the New Testament account of the Crucifixion of Our Blessed Lord, as consistent with Sacred History.

DETAILS OF ANCIENT IRISH SCULPTURE.

THE MERMAID.—THE FISH GOD.

While we look in vain for an explanation of these grotesque devices in the Bible, we find many of them clearly explained by Heathen legends. I shall notice a few of these, in the hope that persons better acquainted than I am with Heathen mythology, may be able to add to the collection. I shall begin with the Fish.

I have elsewhere noticed the fact that, in the Matsya Avatar, the god Vishnu is described as "incarnate in the form of a Fish to recover the sacred books lost in the Deluge." Fig. 23 in which he is so represented with a book in his right hand, is from *Maurice's History of India*, vol. 1, plate 7. Dagon, the god of the Philistines, was sometimes represented in

the same form.—In Hindoo legends, the god Brahma also is said to have appeared to Menu [Noah] in the form of a fish for the purpose of instructing him as to the approaching Deluge. In this form the god conducted the ship of Menu through the waters of the Deluge to a place of safety at the summit of the Himalaya. The legend respecting Vishnu and the sacred books would seem to indicate that the myth was invented at a very remote



FIG. 22.—ASSYRIAN DAGON.



FIG. 23.—INDIAN VISHNU.



FIG. 24.—MERMAID, CLONFERT, COUNTY GALWAY.



FIG. 25.—SCULPTURE, CROSS OF KELLS, CO. MEATH.

period of the world's history, probably to justify the restoration of some antediluvian idolatry; but the figure of the human fish, or mermaid, will be found to have been used as a hieroglyphic of the Ark of Noah.

The Irish stories respecting the Fish, having been adapted to early Christian notions, are of course very different from the oriental myths; but

the origin of all may be traced to the same source. According to Irish authorities, Fintan, having come to Ireland before the Deluge, was saved from it by being transformed into a fish. He afterwards lived in his natural form, or rather in that of the Assyrian Dagon, as represented in fig. 22, until the days of St. Patrick, by whom he was converted to Christianity, and he ultimately died in a good old age. St. Fintan was associated with so many religious establishments that—I suppose for sake of the consistency of ecclesiastical history—twenty-seven Saints are said to have borne his name. There were also other reputed Saints of the name of Dagan, all of whom I have no doubt represented the divine Fish of Cuthite mythology. Fig 25 is photographed from O'Neill's Crosses,—view of one of the Crosses at Kells, Co. Meath. The reader will observe that several men are represented as kneeling in adoration around the figure of the Fish. The same accompaniment is found in the representation of Vishnu above referred to (fig. 23); whence it would appear that the originators of the design dreaded lest the divine character of their subject might not be perceived; and so they introduced the figures of worshippers as symbols of the divinity which they wished to establish.

The figure of a Fish is said to have been used in ancient times as an emblem of our Blessed Lord—the Greek word signifying Fish (ιχθυς) forming an acrostic for our Lord's name, and one of his titles. However such an argument has, to my mind, no more weight as an excuse for this idolatry, than has the burning of fires, on the eve of the Pagan festival of Tammuz or Adonis, in honour of John the Baptist, because Scripture says "He was a burning and a shining light." The devisers of such pretexts for grafting Heathen customs upon Christianity exercised some ingenuity; but their flimsy excuses have not concealed the heathen origin of these customs.

I think it probable that the antediluvian Fish was the origin of the numerous fables preserved in Ireland respecting Mermaids. There is a small sculpture of the Mermaid at the Cathedral of Clonfert, Co. Galway (see fig. 24). She holds in her right hand a book; thus far answering

to Vishnu—as represented in the Matsya Avatar above mentioned (fig. 23).

Fintan's appearance at the Royal Assembly of Tara, *before his conversion to Christianity* in the days of St. Patrick, is described in an Irish legend as that of "*a strange Druid in flowered garments, with a two-pointed ornamented birredh* [head-dress] *on his head, and bearing in one hand a book*" (*Kennedy*, p. 295). The reader will perceive that this description of the heathen Druid Fintan corresponds remarkably with either the Vishnu of India, the Oannes of Babylon, the Dagon of Canaan, or the Mermaid of Ireland. *The head-dress of Fintan is the mitre of Dagon* (see fig. 22, from Layard's *Nineveh and Babylon*); and the *book carried in one hand* answers to the representations of Vishnu, (fig. 23), and the Irish Mermaid (fig. 24). I therefore assume the identity of the Irish Saint Fintan with the Irish Saint Dagan, and the identity of both with the Irish Mermaid, and the Fish-god of India, Babylon, and Canaan.

We read in the *Annals of the Four Masters*, "In this year [558] was taken the mermaid, *i.e.*, Liban the daughter of Eochaidh." A note informs us that "Liban is set down in the Irish Calendar of O'Clery, at 18th December, as a Saint. Her capture as a mermaid is set down in the Annals of Ulster under the year 571." . . . . "According to a wild legend in *Leabhar-na-h Uidhri*, this Liban was the daughter of Eocaidh, from whom Loch Eathach, or Lough Neagh, was named, and who was drowned in its eruption (A. D. 90), together with all his children except his daughter Liban, and his sons Conaing and Curnan. The lady, Liban, was preserved from the waters of Lough Neagh for a full year, in her *grianan* [or CAVE] under the lake. After this, at her own desire, she was changed into a salmon, and continued to traverse the seas till the time of St. Comhgall of Bangor. It happened that St. Comhgall despatched Beoan son of Innli of *Teach-Debeog* to Rome, on a message to Pope Gregory," etc.

The legend proceeds to inform us, that the mermaid, or saint, or salmon, addressed the messenger, and stated that she had been 300 years under the

sea; adding, that she would attend at Larne on that day twelve months. She fulfilled her promise, and nets having been set, she was caught. Crowds came to witness the sight. The next day two wild oxen came to the spot, and, being yoked to the chariot on which she was placed, they bore her to *Teach-Debeog*, where she was baptized by Comhgall, with the name *Muirgen*, *i.e.*, born of the sea.

It is a curious coincidence, and confirms my interpretation of such ecclesiastical legends, that the name chosen by St. Comhgall for this mermaid-saint should correspond to that of a Tuath-de-Danaan goddess. *Keating* informs us (vol. 1, p. 78), that Moriogan was one of the three female Deities worshipped by the Tuath-de-Danaans.

It will presently be shown, that the figure of a mermaid was used as a hieroglyph of the Ark. We might therefore expect to find some references to the name of the Irish Mermaid, Liban, among Arkite legends and traditions. Such is indeed the fact.—The ancient name of Mount Ararat, on which the Ark rested after the Deluge, was Luban. The crescent moon, used as a type of the Ark, was called Labana. Bryant describes the goddess Labana as the same as Cybele and Damater, which I have elsewhere shown were used to represent the Ark: and Laban was one of the Arkite names for the moon itself.* (*Bryant*, vol. 3, pp. 320 to 322; vol. 4, p. 28).

The Syrian Goddess Dercetus or Atargatis "was esteemed by her votaries the same as Venus or Cupris." "She was worshipped by the Phigalians in Arcadia by the name of Eurunome. Her statue was of *great antiquity, and represented a woman as far as the middle but from thence had the figure of a fish.* She was denominated by the natives Eurunome, Diana." "Macrobius makes Atargatis the *mother of the Gods;* giving her the same department as is attributed to Gaia, Rhea, and Cybele." Bryant concludes that this mermaid-figure was a hieroglyphic of the Ark. He

* According to ancient rules of the Irish language the names Laban and Liban might be spelled respectively—Laban, Loban, or Luban, Liban, or Leban.—(See Remarks on vowels, *O'Brien's Dictionary*).

quotes from Simplicius on Aristotle—"The people of the country called the Syrian Atargatis the place or receptacle of the Gods; and the Egyptians esteem their Isis in the same light, as containing the identity of each Deity." This quotation Bryant explains—"The original history was plain and literal. The machine, which was figured by the Atargatis, did really contain the persons alluded to; all those who were styled Θεοι και δαιμονες those reputed Gods, the Baalim of the first ages. The Grecians, not knowing that their mythology arose from hieroglyphics, formed out of every circumstance personages. They supposed that Semiramis was the daughter of Dercetus; and that the latter was changed to a fish, as the former was to a pigeon." (See *Bryant's Antient Mythology*, vol. 3, pp. 150, 151, 152. Also *Simplicius in Arist. de Auscult. Physic*, l. 4, p. 150; *Ovid Metamorph.*, l. 4, v. 44; *Diodorus*, l. 2, p. 92; *Pausan*, l. 8, p. 684).

All these quotations respecting the Syrian Mermaid correspond in a remarkable manner with our Irish legends, sculptures, and hagiology. Bryant informs us (vol. 3, p. 153) that the Ark was styled Cetus (κητος), which with the prefix Der (the Oak) makes the goddess Dercetus identical with our Irish Saint Darerca—the Oak of the Ark. The figure of the Arcadian Mermaid, Eurunome Diana, corresponds exactly with the Mermaid of Clonfert (fig. 24)—"a woman as far as the middle, but from thence had the figure of a fish." In the metamorphoses of Dercetus into a fish, and of her daughter Semiramis into a pigeon, we have the Arkite tradition corresponding with the stories of the Irish Saints Culm, Dagan, Fintan, Liban, and Shanaun (The Ancient Ana, the mother of the gods)—the same heathen legends preserved though in a different form. It seems to my mind very clear, that the Cuthite hieroglyphics of ancient historical facts were made the foundation of a corrupt mythology; and subsequently all of the mythology, which here survived the lapse of ages, was metamorphosed into what we now call Irish hagiology.

In summing up the foregoing quotations and observations, we find evidence that the figure of a Mermaid was anciently used as a hieroglyphic

of the Ark of Noah. Bryant notices several emblematic devices both male and female, which refer to the Deluge and its attendant circumstances. The female in his opinion represents the Ship, the Ark, the Mother of the gods, under various names; and the male, the man, Noah, etc. The Ox and Cow, as well as the Mermaid and Merman, are thus interpreted by him. We find the Irish Mermaid Saint known by two names, the first, Liban, answering to the name of the crescent moon, a type of the Ark, the same as Cybele and Damater, etc. Next, we have her name Muirgen answering to Moriogan, a female Tuath-de-Danaan divinity of Ireland. Then we have Fintan the antediluvian, whose appearance as a heathen Irish Druid answers exactly to the representation of the Assyrian Dagon (fig. 22); and we have his connection with the great Deluge a matter of record in Irish historical legend. We have the supposed Saint Darerca corresponding with Derceto the Syrian goddess and mermaid—both names signifying The Oak of the Ark. The Mermaid Liban answering to the goddess Labana, the Moon, Cybele, or Damater, and the Goddess Derceto being the same as Damater, we may reasonably conclude, that the Irish Saints Liban and Darerca represented the same original—*i.e.*, the Mermaid, as a hieroglyphic of the Ark, whose emblem was the crescent moon.

On the Cross at Kells we find the sculpture of a Fish presented as an object of worship (see fig. 25), in the same manner as is Vishnu, fig. 23. We have a sculptured Mermaid at the ancient temple of Clonfert, a figure corresponding exactly with the description left us of the heathen goddess Derceto. The more deeply our researches are carried into remote antiquity, the greater similarity do we find between the language, legends, and traditions of different countries; and the very ancient character of Irish names and Irish legends is to my mind clearly proved by the parallels existing between them and those noticed in the earliest records of profane literature.

THE WOLF AND THE RED HAND.

There are three conspicuous designs, each of which occurs frequently on Irish Sculptures, and, from the light thrown upon them by Heathen legends of other countries, I am induced to class them together, as a symbolic repre-



FIG. 26.—SCULPTURE, CROSS OF KELLS, CO. MEATH.



FIG. 27.—CAPITAL, DYSART CHURCH, CO. CLARE.



FIG. 28.—SCULPTURE, MONASTERBOICE CROSS, CO. LOUTH.



FIG. 29.—SCULPTURE, MOONE ABBEY CROSS, CO. KILDARE.



FIG. 30.—SCULPTURE, CROSS OF ARBOE, CO. TYRONE.

sentation of some corrupted traditional prophecy of our Saviour's humiliation, and subsequent victory over the Evil One. The first design is that of two

wolves devouring a human face. It is to be found on two Crosses at Kells, one of which is here represented (fig. 26). The figure is also to be found on the capital of the arch at Dysart Church, county Clare, (fig. 27), where the wolves are small in proportion to the size of the face; however the symbolic idea is the same. Another (fig. 28) is to be found on the Cross of Monasterboice; fig. 29 is from the Cross of Moone Abbey represented at fig. 16; a fifth (fig. 30) is from the Cross of Arboe, county Tyrone, photographed from O'Neill's *Irish Crosses*. The figure of the wolves devouring a human face occurs more than once among the Ruins of Glendalough, and figures 31 and 32 are from Petrie's work. The wolves are in this case represented in a horizontal position. The device elsewhere occurs on numerous Irish Crosses and sculptures not here noticed.



FIG. 31.—SCULPTURE, GLENDALOUGH, CO. WICKLOW.



FIG. 32.—SCULPTURE, GLENDALOUGH, CO. WICKLOW.

The second design represents the man as victor over the wolf, with his hand in the wolf's mouth. Figures 33 and 34 are from the Crosses of Kells, copied from O'Neill's work. It is also found repeated on the Crosses of Monasterboice (fig. 35), and Kilcullen (fig. 36), and elsewhere on numerous

sculptures. The design is in every case the same, and it is therefore unnecessary to multiply engravings.

The third design is that of the hand within a circle, which hand, according to the Indian and German Legends, was cut, or bitten off, by the wolf.



FIG. 33.—SCULPTURE, CROSS OF KELLS, CO. MEATH.



FIG. 34.—SCULPTURE, CROSS OF KELLS, CO. MEATH.



FIG. 35.—SCULPTURE, CROSS OF MONASTERBOICE, CO. LOUTH.



FIG. 36.—SCULPTURE, CROSS OF KILCULLEN, CO. KILDARE.

This (fig. 37) is found on the Cross of Monasterboice; and again (fig. 38) on the Cross of Clonmacnoise.

The same designs, with such considerable varieties, being carried out in these several figures, fully proves that the work was not the result of the Artist's fancy, but that it was some emblematic device of a sacred character well understood by the makers. This device is explained by the myth of the ancient Germans representing Tyr, the "Son of the Supreme God"—answering to the Indian Savatar, or Golden-handed Sun—"placing his hand

as a wedge into the mouth of the wolf." This, to my mind, is only another symbolic representation of some primeval prophecy of the contest of our Saviour as the Good Shepherd with the Evil One, who is generally represented as a Serpent, but here as a Wolf. Fig. 32 seems intended to represent both the Wolf and the Serpent. It has the head and fore feet of the one, and the tail of the other.

In Professor *Max Muller's* learned work on the *Science of Language*, p. 378, we read :—" Thus we see that in the Veda-Savatar, one of the names of the Sun is 'Golden-Handed.' Certain it is that the early Theological Treatises of the Brahmins tell of the Sun as having cut his hand at a Sacrifice, and of the Priests having replaced it by an artificial hand made of



FIG. 37.—SCULPTURE, CROSS OF MONASTERBOICE, CO. LOUTH.



FIG. 38.—SCULPTURE, CROSS OF CLONMACNOISE, KING'S CO.

Gold. Nay, in later times, the Sun, under the name of Savatar, became himself a Priest; and a legend is told how, at a Sacrifice, he cut off his hand, and how the other priests made a Golden hand for him." And again (p. 379) he says :—" If the German god, Tyr, whom Grimm identifies with the Sanscrit Sun-God, is spoken of as one-handed, it is because the name of the Golden-handed Sun had led to the conception of the Sun with one artificial hand; and, afterwards, by a strictly logical conclusion, to a Sun with but one hand. Each nation invented its own story—how Savatar, or Tyr, came to lose his hand, and, while the priests of India imagined that Savatar hurt his

hand at a sacrifice, the sportsmen of the north told how Tyr *placed his hand as a wedge into the mouth of the wolf, and how the wolf bit it off.*"

We have, elsewhere, ample evidence that the Sun was worshipped as the emblem of the divinely born man—"The Seed of the woman," who was to bruise the Serpent's head. At Babylon, under the name of Zoroaster, or Zeroashta,—"The Seed of the woman,"—the Sun was the real object of worship. Zoroaster was also called Zerdost, which, in the Persian language, signifies "Golden or Silver-handed." (*Coll.* vol. 4, p. 192). Thus we have Zoroaster identified with Savatar—the Indian Sun-god with the golden hand,—and with Tyr, the one-handed son of Odin.

These legends, and the replacing of the lost limb with a golden-hand, seem to have their parallel in the legends of Ireland. The "LAMH DEARG ERIN"—the "Red Hand of Ireland," is well-known, and may be seen as the monogram of the "Ulster Journal of Archæology," in the illuminated title-page of each volume. NUDHA AIRGIOD LAMH, or Nudh of the precious metal hand—the first Tuath-de-Danaan King, having lost his hand in battle, laid aside his kingdom for *seven years*, until a hand of precious metal was made for him, when he resumed his authority. (*Keating*, vol. 1, p. 65.) I have elsewhere said that I believe the Irish history of Tuath-de-Danaan times, contemporaneous with the Judges of Israel, to be altogether mythological, and utterly undeserving of the name of history. I therefore look upon the story of Nudh, with his precious metal hand, to be the Irish version of the Indian Savatar, or Sun-god with the golden hand.

It appears to me that the design on the Cross of Moone Abbey (fig. 16) was intended to represent the Golden-handed Sun; but this I leave to the reader's own judgment.

The Red Hand is particularly noticed in *Stephens' Yucatan.* In vol. 1, p. 177, he writes :—"Over the cavity left in the mortar by the removal of the stone were *two conspicuous marks which afterwards stared us in the face in all the ruined buildings* of the country. They were the prints of *a Red hand* with the thumb and fingers extended, not drawn or painted, but

stamped by the living hand, the pressure of the palm upon the stone." The Hand also forms a conspicuous object among the hieroglyphics of Central America.

Collecting these facts together, we have Zoroaster, or Zerdost,—the Golden-handed;—Savatar, the Golden-handed Sun, of India;—Tyr, the one-handed Son of the Supreme God, of Germany;—the Red hand imprinted on American buildings;—the Hand in American hieroglyphics;—the Red-hand of Erin;—the precious metal Hand of the first Tuath-de-Danaan King;—the hand within the circle of the Sun, on the Crosses of Monasterboice and Clonmacnoise; and the figure of Tyr himself with his hand in the mouth of the wolf, on the Crosses of Kells, Kilcullen, and Monasterboice, (figs. 33, 34, 35 and 36).

From these facts I conclude, that all the legends alluded to had one common origin, and that probably dating as far back as the days of Cain, who, as the first born into the world, is supposed to have assumed to himself the promise respecting the Seed of the woman. As many learned men have assigned the first worship of the Sun to the time of Cain; I would venture to suggest that the mark set upon Cain (Gen. iv. 15), was a Red-hand, and that, after his decease, those who worshipped him as the "Seed of the woman," under the emblem of the Sun, perpetuated his memory by the Golden-hand. Such a mark (if my surmise be correct) would have reminded Cain of the crime he had committed in slaying his innocent brother, and it would account for the Golden or Red-hand being connected with the legends of the Sun—the promised Seed of the woman—or the wolf, in the remote extremes of India, Germany, America, and Ireland.

THE CROSIER AND SHEPHERD KING.

Historical Notices of the "Crosier" and the "Shepherd King" are intimately connected with the subject of the "Wolf and the Red-hand."

The Rev. Mr. Hislop furnishes ample authority for tracing the origin of

the use of the Crosier by Roman Catholic Bishops to the Roman Augurs, and through them to the Etruscans and Assyrians. He writes (*Two Babylons*, p. 317) :—"Now, so manifestly was the '*lituus*,' or crooked rod of the Roman augurs, identical with the pontifical Crosier, that Roman Catholic writers themselves, writing in the dark ages, at a time when disguise was thought unnecessary, did not hesitate to use the term '*lituus*' as a synonyme for the 'Croiser' (See *Gradus ad Parnassum* compiled by G. PYPER, a Member of the Society of Jesus, sub vocibus Lituus Episcopus et pedum, pp. 372, 464). Thus a Papal writer describes a certain Pope or Papal bishop as '*mitra lituoque decorus*,' 'adorned with the mitre and the augur's rod,'—meaning thereby that he was 'adorned with the mitre and the *Crosier*.' Now this *lituus*, or divining rod, of the Roman augurs, was, as is well known, borrowed from the Etruscans, who, again had derived it, along with their religion, from the Assyrians." . . . "This magic crook can be traced up directly to the first King of Babylon, that is, Nimrod, who, as stated by BEROSUS was the first that bore the title of a Shepherd King. (BEROSUS *apud* ABYDENUS in CORY'S *Fragments*, p. 32. See also EUSEB. *Chron.* Pars 1, pp. 46, 47). In Hebrew, or the Chaldee of the days of Abraham, 'Nimrod the shepherd' is just Nimrod 'He-Roè ;' and from this title of the 'Mighty hunter before the Lord' have no doubt been derived both the name of Hero itself, and all the Hero-worship which has since overspread the world. Certain it is that Nimrod's deified successors have generally been represented with the Crook or Crosier. This was the case in Babylon and Nineveh as the extant monuments show." . . . . . "This was the case in Egypt, after the Babylonian power was established there, as the statues of Osiris with his crosier bear witness. Osiris *himself* being frequently represented as a Crosier with an eye above it (PLUTARCH, vol. ii. p. 354, F.). This is the case among the negroes of Africa, whose God, called the Fetiche, is represented in the form of a Crosier, as is evident from the following words of HURD—'They place Fetiches before their doors, and these titular deities are made in the form of *grapples* or *hooks*, which we

generally make use of to shake our fruit trees' (HURD, p. 374, col. 2). This is the case at this hour in Thibet, where the Lamas or Theros bear, as stated by the Jesuit Huc, a Crosier, as the ensign of their office. This is the case even in the far distant Japan, where, in a description of the idols of the great temple of Miaco, the spiritual capital, we find this statement: 'Their heads are adorned with rays of glory, and some of them have *shepherds' crooks* in their hands, pointing out that they are the guardians of mankind against all the machinations of evil spirits.' (HURD, p. 104, col. 2)."

Bryant, quoting *Eusebius*, says that "The first king of this country [Chaldea] was Alorus, who gave out a report that he was appointed by God to be the Shepherd of his people." (Vol. 4, p. 123).

"It is remarkable (says *Bryant*) that the first tyrant upon earth masked his villainy under the meek title of a Shepherd. If we may credit the Gentile writers, it was under this pretext that Nimrod framed his opposition, and gained an undue sovereignty over his brethren. He took to himself the name of Orion, and Alorus; but subjoined the other above mentioned: and gave out that he was born to be a protector and guardian: or, as it is related from Berosus; 'He spread a report abroad, that God had marked him out for a Shepherd to his people.'" (Vol. 4, p. 305).

These authorities account for the frequent appearance of the Crosier in ancient Irish heathen sculptures. It may be found in some part of most of the Sculptures represented on the plates of *O'Neill's Irish Crosses.* I believe many of the relics of antiquity still preserved in Irish Museums, and said to have been the Crosiers of wonder-working Saints, are, like the Saints themselves, genuine relics of heathenism; but, which are really antique and which are medieval imitations, it is at this day very difficult to determine. Among the genuine relics of heathenism, I reckon the Crosier (fig. 39) found in the Sarcophagus at Cashel (fig. 4), about 100 years since, and now in the late Dr. Petrie's Museum.

This crosier is itself made in the form of a serpent, not a very Christian-like emblem, but rather adapted to represent the African god Fetiche, who

was worshipped in the form of a crosier. On it may be seen the figure of the Fish, elsewhere used to represent Vishnu in his first Avatar. This

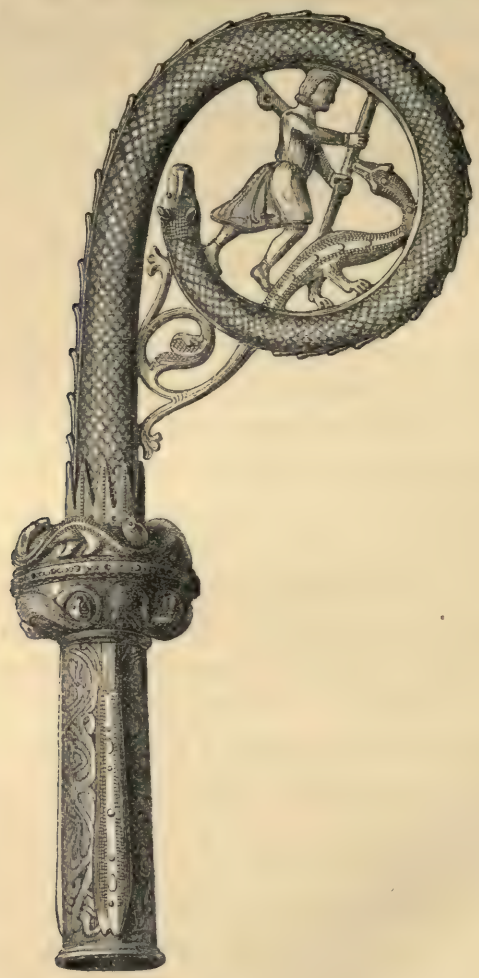


FIG. 39.—CROSIER FOUND AT CASHEL.

serpent-crosier has also got a double face, and thus far it corresponds both with the mystical snake of Hindostan slain by Creeshna, and with the

serpent who is said to have ruled in Scattery Island before the time of St. Shanaun. "Within the curve is a human figure, standing, with one leg placed on the neck of the serpent, and the other on the back of a double-faced wingless dragon, which he has pierced in the back with a spear, which the dragon bites." The piercing of the dragon with a spear answers to Wilkinson's illustration of an Egyptian goddess piercing the serpent with a spear. (*Two Babylons*, p. 86). The modern interpretation of the design of this crosier is, that it represents "Michael the Archangel" contending with the Red-dragon of the Book of the Revelation, chap. xii. verse 7. But if the authors of the design had any such object, they would have represented the dragon as he is described in the Bible, with "seven heads and ten horns" (Rev. xii. 3), instead of making him answer to the heathen device of a Snake with two countenances. These are the reasons which induce me to conclude, that the crosiers appearing on the Irish sculptures are of heathen origin, and that this crosier of Cashel in particular is a genuine relic of heathenism.

I refer the reader to Hislop's proofs of the identity of the first Centaur with Kronos or Saturn, and of both, with Nimrod the mighty hunter. (*Two Babylons*, pp. 58, 60). Mr. Hislop says elsewhere (p. 47) :—"The meaning of this name Kronos, 'the Horned One,' as applied to Nimrod, fully explains the origin of the remarkable symbol, so frequently occurring among the Nineveh Sculptures, the gigantic HORNED man-bull, as representing the great divinities in Assyria. The same word that signified a *bull*, signified also a *ruler* or *prince*. Hence the 'horned bull' signified 'The mighty Prince,' thereby pointing back to the first of those 'Mighty Ones' who, under the name of Guebres, Gabrs, or Cabiri, occupied so conspicuous a place in the ancient world, and to whom the deified Assyrian monarchs covertly traced back the origin of their greatness and might." Mr. Hislop's arguments seem to me conclusive as proving the identity of Nimrod with the first Centaur—with the horned Kronos, or Saturn—with the Shepherd King and his crosier. All these identities are corroborated and greatly

strengthened by the sculptures and legends of heathen Ireland. One of the Centaurs on the Cross of Kells (see chapter on "The Ox and the Centaur") is represented with two horns, thus identifying Kronos, the "Horned-one," with Nimrod, the Centaur.

The Shepherd devoured by the wolves (same Cross, fig. 26) is represented with two horns—identifying Nimrod, the 'Shepherd King" in his humiliation, with Kronos, and the Centaur. The legend told at Cashel identifies the celebrated and miraculous builder of the Temple with the Centaur represented over the doorway. (See chapter on "The Ox and the Centaur"). The name of Kronos (Cronus), the "Horned-one" himself, is found in almost every county throughout Ireland, in the numerous religious foundations ascribed to one or other of the thirty mythical Saints Cronan, whose *alias* was Mochua, translated "the good Budh." All these legends are interwoven, and take us back to the time of Nimrod, *but I would assign the origin of them to an earlier date than that of Nimrod, namely, to a primeval prophecy of our Saviour in the character of the "Good Shepherd."*

I shall conclude this notice of "The Crosier and the Shepherd King" by referring the reader to an interesting article on "Ancient Irish Crosiers," by Mr. James O'Laverty, published in the *Ulster Journal*, vol. 9, p. 51. The reader cannot fail to be convinced that the Irish Crosiers, of which more than a dozen are noticed, are as ancient at least as the 5th and 6th century Saints, with whose names they are associated. Some archæologists ascribe these Crosiers and their ornamentation to the 12th and subsequent centuries: nevertheless, not only is history silent on the subject of their construction, but, so early as the 12th century, Giraldus Cambrensis "accuses the Irish of venerating the Crosiers of the ancient Saints more than the books of the Gospels." (*Ulst. Jour.* vol. 9, p. 54).

THE YULE LOG AND PALM-TREE.

When Nimrod assumed the name and attributes of the promised "Seed of the woman," he came to be worshipped as Zoroaster, Zeroashta, or Sulivahana, "the Seed of the woman"—as Kronos, the "Horned-one," emblematic of strength and power of rule—and as the "Royal Shepherd," or "Shepherd King." Nimrod came to a violent death (*Bryant*, vol. 4, p. 62), as did also Belus, Bacchus, Osiris, Hercules, etc., but, as raised again, these were afterwards worshipped as gods. Here we see a primeval tradition of the Saviour's Resurrection applied to this great apostate Nimrod. Even the circumstance of his violent death is used to identify him with the promised "Seed of the woman." We have before noticed (p. 123) how Belus got one of the gods to cut off his head. "Belus," says Berosus, "commanded one of the gods to cut off his head, that from the blood thus shed by his own command, and with his own consent, when mingled with the earth, *new creatures* might be formed, the first creation being represented as a sort of a failure." (Berosus, *apud* Bunsen, vol. 1, p. 709). "Thus the death of Belus, who was Nimrod, like that attributed to Zoroaster, was represented as entirely voluntary, and submitted to for the benefit of the world." (*Two Babylons*, p. 89).

Mr. Hislop in explaining the heathen origin of the Christmas festival, with the custom of burning the Yule-Log on Christmas-eve, and the Palm-tree springing up on Christmas-day, writes (p. 140):—"The divine child, born at the winter solstice, was born as a new incarnation of the great god (after that god had been cut in pieces), on purpose to revenge his death upon his murderers. Now *the great god, cut off* in the midst of his power and glory, was *symbolized as a huge tree*, stripped of all its branches, and cut down almost to the ground. But the great serpent, the symbol of the life-restoring Æsculapius, twists itself around the dead stock, (see fig. 41), and lo, at its side up sprouts a young tree—a tree of an entirely different kind, that is destined never to be cut down by hostile power,—even the *palm-tree*,



FIG. 40.—BASE OF KILCLISPEEN CROSS, CO. TIPPERARY.



FIG. 41.—THE YULE LOG, AND PALM-TREE.



FIG. 42.—BASE OF KILCLISPEEN CROSS, CO. TIPPERARY.

the well-known symbol of victory. The Christmas tree, as has been stated, was generally at Rome a different tree, even the fir; but the very same idea as was implied in the palm tree was implied in the Christmas fir; for that covertly symbolized the new-born god as Baal-berith, 'Lord of the Covenant,' and thus shadowed forth the perpetuity and everlasting nature of his power, now that, after having fallen before his enemies, he had risen triumphant over them all. Therefore, the 25th of December, the day that was observed at Rome as the day when the victorious god reappeared on earth, was held as the *Natalis invicti Solis*, 'The birth-day of the unconquered Sun.' (GIESELER, p. 42, Note). *Now, the Yule Log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies; the Christmas-tree is Nimrod redivivus—the slain god come to life again.*" (See *Two Babylons*, p. 141 : also fig. 41, The Yule-log and Palm, from Maurice's *Indian Antiquities*, vol. 6, p. 368).

Now our Irish sculptures tell us the same story. We have on the Cross of Kilclispeen, on the left panel of the base, the god Belus himself with his head cut off, and, in the adjoining panel, we have the young Palm-tree, at the head of the new creation, represented by a variety of animals. (See figs. 40 and 42 from *O'Neill's Crosses*).

I need not stop to observe that there is no incident in Scripture history to which this representation of the carcase of Belus stretched upon an ass can reasonably be applied; and that there was no knowledge among the Celtic Irish of the Palm-tree here represented on the Cross of Kilclispeen save what they may have learned of the name only from Scripture. I shall conclude this subject by remarking that, this Cross of Kilclispeen, with several others, are stated by local tradition to have been supernaturally erected in one night to commemorate the murder of seven Bishops. The like remark, as to being erected in one night, applies to almost every Round Tower and sculptured Cross in Ireland, of which there exists any local tradition. Even those ascribed to the celebrated Gobban Saer are said to have been the work of one night.

THE OX AND THE CENTAUR.

The Ox, both male and female, seems to have been one of the most conspicuous emblems of Divinity in ancient mythology. This emblem as the male was used to represent the Creator, and as the female, the Universe. The male Ox represented mind—the female, matter. Again the male Ox signified the Great Father—Adam, and the female the great mother,—Eve, or the earth—the worship of great ancestors having been combined with that of the Deity.

Noah, as the father of the new world, being regarded, not as a separate personage, but as a revival of the Great Father, the male Ox was used to represent him, and the female was emblematic of the Ark, or great mother, in which he was enclosed. Again the Sun and Moon are each depicted under the figure of an Ox either male or female; and finally, all the heroes of remote antiquity to whom divine honours were paid had this emblem associated with their worship. I have already observed how that all the emblems of the Ark are represented as both male and female—the female representing the ship, and the male, the man. This was only the superinducing of the Arkite worship upon the more comprehensive mythology—the corrupted forms of Patriarchal religion, which seem to have been comprised in it. "The sun was reckoned sometimes male and sometimes female, and there was a god moon no less than a goddess moon" (*Faber*, vol. 1, p. 38).

The Fish-god also was represented sometimes male (as Dagon), and sometimes female (as Derceto—Damater—the Mermaid). The same was the case respecting the Arkite Dove, as well as the Ox, now under consideration.

Bryant represents both the Ox and the Centaur as devices specially connected with the Arkite worship; and afterwards, when people came to be represented by the symbols of their worship, these emblems were associated with the Cuthites, by whom the Arkite worship was introduced. I have elsewhere noticed that this worship was not a separate system of

idolatry, but that the Ark was an important emblem in the Phallic worship of the Cuthites.

The ancient legends of Greece were the result of misconception with respect to Cuthite hieroglyphics. *Bryant* has written at considerable length on the subject of the Ox, the Horse, and the Centaur, as connected with Cuthite Mythology, for the particulars of which the reader is referred to his work. He says, "In short every personage that had any connection with the ark was described with some reference to this hieroglyphic," (the Bull). He proceeds to say—"The Bull's head was esteemed a princely hieroglyphic, wherefrom it is said by Sanchoniathon of Astarte, 'The Goddess placed the head of the Bull upon her own head as a royal emblem'" (vol. 3, pp. 313, 314). Coupling this with what we learn elsewhere, that it was customary among the Cuthites to place over the architrave of their temples, some emblem of the divinity there worshipped—we see why it is that the head of an Ox was sculptured in high relief over the doorway of Temple Melchedor (the Temple of the golden Molach) in Kerry, hereafter introduced. He also remarks—"From these hieroglyphics misinterpreted, came the stories of Europa and Pasiphaë; also the fable about Argus and Iö. They all related to the same event; and to the machine styled βους, and Taurus, wherein Osiris was inclosed. For, it is said of Isis, that during the rage of Typhon, she preserved Osiris in an Ark of this denomination. . . . . She inclosed him in a bull of wood: by which is meant the ark, Theba. The Syrians understood it so. A Bull or Cow among the Syrians signified an Ark or Theba. . . The city Theba in Greece so renowned for its seven gates, was denominated from the Sacred Cow, by which Cadmus was directed." (*Bryant*, vol. 3, pp. 303–4).

I think it probable that the Irish Mythical Saints, Dairbile, the Oak-tree; Darerca, the Oak of the Ark; Mell (Melissa, the divinity of the Ark); and "Derinilla of the four paps," the mother of Saints, had their origin in this sacred Cow, the Ark, and if so, the figure of an Ox or Cow, as represented in an arch called the South Doorway of Cormac's Chapel (fig. 43)

appears to me to be a most appropriate ornament of it as a Cuthite Temple. In Maurice's *History of India*, vol. 1, p. 38, may be found an illustration, taken from the Temple of Meaco, Japan, in which the Golden Bull is made to represent the Creator butting with his horns against the Egg of Chaos. The Indian Siva is worshipped as an Ox. The Ox and Cow were emblems of Divinity in ancient Egypt, under which forms Osiris and Isis were

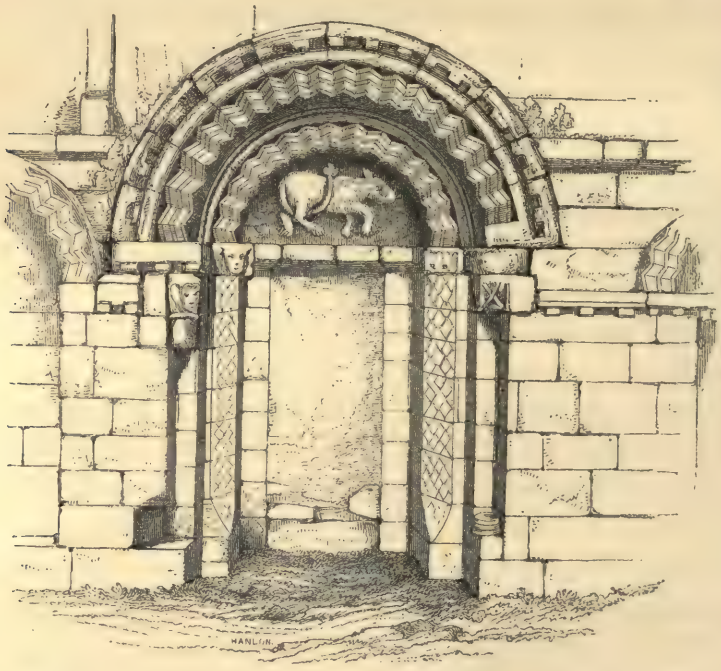


FIG. 43—SOUTH DOORWAY, CORMAC'S TEMPLE, CASHEL, CO. TIP.

worshipped. The Israelites in the Wilderness worshipped the Ox (the Golden Calf), and one of the names by which Stephen refers to this worship (Acts vii. 43) is Moloch, which answers to the Irish mythical Saint Molach, and to the Golden Molach of Kilmelchedor.

In Keating's *History of Ireland* (vol. 1, p. 429), we read that the

Golden Calf was one of the Divinities worshipped by the Ancient Irish. Ireland abounds with legends of the miraculous Ox, several of which are recorded in the *Kil. Arch. Jour.* (vol. 2, p. 311), by William Hacket, Esq., and there contrasted with similar legends of Hindostan, shewing an extraordinary parallel only to be accounted for by tracing both to the same origin.

Under the names of Boru and Bofine, the Ox is associated with the topography of several ancient Ecclesiastical establishments. One of these is Ball Boru—Baal, the red Cow—at Killaloe, (see *Kil. Arch. Jour.*, vol.



FIG. 44.—SCULPTURE AT ARDMORE, CO. WATERFORD.



FIG 45.—SCULPTURE, CROSS OF KELLS, CO. MEATH.



FIG. 46.—SCULPTURE, CROSS OF KELLS, CO. MEATH.

2, p. 318). The Ox is also to be found associated with the Round Tower of Devenish, in the ancient name of the place, which was DAIMHINIS—the Island of the Ox. In Parker's illustration of Ardmore (*Gent. Mag.*, p. 276, Sept., 1864), the figure of the Ox is also to be seen (fig. 44) before which a

man is represented as kneeling in adoration. Another of the figures on this ancient sculpture is explained to be a representation of "Solomon's Judgment:" but it answers much better to the account which *Maurice* gives us in the Life of Creeshna, of the tyrant Cansa slaying the child of his sister with his own hand, supposing him to be the infant Creeshna, who, it was prophesied, should be his destroyer. I refer the reader for further particulars to *Maurice's History of India*, vol. 2, p. 263. The legend, with all its attendant circumstances, presents to my mind evidence of a primeval prophecy of infants being slain by a tyrant after the birth of our Saviour.

The figure of the Ox is also to be found on two of the Crosses at Kells, in one of which sculptures a man is represented as engaged in worship as at Ardmore (figs. 45 and 46).

The Horse in symbolical representations was also associated with this Arkite worship. *Bryant* says (vol. 3, pp. 276, 277), "Dionusus



FIG. 47.—HIPPA OF ARCADIA.

was supposed to have been *twice born;* and thence was styled διφυης. Sometimes the intermediate state is taken into account; and he is represented as having experienced three different lives. His last birth was from Hippa, at which time nature itself was renewed. Hippa was certainly the Ark, into which the Patriarch retired; and from which he was afterwards

released, to enjoy a new life, and another world. Hence arose the many symbols of a Horse. Damater near the Olive Mount in Arcadia was worshipped by the Phigalians in a dark cavern. She was described as a woman, but with the head of a horse, and hieroglyphical representations of serpents and other animals. She sat upon a rock, clothed to her feet; with a dolphin in one hand, and a dove in the other (see fig. 47). Marus Balus, an antient Deity of Italy, was represented under an hieroglyphic, as a person with the face of a man before, and of a horse behind, and was said to have lived three times. The history of Pegasus, the winged horse, is probably of the same purport." He elsewhere says of Hippa (vol. 2, p. 293–295), "It was a title of Apollo, or the sun, and often compounded Hippa-on, and contracted Hippon; of which name places occur in Africa near Carthage. . . . . As it was a title of the sun, it was sometimes expressed in the masculine gender Hippos. . . . These horses, which fed upon the flesh of strangers, were the priests of Hippa, and of Dionusus, styled Hippus, or more properly Hippius."

Bryant suggests that the name Centaur was derived from the Cuthite hieroglyphic of a Bull or a Bull's head, which is corroborated by the fact that in the Irish language the term CEAN TOR might be interpreted a Bull's head. CEAN is translated *head*, and TOR, a *bull* (see Glossary). I repeat from *Bryant*:—"In short every personage that had any connection with the ark was described with some reference to this hieroglyphic," (the Bull). He proceeds to say—"The Bull's head was esteemed a princely hieroglyphic, wherefrom it is said by Sanchoniathon of Astarte, 'The Goddess placed the head of the Bull upon her own head as a royal emblem.' And it is said of Isis, whom I just now mentioned, that she was not only described with a lunette; but like Iö of the Greeks with the real head of a Bull or Cow. Such was the figure of the Minotaurus, which Pausanias styles the Bull called Mino. . . . . The Ark seems to have been sometimes called Centaurus; from whence many of the Arkites had the name of Centauri: and were reputed of the Nephelim race. Chiron was said to have been the

son of the Centaur Cronus : but the rest were the offspring of Ixion and Nephele. They are described by Nonnus as horned, and as inseparable companions of Dionusus." (Vol. 3, pp. 313–315).

Mr. Hislop, writing upon Babylonish divinities, identifies the god Kronos (Saturn) "the horned one," with Nimrod the hunter, and both with the first Centaur. He also identifies Nimrod with the first Grand Master of the Masonic Art—"the god of fortifications." He further identifies the



FIG. 48.—ARCH OF DOORWAY, CORMAC'S TEMPLE, CASHEL, CO. TIPPERARY.

Egyptian Osiris with Kronos and Nimrod. (See *Two Babylons*, pp. 59, 60). These identities are confirmed by our Irish sculptures and legends, and they explain the figures of two Centaurs on the Cross of Kells. The first is Kronos, the horned one—*i. e.*, Osiris, and the second, "Sagittarius, the armour-bearer of Osiris. It is noticed above how Nonnus has described the Centaurs as horned; but I am not acquainted with any representation of the horned Centaur, except that sculptured on the Cross of Kells (fig. 49). It is possible that Kronos alone, as being the

head of the family, was so represented. The local tradition about the Centaur on the Northern Doorway of Cormac's Temple (fig. 48) is, that it represented the Master Mason who built the Temple; that all the work which the builder erected by day the Lion (also represented in the figure) destroyed by night; that the Centaur undertook to encounter the Lion—apparently at great disadvantage—but succeeded in wounding him with an arrow, after which the building experienced no further interruption. This legend is illustrated by the reputation of Nimrod and the Cyclopeans for skill in the art of building. The probable identity of Cronos the Centaur with the Irish Saint Cronan, *alias* Mochue—the Good Budh, has already been noticed (p. 56), Cronos and Budh representing the same personage, according to the opinion of the learned Faber.



FIG. 49.—BASE OF CROSS AT KELLS, CO. MEATH.

The Centaur is found among the Hindoo signs of the Zodiac, from which our Sagittarius is derived (*Maurice*, vol. 1, p. 294). The Centaur is also found in the Egyptian Zodiac, where he is described as the Armour-Bearer of Osiris. (*Maurice*, vol. 1, p. 304). The Greek legend about the Centaurs is, that they were a tribe of the Lapithæ, descendants of Apollo, who, having been guilty of some great crimes, were forced into a sanguinary war, and the survivors compelled to leave the country. The poets pretend that the Centaurs were the sons of Ixion and a cloud. This answers to the Irish legend about the Tuath-de-Danaans, who are said (*Keating*, vol. 1, p. 75), to have concealed themselves (on landing in Ireland) in a cloud, so that they were not discovered until they reached the interior. I believe the legend of the Mason and the Centaur, like many other Irish, Grecian, and Indian

legends, to refer to the primeval and traditional prophecy of our Saviour's contest with the Evil One.

Combining these facts with the existence of the figure of a Centaur in a conspicuous position on the Cross of Kells (fig. 49), I think it more than probable that the Centaur was used as a Sacred Emblem by the Cuthites, and that the Greek legend referred to their expulsion as Lingajas, by the Yonijas, of which we shall treat in a subsequent chapter.

I am confirmed in this opinion by the fact that the name of the Hindoo Centaur is Dhanus, answering to the Irish Danaans—a Cuthite Colony. (See *Maurice*, vol. 1, p. 294).

There is a curious coincidence respecting this name Danaan, which I cannot avoid noticing. *Bryant* writes ;—" In treating of Danaus and Danaë, I surmised that they were not the names of persons, but ancient terms which related to the Sacred Ship. . . . The fifty daughters of Danaus were fifty priestesses of the Argo, who bore the sacred vessels in the festivals. . . . The Danaides are said to have been sent in quest of water—to have brought water to Argos—to have invented vessels for water, and lastly were supposed to have been doomed in the shades below to draw water in buckets which were full of holes. . . . The Acropolis at Argos was supposed to have been founded by Danaus the Arkite. . . . The Acropolis was certainly an Arkite Temple, where the women styled Danaidæ officiated, who were priestesses of the Argus." (Vol. 3, pp. 70, 71, 183, 331).

Now it is at least curious that our most ancient Irish records should notice as history a legend agreeing closely with the fable of Danaus.—Fintan (the antediluvian fish, and celebrated Irish Saint) is said to have come to Ireland before the Deluge with Ceasar the daughter of Bith. She was nursed by Sabhuil. They were accompanied by fifty women, the wives of Fintan and his two male companions. The women set out " to make discoveries" in the Island, and they travelled together till they came " to the fountain head" of three rivers, etc.

Keating gives three different accounts of this migration, from ancient poets. He says—"I shall transcribe what is observed by the old antiquaries concerning the first invasion of Ireland before the flood. Not that I would be thought to give credit to such chimerical tradition." (*Keating*, vol. 1, pp. 28–34).

There are several coincidences observable in these stories, which have led me to the conclusion that, both are different versions of Cuthite legends relating to the Deluge.

The name Danaus, as presented by the Greeks, answers to the Danaan of Irish history.—The fifty daughters of Danaus answer to the fifty wives of Fintan.—The Danaidæ are sent in quest of water: the fifty Irish women set out "to make discoveries," and reach "the fountain head" of three rivers. —The Irish women die all of a certain distemper in a week. By another account, Ceasar is said to have died of a broken heart: the account in *the Psalter of Cashel* concludes (*Keating*, vol. 1, p. 34)—

> "And thus they died, as Fate decreed they should,
> Six days before the rising of the Flood."

This sudden doom accords with the punishment inflicted on the Danaidæ, who were compelled to "draw water in the shades below;" which would seem to point out that they were of the Cuthite or Titanic race, who, according to the Grecian account, were consigned to Tartarus.—Such coincidences, are, at the least, interesting and curious.

In summing up these observations and quotations, we learn that the Ox was an emblem of divinity highly honoured among the Cuthites. That the Ox's head was regarded as a princely hieroglyphic. That the term Centaur was probably derived from the hieroglyphic of an Ox's head (CEAN TOR in Irish). That the Ox was originally intended to represent the Ark. That the term Centaur had the same signification. That Sun-worship was interwoven with the Arkite worship. That the legends of the Greeks (who were not Cuthites) concerning the Ox, the Horse, and the Centaur, were the

result of misconception with respect to Cuthite hieroglyphics; and further we learn that, substantial evidence is found in the legends, sculptures, and topography of Ireland, of the ancient worship of the Ox, either as the Golden Calf, or as the Golden Molach—the red Cow or the white Cow. That the Centaur is also found connected with the sculptures and legends of Ireland. We may observe striking parallels between the Irish Danaan, and the Hindoo Centaur Dhanus; the Arkite Danaus with his fifty daughters and the Irish legend of the fifty wives of Fintan, the antediluvian Fish and Irish Saint.—All these coincidences taken together lead me to believe that the ancient Cuthite worship once prevailed in Ireland; but to enter fully into details as to the nature of this worship is a task for which I do not feel myself competent; and therefore, with these brief remarks, I must leave the subject to the learned reader for his further investigation.

I may conclude by mentioning that, while the *name* "Centaur" may have been derived from the hieroglyphic of an Ox's head, it is suggested by Faber that the figure itself of the Centaur represented the notion which the Ancients entertained of one of the Cherubim of Paradise—Gen. iii. 24. (See *Faber*, vol. 1, pp. 420–422).

THE SERPENT.

There is no figure more conspicuous on Irish Sculpture, or more frequently met with, than that of the Serpent.

They are found everywhere, sculptured profusely on Crosses, Temple doorways, etc.—The country abounds also with legends of contests between Serpents and the heroes or the Saints of Ireland.

These circumstances strongly corroborate the supposed identity of the ancient Irish with the Cuthites of antiquity. There is much to be found throughout Bryant's Mythology to prove, that Serpent-worship originated among the Cuthites. The legends, describing the contests of Apollo, Chreeshna, Thor, and numerous other heroes of antiquity, with Serpents

and Dragons, seem all to have had their foundation in the primeval promise—"The seed of the woman shall bruise the serpent's head." Such legends abound everywhere in Ireland—different Saints being made the heroes in different localities. St. Patrick, St. Shanaun, St. Finian, and St. Nessan, are among those who derived glory from their victories over the serpent.

The Cuthites, who are said to have possessed all the knowledge derived from the sons of Noah, soon corrupted this great primeval tradition, ascribing to the heroes of their own race, and as past events, the victory of the Promised Seed over the Great Serpent; and they completed their apostacy by making the serpent an object of worship. This idolatry seems to have prevailed in every country where the Cuthites established their authority. But the subject is so well known that I need not enlarge upon it.

Bryant says—"It is remarkable, that wherever the Amonians founded any places of worship, and introduced their rites, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, and at Delphi; likewise in other places" (vol. 1, p. 59). And again (vol. 2, p. 145)—"No colony could settle anywhere and build an Ophite temple, but



FIG. 50.—CROSS OF KILLAMERY. CO. KILKENNY.

there was supposed to have been a contention between a hero and a dragon. Cadmus, was described in conflict with such an one near Thebes, whose teeth he sowed in the earth. Serpents are said to have infested Cyprus, when it was occupied by its first inhabitants; and there was a fearful dragon in the isle of Salamis. The Python of Parnassus is well known, which Apollo was supposed to have slain, when he was very young; a story finely told by Apollonius."

There is a curious notice respecting serpents in *Harcourt's Doctrine of the Deluge.* He says (vol. 1, p. 399)—"Mahadeo is the name of a mountain in that country [Cashmeer] and there is a fable, that every place from whence it can be seen is free from snakes, and yet in that same country there are no less than 700 carved figures of snakes, which are worshipped."

Is it not a singular coincidence that in Ireland also, where no living serpent exists, such numerous legends of serpents should abound, and that figures of serpents should be so profusely used to ornament Irish sculpture? There is scarcely a Cross, or a handsome piece of ancient Irish ornamental work, which has not got its serpent or dragon. Fig. 50 represents the Cross of Killamery, on which Serpents are the most conspicuous figures.

IRISH CRUCIFIXION SCENES.

If an author, writing upon a subject like that under consideration, supports the views generally entertained, and, in doing so, furnishes facts and additional matter of general interest, his work will be popular; but if, on the other hand, he ventures to give expression to a new theory, his arguments and proofs must be very strong to save him from condemnation by the reading world as a mere enthusiast—unless indeed his work be overlooked as utterly unworthy of notice. But if such new theory be contrary to the preconceived opinions of the majority of readers, the difficulties are greatly increased, as sound logical arguments are not in such case sure to carry speedy conviction against the influence of prejudice;—

although in the long run truth is found to prevail. These remarks apply to the subject of this whole work, but especially to the subject of Irish Crucifixions, to which I now direct the reader's attention.

On several ancient Irish Crosses there is a design generally supposed to represent the Crucifixion scene as described in Scripture; but I am of opinion, that the real origin of the device is that primeval tradition of a crucifixion before referred to. There are certain points of similarity of design in all the ancient Irish crucifixion scenes—and these points of similarity are in direct contrast with the Bible account of that scene.

I shall submit facts and arguments in support of my view, as they have presented themselves to my own mind; and I expect they will be found sufficiently strong to carry conviction to the mind of every careful student, who enters upon the consideration of the subject with an unprejudiced mind.

I would first observe, that the figures of Centaurs, War-chariots, Serpents, Fishes, and Bulls, presented as objects of worship—and the variety of other devices, already explained as consistent with ancient Heathen Mythology—are *prima facie* evidence of the Heathen origin of all these Crosses.

We have already adduced abundant evidence to sustain the assumption, that the Crucifixion of our Blessed Saviour was made the subject of primeval traditional Prophecy. The veneration entertained for the Cross in the most remote ages of the world's history—the numerous figures of the Cross in every variety of form found on ancient Heathen Sculptures all over the world—and the tradition among the Budhists of the God Thot having been crucified on an instrument resembling a cross (p. 117)—all confirm the fact of this primeval Prophecy of the Crucifixion. The Irish Tuath-de-Danaan Sculptures on the Crosses furnish the pictorial design of the scene, to which the legends of other countries refer; only the Cuthite Irish, when the Crosses were made, seem to have preserved a more correct version of the primeval Prophecy than other nations had done in their traditions. Even Ireland itself is not without its tradition of a Royal Crucifixion. Simon Breac, a Celtic king who lived 900 years before the Christian Era according to the

chronology of the Four Masters, is stated, in *O'Flaherty's Ogygia*, vol. 2, p. 120, to have been crucified. In my opinion this tradition of a Royal Crucifixion was plagiarised by the Celts, according to their usual policy, from Tuath-de-Danaan legends of the great primeval prophecy of a Crucifixion.

After the foregoing sentence was in print, the opinion expressed in it was confirmed by my finding the identical name, Simon Breac, in Irish History, 1230 years earlier, *i.e.*, 2130 years before Christ. He is described as of the family of Neimhidh already noticed as a Cuthite Colony (see *Keating*, vol. 1, p. 57).

The name Simon Breac itself may fairly be interpreted "The speckled Sun, or Heavens," from SAMEN, the Sun, and BRACH speckled. Philo Byblius informs us that the Syrians and Canaanites lifted up their hands to Baal-Samen, The Lord of the Heaven, under which title they honoured the Sun (*Bryant*, vol. 1, p. 80). The term Baal-Samen is quite familiar to every student of Irish mythology. SAMAN in Irish mythology signified the Divinity,



FIG. 51.—CROSS OF MONASTERBOICE, CO. LOUTH.

who presided at the judgment of departed Souls (*Coll.*, vol. 4, p. 232).—Osiris, as the Sun, was depicted as clothed in a *speckled* garment, so also

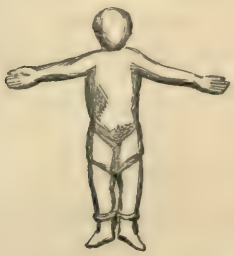


FIG. 52.—SCULPTURE, CROSS OF MONASTERBOICE, CO. LOUTH.



FIG. 53.—SCULPTURE, CROSS OF MONASTERBOICE, CO. LOUTH.



FIG. 54.—SCULPTURE, CROSS OF MONASTERBOICE, CO. LOUTH.



FIG. 55.—SCULPTURE, CROSS OF CLONMACNOISE, KING'S CO.

was Hercules ; the speckled garment representing the heavenly clothing of stars.—See remarks on EARC, pp. 72 and 73, *ante.*

We may therefore conclude with reason, that Simon Breac, the speckled Sun of the Heavens—the crucified King of remote antiquity, represented the divine seed of the woman, who, according to primeval tradition, was to make atonement for mankind.

The Crucifixion Scene, as represented on the ancient Irish Sculptures, has some peculiarities common to them all ; but these peculiarities stand in contrast with the Bible account, and with the ordinary modern representation of our Saviour's Crucifixion.

The first peculiarity is, that no ancient Irish Sculpture conveys the idea of the body of the crucified one being suspended by the hands. The arms never rise above a right angle; but, in most cases, the angles under the arms are acute; from which it would appear, that the idea of the victim being nailed to the cross by the hands was not entertained by the designers of the Irish Sculptures, as in such case the arms would be uplifted; but, on the contrary, in the Irish designs, the crucified one is represented with the arms inclining downwards, and the legs bound to the cross with cords at the ankles. These ankle-cords are plainly to be seen on Crosses at Monasterboice, Clonmacnoise, Durrow, Duleek, etc. (See figs. 52, 53, 54, 55). On one of the Crosses at Monasterboice (fig. 53) may also be observed the cord, by which the crucified one is bound to the cross, placed around the chest and under the arms, so that the hands are allowed to hang. Such a mode of representing the Crucifixion never could have occurred to the early Irish Christian Missionaries and Bishops, who are universally allowed to have made the Scriptures their chief study, and who consequently could not be unacquainted with the distinctive particulars of that solemn event.

Fig. 51 represents the large Cross at Monasterboice,—the most perfect in Ireland,—in which the Crucifixion (fig. 52) is seen. All the other Crucifixion designs referred to bear nearly the same proportion to the Crosses, upon which they are respectively found, as that represented in fig. 51.

I might add representations of the Irish Crucifixion scene from the sculptured Crosses of Durrow, King's County; Duleek, Co. Meath; Tarmon Fechen, Co. Louth; and Castle Dermot, Co. Kildare, as well as from many others, but it is unnecessary to multiply illustrations. They all exhibit the same peculiarities of ankle cords, with the arms inclining downwards.

These peculiarities are the more remarkable, and tend to prove the heathen origin of the sculptured Crosses, inasmuch as the most ancient relics of unmistakeably Christian times represent the Saviour as suspended by the arms, and fastened to the Cross with nails. I shall notice three well-known Christian relics, upon which the Crucifixion scene is so represented.

The first is a brazen box supposed to have been used for preserving a portion of the Holy Scriptures. It is called "Meeshac" by Sir W. Betham, and bears on it the date "CCCCCIII." The other is the case called "Caah," in which St. Columb's copy of the Psalms was preserved. It is a box of the same style as the former, but is probably more modern. The third is called "St. Dimma's box."

These ancient relics, which are richly embossed, are all of an age centuries anterior to the use of sculpture in relief on stone, either in England or France: yet these Irish antiquities represent the Crucifixion scene according to the Scriptural account; while upon every ancient stone Cross in Ireland on which the design appears, it is represented as shown in figures 51 to 55; that is to say, with fastenings of ankle-cords, and without suspension from the hands. This would seem to prove, that the device on the stone Crosses was not grounded on the Scripture narrative, and therefore must have had its origin in that traditional prophecy of a Crucifixion frequently noticed elsewhere.

FIG. 56.—THE CRUCIFIXION—EARLY CHRISTIAN DESIGNS.



DIMMA'S BOX.



MEESHAC.



CAAH.

There is an Irish ecclesiastical legend, which throws some light on the Crucifixion scenes of Irish Crosses.

I have endeavoured before to prove that Saint Fionnchu was identical with the Irish Finian hero Fin MacChuile, and that both represented the

Branch of Juno—the Seed of the Woman of primeval tradition. The *Martyrology of Donegal* informs us (p. 319), that St. Fionnchu "used to be often in a stone prison not higher than his own length, and a stone over his head, and a stone under his feet . . . and he used to rest both his arms on staples, so that his head might not touch the stone above, nor his feet the stone below. The proof of this is what Cuimin of Coindeire said:—

'Fionnchu, of Bri Gobhaun, loves the blessing of Jesus on his soul. Seven years *was he* on his hooks, without his touching the ground.'

"Comhghall, of Bennchor, came to him on one occasion, and commanded him to come out of the prison, *and he obeyed him*, though with reluctance, etc. It was he that used to lie the first night *in the same grave with every corpse*, which used to be buried in his Church, etc."

It would seem that the primeval traditional prophecy of a Crucified Saviour was the origin not only of this legend, but also of the numerous crucial sculptures found on our ancient Irish Crosses. The period of Fionnchu's suspension (for seven years) is the same as that of the humiliation of Nudh of the precious metal hand already noticed; and his spending one night in the grave seems to be founded on some traditional prophecy of Christ's entering into death for the salvation of his people.—But I do not want to dogmatize, and therefore confine myself to a statement of my opinion and of the bases upon which it is formed.

I have already referred to the crucifixion of the god Thot, whom learned men have identified with Bacchus, and Budh, *alias* Salivahana—the Virgin-born Seed of the Woman; and, in confirmation of the Asiatic traditions, we read in the *Martyrology of Donegal*, p. 329 (already noticed), of the mythical Saint Buide, *alias* Buite, *alias* Beo, "*that a star manifested his birth, as it manifested the birth of Christ.*" Now the reader should bear in mind, that the star referred to in Matt. ii., as having guided the wise men from the East to Bethlehem, was not a subject of Scriptural but rather of traditional prophecy. I therefore conclude that traditional prophecy, not Scripture, was the origin of the star of the Irish mythical Saint Buide.

The next peculiarity of Irish Stone Crosses is the absence in every instance of the two thieves crucified with our Lord. This cannot be accounted for by want of space to introduce them, as there is in every case a number of heterogeneous figures introduced, entirely out of character with the scene recorded in the Bible. Besides a variety of human figures, the sculptors have depicted dogs, and monsters of various forms. In one case a man is represented standing on his head (Cross, Street of Kells) in the space, which might have been appropriated to one of the two thieves.

Another feature in Irish Crucifixion scenes, in contrast with the Scripture record, is the Irish Mural Crown decorating the head of the crucified one, as seen on the Cross of Tuam (fig. 57).

The King, or Prelate, who could afford to erect this beautifully sculptured Cross (estimated from the fragments remaining at thirty feet in height), could not, if a Christian, have been so ignorant of the Scriptural account of our Saviour's Crucifixion as to represent Him wearing an Irish Mural Crown when upon the cross, instead of the crown of thorns usually portrayed. There are strong reasons for supposing that all those Irish Crucifixion figures were originally adorned with the like Mural Crown, and that the Christianizing of the figures, by defacing or rubbing away the Crown, was among the alterations effected after the introduction of Christianity. All these stone Crosses exhibit marks of rough handling about the head of the crucified figure, which makes that portion of the sculpture appear rude in comparison with other sculptures on the same stone.

I would refer the reader to another Heathen Crucifixion scene from ruins in Nubia (fig. 58), concerning which Mr. *O'Brien* says (p. 337) :—" I copy this image from a work of great value, lately published in Paris by Monsieur Rifaud, which he designates by the title of ' Voyage en Egypte et en Nubie et lieux circonvoisins.' The plate under notice is but part of a larger one, which he describes as ' Façade du petit temple de Kalabche (en Nubie) et ses details interieurs.' " This Nubian figure tends to confirm the interpretation suggested as to the various other figures of the Irish Cruci-

fixions. Here may be observed a Mural Crown in the exact form of that worn by the crucified figure on the Cross of Tuam (fig. 57)—also the horns, which may be noticed in figures 20 and 26.

There is a relic noticed by Vallancey, O'Brien, and others—a gilt bronze representation of the Crucifixion, on which the same Irish Mural Crown is represented (fig. 59). I believe it to be a genuine relic of the ancient

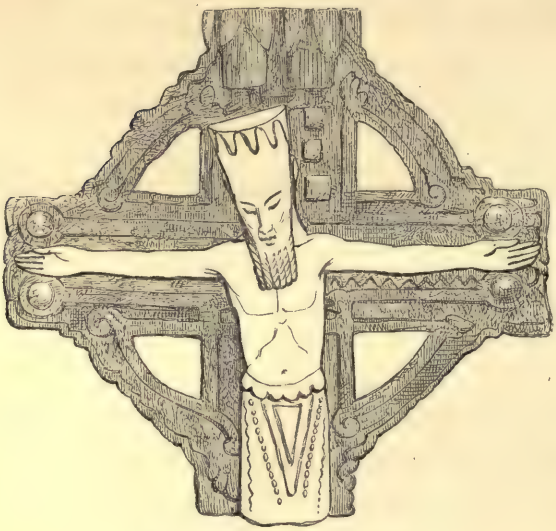


FIG. 57.—CROSS OF TUAM, CO. GALWAY.



FIG. 58.—CRUCIFIXION SCULPTURE, NUBIA, AFRICA.

Cuthite times, and that it represents the Cuthite Crucifixion of primeval tradition. The hands, though extended, convey no idea of suspension as if the body hung from them. Again, ankle cords are used to fasten the figure to the cross instead of nails; and I would remark in particular, that the dress worn about the loins corresponds with the dress of Creeshna, as represented in his crushing of the Serpent's head (see fig. 60, from *Maurice*, vol. 2).

THE MURAL CROWN AND WINGED QUADRUPED.

It may be interesting to trace the origin of the Mural Crown represented on the Cross of Tuam (fig. 57), and on the ancient Irish relic (fig. 59). I have before remarked upon the monstrous figures of winged quadrupeds found on



FIG. 59.—IRISH BRONZE RELIC.



FIG. 60.—HINDOO CREESHNA.

several of the Irish Crosses. They occur on Crosses at Clonmacnoise, Duleek, Monasterboice, and Kells (figures 63, 64, 65, and 66). I can form no opinion as to the meaning of these winged figures, except that they were intended to represent the Cherubim of Paradise; but I shall venture to suggest whence they were derived. Like figures are found as supporters of the head of Diana of the Ephesians, (fig. 62, from *Kitto's Illus. Commen.*,

vol. 5, p. 205). Of whom *Hislop* writes (p. 42) :—"In general Diana was depicted as a virgin, and the patroness of virginity; but the Ephesian Diana was quite different. She was represented with all the attributes of the Mother of the gods, and, as the *Mother of the Gods, she wore a turreted Crown*, such as no one can contemplate without being forcibly reminded of the tower of Babel. Now, this tower-bearing Diana is by an ancient scholiast expressly identified with Semiramis. When, therefore, we remember that Rhea, or Cybele, the tower-bearing goddess, was, in point of fact, a Babylonian goddess, and that Semiramis, when deified, was worshipped under the name of Rhea, there will remain, I think, no doubt as to the personal identity of the "goddess of fortifications."

We have before noticed this Diana as answering to the Irish "De-Ana," "the goddess Ana," the mother of the gods according to the ancient Irish mythology. The identity of Diana of the Ephesians (Αρτεμις) with the Irish goddess is marked by her double mural or turreted crown, the same as the crown surmounting the ancient arms of Ireland, which may be seen to this day as the monogram of the Parliamentary Gazetteer of Ireland.—The ancient arms of Ireland, as certified by Sir William Betham, consisted of a Harp in a Shield, surmounted by the double turreted crown, with a stag, couchant, in a doorway. Fig. 61 represents this turreted crown or double Tower.

BAAL-BERITH, HEATHEN RITE OF BAPTISM.

Before leaving the subject of the Budhist or traditional Crucifixion, I would direct attention to a design from a Persian monument referred to by Hislop as "Baal-berith,"—"the Lord of the Covenant," of whom we read (Judges viii. 33) :—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god." *Hislop* writes (p. 101) :—"As Christ, in the Hebrew of the Old Testament, was called Adonai, the Lord, so Tammuz



FIG. 61.—CREST OF ANCIENT ARMS OF IRELAND.



FIG. 62.—HEAD OF DIANA OF THE EPHESIANS.



FIG. 63.—SCULPTURE ON CROSS OF CLONMACNOISE, KING'S CO.



FIG. 64.—DULEEK, CO. MEATH.



FIG. 65.—MONASTERBOICE, CO. LOUTH.



FIG. 66.—KELLS, CO. MEATH.

was called Adon or Adonis. Under the name of Mithras he was worshipped as the 'Mediator.' As Mediator, and head of the covenant of grace, he was styled Baal-berith, Lord of the Covenant. In this character he is represented in Persian monuments as seated on the rainbow, the well-known symbol of the Covenant.—Fig. 67 is from *Thevenot's Voyages*, Partie 2, Cap. 7, p. 514."

This figure alone presents to my mind a full chapter of primeval tradition. It seems to symbolize a large communication of God's ways made known to Noah after the Deluge. It unfolds the fact that Noah had been taught the

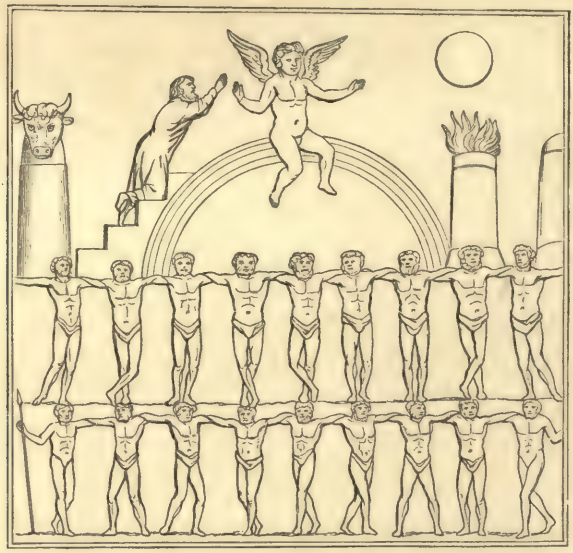


FIG. 67.—BAAL-BERITH, SCULPTURE ON PERSIAN ROCK TEMPLE.

typical character of the Deluge itself, as explained in 1 Peter iii. 21, where the Apostle says concerning the eight persons saved from the deluge,—"The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." The figure of Baal-berith, or Lord of

the Covenant—with the crucified persons underneath—would seem to imply, that God then unfolded to Noah the *great Covenant* in Christ, the resurrection-man, whereby the remnant of a ruined world was saved, but saved through death. Or, as Paul expresses it,—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." (Gal. ii. 20).

I am fully satisfied that the Rainbow Covenant was the origin of Baal-berith, and of the Pagan notion of Regeneration and Baptism. Mr. Hislop informs us that "The Brahmins make it their distinguishing boast, that they are 'twice-born' men (see *Asiatic Researches*, vol. vii., p. 271), and that, as such, they are sure of eternal happiness. Now the same was the case in Babylon, and there the new birth was conferred by baptism. . . . . 'In certain sacred rites of the heathen,' says Tertullian, especially referring to the worship of Isis and Mithra, 'the mode of initiation is by baptism.' (TERTULL., *De Baptismo*, vol. 1, p. 1,204). They who were thus baptized, were, as Tertullian assures us, promised, as the consequence, REGENERATION, the pardon of all their perjuries.' . . . In Mexico, the same doctrine of baptismal regeneration was found in full vigour among the natives, when Cortez and his warriors landed on their shores. (HUMBOLDT'S *Mexican Researches*, vol. 1, p. 185"). After describing the process of Baptism, Mr. Hislop goes on to tell us (quoting from Humboldt), that the Mexican operator uttered a benediction, in which the following sentence occurs:—"'Whencesoever thou comest, thou that art hurtful to this child, leave him and depart from him, for he now liveth anew, and is BORN ANEW.'" (*Two Babylons*, pp. 191, 192).

We have noticed at p. 150 how Dionusus is represented as having been *twice born*, his last birth being from the Goddess Hippa, when nature itself was renewed.

Mr. Brash, writing in the *Gentleman's Magazine*, Dec., 1864, says:—"This notion of regeneration, or the new birth, by passing through an artificial orifice, is prevalent among the Hindoos, as we shall show by-and-by. *Tolmens* of this class are found in Ireland; one lies on the strand of Ardmore

Bay, County Waterford, which now is called Cloch Deglain."* He proceeds to inform us (quoting from the *Asiatic Researches*, vol. 6, p. 502, etc.), how a Hindoo, who has lost caste, is restored by being *regenerated;* in the performance of which process "an image of the sacred Yoni" is used, "through which the person to be regenerated is to pass."

Here we have the corruption of all the leading facts of the doctrine of Christian baptism; and the Apostle Peter's connecting the subject with the Deluge as a type of it, coupled with the figure of Baal-berith, induce me to believe that the tradition, on which the heathen baptism was grounded, had been derived from a communication to Noah at the making of the Rainbow Covenant.

Coupling the fact of a heathen doctrine of Regeneration by baptism, with the fact that in the Arkite mysteries Death and Resurrection formed a very prominent feature, one is led to conjecture that those mysteries were derived from obscure and corrupted traditions of the typical character of the deluge, at the first revealed to Noah, and which St. Peter in the apostolic age so forcibly explains in that remarkable passage of his first Epistle. But this conclusion is only admissible on the assumption, that baptism was instituted immediately after the deluge, which event, with its attendant circumstances, was *then* used to communicate to Noah a typical explanation of baptism itself. Certainly there is nothing to indicate the Death and Resurrection of the survivors (an idea pervading the Arkite mysteries) in the bare fact of having been saved from the deluge by being enclosed in the Ark.

Phallic rites also are supposed to have abounded in these Arkite mysteries, to which cause I attribute the presence of the miniature Round Tower or Phallic emblem in the Persian Sculpture, Baal-Berith (fig. 67).

The denunciation against the Israelites, because "they joined themselves also unto Baal-Peor and ate the sacrifices of the dead" (Ps. cvi. 28, in allusion

* This is the stone which is mentioned in the legend, p. 108, as having "swam" on the sea from Rome to Ireland after St. Declan.

to Numbers xxv. 2, 3), would seem to confirm the idea of death in its mysterious sense being associated with these abominable mystic rites.

The consideration of Eastern mythology connected with Irish Sculptures, and particularly with the Crucifixion Scene, has led me to conclude that abundant revelations were made by God to the Patriarchs, Noah and his predecessors; and that all the subsequent abominations of heathenism were founded upon the perversion of such revelations. As men grew in years and in wickedness their religion became more and more corrupted, until after the days of Abraham, when the intelligent nations of the earth, who knew most of the origin of these traditions and had done most to corrupt them, began to be cut off by God's Providential decree, leaving the other descendants of Noah in darkness and ignorance, but in a condition to learn the newly-revealed truths, if they would, from Abraham and his descendants.

THE ARMED WARRIOR AND THE WHITE HORSE.

The Calci, or Tenth Avatar of Vishnu, yet future, appears to have had its origin in a primeval prophecy of our Saviour's second coming on a *White Horse*, as described in the Revelation, chap. xix., verses 11 to 16—"And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he was clothed with a vesture dipped in blood: and his name is called The Word of God. . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations." In the Calci Avatar, Vishnu is represented as becoming "incarnate as an armed warrior for the purpose of dissolving the universe, bearing aloft a scimitar . . . for the destruction of all the impure." The Calci hero "appears leading a white horse, furnished with wings."—I quote this legend from *Maurice's India*, vol. 2, p. 25; vol. 3, p. 121.

It may be observed that in several respects the account of this Avatar bears striking analogy to the prophecy in the Book of Revelation. The

white horse is found in both. Compare the "sharp sword that with it he should smite the nations," with the scimitar "for the destruction of the impure." The LORD in Revelation comes to "make war." The Calci hero is an "Armed Warrior." Even our Saviour's name, "The Word of God," seems to have been a subject of primeval prophecy.—See the prophecy ascribed to Zeradusht, p. 121, *ante.*

In my opinion this Indian Avatar was the subject of the numerous figures of a man on horseback, represented among the sacred sculptures of Ireland.

The design is represented on a sculpture at Annagh (fig. 68), and again on the Cross of Arboe (fig. 69). It is also to be found on the Cross of Banagher, which Mr. Cooke, of Parsonstown, informs us (*Kilk. Arch. Journal*, vol. 2, p. 278), was probably erected in memory of a certain Bishop Duffy, who was killed by a fall from his horse in the year 1297; but Mr. Cooke's own description of the Cross is sufficient to satisfy me as to the heathen origin of the devices. He says (*Kilk. Arch. Jour.*, vol. 2, p. 178):—"The

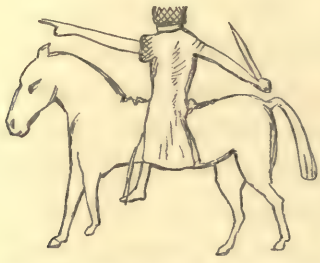


FIG. 68.—SCULPTURE, ANNAGH, CO. KERRY.



FIG. 69.—SCULPTURE, CROSS OF ARBOE, CO. TYRONE.

sculpture on it consists of three compartments. On the uppermost of these we find a lion passant, three-tailed, or *guived*, as a herald would express it. . . . Beneath the lion I have mentioned, and on the same compartment with it, is the figure of a bishop on *horseback*, and bearing his pastoral staff as emblematic of his sacred office. The crosier is of that plain form which indicates antiquity. . . . The lowest compartment consists of four naked

and ill-proportioned male human figures, arranged around the central part of the compartment, after the manner of spokes in a wheel. Their legs are hooked together, and the left hand of each figure grasps the hair of the figure immediately preceding it. Their respective right hands hold the beard of the figure immediately in rere. The sides of the stone are ornamented with an interlaced tracery, some of which resembles serpents. This tracery it would be difficult, if not wholly impossible, to describe in words. . . . . The most remarkable object on the back of the stone is some sort of *mythic* combination shaped like an animal with a nondescript head, but rudely resembling that of a hawk. The ears seem to be represented by the heads of two serpents, whose bodies are twined into trinodal and circular forms of curve. The serpent, I need scarcely observe, was at all times acknowledged an emblem in religious rites. I do not remember to have met with anything like to this, excepting the figure on the little brazen talisman from Hindostan, which I forwarded for inspection of the members of our useful society. . . As to the carving on the lowest compartment, I own that I can form no certain conjecture respecting its meaning. I have met with the same sort of symbolic representation only once elsewhere—namely on an exceedingly curious stone cover of a coffin in the ancient burial ground at Kilcorban, Co. of Galway."

I would remark here, that the figure of four men in a circle united at the feet may be seen on the Cross of Kells. The stone coffin, such as Mr. Cooke describes, I believe to be a Cuthite relic. Such coffins are found at Devenish and Clones, and at numerous other Cuthite sites in Ireland. The "mythic combination," which Mr. Cooke describes as like nothing that he had ever seen, except the figure on a talisman from Hindostan, certainly does not indicate that the sculptures are of the date of the 13th century.—Banagher Cross is now standing in Mr. Cooke's garden at Parsonstown.

The figure of a man on horseback also occurs sculptured on a highly venerated stone in the ancient Church of Annagh, County Kerry (fig. 68). Richard Hitchcock, Esq., in writing on the subject (*Kilk. Arch. Journal*,

vol, 2, p. 240) says:—"On the face of this stone is rudely sculptured in bold relief, the figure of a man on horseback, holding in his right hand something like a sword or dagger. What the other hand holds I cannot exactly say, as it, as well as the greater part of the sculpture, particularly the two heads, is evidently unfinished. The hand, however, seems to be extended at full length, and not holding the horse's bridle. I think the leading idea that of a warrior pointing forwards as if to encourage his followers to action. . . . A sort of saddle or saddle-cloth appears under the horseman, but I can see no trace of stirrups, though I do a little of a bridle and mouthpiece." . . . "The people have a foolish legend that if the stone were removed, it would be brought back again by supernatural means, but there is no real history attached to it that I could ever learn." The like "foolish legend" is associated with numerous Cuthite remains throughout Ireland, which superstition accounts for the fact of these relics of antiquity having been allowed to remain for so long a period undisturbed. A remarkable instance of this occurs in the case of Temple-Cronan. It is a well-known fact, that fuel and timber are nowhere in Ireland more scarce than in the Barony of Burren, County Clare, of which Ludlow has said—"there was not water enough to drown a man, wood enough to hang one, nor earth enough to bury him." At this place, Temple-Cronan Church-yard, there are several trees, some of considerable size, and bearing evident marks of great age. One, an uncommonly large Ash-tree, has, from very age, fallen to decay. The branches are rotting where they fell; and the peasantry in the neighbourhood inform me, that though they suffer much from want of fuel, there is no one in the parish courageous enough to take away the smallest fragment of this, or of any tree, in that sacred spot.

The figure of a man on horseback is to be found in the sculpture at Ardmore, fig. 44; also on the left side of the doorway at Freshford Church. If the figure of a man on horseback on Banagher Cross was made to commemorate the death of a Bishop by a fall from his horse, should we not expect similar stories of deaths by falls from horses, to account for like

figures on Monasterboice and Arboe Crosses, as well as for the Sculptures at Ardmore, Annagh, and Freshford Churches ?

I shall conclude this subject with a few general remarks on ancient sculptured Crosses.

They are not, and seem never to have been, venerated among the peasantry in Christian times, and *Mr. O'Brien* informs us, p. 491, on the authority of *Borlase*, p. 162, "that the Pope has actually excommunicated all such as revered them, and has otherwise disowned all participation in them, by fulminating of Bulls and Anathemas." They seem to have been not only ancient, but also despised, in the days of Giraldus Cambrensis, who writes :—"Near the road at a place called Margan [probably Margam, in Wales] is an old cross, bearing an inscription, which has been doomed to serve as a bridge for foot passengers over a little rivulet, and in the village are fragments of a most beautiful cross richly decorated with fretwork."* Compare this statement of Giraldus Cambrensis with the following observation of Mr. Parker, in *Gent. Mag.*, February, 1864, p. 161, where he says—"We have no sculpture of raised figures, deeply cut, which can be proved by any good evidence, to be earlier than the twelfth century, or the end of the eleventh, either in England or France:" yet sculptured Crosses were ancient and despised in the 12th century in the days of Giraldus Cambrensis. There is no record or evidence of the time of the erection of one of these Crosses throughout Ireland, which could scarcely have been the case, if they were erected since the introduction of Christianity. The traditions on the subject are invariably connected with supernatural agency. Those at

* Quoted from Giraldus Cambrensis by O'Brien (*Round Towers*, p. 425). I have already said, p. 29, "that if the Cuthites be assumed to have inhabited Ireland [a question which the perusal of this work is intended to assist the reader in settling], it may be proved that they had settlements also in England, Scotland, France, and Switzerland ; and vestiges of their buildings [and I may add sculptures also] may have remained so long after as to suggest designs for Norman Architecture ; however these countries are beyond the range of the subject of this work." To these Cuthite colonists I would ascribe the Crosses at Margan referred to by Cambrensis.

Kilclispeen (figs. 40 and 42, etc.) are stated to have been erected in one night; and the like story is related of the Crosses at Monasterboice. Devenish Tower also is said to have been built in one night by St. Molaise; and, what is equally marvellous, the Saint being one day pursued by a Monster made his escape by leaping in one spring from the main land into the island. On fables like this of St. Molaise the very existence of many of our mythical Irish Saints is founded. The argument, grounded on the fact of the little progress the Irish had made in the art of building (much less of sculpture) before the arrival of the English, applies more strongly in this case than in that of the Round Towers. And judging from such Ancient Crosses as have survived the wreck of ages—"These costly specimens of art, whereof some are at least 18 feet in height, composed of a single stone, and chiselled with devices of the most elaborate mysteries," must have been executed by artisans, whose skill as a class has since been rarely, if ever, excelled. Whence, I ask, did these sculptures come to Christian Ireland? Where did the makers learn their art; and where did they acquire their designs and patterns?

I think I have said enough to prove, that the Ancient Crosses of Ireland have no more to do with Christianity than the Crosses, which the Rev. Mr. Maurice and others inform us were so much venerated in heathen India, Egypt and America; and if so, they must be ascribed to ages of remote antiquity—even to the Cuthite inhabitants of Ireland, who preceded the Celts.

ANCIENT IRISH ARCHITECTURE COMPARED WITH CYCLOPEAN REMAINS.

THE ancient architecture of Ireland has heretofore been a puzzle to every one who has attempted to master the subject; and I believe, it will ever continue to be such, if it be not assigned to that early age which I have suggested—namely, to a date anterior to the reign of Solomon. Men of great literary and archæological attainments, and profound students of architecture, have written upon it; but, having started with the erroneous assumption that Irish Architecture was Norman, their learned investigations could not lead to a correct solution of the difficulties with which the subject is replete, though their works are of great value on account of the facts they have collected. All the churches erected about the time of, and immediately after, the English Invasion, whether by the English or the native Irish, appear to have been built in the Gothic or pointed style. Mr. Brash informs us (*Ulst. Jour.*, April, 1859) that—"from the year 1200 to 1260 were erected the following extensive monastic houses—Drogheda, Newtown, Lorha, Kilkenny, Youghal, Trim, Ballybeg, Buttevant, Athenry, and Kildare. These buildings were erected in the first pointed style." Numerous other churches, built about the same time in the Gothic style, might be added to this list.

It is therefore evident that the stone-roofed Churches or Temples were not built by the English. The evidence adduced in the early part of this work, showing the little progress made by the Irish in architecture before the coming of the English, is sufficient to prove that the Irish nation, whose kings had not provided themselves with stone-houses, even of the ruder

kind, were not the artificers of the Cyclopean walls and doorways which abound in Ireland; or of such temples as Cormac's Chapel, in the construction of which real artistic skill of a high order had been exercised. Mr. Parker reasons soundly on the superiority of the English to the Irish of the twelfth century in the art of building; and justly concludes that therefore buildings of the same class must, in general, be later in date in Ireland than in England. But, as he proceeds in his work, he seems rather puzzled in the application of this unquestionably sound principle to the facts which met his acute observation. He accounts for the fact that Cormac's Chapel and the Church for the Nuns at Clonmacnoise are examples of the "same style of ornament being used in Ireland as in England and France, at the same dates," by suggesting, that "this style was probably introduced into Ireland by the French monks." (*Gent. Mag.*, February, 1864). If this were so, such French monks would be needed to account for ruins in every County in Ireland. Mr. Parker, however, with his usual intelligence and quickness of perception, having observed the dilemma, candidly acknowledges it when he declares that Irish architecture "is a new field and but little understood, and it requires time and labour and an earnest desire after the truth in order to work out its history correctly." (*Gent. Mag.*, February, 1864, p. 157). The last sentence of Mr. Parker's series of papers on this subject (already noticed) is to the same effect:—"The study of Irish Architecture is only commenced, and will require the labour of many heads and hands to work it out as it ought to be." (*Gent. Mag.*, March, 1865, p. 285). In this I fully agree with him, and I believe there is no one more capable of investigating the subject than Mr. Parker himself, if he will only apply the right key to its elucidation.

It is an important circumstance, that the richest specimens and greatest variety of ancient Irish architectural ornaments are to be found at Glendalough, County Wicklow; and this circumstance is significant coupled with the fact, that the place had begun to decay long before the arrival of the English; for, in 1152, the See of Glendalough with most of its wealth was

transferred to the Archiepiscopal See of Dublin, and the valley itself continued to be held by the O'Tooles "who maintained possession of it with uncontrolled authority until the seventeenth century." (*Lewis*, 659). It, notwithstanding, abounds with vestiges of what Archæologists designate "Norman Architecture," an irreconcileable anomaly upon any other hypothesis than that, which I have been endeavouring to establish. The inferences to be adduced from these facts may be applied to all the more ancient ruins of Ireland. But there appears abundant proof, that the Irish ancient style of Architecture was not derived from either France or England, in the fact that the former presents certain features of marked contrast, in comparison with that of the adjacent kingdoms, and these distinctive features identify it with the architectural remains of the most remote antiquity; that is to say—there are peculiar and prevailing features of the ancient Irish style, which have their parallels in the Cyclopean remains of Greece and Italy, the Rock Temples of India, and the ancient monuments of Central America; and these are totally dissimilar to the English and French styles of Norman Architecture. The most prominent of these features, which I would notice, is the Cyclopean style of Architecture, connected with sloping jambs of doorways. By Cyclopean Architecture I mean the building with massive stones, laid in irregular courses; but the exactness with which the irregularity of the joints is met, and the superior finish of the curves and external surface prove that this tedious and difficult method of construction was not adopted from want of architectural skill, but for the purpose of imparting strength and durability. Not only are the Irish Round Towers generally built in this Cyclopean style at the base, but also numerous ancient ruins of so-called Churches or Temples.

Mr. Parker says of Aghadoe Round Tower—"It is built of large pieces of sandstone in irregular courses, but accurately fitted together, with the joints sometimes perpendicular, and sometimes oblique, without regard to regular courses or parallel beds—the usual characteristics of the earlier examples of Round Towers." (*Gent. Mag.*, April, 1864, p. 412).

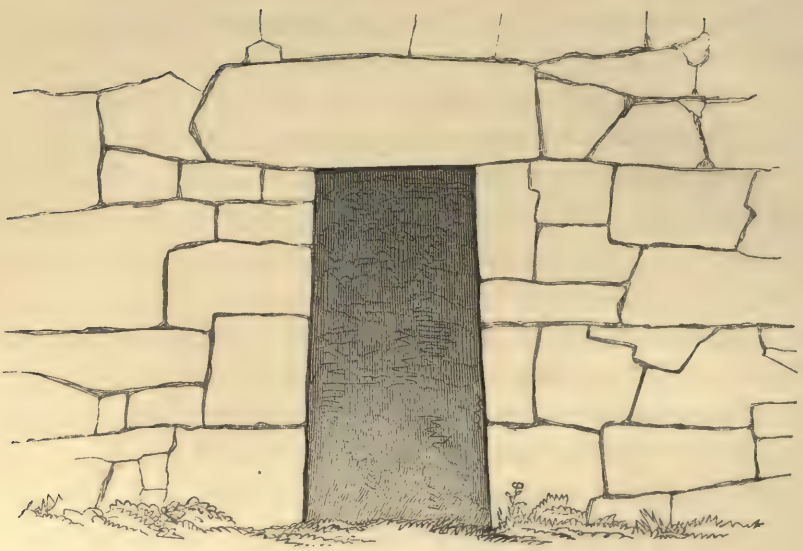


FIG. 70.—DOORWAY, KILMACDUAGH, CO. GALWAY.

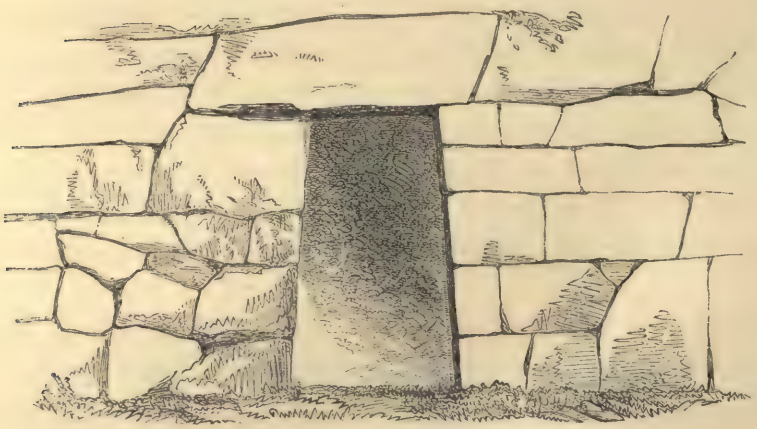


FIG. 71.—DOORWAY, ALATRIUM, ITALY.

I shall commence by noticing a few cases of the combination of sloping jambs with Cyclopean Architecture, which abound in Ireland, comparing them with vestiges of that ancient architecture called Cyclopean found in Greece and Italy.

Fig. 70 represents a doorway at Kilmacduagh, County Galway. It measures in height six feet six inches, and in width two feet six inches at the top, and three feet two inches at the bottom. It is found in the ancient portion of what is called the Cathedral, which stands within about twenty yards of the Round Tower. Kilmacduagh is noticed at No. 156 in the catalogue of supposed Saints, and foundations associated with their names.



FIG 72.—DOORWAY AT BANAGHER, CO. LONDONDERRY.

Fig. 71 is a doorway at Alatrium, Italy, from *Dodwell's Cyclopean and Pelasgic Remains*, plate 96. The style of masonry as well as the form of the doorway itself is strikingly like that at Kilmacduagh.

Fig. 72 is the doorway of Banagher Church, near Dungiven, in the County of Londonderry. It measures in height six feet seven inches, by two feet eight inches in width at the top, and three feet five inches at the bottom. The style of this doorway on the outside is not unlike the Egyptian, but on the inside it is formed of a plain well-constructed semi-circular arch. The portion of the soffit stone that is visible measures six feet in length, by one foot ten inches in height, and extends through the whole thickness of the wall. The windows of the building are of the style called "Norman, with Irish peculiarities;" but their workmanship is unmistakeably the same as that of the doorway here represented. The fragments of the ancient Temple which



FIG 73.—DOORWAY, ST. FECHIN'S, FORE, CO. WESTMEATH.

remain show it to have been a building of the richer class, all wrought in ashlar; but the greater part of the building as it now stands consists of rude medieval masonry. An inscription is cut in plain Roman characters on the jamb of the doorway immediately under the lintel—" This Church was built in the year of God, 474." It must have been engraved since the English Conquest, probably at the end of the 14th century, when the neighbouring Church of Dungiven was restored. If this inscription proves anything, it is that, in early English times, the Church had the reputation of having been built in St. Patrick's days, which would not have been the case if it had belonged to the Norman age.

Fig. 73 is the doorway of St. Fechin's Church, Fore, Co. Westmeath (No. 205 in Catalogue), of which Dr. Petrie says :—" This magnificent doorway, the late eminent antiquarian traveller, Mr. Edward Dodwell, declared to me, was as perfectly Cyclopean in character as any specimen he had seen in Greece." The stones are all of the thickness of the wall, which is three feet.



FIG. 74.—GATEWAY, ALATRIUM, ITALY.

We learn from Dr. Petrie, "that though this doorway, *like hundreds of the same kind in Ireland*, has attracted no attention in modern times, the singularity

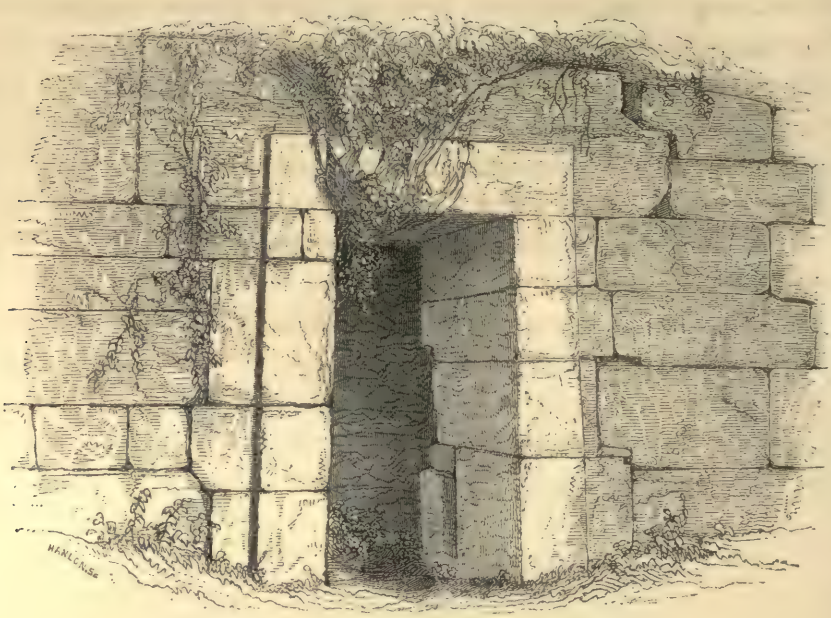


FIG. 75.—DOORWAY, RATTAS, CO. KERRY.

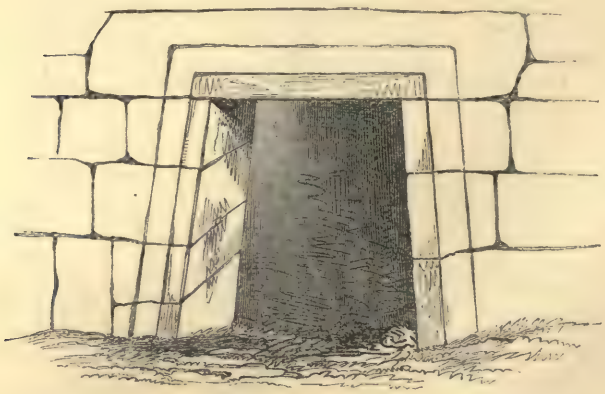


FIG. 76.—DOORWAY, TREASURY OF ATREUS, MYCENÆ.



FIG. 77.—DOORWAY, LADY'S CHURCH, GLENDALOUGH, CO. WICKLOW.

of its massive structure was a matter of surprise" to Sir Henry Piers, who, in 1682, recorded the tradition of its miraculous erection by St. Fechin. He tells how "the saint himself alone, without either engine or any other help," lifted the enormous lintel (weighing more than two tons) into its place over the door. The exact counterpart of the Cross over the doorway may be found sculptured among the Pagan ruins of Palenque. (See fig. 21).

Fig. 74 is designated a "subterraneous gate at Alatrium," Italy, from *Dodwell*, plate 92.

Fig. 75 is the doorway of the ancient Church at Rattas near Tralee, Co. Kerry (No. 197 in Catalogue), of which Dr. Petrie says (p. 168) :—"This doorway, like the whole of the Church, is built in a style of masonry perfectly Cyclopean, except in the use of lime cement." The height of the doorway is five feet six inches, the width at the base three feet one inch, and at the

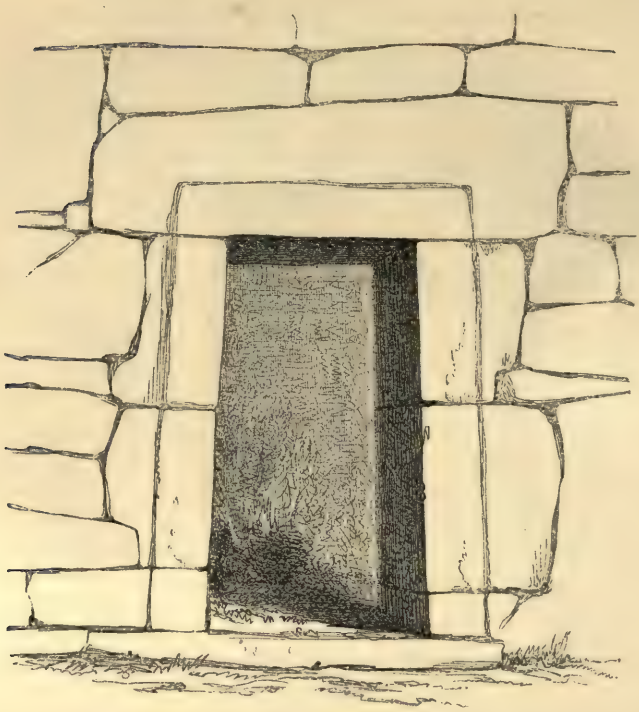


FIG. 78.—DOORWAY, TOMGRANEY, CO. CLARE.

top two feet eight inches. The lintel is seven feet six inches in length, two feet in height, and extends through the whole thickness of the wall. This stone probably weighs about three and a half tons.

Fig. 76 is the doorway of the Treasury of Atreus at Mycenæ, Greece. The ancient massive structures at Mycenæ, Argos, etc., were ascribed by Grecian Historians to the Cyclopeans, or giants of Heathen Mythology; and hence the name Cyclopean.

Fig. 77 is the doorway of our Lady's Church at Glendalough, Co. Wicklow, (No. 32 in Catalogue), which Dr. Petrie describes as having "even a more striking resemblance to Greek architecture than Rattas." The dimensions of this doorway are about the same as those of the door at Rattas, being in

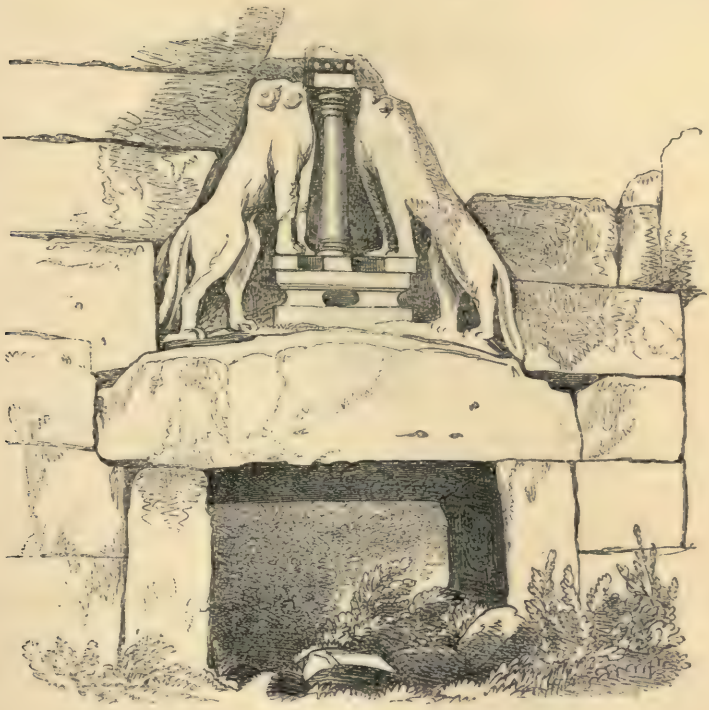


FIG. 79.—GATE OF THE LIONS, MYCENÆ.

height six feet, and in width two feet six inches at the top, and three feet at the bottom. It consists of seven stones all of the thickness of the wall, and, as Petrie observes, "admirably well-chiselled." The plinth, the sloping jambs, and the Cyclopean character of the whole, identify the style of these doorways with that of the Treasury of Atreus at Mycenæ and other Cyclopean ruins of Greece and Etruria.

Fig. 78 is the doorway of Tomgraney Church, County Clare, No. 226 in Catalogue. The drawing is by Gordon M. Hills, Esq. This doorway is one of the finest specimens of the Cyclopean style to be found in Ireland. It measures six feet three inches in height, three feet one inch in width at the top, and three feet five inches at the bottom.



FIG. 80.—DOORWAY, KILMELCHEDOR, CO. KERRY.

Fig. 79 is called the "Gate of the Lions" at Mycenæ, from *Dodwell*, plate 6.

Fig. 80 is the Cyclopean doorway of Gallerus Oratory in the parish of Kilmelchedor (No. 90 in Catalogue), in the west of Kerry. It measures in height five feet seven inches, and in width two feet four inches at the base, and one foot nine inches at the top. The Church, though very small, has a wall four feet thick, and some of the stones of the building are found to extend through the whole thickness of the wall. I think Dr. Petrie is wrong in supposing that this building was made without cement; but it is no part of my subject to discuss this question. Its erection is assigned by Dr. Petrie to an age probably anterior to the mission of the great apostle St. Patrick. The Doctor appears to me to be so far right, but incorrect in supposing it to have been a Christian Church.

The window of this building shall hereafter be referred to, as furnishing evidence that the building itself was the work of the people by whom Cormac's Chapel was erected, and that it is about the same age.

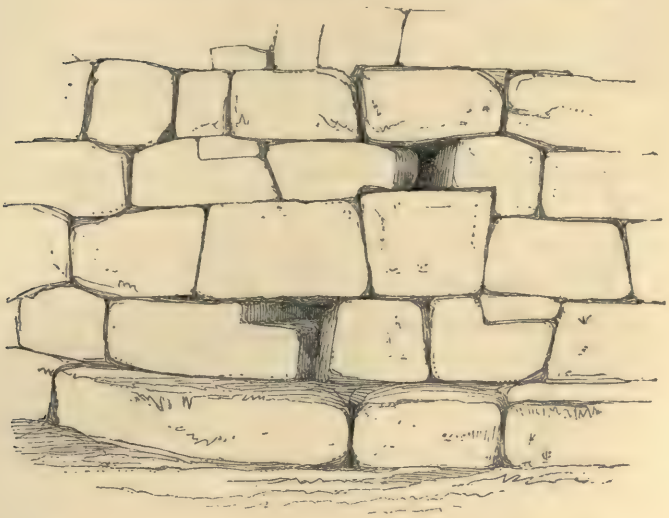


FIG. 81.—BASE OF CASHEL ROUND TOWER, CO. TIPPERARY.

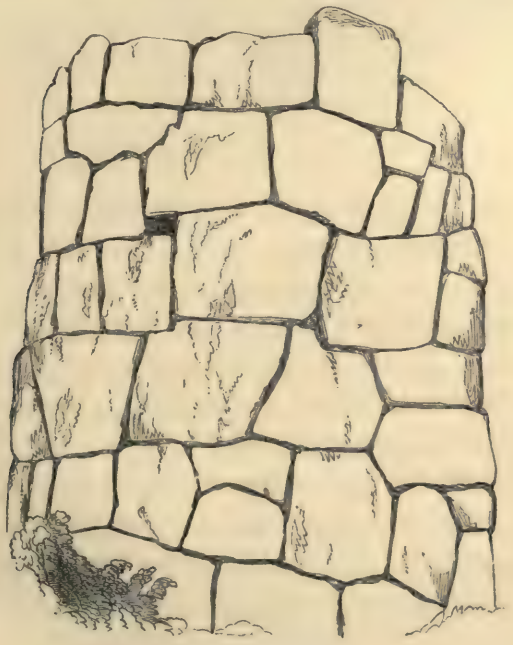


FIG. 82.—PIER AT NORBA, ITALY.



FIG. 83.—WALL AT ROSELLE, ITALY.

If the Irish before the days of St. Patrick could build in the Cyclopean style, the question naturally suggests itself—Whence did they acquire that style? Not from the few missionaries who first preached Christianity; these would naturally have introduced the style of the countries from which they had themselves come. Again, if the style was of purely Irish origin, how came it that the Irish should have invented the peculiarities of Cyclopean architecture without possessing any model to copy from? The only reasonable solution of the difficulty is to assign all these buildings to the Cuthites, or Tuath-de-Danaans of antiquity—as the architects of those Cyclopean remains in Greece and Italy, with which, as the foregoing illustrations prove, the Irish Ruins so strikingly correspond. This hypothesis entirely removes the difficulty.

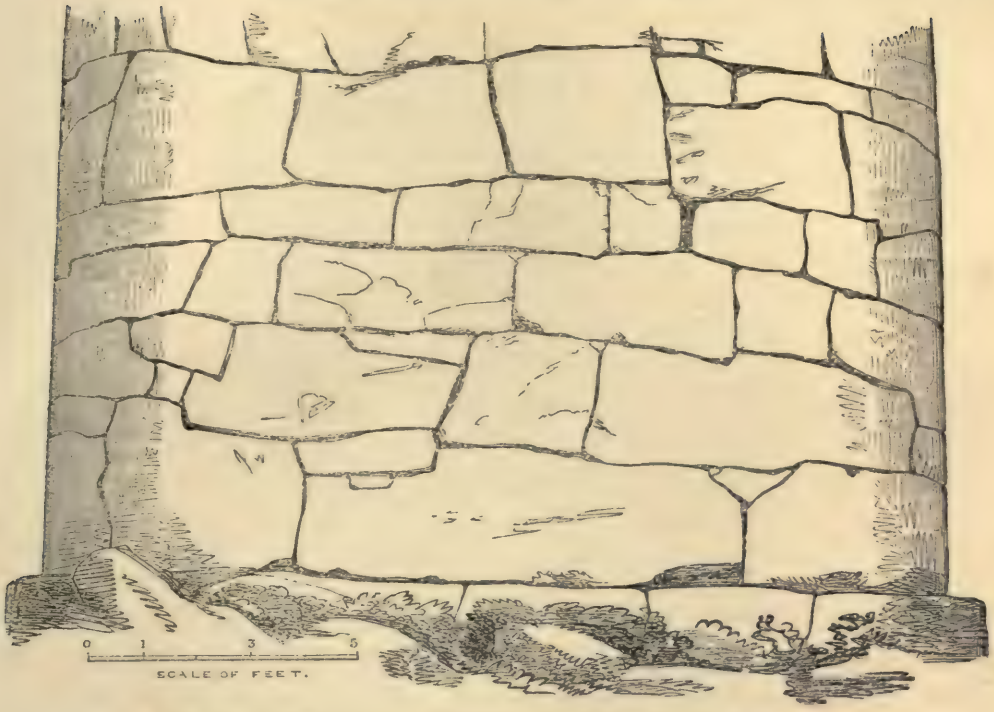


FIG. 84.—BASE OF KILMACDUAGH ROUND TOWER, CO. GALWAY.

Fig. 81 represents the Cyclopean masonry of the base of Cashel Round Tower, No. 59 in Catalogue. The style gradually changes, as the work ascends, to the regular Ashlar, in which Cormac's Chapel is built. It is unnecessary to multiply specimens of this style, as most of the Round Towers are so built at the base; but they gradually change, as they ascend, to the style of regular horizontal courses.

Fig. 82 is a pier standing at what is called the Great Gate at Norba, Italy, from *Dodwell*, plate 75.

Fig. 83 is a portion of the Cyclopean wall at Roselle, now called Grossetto, in Italy, from Sir Wm. Betham's *Etruria Celtica*, vol. 2, p. 251.

Fig. 84 is the base of Kilmacduagh Round Tower, County Galway, drawn by Mr. Henry O'Neill from a Photograph. The style of the masonry,



FIG. 85.—GATEWAY AT FERENTINUM, ITALY.

and jointing is strikingly like that of the wall at Grossetto; but the stones of the Cyclopean specimens of Italy and Greece seem larger, although one stone of Kilmacduagh Tower measures eight feet six inches in length. The scale of feet on fig. 84 applies only to the central upright section of the building, which being round, the sides are reduced to the eye by the perspective.

Fig. 85 represents a gateway at Ferentinum, Italy, from *Dodwell*, plate 99. This drawing exhibits the combination of the Arch with the Cyclopean characteristics of sloping jambs and irregular jointing, as seen in fig. 86.

Fig. 86 is the doorway of the Church of St. Dairbile in Erris, County Mayo, which, like other Irish buildings, I believe to be a Cuthite ruin. It is four feet ten inches in height, two feet four inches in width at the base, narrowing upwards to two feet at the spring of the arch. I look upon St. Dairbile, the reputed founder, to be the Oak tree already noticed as an object of ancient heathen worship—The Great Mother—The Ark. In the Irish DAIR means an Oak, and BILE a tree.



FIG. 86.—DAIRBILE'S CHURCH, CO. MAYO.

This Saint was a female, and, like most of these Irish mythical Saints, was of Royal descent. Dr. Petrie (p. 319) argues to prove that St. Dairbile "unquestionably flourished" in the sixth century. He tells us, on the authority of Colgan, that "her name is included in the list of illustrious religious persons, who assembled at Ballysadare to meet St. Columbkille immediately after the great Council of Druim Ceat, in 590; but, as some of the persons there enumerated were dead, and others not born at the time, this statement must be regarded as of no authority, except as referring her

existence to the sixth century." Now I submit to the intelligent reader, that Colgan's statement is of no authority whatever, as proving that the Saint lived either in the sixth or any other century. Colgan in this instance assembling, in 590, some who were dead, and others not born at the time, only proves one fact—viz., that Colgan's statements are utterly undeserving of credit; as settling any question of biography or history. That he himself believed the fables, which he had collected with so much industry, I have no doubt.

As my purpose is not to give a description of Irish ruins, the few examples I have submitted to the reader, which, to quote Dr. Petrie's words, "are only like hundreds of the same kind in Ireland," sufficiently prove the complete identity of the style of ancient Irish Architecture with that known as the Cyclopean of ancient Greece and Etruria. The combination of massive stones built in irregular courses, yet perfectly jointed, with sloping jambs of doorways and plinths of the like character in both, demonstrates this identity of architectural detail. To my mind it is beyond a doubt certain, that the "Cyclopean" was the style of all religious building before the Confusion of Tongues, and that each nation after the Dispersion soon began to acquire architectural peculiarities of its own: and there is ample evidence, from the ancient Churches and Round Towers, to show, that what are called the "Norman" architectural remains of Ireland, with the Irish peculiarities of style, were the work of the people, whose style is in other respects identical with that of ancient Greece and Etruria.

THE SEMI-CIRCULAR ARCH.

ARCHES of this construction abound in the most ancient ruins of Ireland. There is scarcely a specimen of the Cyclopean doorway, with its massive material and inclining jambs, that has not got windows of the same building constructed with the semi-circular arch.

The contrast between the *ancient Irish* structures, and buildings of the genuine Norman style, with which they are confounded, has been made the subject of a former chapter. (See p. 17).

So inseparably connected is the "Cyclopean" doorway of Ireland with the semi-circular arch, that it is impossible to conclude the doorway of such construction to be the ancient Cuthite, without assigning the semi-circular arch to the same remote origin : and, inasmuch as an erroneous opinion is commonly entertained, that the invention of arches of this construction dates no farther back than a few centuries before the Christian era, it may be expedient to adduce evidence in proof of the fact, that the semi-circular arch belongs to the very earliest historical period of building in stone.

Conclusive evidence of the use of the Arch among the Cuthite races of remote antiquity is afforded by the fact, that semi-circular arches are found in the most ancient specimens of buildings in the "Giant Cities of Bashan."

A few quotations on the subject of these wonderful ruins, from the valuable work of the Rev. J. L. Porter, cannot fail to be interesting to the reader.

In his chapter on "The Scenery of Bashan," Mr. Porter (p. 30) thus describes the country in the vicinity of Hît. "For an hour or more I sat wrapped in the contemplation of the wide and wondrous panorama. At least a thousand square miles of Og's ancient kingdom were spread out before me. There was the country, whose 'giant' (*Rephaim*, Gen. xiv.) inhabitants the

eastern kings smote before they descended into the plain of Sodom. There were those 'three score great cities' of Argob, whose 'walls, and gates, and brazen bars,' were noted with surprise by Moses and the Israelites, and whose Cyclopean architecture and massive stone gates even now fill the western traveller with amazement, and give his simplest descriptions much of the charm and strangeness of romance."

Describing a house in the town of Burâk, Mr. Porter says (p. 26):—"The walls were perfect, nearly five feet thick, built of large blocks of hewn stones, without lime or cement of any kind. The roof was formed of large slabs of the same black basalt, lying as regularly and jointed as closely, as if the workmen had only just completed them. They measured twelve feet in length, eighteen inches in breadth, and six inches in thickness. The ends rested on a plain stone cornice, projecting about a foot from each side wall. The chamber was twenty feet long, twelve wide, and ten high. The outer door was a slab of stone four and a half feet high, four wide, and eight inches thick. It hung upon pivots, formed of projecting parts of the slab, working in sockets on the lintel and threshold; and though so massive, I was able to open and shut it with ease. At one end of the room was a small window with a stone shutter. An inner door, also of stone, but of finer workmanship, and not quite so heavy as the other, admitted to a chamber of the same size and appearance. From it a much larger door communicated with a third chamber, to which there was a descent by a flight of stone steps. This was a spacious hall, equal in width to the two rooms, and about twenty-five feet long by twenty high. A SEMI-CIRCULAR ARCH was thrown across it, supporting the stone roof; and a gate so large that camels could pass in and out, opened on the street. The gate was of stone, and in its place; but some rubbish had accumulated on the threshold, and it appeared to have been open for ages. Here our horses were comfortably installed. Such were the internal arrangements of this strange old mansion. It had only one story; and its simple massive style of architecture gave evidence of a very remote antiquity." This is the description of the house Mr. Porter himself occupied

at Burâk, and he assures us that "the houses were all like the one we occupied, only some smaller, and a few larger, and that there were no large buildings."

Fig. 87 represents the interior of a large room in one of these giant-houses, showing how the ponderous roof is supported by a double *semi-circular* arch resting on a pillar.

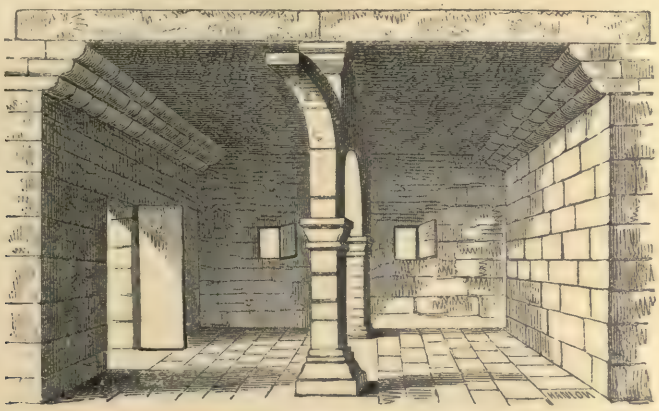


FIG. 87.—INTERIOR OF GIANT'S HOUSE, BASHAN.

Mr. Porter proceeds (p. 84)—"They are the memorials of a race of giant warriors, that has been extinct for more than three thousand years, and of which Og, king of Bashan, was one of the last representatives; and they are, I believe, the only specimens in the world of the ordinary private dwellings of remote antiquity. The monuments designed by the genius and reared by the wealth of imperial Rome are fast mouldering to ruin in this land; temples, palaces, tombs, fortresses, are all shattered, or prostrate in the dust, but the simple, massive houses of the Rephaim are in many cases perfect as if only completed yesterday."

"It is worthy of note here, as tending to prove the truth of my statements, and to illustrate the words of the sacred writers, that the towns of Bashan were considered ancient even in the days of the Roman historian Ammianus

Marcellinus, who says regarding this country : 'Fortresses and strong castles have been erected by the *ancient inhabitants* among the retired mountains and forests. Here in the midst of *numerous towns* are some great cities such as Bostra and Gerasa, encompassed by massive walls'" (p. 85).

Again, in p. 67, Mr. Porter writes—"In one spot (at Bozrah), deep down beneath the accumulated remains of more ancient buildings, I saw the simple, massive, primitive dwellings of the aborigines, with their stone doors and stone roofs. These were built and inhabited by the gigantic *Emim* and *Rephaim* long before the Chaldean shepherd migrated from Ur to Canaan (Gen. xiv. 5). High above them rose the classic portico of a Roman temple, shattered and tottering, but still grand in its ruins. Passing between the columns I saw over its beautifully sculptured doorway a Greek inscription, telling how in the fourth century, the temple became a church, and was dedicated to St. John. On entering the building the record of still another change appeared on the cracked plaster of the walls. Upon it was traced in huge Arabic characters the well-known motto of Islamism—'*There is no God but God, and Mohammed is the prophet of God.*'"

Summing up these quotations from Mr. Porter's most interesting work, we have evidence that many of the ancient habitations of the Giants still exist in the precise locality described by Moses as "a land of Giants." Next we may observe, that these habitations stand in marked contrast to the architecture of the Jews, the Romans, the early Christians and the modern Mahometans, the nations who in turn succeeded the Giant Aborigines, and whose monuments are in ruins, while the imperishable character of these primeval structures has left them a standing monument of the truth of the Bible. Again, we find the Roman historian Ammianus Marcellinus noticing in his day the architectural works of the "Ancient inhabitants."—But my principal reason for introducing these quotations is because of the evidence which the ruins of the Giant Cities furnish of the use of the semi-circular arch in the first ages of the world's history.

I have quoted from Mr. Porter at some length, because it is necessary to

prove, not only that the arch is found in the most ancient houses in Bashan, but also, that these houses were the habitations of the aborigines, whose last king (in the time of Moses) was the Giant Og: that the cities are in fact properly designated "The Giant Cities of Bashan."

The semi-circular arch appears also in fig. 47—a recess for the image of the Goddess in the cavern temple of Hippa in Arcadia (from *Mythologia Natalis Comes*, Ed. 1637). "Now the Arcadians vaunted their antiquity above all other nations, and valued themselves much on their assumed name of Aborigines. Everywhere they boasted, that they were in possession of their land before the birth of Jupiter." (Harcourt's *Doctrine of the Deluge*, vol. 1, p. 311). It is not credible that the rock-temples belonging to this ancient people were excavated and dedicated to the Goddess Hippa after the introduction of the Arch into Grecian architecture; and, if it existed before, it must be assigned to the remote ages of the world's history.

Dr. Davis, in describing some plain semi-circular arches among the Ruins of Carthage, says (*Carthage and its Remains*, p. 55):—"At one period the existence of the Arch would have been sufficient evidence to fix the date of this building; but this opinion is now exploded, since Sir Gardiner Wilkinson informs us that 'innumerable vaults and arches exist in Thebes, of early date,' and Mr. Layard found the same constructions at Nineveh also. Arched gateways are moreover often represented in the bas-reliefs from that place."

I believe the semi-circular arch to have been an emblematic device connected with the mysteries of the Cuthites or Lingajas, and that to this circumstance is to be ascribed its absence from the buildings of ancient Egypt, and Greece. The writer of an article in the *London Encyclopædia* on "Architecture" (No. 59) informs us, as accounting for the superiority of Grecian to Egyptian architectural taste, that "in Egypt, and we may add in Judea also, law and religion both were exerted to depress and restrain the progress of art." It is impossible otherwise than upon this hypothesis to account for the absence of the arch from most of the Egyptian Temples. The architect, who could erect even one of such temples as now exist in ruins in

Egypt, must have been very stupid indeed (at least he would be considered so in our day), if, during the progress of such a work, he had not discovered the principle of the arch—even supposing him to have never heard of it before. It may also be a question worthy of consideration, whether the knowledge of the principle, upon which a semi-circular arch is supported, may not be proved to have existed among those who constructed the pointed arch found in Egyptian and American ruins: although, for some reason connected with religion, the other form had been avoided, until, in process of time, the pointed arch came to be the established style in these countries. The same writer (*London Encyclopædia*) informs us (No. 79) "that in the *most ancient specimens* of this [the Etruscan] school we find abundant use made of the arch, the construction of which was evidently well known to their architects." We are told elsewhere, that the Etruscans were a branch of the Pelasgi, who, according to Dionysius, emigrated into Europe not many years after the Dispersion. "The high, and indeed almost incredible antiquity of the Etruscan language and alphabet has been clearly evinced in two dissertations printed at Oxford in the year 1746." (*Lond. Ency.*, article, "Etruscans").

Mrs. *Gray* informs us (p. 238) that "*the Cyclopean walls are the remains of some most ancient people, who bore sway in Italy at a period even more remote than the national existence of Etruria.*" To this *most ancient people* I ascribe the arches found in the "most ancient specimens" of the Etruscan school.

It is evident that the Etruscans, or Pelasgi, were, in race and religion, distinct from the primitive Cuthites—the fact being that the Divinities of the latter were represented as *black*, with Negro features—as shall afterwards be shown; whereas the Divinites of the Etruscans were depicted as *fair*, their Furies and Demons only being represented as black.—See *Mrs. Hamilton Gray's Sepulchres of Etruria*, pp. 16 and 266.

I shall notice one other proof of arches being found in Temples of eastern Europe, which unmistakeably belonged to the ancient Cyclopeans. The country at the north of the Black Sea, about the river Tanais and the Mæotis,

is frequently referred to by Bryant, Faber, and others, as well as in the ancient Irish Records (*Keating*, vol. 1, p. 113), as having been formerly inhabited by Cuthites, under the names of Scythians, Hyperboreans, etc. Of this identical locality Faber writes:—"Similar excavations of amazing extent may be seen near Inkerman in the Crimea, which was one of the chief western settlements of the old Scythæ or Chusas. They are hewn out of the rocks which tower above the bay, and they are visible at a considerable distance. 'Upon examination,' says Dr. Clarke, 'they proved to be chambers *with arched windows, cut in the solid rock with great care and art.*'" (*Clarke's Trav.*, vol. 1, c. 20, p. 491–493; also *Faber*, vol. 3, p. 257). I have stated my opinion that the arch was an abomination to the Pelasgi (the conquerors of the Cuthites), and as such I believe they destroyed every vestige of it which came within their reach. Windows and arched doorways have therefore disappeared from the Cyclopean remains of Greece and Italy, and the arched form was never revived in Grecian and Egyptian architecture until, by the lapse of time, all knowledge of the Cuthites and their religion had passed away. The arched windows at Inkerman being excavations, not buildings, may account for their existence at the present day.

I trust, that what has been adduced on this subject is sufficient to prove the remote antiquity of the semi-circular arch. I myself am of opinion, that the interior roof of the Ark of Noah was of this construction, and that therefore the design was introduced into the arkite temples of the first apostates from the patriarchal religion.—See the Rock Temple of Carli, fig. 3.

THE CUTHITES.
THE SCYTHIAN EMPIRE.

HAVING made such frequent mention of the Cuthites as the artificers of our ancient Irish ruins, it is expedient that I should make a few general remarks upon the nations, to whom I have assigned this name. The period of their dominion as the Scythian empire I believe to have been from the time of Nimrod to that of Abraham. They afterwards existed in partial subjection until the days of Samuel the prophet. Learned men of different ages have written numerous volumes on this comprehensive subject, upon which I mean only to touch very briefly. Notwithstanding all that has been written, the subject still remains one of doubt and uncertainty at every point: I do not pretend to settle any of these points, upon which men of profound learning and research have disagreed so widely. I shall only quote a few passages, selecting what seem to me the most correct views, and leave the reader to judge for himself.

It is probable that the apostacy of Sun-worship commenced with Cain, who "brought of the fruit of the ground an offering unto the Lord" (Gen. iv. 3). Colonel Greenwood writing in the *Athenæum* of 23rd July, 1864, says:—"Sun-worship had many names and modifications. It is the Sabiism (from Tsabu Hesemin, the heavenly Host) of Job and the Bible. Bishop Cumberland and Bishop Warburton, I think, agree that Cain, the first man born on earth, and his descendants were Sabæans. Abraham and Moses were Sabæans till Jehovah revealed himself to them. Sun-worship is serpent-worship, since a glory of serpents with their tails outward designated

the sun's rays; a serpent with its tail in its mouth the sun's disc, his orbit, and eternity; a serpent extended and serpentine the sun's apparent course through the stars. Hence, 'Ob El, the origin of obelisk, is Pytho Sol, the serpent sun.'" We learn from the Shaster and other Sanscrit books, which the Budhists, as the predecessors of the Brahmins in India, claim as their own, that they—the ancient Budhists—(like Cain) offered only the fruits of the ground—their worship was without sacrifice of blood, save perhaps human sacrifices—their righteousness of works, prayers and penances—they did not believe in an universal propitiatory sacrifice, or in the eternal punishment of the wicked. The policy of the first apostates from the patriarchal religion seems to have been to convert the primeval prophecies of a future Redeemer into fables of past incarnations of Divinity, preserving the facts communicated by God, but so distorting them as to render them wholly useless for the purpose for which they were revealed. From the schisms, which arose out of this apostacy, sprang (after the building of the Tower of Babel) the widely-spread and diversified legends of Heathenism.

The religion of the ancient Cuthites seems to have been the worship of God, as the source of life and generativeness: the worship of the Sun and Moon as the visible emblems of the Divinity followed, and hence the worship of the Lingam, the Ark, etc.; all of which superstitions became ultimately combined with hero-worship, etc.

The cursed race of Ham, who were prophesied (Gen. ix. 25) to become the servants of servants, seem notwithstanding to have exercised the chief dominion in the earth from the days of Nimrod—the first king mentioned in history—until about the time of Abraham. Judgment was delayed until their iniquity was full (Gen. xv. 16). Thenceforth they seem to have become everywhere a proscribed race; and the religion which they had made corrupt became expunged, leaving only slight traditional legends, and ruins of magnificent edifices, to attest their former greatness. This period of Cuthite rule may be reckoned an era of the world's history, followed by

a dark age, out of which arose the literature and civilization, which are usually denominated "ancient." The Cuthites dealt in mysteries—the facts of the past were concealed by them under symbols and words of double meaning—out of which, when the Cuthites themselves had passed away, arose all the absurd mythology of the so-called ancient world which succeeded them.

Numerous facts relating to this ancient people were collected by the late Jacob Bryant, Esq., and published in 1774, under the title of "Analysis of Antient Mythology." It is a large work; and Bryant himself informs us that the history of the Cuthites, the descendants of Ham, is the principal subject of his investigation therein. As a scholar, the learned Bryant was eminently qualified for such a work. It is said of him that, "in point of classical erudition he was, perhaps, without an equal in the world. . . . . Nothing in the ancient Greek and Roman literature, however recondite, or wherever dispersed, could escape his sagacity and patient investigation." (See Life of Bryant appended to the 3rd Edition). The chief sources whence Bryant derived his information respecting the Cuthites were the Doric hymns, written originally in the Amonian or Cuthite language, the fragments of Berosus, of Sanchoniathon, and of the Sibylline poetry preserved in the ancient classics. (*Bryant*, vol. 1, p. 202; vol. 4, p. 99). I do not mean to enter into any dissertation upon the correctness of all Mr. Bryant's views, as it would extend this work beyond its intended limits; but I shall confine myself to the statement of certain conclusions to which his researches have led him, leaving the reader to examine Bryant's work itself for the proofs, upon which such conclusions are founded. I would however direct particular attention to the fact that, while the writings of Bryant, and the language, legends, history and hagiology of Ireland mutually confirm each other in hundreds of instances, the learned Bryant himself seems to have been ignorant on all these subjects of Irish knowledge. These circumstances make the quotations from Bryant the more valuable in the present inquiry, inasmuch as his testimony is disinterested and unintentional.

Bryant, elsewhere throughout his work, refers to the Cuthites as noticed by classic authors, under the designations of Giants, Titans, Centaurs, Cyclopians, Iapitiæ, Phœnicians, Scythians or Scuthi, Hyperboreans, Iberians, Indi, Idæi-Dactyli, Formians, Lamiæ, Ethiopians, Dæmons, Cabiri, and Shepherds or Shepherd Kings. To these several names I shall have occasion to refer separately. Their history and identity, as being all of the Cuthite stock, are the subjects of Bryant's valuable work.

In his preface to the third Edition of his *Analysis of Antient Mythology*, p. xxviii, Bryant says—" It has been observed, by many of the learned, that some particular family betook themselves very early to different parts of the world, in all which they introduced their rites and religion, together with the customs of their country. They represent them as very knowing and enterprising; and with good reason. They were the first who ventured upon the seas, and undertook long voyages. They showed their superiority and address in the numberless expeditions which they made, and the difficulties which they surmounted. Many have thought that they were colonies from Egypt, or from Phenicia, having a regard only to the settlements which they made in the west. But I shall show hereafter, that colonies of the same people are to be found in the most extreme parts of the east; where we may observe the same rites and ceremonies, and the same traditional histories, as are to be met with in their other settlements. The country called Phenicia could not have sufficed for the effecting all that is attributed to these mighty adventurers. It is necessary for me to acquaint the Reader, that the wonderful people, to whom I allude, were the descendants of Chus, and called Cuthites and Cuseans. They stood their ground at the general migration of families; but were at last scattered over the face of the earth. They were the first apostates from the truth, yet great in worldly wisdom. They introduced, wherever they came, many useful arts, and were looked up to as a superior order of beings: hence they were styled Heroes, Dæmons, Helidæ, Macarians. They were joined in their expeditions by other nations, especially by the collateral branches of their family, the Mizraim, Caphtorim,

and the sons of Canaan. These were all of the line of Ham, who was held by his posterity in the highest veneration. They called him Amon : and having in process of time raised him to a divinity, they worshipped him as the Sun ; and from this worship they were styled Amonians." . . . And again in p. xxxi, Bryant says:—"They were a people *who carefully preserved memorials of their ancestors, and of those great events which had preceded their dispersion.* These were described in hieroglyphics upon pillars and obelisks: and when they arrived at the knowledge of letters, the same accounts were religiously maintained both in their sacred archives, and popular records. It is mentioned of Sanchoniathon, the most ancient of Gentile writers, that he obtained all his knowledge from some writings of the Amonians. 'It was the good fortune of Sanchoniathon,' says Philo Biblius, 'to light upon some antient Amonian records, which had been preserved in the innermost part of a temple, and known to very few.'"—*Bryant's Antient Mythology*, 3rd Edition, Preface, pp. xxviii to xxxii.

OUTLINE OF CUTHITE HISTORY.

The accompanying brief outline of the history of the Cuthites, as gleaned from the writings of Bryant, Faber, and others, may assist the reader in examining the several quotations which follow.

It would appear from History that an ingenious and powerful race of the descendants of Ham ruled the world for many centuries after the Deluge. They are frequently referred to under the name of Cuthites. Their kingdom was established by the first king of Babylon—Nimrod, Belus, or Elorus. They were known as Scythians; and their dominion was antecedent to the Assyrian Empire.

During the period of Cuthite dominion the Phallic worship extended from Babylon to India ; for we find that it was introduced into India from the banks of the Euphrates, where "the mighty Lord Belus" was thus worshipped.

The first King of Babylon having assumed to himself the title of "the Royal Shepherd," the Cuthite conquerors of Egypt were there known by the name of Shepherds, or Shepherd Kings. It is probable that some antediluvian prophecy existed, in which the promised "Seed of the woman" was represented under the character of the Good Shepherd. If so, it would account for Nimrod's having adopted such name, when he assumed the character of the "Promised Seed."

The Cuthites were also known under the names of Indi, Ethiopes, Phœnicæ, Scythians or Scuthi, Hyperboreans, Cyclopeans, Centaurs, Giants, Titans, and Demons. The original Indus was the Tigris in Babylonia, whence the Cuthites brought with them the name of Indi to their settlements in the East.

Human sacrifices prevailed among the Cuthites; which custom probably arose from their abuse of the superior knowledge they possessed, by offering a man as a more literal exhibition of the Divine Man, whose sacrifice was intended to be typified.

Bryant, in tracing the downfall of the Cuthite empire, refers to two great wars.—The first was that for dominion, which lasted ten years, and ended in the defeat of the Cuthites, who were expelled from Babylonia and driven to Tartarus, *i.e.*, to the West: others of them were at the same time made tributaries in the localities where they had founded settlements. This was the war referred to by the ancients as that between the Gods and the Giants—the Greeks and the Centaurs; and the war of the sexes, to which I shall allude, as recorded by Wilford and Faber, from Hindoo mythology. This first Titanic war is treated of at considerable length by Bryant, who quotes full accounts of it from the Sibylline verses. Some of the events of this war are referred to in the account of the "Dispersion" (Gen. xi. 8, 9). The second Titanic war was one of extirpation, and, according to Bryant, it is also referred to in the Bible (Gen. xiv). After the "Dispersion," and the overthrow of Cuthite dominion, the scattered settlements of that race, which remained in Italy, Sicily, and on the borders of the Euxine Sea, rendered

themselves odious to their neighbours by their religious rites, particularly their continued custom of human sacrifices—a custom, which, in their weakened social condition, they exercised only on such strangers as fortune placed in their power. These unfortunates they offered as victims, and thus it was, that, as common enemies of mankind, the Cuthites became, as to national existence, utterly extirpated. Their great knowledge and skill in the arts also perished with them: nothing remained save what still continued to be preserved in "the Mysteries," the introduction of which, instead of the open exercise of the Cuthites' worship seems to have been the result of their national degradation. These mysteries in time became very popular in Greece and Egypt; but the knowledge contained in them was a mere shadow of the wisdom and skill possessed by the ancient Cuthites, in the days of their power—"the Golden Age."

The Cuthites expelled from Babylonia, were banished to Tartarus, that is to say—to the West, to the abyss of the Atlantic Ocean, and the unknown regions beyond. This emigration was probably the first colonization of America, and then also for the first time, Ireland may have been peopled. In ancient Irish records there are several accounts of the immigrations of the Scythians. One represents them as coming from the banks of the Teth-Gris (Tigris) to Spain, and thence to Ireland. Another account brings them from Egypt to Spain, and thence to Ireland. It is singular that these should correspond with the accounts of the Cuthite migrations adduced by Bryant from the ancient Classics; the first, that from Babylon after the "Dispersion;" —the second, the expulsion of the Shepherd Kings from Egypt, after having ruled that country for 500 years.

The voyages of the Irish, described as Scythians, or Gadelians—the descendants of Gad-el-glas [the Green Snake God]—before their first arrival in Ireland, are epitomized by *Keating* (vol. 1, p. 118, and preceding pages). Their journeyings were first from Scythia—the country about the river Tanais on the Euxine. They travel backwards and forwards between Scythia, Crete, Egypt, Thrace, and Gothland [Guthia or Sicily], thence to

Spain, and ultimately to Ireland. Keating tells us, that the source whence he derived his information was "the Book of Invasions, upon whose authority we may depend; for the whole account is faithfully collected and transcribed, from the most valuable and authentic chronicles of the Irish affairs, particularly from that choice volume, called *Leabhar dhroma sneachta*, or the White book, that was written before St. Patrick first arrived in Ireland to propagate Christianity in the country." (*Keating*, vol. 1, p. 83).

About a thousand years are said to have been occupied in these voyages. Wars and dangers of various kinds are assigned as the causes of the several migrations.

It is not possible for us to regard these ancient Irish records as History. They are only the systematizing of ancient traditions respecting the settlements, which the Cuthite Scythians—the Irish and their brethren—had established at different places in former times. One fact however is worthy of special notice—that the several localities, Scythia on the borders of the Euxine, Crete, Sicily, Egypt, and Spain, are each noticed at considerable length by Bryant, as places where the Cuthites after the Dispersion had founded colonies. It is probable, that the classical literature whence Bryant derived his information was wholly unknown to Keating, and it is certain, that the several Annals written in the Irish language, on the authority of which Keating delineated his plan of the wanderings of the Cuthite colonies until they reached Ireland, were never heard of by Bryant. Therefore, the numerous coincidences in the writings of these learned men prove, that a substratum of truth lay at the foundation of the authorities, from which each extracted his information. Bryant mentions Greece and the northern coast of Africa, as having been once occupied by Cuthites, and corresponding accounts respecting these countries are found in Irish records as places whence the Irish have come.

Although modern writers of history have as yet scarcely begun to recognise the fact, that a great empire once existed bearing the name of Scythian, yet Faber has drawn attention to this fact, and to the evidence on which it is

sustained. This he does in apparent ignorance that any reference is made to such an empire in Irish records : but there it is notwithstanding. We have been accustomed to regard the early portions of Irish history as mythical, and as little entitled to be called History as the stories told in the "Arabian Nights." Yet in the most ancient Irish Annals, we have records of the Scythian empire, the great monarch of which, Nion the son of Pelus [Nin, Ninus, or Nimrod of ancient history], the ancestor of the Irish Scythians, is described as the "Sovereign of the Universe."—See *Faber*, vol. 3, pp. 377–379, 391–399 ; *Keating*, vol. 1, p. 95.

With these few introductory observations, I now proceed to quotations in support and confirmation of my statements on this interesting and curious historical question.

In vol. 1, p. 7, of his *Antient Mythology*, Bryant remarks :—"Chus was the father of all those nations, styled Ethiopians, who were more truly called Cuthites and Cuseans. They were more in number, and far more widely extended, than has been imagined. The history of this family will be the principal part of my enquiry."

"The first great commotion among men was described by the poets as the war of the Giants ; who raised mountains upon mountains in order that they might scale heaven. The sons of Chus were the aggressors in these acts of rebellion.—They have been represented under the character both of Giants and Titanians : and are said to have been dissipated into different parts of the world. . . . But the most prevailing notion about the Titanians was, that after their war against heaven, they were banished to Tartarus, at the extremities of the earth. The antient Grecians knew very little of the western parts of the world. They therefore represent the Titans, as in a state of darkness ; and Tartarus as an infernal region." (*Bryant*, vol. 4, pp. 73,74). Again p. 77, he further says : — "The mythologists adjudged the Titans to the realms of night ; and consequently to a most uncomfortable climate ; merely from not attending to the purport of the term ζοφος. It is to be observed, that this word had two

significations. First, it denoted the west, or place of the setting sun. . . . It signified also darkness; and from this secondary acceptation the Titans of the west were consigned to the realms of night; being situated in respect to Greece towards the regions of the setting sun. The vast unfathomable abyss, spoken of by the poets, is the great Atlantic Ocean; upon the borders of which Homer also places the gloomy mansions where the Titans resided."

"Another name for Tartarus, to which the poets condemned the Titans and Giants, was Erebus. This, like ζοφος, was a term of twofold meaning. For Ereb [Hebrew] signified both the west, and also darkness." (*Bryant*, vol. 4, p. 80).

"This mighty pool [Tartarus] was the ocean above mentioned [the Atlantic]; and these extreme parts of the earth were Mauritania and Iberia [Spain]: for in each of these countries the Titans resided." (Vol. 4, p. 78).

Bryant also tells us (vol. 4, p. 106:)—"Phallus takes notice of the Assyrian monarch Belus; likewise of Cronus and Titan: and he says, that Belus and the Titans made war upon Jupiter and the Gods; and that Gyges being worsted in battle fled from those parts to Tartessus."

Bryant, quoting from Josephus, says:—"After the ruin of the Tower, the 'priests, who escaped from that calamity, saved the implements of their idolatry, and whatever related to the worship of their Deity, and brought them to the city Senaar in Babylonia. But they were again driven from hence by a second dispersion'" (vol. 4, p. 95).

GREAT WORKS OF THE CYCLOPEANS,—CUTHITES.

Treating of "The buildings and other great operations" of the Cuthite race, Mr. Bryant quotes the following from Strabo. "He mentions 'λοφοι, *high altars of raised earth*, and strong walls and battlements of various cities, together with *subterraneous passages* of communication.' . . . . The buildings, which the Cuthites erected, were in many places styled Cyclopian from a title given to the architects. . . . They erected many temples;

and likewise *high towers* upon the sea-coast; and founded many cities. The ruins of some of them are still extant; and have been taken notice of by Fazellus, who speaks of them as exhibiting a most magnificent appearance. They consist of stones which are of great size: such as are continually to be found in the structures erected by this people." (*Bryant*, vol. 5, pp. 190, 210, 211).

Again:—"The Cyclopians were the same as the Minyæ, who built the treasury at Orchomenus. This building is by Pausanias joined with the walls of Tiryns for magnificence; and he speaks of them as equal in workmanship to the pyramids of Egypt. The walls of Mycene were said to have been erected by the same persons. . . . Such were the mighty works of old, which promised to last for ever: but have long since been subverted; and their names and history oftentimes forgotten." (*Bryant*, vol. 5, pp. 212, 213.)

"It is generally agreed by writers upon the subject, that the Cyclopians were of a size superior to the common race of mankind. . . . They were particularly famous for architecture; which they introduced into Greece, as we are told by Herodotus: and in all parts, whither they came, they erected noble structures, which were remarkable for their height and beauty; and were often dedicated to the chief Diety, the Sun, under the name of Elorus and Pelorus." (*Bryant*, vol. 2, p. 225).

In vol. 4, pp. 41, 42, *Bryant* quotes the following from Eupolemus:—"'The city of Babel was first founded, and afterwards the celebrated tower; both which were built by some of those people who had escaped the Deluge. They were the same who in after times were recorded under the character of Giants. The Tower was at length by the hand of the Almighty ruined: and these giants were scattered over the whole earth. . . . The Giants whom Abydenus makes the builders of Babel are, by other writers, represented as the Titans. . . . Hesiod gives an account of the dispersion of the Titans, and of the feuds which preceded: and he says, that the Deity at last interposed, and put the Titans to flight, and condemned them to

reside in Tartarus at the extremities of the earth." (*Bryant*, vol. 4, pp. 64, 70).

"Magic and incantation," says *Bryant*, "are attributed to Chus, as the inventor; and they were certainly first practised among his sons. . . . . He was, however, esteemed a great benefactor; and many salutary inventions were ascribed to him. He had particularly the credit of being the first who ventured upon the seas." (Vol. 2, p. 61).

"These evidences (says Mr. Bryant) I thought proper to collect, in order that I might shew the great superiority, which this people once maintained above others in their works and enterprises; and in every branch of science. In consequence of this they were looked upon as general benefactors to mankind. But this noble character was greatly tarnished by their cruelty; for which they seem to have been infamous in all parts." (*Antient Mythology*, vol 5, p. 214).

CUTHITE HUMAN SACRIFICES.

"This character of the Cyclopians [cruelty] arose from the cruel custom of sacrificing strangers, whom fortune brought upon their coast. This was practised in many parts of the world, but especially here [Sicily], and upon the coast of the Lamii in Italy; and among all the Scythic nations upon the Euxine Sea: into all which regions it was introduced from Egypt and Canaan." (*Bryant*, vol. 2, p. 224).

In his chapter on "Temple Rites in the First Ages," vol. 2 of his *Antient Mythology*, Bryant states (pp. 270–273):—"In the island of Chios it was a religious custom to tear a man limb from limb by way of sacrifice to Dionusus. The same obtained in Tenedos. It is Porphyry who gives the account. . . . From all which we may learn one sad truth, that there is scarce anything so impious and unnatural, as not at times to have prevailed. We need not wonder then at the character given of the Lestrygones, Lamiæ, and Cyclopians,

who were inhabitants of Sicily, and lived nearly in the same part of the island. They seem to have been the priests and priestesses of the Leontini, who resided at Pelorus, and in the Cyclopian towers : on which account the Lamiæ are by Lucilius termed Turricolæ. They are supposed to have delighted in human blood, like the Cyclopians. . . . That they were Amonians, and came originally from Babylonia, is pretty evident from the history of the Erythrean Sibyl, who was no other than a Lamian priestess. . . . The Lamiæ were not only to be found in Italy, and Sicily, but Greece, Pontus, and Libya. And however widely they may have been separated, they are still represented in the same unfavourable light. Euripides says that their very name was detestable."*

" One of the principal places in Italy where the Lamia seated themselves, was about Formiæ. . . . . They undoubtedly sacrificed children here; and probably the same custom was common among the Lamii as prevailed among the Lacedæmonians, who used to whip their children round the altar of Diana Orthia. . . . Here [the coast of Campania] the Sirens inhabited, who are represented as the bane of all who navigated those seas. They like the Lamii were the Cuthite, and Canaanitish priests, who had founded temples in these parts. . . . . They used hymns in their temples, accompanied with the music of their country : which must have been very enchanting, as we may judge from the traditions handed down of its efficacy." (*Bryant*, vol. 2, pp. 274, 275, 276).

" When the Spaniards got access to the Western World," says *Bryant*, " there were to be observed many rites, and many terms similar to those, which were so common among the sons of Ham. Among others was the particular custom of making the person, who was designed for a victim, engage in a fight with a priest of the temple. In this manner he was

* The name Lamiæ seems to have been applied generally (like other names) to people of the Cuthite race and religion. I think it probable it may have been derived from the Irish or Cuthite term LAMH, a hand—the Red Hand, treated of in the section commencing at page 132, *ante.*

slaughtered : and this procedure was esteemed a proper method of sacrifice.

" The histories of which I have been speaking were founded in truth, though the personages are not real. Such customs did prevail in the first ages ; and in consequence of these customs we find those beggarly attributes of wrestling and boxing conferred upon some of the chief Divinities." (Vol. 2, p. 316).

I have no doubt of the custom of human sacrifice having prevailed in Ireland also. Several writers upon Ireland have asserted the fact ; and the Celtic Druids are stated to have sacrificed children at Meagh Sleacth, in Cavan, shortly before the coming of St. Patrick. I believe this charge to be an anachronism, so far as the Druids are concerned, as no such sanguinary rites could have prevailed during the age immediately preceding the introduction of Christianity, without receiving more particular notice from the early Christian writers. But the slight notices of such sacrificial rites, which have survived, I believe to be due to traditions of the antecedent Cuthites. Traditions linger unchanged among a superstitious peasantry for centuries, and are never perhaps totally extinguished by lapse of time, and change of habits and religion: but no reliance whatever ought to be placed on traditional chronology.

In reference to the custom of wrestling with human victims before offering them in sacrifice, which Bryant notices as general among the Cuthites, I would observe that a curious tradition exists among the peasantry of Kerry of a wonderful wrestler named Deargan O'Dunne, who lived in ancient times at Kilmelchedor in the peninsula of Dingle, and who was gifted with supernatural power from the evil one ; so that, although a small man, he never failed to overcome those whom he engaged in wrestling, and he invariably killed every man whom he overcame. The high antiquity of this tradition may be inferred from the fact that several townlands and ancient monuments are called after the name of this celebrated wrestler. There can be, I think, no doubt but that the significance of the tradition refers to the period when

human sacrifices were offered to the Golden Molach at his temple of Melchedor.

Bryant says,—"I have shewn at large, that *human victims* were very common among the *Phenicians:* and *Philo Byblius* tells us from *Sanchoniatho*, that in some of these sacrifices there was a particular mystery: 'they, who were devoted for this purpose, were offered mystically:' that is, under a mystical representation. And he proceeds to inform us that 'it was in consequence of an example, which *had been set this people by the god Kronus who in a time of distress offered up his only son.' . . There is something in the account very extraordinary, which I think deserves our particular notice.*" (*Antient Mythology*, vol. 6, p. 323).

The early introduction of human sacrifice among the Cuthites is easily accounted for. Being the repositories of "all the knowledge derived from the sons of Noah," these early apostates from the truth corrupted the traditional prophecy of the future sacrifice of the Son of God, referred to so often throughout the former part of this work as the foundation of the veneration entertained for the Cross, etc. Judging themselves wiser than God, they, in pride and wickedness, departed from God's institution of offering animals of the brute creation, and offered human sacrifice, as being a more literal exhibition of the Divine Man, whose mysterious sacrifice was intended to be typified.

The offering up, by the god Kronus, of his only son, seems to me to throw much light upon this mystery.

INDO-CUTHITES.

Bryant furnishes us with numerous quotations from classic authors to prove that the original name of Indi, and of the nations who bore it, was Cuthic. "The Cuthites, styled Æthiopes, were the original Indi: they gave name to the river upon which they settled; and to the country which they occupied."

They "came under the title of Shepherds into Egypt. . . . 'About this time,' says Eusebius, 'some Ethiopians, taking leave of their country upon the river Indus, came and settled in Egypt.' . . . . This is the country to which Phylarcus alluded, when he said that Bacchus first brought the worship of the two bulls, which were called Apis and Osiris, from India into Egypt. . . . It was of too early date to have been brought from the country near the Ganges : and was introduced from Chaldea, and the Tigris, the original Indus. . . . As some of the family settled in Iberia Hispaniæ, we find there too an Indic city. . . . . Nilus the Egyptian tells Apollonius Tyanæus, that the Indi, of all the people in the world, were the most knowing; and that the Ethiopians were a colony from them, and resembled them greatly." (*Bryant*, vol. 4, pp. 272–281).

Mr. Bryant concludes by saying :—" Thus I have endeavoured to shew, from the names of places, and of men, but more particularly from various parts of ancient history, that the Scythic Indians were in reality Cuthic ; as were all people of that denomination." (Vol. 4, p. 279).

I have collected these notices of the Cuthite origin of that great nation, who first gave name to India, as accounting for the similarity of names, language, legends, and architecture, elsewhere so often noticed as existing between Ireland and India. The buildings of Ireland are indeed puny and insignificant when compared with the magnificent Rock Temples of India, or even with the Cyclopean remains of Greece and Italy ; but this may be accounted for by supposing that the works of India, Greece, and Italy, were executed during the centuries of Cuthite dominion; whereas those in Ireland would seem not to have been commenced until after the Dispersion. It is probable that Ireland for a long time continued to be a safe asylum for Cuthites expelled from other countries, and that the several colonizations to which Irish history alludes, prior to the Celtic invasion, were successive migrations from Shinar, Egypt, Canaan, etc. From these circumstances, the Cuthite ruins of Ireland may be of very different dates, and also manifest some decided difference of style. Be this as it may, it is an undeniable fact, that there exist throughout

Ireland numerous ruins manifesting as much of the characteristic Cyclopean sloping jambs, irregular courses of masonry, etc., as if they had been built by the very persons who constructed the more magnificent edifices of Greece and Italy.

We learn from Colonel Franklin's work on the Jeynes and Boodhists, that Hindoo topography and legends connect the Rock Temples, and their colossal idols of negro physiognomy, with the names of Jeyne and Boodh. In my opinion the term Budh, as a title of Divinity, related to the Phallic character of the worship; but I have no reason to believe that the ancient Indo-Cuthites, who constructed these temples, were ever known by the name of Budhists; or that modern Budhism has any better claim to them than has its cotemporary, Brahminism. There is however no doubt but that Budh was a title of the Indo-Cuthite Divinity. Several learned men have identified the Indian Budh with Cronos, Bacchus, and other names of Cuthite origin.

The Rock Temples are at present unused, and, as places of worship, are despised by the inhabitants of India. Like all Cuthite monuments throughout the world, their true history is forgotten.

SCYTHIANS, CUTHITES.

Thus far we have traced, according to the best existing authorities, the history of the Cuthites as migrating from Babylon, after the building of the Tower, to the western parts of the world; viz., to Iberia Hispaniæ (Spain), to the Atlantic Ocean, and the unknown regions beyond. This migration I look upon as that by which America was first peopled. Much evidence exists, grounded on ancient customs and vestiges of architecture and sculpture, which proves the Cuthite origin of the aboriginal Americans. The first Cuthite migration to Ireland I would also refer to this date. I have mentioned that in the ancient records of Ireland there exist accounts of different migrations. One, under the conduct of Macaar and Daire and Ard-fear, was from eastern countries on the banks of the Teth-gris to Iber (Spain),

and thence to Ireland. This migration is the subject of Eolus's narrative, recorded in the "Chronicles of Eri." Other migrations are recorded by Keating on the authority of the *Leabhar na Gabhàla*—"the book of Invasions," to which he frequently refers.—One of these represents the Scythians as residing in Egypt,—migrating thence through different countries to Spain, and finally to Ireland. This migration may relate to the expulsion of the Shepherd Kings. Such records have no claim to be regarded as historical, for, at best, they are plagiarisms by the Celts; who ascribed to their ancestors, under the name of Scythians, the migrations of their Cuthite predecessors, though these, as we shall afterwards see, were the genuine Scythians. All ancient Irish authorities agree in giving to the nations, who were the subject of these migrations, the name of Scythian (Scuthi, whence Scotia and Scoti), which name Bryant clearly proves to have been originally applied to the Cuthites, and to have properly belonged to them only.

"'The Titan language,' says Wise, 'was . . . the vehicle of all the knowledge which dawned in Europe.—The Titans, masters of all the knowledge derived from the sons of Noah.' And who these Titans were, he repeatedly shows, by saying, that they were the first civilizers of mankind, and Scythians. The true Scuthai, or Scythians, were undoubtedly a very learned and intelligent people; but their origin is not to be looked for in the north of Asia, and the deserts of Tartary." (*Bryant*, vol. 4, p. 175).

In the above quotation, it will be seen that Bryant dissents from Wise respecting the origin of the Scythians, and on other points also; but he adopts his remarks as to their superior knowledge, and their identity with the Titans.

Treating of the *Scythians*, Bryant remarks that "they went under the name of Colchians, Iberians, Cimmerians, Hyperboreans," etc. (*Bryant*, vol. 4, p. 186). Again (pp. 190, 191) he quotes from Eusebius—"'Those nations, which reach southward from that part of the world, where the two great continents of Europe and Asia incline to each other, and are connected, were

universally styled Scythæ, according to an appellation of long standing. These were of that family who of old erected the great tower (called Babel) and who built the city Babylon.' This is the plain purport of the history, from whence we learn expressly that the Scythians were the Cuthians, and came from Babylonia. The works in which they were engaged, and the person from whom they were denominated, in short the whole of their history, past all controversy, prove it. They were the same as the Chaldaïc Iönim under a different name. 'The Iones were the leaders of this people according to the best information. They were descendants of one Ion or Ionah, who was concerned in the building of the tower when the language of mankind was confounded.' *(Chron. Paschale.*, p. 49. *Eusebii Chron.*, p. 7). Thus we may observe what light the histories of different nations, if duly compared, reflect upon each other. Like evidence may be obtained from other parts of Epiphanius, where it is manifest that the term Scuthic is a misnomer for Cuthic. In describing the first ages of the world he tells us that, to the time of Serug the seventh from Noah, there continued a Scythian succession, and that the Scythian name was prevalent; meaning that this period was esteemed the Scythian age. The same piece of history is to be found in Eusebius, and other writers, some of whom were prior to Epiphanius. Now I think it cannot be doubted, but that in the original history, whence this was taken, it was 'a Cuthic succession, and it was the Cuthic name by which that period was marked.' 'Scuthism,' says this author in another place, 'prevailed from the deluge to the erecting of the tower.' This notation is perhaps carried too far back; but the meaning is plain; and what he alludes to is certainly Cuthismus, Κυθισμος. The purport of the passage teaches, that from the time of the deluge to the construction of the tower was esteemed the Cuthic age. It was for the most part a period of usurpation and tyranny under the sons of Chus, which was in a great degree put a stop to at the dispersion; at least the intention of keeping mankind together, and constituting one great empire was prevented: for this seems to have been the design of the Cuthians and their leader."

SHEPHERD KINGS AND PHŒNICIANS, CUTHITES.

Bryant, quoting Eusebius, says that, "'The first king of this country (Chaldea) was Alorus, who gave out a report that he was appointed by God to be the Shepherd of his people.'" (*Antient Mythology*, vol. 4, p. 123).

"It is remarkable that the first tyrant upon earth masked his villainy under the meek title of a Shepherd. If we may credit the Gentile writers, it was under this pretext that Nimrod framed his opposition, and gained an undue sovereignity over his brethren. He took to himself the name of Orion, and Alorus; but subjoined the other above mentioned: and gave out that he was born to be a protector and guardian; or, as it is related from Berosus; 'He spread a report abroad, that God had marked him out for a Shepherd to his people.'" (*Antient Mythology*, vol. 4, p. 305).

Bryant quotes the following from Herodotus. "'The Scythæ, or Cuthæans of Colchis, are a colony from Egypt. Hence they are represented as of a very dark complexion. They deal in flax, of which they make linen after the manner of the Egyptians.' Under the name of Indi (observes Bryant) they are spoken of by Socrates; who seems to allude to more nations than one of this denomination. Some of them were called Sindi, and Sindones." (Vol. 5, p. 105).

"We are informed by *Manetho*," says *Mr. Bryant*, "that after a long series of tyranny and oppression the *Cuseans* [or Shepherd Kings] were at last opposed by the joint forces of *Egypt*, and were forced to retreat before them. . . . The only terms, which the enemy would allow them, were that they should be permitted to retire unmolested, if they would immediately quit the country. They acceded to the terms; and forthwith evacuated the land of *Egypt*, which according to *Manetho* they had been in possession of above 500 years." (Vol. 6, pp. 209, 211).

"Africanus styles the Shepherds that were in Egypt, *Phenicians*." (*Bryant*, vol. 6, p. 227).

In these quotations we have the Indi, the Scythians, the Shepherd Kings, and the Phenicians identified as Cuthites. Comparing these names with what we learn of Ireland, we find that by the name Scythian (or Scuthi) the ancient Irish Nation is constantly referred to in history, while the name Phenicians (or, of Phenice) was confined to their heroes or men of extraordinary powers. This fact corroborates Mr. Bryant's account of the origin of the term.

"The title of Phoinic," observes *Bryant*, "seems at first to have been given to persons of great stature: but in process of time, it was conferred upon people of power and eminence, like *ανακ* and *ανακτες* among the Greeks. The Cuthites in Egypt were styled Royal Shepherds, and had therefore the title of Phœnices. A colony of them went from thence to Tyre and Syria; hence it is said by many writers that Phœnix came from Egypt to Tyre." (Vol. 2, p. 6).

The word is, in the Irish language, spelled with an F, and sounded *Foenice*. The letter P was not in the original Irish alphabet, but was introduced with the Latin by St. Patrick. All the legendary heroes of Irish romance are said to have belonged to the Foenic, *alias* Fian, *alias* Finian race. Every stupendous or wonderful work is ascribed to them, or to one of their heroes. Every marvellous or incredible story is to this day expressed among the Irish by the term "*Skiol Foenice*," by which is understood a Finian legend. The gigantic Fiun MacCuill, Ossian, and Cnaan, were heroes of this race. These are all names of Cuthite origin. The first name, Fiun MacCuill, I believe to have been in one sense, applicable to the whole race—the Fiun or Fini, the son (or sons) of Cuill, a Tuath-de-Danaan divinity. (See *Keating*, vol. 1, p. 81). Ossian, to whom are ascribed the poetry and music of Ireland, answers to Oceanus the Titan of Cuthite Mythology; Cnaan answers to Canaan the son of Ham. Bryant tells us that the name "*Canaan seems by the Egyptians and Syrians to have been pronounced Cnaan.*" This is the precise pronunciation of the Finian hero's name among the Irish at this day. These names, though universally known among

the peasantry as belonging to heroes of romance, have not been honoured with a place in Irish history; as in reality their origin is more remote than the historic period. However, in some legends these heroes are mentioned as having lived in the reign of Con, the son of Art; on the same principle as the giants of Cornwall are ascribed to the age of the good King Arthur.

WAR OF THE SEXES, THE FIRST GREAT COMMOTION.

The first interruption to Cuthite dominion seems to have been occasioned by a schism in religion. The first apostates regarded the Divinity as plural, of the male and female sex. They adapted the Lingam as the emblem of their chief Divinity—male nature, whence they were called Lingajas: the schismatics, asserting the superiority of female nature, got the name of Yonijas, or Yavanas. Sir William Wilford writing on this subject says:—"Many Pundits insist the Yavanas were so named from their obstinate assertion of a superior influence in the *female* over the *lingam* or *male nature*. It may seem strange that a question of mere physiology should have occasioned not only a vehement religious contest, but even a bloody war; yet the fact appears to be historically true, though the Hindu writers have dressed it up, as usual, in a veil of historical allegories and mysteries, which we should call obscene, but which they consider as awfully sacred. There is a legend in the Servarasa, of which the figurative meaning is more obvious." Wilford then proceeds to record this legend, describing the occasion and result of the war, which may be seen at length in *O'Brien*, page 260.

The learned Faber has written fully on the subject of this first great schism, the commencement of which he assigns to a date anterior to the "great dispersion." He points it out as the Scythism and Hellenism referred to by Epiphanius, Eusebius, and the writer of the Paschal Chronicle. The original apostacy was represented as Scythism, or Budhism, and the creed of the Schismatics as Yonism, Ionism, Hellenism, and Brahminism. Faber (vol. 3, p. 408) defines Scythism, or Budhism, as "idolatry in its

incipient and more simple state;" but the Scythic superstition became exchanged for "that intricate modification of idolatry, which from one of its leading principles received the name of Ionism or Yonism. This principle was the worship of the great mother from whom all things were said to be produced, ... The leading Scuths adhered to the more ancient superstition, which gave preëminence to the great father." Faber further informs us, that the Budhists, who adhered to the more ancient superstition, had shown their hearty contempt for the *literal* worship of idols by demolishing the images, and slaying the sacred Bull of the Ionic theology. He proceeds (p. 409)—"I am much mistaken, if some dissention on these points did not prevail at Babel itself; and I think there is reason for believing, that the altercation between the rival sects aided the confusion of languages in producing the dispersion. . . . The former (the followers of Scythism), from the object of their worship, were called *Lingajas* or *adorers of the male principle:* the latter, similarly from the object of their veneration, were denominated *Yonijas* or *adorers of the female principle.* A furious contest ensued between them; and the Lingajas were defeated in battle." As the combatants in this bloody war are supposed by some to have comprised all the inhabitants of the earth at the time, I look upon it as the foundation of the legends, of which we read respecting the wars of the Gods and Giants, and of the Greeks and Centaurs also. The Confusion of Tongues and the scattering of Nations were probably simultaneous with this war of the sexes; and the result was the utter extinction of all the knowledge of the ancients—save only such distorted vestiges as were preserved in the "mysteries." The original Lingajas, or Cuthites, to whom this knowledge and learning appertained, are represented as the vanquished party. The religion of both the victors and the vanquished was Phallic, only differing as to whether the symbol of *male* or *female nature* should receive the greater honour in worship. Mr. O'Brien ascribes the pyramids of Egypt to the Yonijas, and accounts for their peculiar shape as a religious device.

From these data I conclude, that the Scythic or Budhist sect comprised

the Shepherd Kings of Egypt, and all those colonists of southern and western Europe, whom Bryant denominates Cyclopeans, Phenicians, Hyperboreans, Titans, etc., including the ancient inhabitants of Ireland; and that the religion of their conquerors was that of the Egyptians, to whom a shepherd was an abomination. The same also was the religion of the Hellenes, the Pelasgi, and the Etruscans.

KNOWLEDGE EXTINGUISHED BY THE DESTRUCTION OF THE CUTHITES.

I have already said, that I believe the learning of the ancients was in a great measure confined to the Cuthites or Lingajas, and that, on their being destroyed, the world was left in a state of comparative ignorance, particularly on the subjects of history and religion, which the Cuthites seem to have shrouded under a veil of mystery and symbol. Primitive governments from being patriarchal became sacerdotal, and as such the repositories of all knowledge; therefore, the overthrow of the government in a religious war of extermination resulted in the extinction of knowledge.

Such is the opinion of some writers, and it seems to be confirmed by the fact of the ignorance of the Greeks, and even of the Egyptians, on the nature and origin of the Divinities which they worshipped. Mr. O'Brien, quoting the authority of Herodotus on this subject, writes as follows—"Even the father of history himself, the great Colossus of the Greeks, whilst claiming for his countrymen the honour of instituting their own theogony, evinces in the attempt more of misgiving and doubt than was consistent with the possession of authentic information. His words are these:—'As for the gods, whence each of them was descended, or whether they were always in being, or under what shape or form they existed, *the Greeks knew nothing till very lately*. Hesiod and Homer were, I believe, about four hundred years older than myself, and no more, and these are the men who made a theogony for the Greeks; who gave the gods their appellations, defined their qualities, appointed their honours, and described their forms; as for the poets, who are

said to have lived before these men, I am of opinion they came after them.'" O'Brien proceeds on the subject. He says (p. 458):—"Indeed, their priests very frankly acknowledged the fact to Herodotus, when, in his thirst for information, he waited upon them at Dodona—'We do not,' said they, 'know even the *names* of the deities to whom we make our offerings—we distinguish them, it is true, by titles and designations; but these are all adventitious and modern in comparison of the worship, which is of great antiquity.' Upon which the historian very truly concludes, 'that their *nature* and *origin had been always a secret*; and that even the *Pelasgi, who first introduced them and their rites, had been equally unacquainted with their history.*'" Mr. O'Brien continues respecting Egypt (p. 280):—"Now Strabo assures us that the *Egyptians of his day were as ignorant as he was himself*, of the origin of their religion, of the import of their symbols, and of their national history. They pretended to retain some *evanescent* traces thereof in the time of Diodorus; but so scrupulously exact were they in the concealment of their tenour, that to pry into them profanely was morally impossible.

"Herodotus himself, who neglected no channel of information, found it no easy matter to glean a few *initiatory* scraps from them. And even these were accompanied with such solemn denunciations, that his embarrassment is betrayed when but alluding to their tendency."

Now Mr. O'Brien furnishes many proofs that these nations, the Egyptians, and the Pelasgi, were of the Yonijas, who conquered the Cuthites. I conclude that the Etruscans also, a branch of the Pelasgi, were of the same stock; their demons and furies were represented as Negroes, in contrast with the Cuthites, whose divinities and heroes were so represented.

PHALLIC WORSHIP.

The worship of the God of nature, as the source of life and happiness, under the emblem of the Lingam and the Yoni, seems to have pervaded the world during the period of Cuthite dominion. The Arkite worship is gen-

erally regarded as a distinct idolatry ; but a closer examination of the subject is sufficient to show that the Ark was used only as an emblem, in the deeper mysteries of the Lingajas and Yonijas. This Phallic worship was introduced into India from the Banks of the Euphrates by Baleswara. Mr. Harcourt says, "At Mohabalipoor—the city of the great Bali [quere, "the good Baal Peor?"] *i.e.*, Hercules Belus, the towers are pyramidical; one very old temple, stands immediately on the brink of the sea, and midst the dash of the spray, a tall pillar is conspicuous. It is indeed called by some, a Linga : but, then, in the opinion of those who compiled the Puranas this emblem was first publicly worshipped by the name of Baleswara-linga on the banks of the Cumud-vati or Euphrates. Now Baleswara means the mighty Lord Belus, Bali, or Baal; for Iswara is lord, and it is a title of Mahedeva, whose emblems are the crescent and all obelisks or pillars, whatever be their shape." And again he says,—"As the phallic worship was attributed by the Hindoos to Bales-wara *i.e.*, to Belus, so it was by the Greeks, to Dionysius." (*Harcourt*, vol. 1, pp. 283, 284, 285).

The origin of this idolatry in connection with the worship of Siva, in India, is preserved in a legend, translated from the Persic, and read before the Oriental Society in India. It may be found copied at length in *O'Brien*, p. 100. The introduction of this hateful idolatry into Egypt in connection with the worship of Osiris is recorded by Plutarch *(de Isi et Osiri)*, and copied by *O'Brien*, p. 106. I mention these authorities to establish the fact of the very ancient and wide-spread influence of this idolatry—so much being necessary to the subject in hand ; but I have no desire to penetrate further into the mysteries of this apostacy ; some evidence of its true character may be gathered from the Scripture notices of the Canaanites—their idolatry and practices.

Colonel Franklin, writing on the *Jeynes and Boodhists*, says—"The Cuthites or descendants of Chus, after being broken and dispersed from Shinar, the just punishment for their impious attempt to erect the Tower of Babel, wandered, in detached masses, to many different regions of the earth.

. . . It will be seen hereafter that wherever they migrated, this singular race carried with them their arts and sciences; and they appear, according to the learned Bryant, in various parts of the globe, always great and always learned. . . . The great works of antiquity observable in various parts of Asia, but particularly in the widely extended peninsula of Hindoostan, are undoubtedly of Cuthic origin; *i.e.*, according to the learned Bryant, of Indo-Cuthites, who came into India at a very early period after quitting their native country of Ethiopia." "The vicissitude which nature was constantly undergoing, according to the Hindoo Mythology, made therefore these obscene symbols [the Cuthite emblems of the god of Nature] be regarded in a sublime and spiritual sense; which soon degenerated into Bacchanalian revels when transplanted into other climes; gradually subverting all traces of the original doctrines of regeneration, until ending in the licentious feast of the Saturnalia, or the still more degrading mysteries of Eleusis. Such scenes of moral debasement never polluted the caves of Salsette or Elephanta; and offerings to the Lingam and Yoni, the types of creative power, are still made in these hallowed sanctuaries, freed from sensual ideas or impure emotions. The unadorned fabric of Boodhism, combined with the worship of the solar orb, I believe to have been the first heresy, and that the complicated worship of Siva, with all the monstrous attributes and meretricious ramifications which accompany it, are of more recent introduction."

THE BLACK DIVINITY.

In the countries whither the reputation of the Cuthites extended and their worship prevailed, such as Ireland, China, and India, and very ancient Egypt, the Hero of the peoples' worship was represented as *black*. Hislop informs us (pp. 62 and 82), that "the great god Buddh is generally represented in China as a *Negro*," and that Plutarch records a tradition that "Osiris was *black*." These names Hislop identifies with Nimrod. So also in Ireland "Gobban Saer," the Tuath-de-Danaan Hero of building celebrity, is repre-

sented as a "*rusty black youth*," but their conquerors the Yonijas, among whom I reckon the Egyptians, the Pelasgi, and the Etruscans, represented the matter differently. "The Furies are represented in the tombs [of Etruria] as Negroes, with the features and complexions of that race" (Mrs. Gray's *Sepulchres of Etruria*, p. 16). The same author also mentions (p. 266), that the evil Genii are represented with Negro features; from which I infer that the Etruscans, who have left us the painted tombs, were of the race who conquered the Cuthites. I think it probable also that monuments of both the victors and the vanquished are to be found among the ruins of Egypt, Greece, and Etruria. Mrs. Gray informs us (p. 238) that "the Cyclopean walls are the remains of some most ancient people, who bore sway in Italy at a period even more remote than the national existence of Etruria." Both the learned Faber and O'Brien identify the religion of the Mahabadian dynasty of Persia with that of the Cuthites or Budhists of India, with whom also the latter identifies the Tuath-de-Danaans of Ireland. The successors of the Mahabadian dynasty of Persia were the Pish-da-dan dynasty. Mr. O'Brien explains the distinction between the names of Pish-da-dan or Pish-de-Danaan, and Tuath-de-Danaan, to be the same as that between Lingajas and Yonijas. He informs us of the signification of both terms; and although I am of opinion that his conclusions are sound, I am not prepared to defend his whole argument on the subject, and shall therefore confine myself to referring the reader to pages 113, 249, and 256, of his work. He interprets the name Tuath-de-Danaan as distributors of the benefits of Toth or Budh.

PERIOD OF CUTHITE DOMINION.

Both Bryant and Faber have laid down distinct systems of chronology, defining the duration of the Cuthite or Scythic empire, the first great monarchy, which arose after the Deluge and before the Assyrian empire. These learned authors differ in some important particulars—but nothing of certainty

can be attached to the question; and I believe at best the conclusions upon it should be regarded only as surmises. I shall therefore briefly submit my own opinion on the subject, with the reasons upon which it is grounded. Eusebius and the writer of the Paschal Chronicle state, that "Scythism lasted from the Flood to the building of the Tower, and that then Hellenism or Ionism commenced" (*Faber*, vol. 3, p. 407). Epiphanius informs us, that the "Scythic heresy prevailed from the Flood to the Tower" of Babel, and adds "that the Scythic succession and Scythic name terminated in the days of Serug." (*Epiph. adv. hær.*, lib. 1, p. 8; *Faber*, vol. 3, p. 411).

First; the Scythic heresy, being but the corruption of the patriarchal religion, its supporters must have claimed for it the same antiquity as that which attached to the patriarchal religion itself, although its commencement should perhaps be more accurately limited to the era of Nimrod. Next; Bryant suggests, that the dividing of the earth (Gen. x. 25) was a different event from, and antecedent to, the "Dispersion" and "the Confusion of tongues;" in which opinion I concur. He has written at considerable length in the first two chapters of his fourth volume, to prove that these events (so commonly regarded as the same) occurred at different periods—the first, the *Dividing*, having been an amicable arrangement, determined by lot, or by Divine decree; whereas the *Dispersion* was the result of the usurpation of the sons of Ham. Bryant furnishes numerous quotations from Heathen Authors, Sibylline verses, etc., in support of his views, for the particulars of which I refer the reader to his work.

The *dividing* of the earth would seem to have taken place at the birth of Peleg; for in Peleg's days (that is to say, at his birth, when he received his name) the earth was divided (Gen. x. 25). When at a subsequent period steps began to be taken to carry this *division* of the earth into effect, the sons of Cush would not submit to the divine dispensation; and Nimrod, who first took upon himself regal state, drove Asshur from his dominions, and established the Cuthite or Scythic kingdom at Babel, and subsequently at Nineveh, which was terminated in the days of Serug. If we calculate from the birth

of Peleg to the death of Serug (when the Scythic succession terminated), we shall find, according to the Septuagint Chronology, a period of 592 years, within which the Scythic empire arose and was extinguished. The successive events comprised within this period may be regarded as, first, the dividing of the earth by lot or by divine decree; next, the migration from the upper regions of Armenia to the plain of Shinar; then in succession, the usurpation of Nimrod, and the establishment of his kingdom; the building of the city and Tower of Babel, and probably of Nineveh at a subsequent period; the Confusion of tongues; the great schism in religion; the consequent war—the war of the sexes; and finally, the expulsion, and dispersion of the Cuthites from Shinar. These events seem all to have been terminated before the death of Serug—that is to say, about 50 years before the birth of Abraham. The expulsion of the Cuthites from Egypt, Greece, Canaan, Italy, etc., must be assigned to dates considerably later than that of their expulsion from the plains of Shinar. The dates of these migrations correspond, as nearly as could be expected, with those assigned by Irish chronology to the events which I have designated the Cuthite colonization of Ireland.

The Cuthite or Scythian Empire is generally confounded with the Assyrian, as Nineveh was the capital of both: whereas the first was Hamite, established under Nimrod, and the Assyrian was Shemite, established after the expulsion of the Scythians from Nineveh and Iran. Faber informs us—quoting Ctesias and Dr. Hales as authorities—that there were three distinct dynasties commonly called "Assyrian." He proceeds to show, that the founders of the last two assumed the name of Ninus, because of the veneration in which it was held—that name properly belonging only to Nimrod, the founder of the first or Scythian Empire. (See *Faber*, vol. 3, p. 391).

DÆMONS, CUTHITES.

Bryant informs us that Zeuth, Dionusus, and Osiris (the black divinity), were three titles out of many relating to the same person. "He, and some

of his principal descendants, were deified by an ill-judging posterity, and named Baal and Baalim. By the Greeks he was called Cronus; and these his descendants Cronidæ, who were also peculiarly styled Αθανατοι και Δαιμονες, Gods and Dæmons." (*Bryant*, vol. 3, p. 119) He further quotes from Hesiod, vol. 4, p. 210:—

> "'The Immortals first a *Golden* race produced:
> These lived when Saturn held the realms of heaven;
> And passed their time like gods, without a care.
> No toil they knew, nor felt solicitude;
> Not e'en the infirmities of age—
> Soon as this race was sunk beneath the grave;
> Jove raised them to be Dæmons of the air.'"

He quotes also from Plutarch:—"'Plato mentions the Dæmons as a race of Beings, by whom many things are discovered, and many good offices done to men: and he describes them as an order between men and Gods.'" And again from Hesiod:—"'They [the Dæmons] lived in the time of Cronus; in whose reign was the golden age, when the life of man was at its greatest extent." (*Bryant*, vol. 3, p. 110). Cronus himself has been frequently referred to as among the conquered Titans, who were expelled to Tartarus. Hence I gather that by "Dæmons" were meant the Titans, or Giants, and their predecessors.

Much similarity exists between the legendary notices of the Tuath-de-Danaans—the Irish Cuthites, and the Classic notices of the Dæmons. One writer says, that the Tuath-de-Danaan race "are always referred to as superior to the Scoti in knowledge of the arts." "We learn that, in the traditions of the Irish, the Tuath-de-Danaans were no less distinguished from their conquerors in their personal than in their mental characteristics" (*Petrie*, p. 384). Another writer says—"Aonghus [the patron of Dairmuid O'Duibhne, who was killed by a green boar] was one of the Tuath-de-Danaan, a tribe who play a very mysterious part in Irish traditions. They are said to have been an ancient colony; but, as soon as they were subdued by the natives,

they seem to have become beings of a superior order, enjoying a sort of shadowy existence, haunting the mountains and other desolate places, and exempt from all common laws of mortality." (*Ulster Journal*, vol. 7, p. 341, *Note*). Keating tells us that some of the Tuath-de-Danaans were so famous for their great skill in necromancy as to be styled gods. (See vol. 1, p. 2).

The only historical references made to the colour of the Tuath-de-Danaans describe them as *black*,—"The rusty large black youth" Gobban Saer and his "black race," thus far answering to the black divinity of the Chinese Budhists, and to Osiris, above mentioned.

THE HYPERBOREANS, CUTHITES.

Bryant notices several localities remote from one another, in which he traces colonies of Cuthites known under the name of Hyperboreans. They are described as on the Mæotis at the north of the Euxine Sea, and on the coast of the Adriatic. Their name is associated with the Mons Palatinus of Rome. They had settlements in Mauritania, Iberia (Spain), and extended themselves to islands at the western extremity of the habitable world. I copy a few brief notices of the Hyperboreans from a chapter of Bryant's on the subject, vol. 5, pages 146 to 170.

"Another name by which the antients distinguished this people, was that of Hyperboreans. . . . . They were of the Titanic race, and called Sindi; a name, as I have shewn, common among the Cuthites. We learn from Pherenicus, that 'the Hyperboreans were of Titanic original.' 'The Sindi are one family of those, who live upon the Mæotis.' Strabo speaks of them as called, among other names, Sauromatæ. 'Those who live above the Euxine, Ister, and Adriatic, were formerly called Hyperboreans, and Sauromatæ, and Arimaspians.' . . . .

"This people were esteemed very sacred:* and, it is said that Apollo

* With regard to the term "Sacred" applied to the Hyperboreans, I would remark that Faber informs us that the original Scythic or Cuthic empire, founded by Nimrod (which comprised the

when he was exiled from Heaven, and had his offspring slain, retired to their country. It seems, he wept; and there was a tradition, that every tear was amber." Quoting from *Apollon Argonaut*, L. 4, v. 611, Bryant says:—

> "The Celtic sages a tradition hold,
> That every drop of amber was a tear,
> Shed by Apollo, *when he fled* from heaven.
> For sorely did he weep; and sorrowing pass'd
> Through many a doleful region, *till he reach'd*
> *The sacred Hyperboreans.*"†

"They are sometimes represented as Arimaspians; and their chief priestesses were named Oupis, Loxo, and Hecäerge; by whom *the Hyperborean rites are said to have been brought to Delos. They never returned*, but took up their residence, and officiated in the island. *People from the same quarter are said to have come to Delphi* in Phocis; and to have found out the oracular seat of Apollo. Pausanias produces for this the evidence of the antient priestess Bæo. She makes mention of *Olen the Hyperborean, as the first prophet of Delphi*; and further says, that the first temple of the Deity was founded by

Babylonian, Assyrian, and Medo-Persic Empire within its limits) was denominated Iran, and that the region is still known by that name among the inhabitants. (*Faber*, vol. 3, p. 377).

Ireland had the names of *Irin* and *Sacred Island*, long before our Lord's Advent. Diodorus Siculus calls it by the name of Irin; and Avienus, copying from Hamilco and the remote annals of the Phœnicians, calls it "Sacra Insula," "as so denominated by the men of old." (*O'Brien*, pp. 117 and 120). Sir John Malcolm informs us that "Iran has, from the most ancient times to the present day, been the term by which the Persians call their country."—*Eer* is a Pehlivi word which signifies a believer; from which Mr. O'Brien makes *Eirin* or *Irin* the Sacred Island, Ireland, and *Iran*, the Sacred Land, Persia.—(*Hist. of Persia*, vol. 1, pp. 2 and 258.—*O'Brien*, p. 128).

From these notices I conclude, that the original Cuthic or Scythic region was so called (Iran the Sacred country) from the Ark having rested upon its mountain, as well as from its reputation as the site of Paradise; and that when some of the Cuthite Scythians emigrated to Ireland, they brought with them the name of Iran,—only changing it to Irin to express the insular character of their new settlement.

† I regard Apollo's weeping on account of his exile, and the destruction of his offspring, as a reference to the expulsion of the Cuthites, the tradition of which was learned by the Greeks from the Hyperboreans.

him in conjunction with Pagasus and Agyieus. . . . The Mons Palatinus at Rome was supposed to have been occupied by Hyperboreans. . . .

There was also an Hyperborean of great fame, called *Abaris, who is mentioned by Herodotus.* He was the son of Zeuth, styled Seuthes: and is represented as *very knowing in the art of divination*, and gifted with supernatural powers."

Bryant quotes from Pherenicus (Scholia in Pind. Olymp. Od. 3, v. 28). " 'He sang also of the Hyperboreans, who live at the extremities of the world, under the temple of Apollo, far removed from the din of war. They are celebrated as being of the ancient blood of the Titans: and were a colony placed in this wintry climate by the Arimaspian monarch, the son of Boreas.' The two most distant colonies of this family westward were upon the Atlantic Ocean: *the one in Europe to the north; the other opposite at the extreme part of Africa.* The country of the latter was Mauritania; whose inhabitants were the Atlantic Ethiopians. They looked upon themselves, as of the same family as the Gods; and *they were certainly descended from some of the first deified mortals. Those who occupied the provinces of Iberia* [Spain] and Bætica, *on the other side, went under the same titles, and preserved the same histories as those who have been mentioned before.*"

Although Ireland seems never to have entered into Bryant's mind as connected with Cuthite history, every sentence in these quotations respecting the Hyperboreans—when taken in connection with Irish records—seems to point to Ireland as the home of that people, to whom ancient Greek authors refer as the Hyperboreans. I must however direct the reader to other notices respecting the *Insula Hyperborea* of the Classic writers, about which Mr. O'Brien has written at some length in his *Round Towers.* He quotes Mr. Booth's translation of the notice respecting it by Diodorus Siculus, as follows: —"'Amongst them that have written old stories, much like fables, Hecatæus and some others say, that there is an island in the ocean, *over against Gaul, as big as Sicily*, under the arctic pole, where the Hyperboreans inhabit, so called because they lie beyond the breezes of the north wind. That the soil

here is very rich and fruitful, and *the climate temperate*, insomuch as there are two crops in the year. 'They say that Latona was born there, and, therefore, that *they worship Apollo* above all other gods; and because they are daily singing songs in praise of this god, and ascribing to him the highest honours, they say that these inhabitants demean themselves as if they were *Apollo's priests*, who has here a stately grove and renowned *temple of round form*, beautiful with many rich gifts. That there is a city likewise consecrated to this god, whose citizens are most of them *harpers*, who, playing on the harp, chant sacred *hymns to Apollo* in the temples, setting forth his glorious acts. The Hyperboreans use their natural language, but, of *long* and ancient time, have had a special kindness for the Grecians; and more especially for the *Athenians* and *them of Delos;* and that some of the Grecians passed over to the Hyperboreans, and left them divers presents, inscribed with Greek characters; and that *Abaris* formerly travelled thence into Greece, and renewed the ancient league of friendship with the Delians. . . . The sovereignty of this city and the care of the temple, they say, belong to the *Boreades*, the posterity of Boreas, who hold the principality by descent, in the direct line from that ancestor.'" (*O'Brien*, pp. 396, 397).

This short passage appears to me to present many striking coincidences, which go far towards identifying the Hyperborean Island of antiquity with Ireland. I shall notice them in order :—

1.—The situation of the Hyperborean Island according to Hecatæus—"over against Gaul."
—— The actual situation of Ireland.
2.—The size of the Hyperborean Island—"as big as Sicily."
—— The actual size of Ireland.
3.—The soil of the Hyperborean Island—"Rich and fruitful."
—— The soil of Ireland.
4.—The climate of the Hyperborean Island—"Temperate."
—— The climate of Ireland.

5.—"They [the Hyperboreans] worshipped Apollo [the Sun], above all other gods."

—— The Irish worshipped the Sun under the name of Baal, etc.

6.—The Hyperboreans were "daily singing songs in praise of this god" [Apollo].

—— The Irish word BAILLED a song (probably a compound of BAAL and ODH, or OIDH, Music, A and O being indifferently written in the Irish) answers to these songs in praise of the god.

7.—"The inhabitants [Hyperboreans] demeaned themselves as if they were Apollo's priests."

—— The name TUATH-DE-DANAAN has elsewhere been explained to signify Distributors of the benefits of Toth or Budh, *i.e.*, Baal the Sun.

8.—The Hyperborean "renowned temple of round form"

—— Answers to the Irish Round Tower.

9.—The citizens are most of them harpers, "who playing on the harp chant Hymns to Apollo."

—— The Harp is the national emblem of Ireland.—The Irish music is so well known as to need no comment. Giraldus Cambrensis, describing the Irish music of his day, says,—"I find it worthy of commendation, their skill in which is beyond comparison superior to that of any nation I have seen."

Bryant ascribes the melancholy character of Cuthite music to the calamities which this people experienced, which (he says) "were so severe and accumulated, that they were held in remembrance for ages. The memorials of them made a principal part in their sacred rites, and they preserved them also in their hymns. These were generally in a melancholy style, and their music was adapted to them." (Vol. 4, p. 35). This remark may account for the very melancholy character of Irish national music.

10.—The Hyperboreans "of long and ancient time have had a special kindness for the Athenians."

—— Keating informs us (vol. 1, p. 68), that a colony of the Danaans came from Athens to Ireland.

11.—The Hyperboreans bore a special favour also "*for them of Delos.*"

—— The oracle of Delos, as well as that at Delphi, is said to have been founded by Priestesses of the Hyperboreans. (*Bryant*, vol. 5, p. 151).

12.—The sovereignty of the Hyperboreans and the care of their temples, they say, belonged to the *Boreades*, who hold the principality *by descent in a direct line* from Boreas.

—— The Irish BARDS were probably the hereditary rulers, before they were reduced to the condition of poets and musicians to their Celtic conquerors.

The Irish word BARD is translated "a Poet"—"a corporation." It is not likely that these characters were united as classes, since the hereditary Boreades ruled the Hyperborean Island.

13.—Bryant writes—"There was also an Hyperborean of great fame called Abaris . . . . represented as very knowing in the art of divination, and gifted with supernatural powers." Diodorus Siculus, quoting Hecatæus, says, "Abaris formerly travelled thence [from the Hyperborean Island] into Greece, and renewed the ancient league of friendship with the Delians."

—— A mission or journey of certain Tuath-de-Danaans from Ireland to Greece is a fact mentioned in the most ancient records of Ireland, and the reputation of these Tuath-de-Danaans for science and magic corresponds exactly with that ascribed by Grecian authors to Abaris the Hyperborean. In the "Book of Invasions" it is said, that these Tuath-de-Danaans after leaving Ireland "went to the northern Islands of Greece. . . . . They were scientific, learned, and well-skilled in their sorceries. For the greatness of their skill in every science they got the name of Tuatha-de." (See *Leabhar na Gabhàla*, p. 21). This Tuath-de-Danaan mission from Ireland to Greece is also referred to in the Book of Lecan, folio 278, and in the Book of Ballymote, folio 146, in all of which accounts circumstances are mentioned, which (as might be expected) we cannot explain: but the main point of coincidence is remarkable—viz., that the Irish records mention a mission of Tuath-de-Danaans *from Ireland to the northern Islands of Greece*, and that

ancient Greek authors make mention of a journey *to Delos of certain Hyperboreans;* the reputation of the messengers in both accounts being, that they were wonderfully skilled in magic and the sciences. We must therefore conclude, that the events referred to by the Grecian and the Irish authors are one and the same, and consequently that the Hyperborean Island of Grecian authors, and Ireland the abode of Tuath-de-Danaan sages, are identical.

The subject of the *Insula Hyperborea* of Hecatæus has for nearly a century been a subject of warm dispute among Irish antiquaries; but I do not attach much importance to the matter, as those arguments founded on similarity of architectural remains, and the traditions of Irish Hagiology, afford certainly much stronger proofs of the Cuthite origin of the ancient inhabitants of Ireland, than any testimony founded on incidental notices in ancient Classic authors. However I regard the numerous coincidences enumerated above as too important to remain unnoticed, and therefore submit these quotations and remarks to the judgment of the reader.

The first question suggesting itself on this subject is—Whether there ever was such a place as that described as the Hyperborean Island. The fact that there was is proved by the frequent mention of it by ancient Classic authors, which would be most unlikely if the Island were a mere myth.

The next question is—If there was a Hyperborean Island, what country of Northern Europe can it have been. The answer must be, that no other country than Ireland can lay any well-grounded claim to identity with that described as the Hyperborean Island.

It should be borne in mind, that Diodorus Siculus only quoted the report (which he did not believe) of Hecatæus, who wrote 400 years B. C.; and the latter could know nothing of what the country had been except by tradition, as the ancient Hyperborean, or Cuthic, glory of the country had passed away long before his time. Probably we are indebted to the visit of Abaris to Greece, for such mention of the Hyperboreans, as is made by Classic authors.

There is ample evidence that the Hyperboreans were Cuthites; therefore all the proofs, already adduced to show the Cuthic origin of the Tuath-de-

Danaan Irish, tend to confirm the conclusion that Ireland was the Hyperborean Island of the Ancients.

The mission of Abaris to Greece is noticed by many of the Classic writers. He is called by Himerius a Scythian. All these notices of the Hyperboreans and their island point to the Cuthites and their visionary history, which we have been endeavouring to elucidate.

The various names applied by Bryant and others to the Cuthites—such as Hyperboreans, Arimaspians, Cyclopeans, Centauri, &c., &c.—did not (as I believe) originally belong to that ancient race, but were subsequently invented by the Classic poets and historians, who framed these appellations from the geographical sites of the Cuthite colonies, from their conceptions of Cuthite hieroglyphics, or from the primitive traditions of their Hero-worship, which was in fact incorporated with the mythology of Greece and Rome.

CONCLUDING REMARKS ON CUTHITE HISTORY.

I shall briefly recapitulate a few striking coincidences, between the historical accounts of the Cuthites and corresponding circumstances relating to Ireland.

First,—I have already noticed several Irish accounts of Scythian migrations to Ireland, as coinciding with the accounts of Cuthite migrations from Babylonia and Egypt, etc.

Next,—Bryant shows that the ancient term Scythian (Scuthi), was originally, and properly, applied only to Cuthites. The names of Scythians and Scuthi are the historical names given to the Irish, in all accounts of their migrations from Babylonia, Egypt, and Spain, to Ireland.

The ancient Irish historians describe their Scythian ancestor, Nion the son of Pelus, as the sole sovereign and monarch of the Universe. (*Keating*, vol. 1, p. 95). Classic writers refer to Nimrod under the name of Nin, or Ninus, and describe his dominions (the Scythian empire), as comprising the Babylonian, Assyrian, and Medo-Persian realms within their limits. (*Faber*,

vol. 3, pp. 377–391). I believe the Irish account to be so far true, that all the inhabitants of the world at the time acknowledged the sway of Nion—(Nin, Ninus, or Nimrod). Irish historians trace their Scythian ancestors as migrating from the north of the Black Sea, and from Egypt, Crete, and Sicily, through Spain, to Ireland. Classic writers, without any knowledge of Irish history, affirm the Cuthites to have been inhabitants of these several regions.

Again—Bryant tells us, that the name Phenice was an ancient term, at first applied only to men of great stature, but that afterwards it became more generally conferred upon people of power and eminence. In Ireland the name "Fenice" is well known, but, like the original Cuthite term, it is still confined in its application to men of great stature—men of renown—that is to say, to the Finian heroes of antiquity, whose captain was the celebrated and gigantic Fiun MacCuill.

The great works, which History and Tradition ascribe to the Cuthites of antiquity, consist of *high altars of raised earth*, *High Towers*, *Temples*, *Strong walls styled cyclopean*, and *subterraneous passages of communication.* All these have their counterparts in Ireland. The great mounds, such as that at New Grange, correspond to the "high altars of raised earth." The Round Towers of Ireland answer to the Cuthite "High Towers." Numerous Temples are also to be found in Ireland, built by the artificers of the Towers; and, although subterranean passages of communication are not now known to exist to any great extent, it is singular that there are traditional accounts of such having existed in connection with numerous Round Towers throughout Ireland.

That these accounts are fabulous does not alter the inference respecting their Cuthite origin. The supposed subterraneous passages of the Cuthites, mentioned by Bryant, may have been fabulous too. The Round Tower of Scattery is said to have had a subterraneous passage of communication with that on the island of Iniscaltra in Lough Derg; and the Round Tower of Kells also is said to have had a passage under ground to the interior of St. Columb's stone-roofed Church. I have elsewhere directed attention to

numerous examples of buildings, proving the identity of the Cyclopean style of architecture with the ancient architecture of Ireland. The characteristics are the same in both—viz., massive stones laid in irregular courses, and doorways having sloping or inclining jambs.

The Irish buildings, it is true, appear puny and insignificant, compared with buildings of the same style in Greece and Italy. But this we should reasonably expect from all the circumstances, grounded on the fact that Ireland was probably not peopled by the Cuthites until after the Dispersion —the destruction of primitive Cuthite dominion.

Bryant informs us, that the Cuthites carefully preserved memorials of their ancestors, and of the events which preceded their dispersion. In this respect Ireland is unlike all other nations of Western Europe. Her pretensions to antiquity have long been a subject of ridicule to many, who very reasonably could not understand what claim to ancient greatness the Irish should possess above other neighbouring nations. Ancient historical records exist nevertheless in a variety of forms, and pedigrees of certain families also extending back to the Deluge ; and I may add, that several events are recorded which are said to have preceded the Deluge. These accounts have come to us, not merely as legendary tales, but as solemn historical records. The theory of the Cuthite origin of the Irish nation will best account for these pretended histories and pedigrees, the existence of which would otherwise be inexplicable. But, as I have elsewhere observed, the special value of Irish records, as relics of antiquity, is lost in consequence of the Celts, when conquerors, having untruly ascribed to their own ancestors the traditions and pedigrees, which properly belonged to their vanquished Cuthite predecessors, the Tuath-de-Danaans.

The Celts however never interfered with the claims of their predecessors to superior knowledge of the arts. In particular the magic art, and the art of building in stone, were accomplishments, to the honours of which the Celts appear to have resigned all pretension. They not only despised the art of building, but they despised the ends and objects for which that art was

cultivated. Their royal palaces were made of wood until the English taught them the value of a better material. I shall in a subsequent section refer to Gobban Saer, the celebrated Irish builder in stone, and shall endeavour to show, that all the historical notices recorded of him go to prove him to have been a Tuath-de-Danaan. His reputation for supernatural or magical skill, according to the legends of the Irish peasantry, is additional evidence of his Tuath-de-Danaan extraction. The Celts resigned to the Tuath-de-Danaans all claim to superiority in magical arts. The Celts despised magic, having had practical experience of the superiority (as an engine of destruction) of a Celtic sword-blade to the incantations of a Tuath-de-Danaan Wizard. Magical charms are however still accredited among the Irish peasantry, and they are always referred to the Tuath-de-Danaans as the original contrivers. Some families in Ireland, who are believed to be of Tuath-de-Danaan extraction, are even now regarded with superstitious awe, because of "the Evil Eye" they are supposed to possess.—Magic has been practised all over the world, but the Cuthites have got the credit of being the inventors of it.

I have noticed many Cuthite terms still existing in the Irish language and Topography. The unnoticed matter on this subject alone would be sufficient to fill a large volume.

I shall conclude these remarks upon the history of the Cuthites by an appeal to the reader's candid judgment—asking him how it is possible to account for the multitude of coincidences between the historical notices of the Cuthites, and the history, legends, and language of Ancient Ireland, on any other hypothesis than that of Ireland having been at an early period a Cuthite colony? And, if once inhabited by this race of building celebrity, is it not reasonable to suppose, that vestiges of their works should still remain in Ireland? Again—If buildings are found in Ireland possessing the characteristics of Cuthite (or Cyclopean) architecture, and which cannot be assigned with any degree of probability to any particular race or nation, that existed since the Christian Era, is it not reasonable to suppose, that such buildings are the works of that Cuthite or Cyclopean race, whose peculiarities of style

they so strikingly exhibit? Add to this the important fact, that the names of the supposed Saints of Ireland—the only names connected as founders with any of these buildings—have a striking affinity to, if not actual identity with, the names of heathen or Cuthite Divinities.

If the conclusions inferred throughout this work are considered unsound or visionary, the facts are, notwithstanding, substantially correct; and these cannot fail to present many remarkable coincidences, an examination of which will amply repay the reader. But if the conclusions, as well as the facts, are pronounced correct, the Irish Cuthite Ruins, of which hundreds still exist—many of them being at least three thousand years old—will furnish the archæologist and the antiquary with interesting objects for further investigation, corroborating my views on this very important branch of the ancient History of Ireland.

NOTICES OF SUNDRY ANCIENT RUINS ILLUSTRATING "IRISH PECULIARITIES."

FIG. 88 represents the beautiful doorway still existing in a very perfect state at Clonkeen in the County of Limerick. The name of St. Dimmoge [The Good God] is associated with this temple; and it is particularly interesting from the fact, that the western wall to the height of the doorway stands in its original condition, and has not been altered by any subsequent reconstruction or repair. Like all other such-like ancient doorways, it exhibits the Cyclopean peculiarity of inclining jambs, being two and a half inches wider at the bottom than at the spring of the arch; but I have observed, that in general this inclination of the jambs is less in the highly ornamented and round-headed doorways, than in the plain quadrangular specimens. It would seem as if the artists had desired to introduce into the ornamented doorways *only* as much inclination of the jambs as was necessary for *conformity to some old established principle of Cuthite architecture.*—The Buttresses at the west end are ancient, as is also a small window in the north wall.

The most uncommon ornament exhibited in this doorway consists of the spirals about the outer circle of the arch. These are also seen on the semi-detached pillars; and the inner arch of the small window in the north wall is decorated with a double band of the same ornament. The reader will perceive, that this ornament is almost identical with that exhibited in fig. 90—the fragment of a pillar found at the entrance of an excavation in the rock—a chamber within the Treasury of Atreus at Mycenæ. It is worthy of special notice, that Ferguson in his *History of Architecture*, vol. 1, p. 213, remarks, that this ornament is "*very unlike anything found subsequent to this period in Greece*"—



FIG. 88.—DOORWAY AT CLONKEEN, CO. LIMERICK.

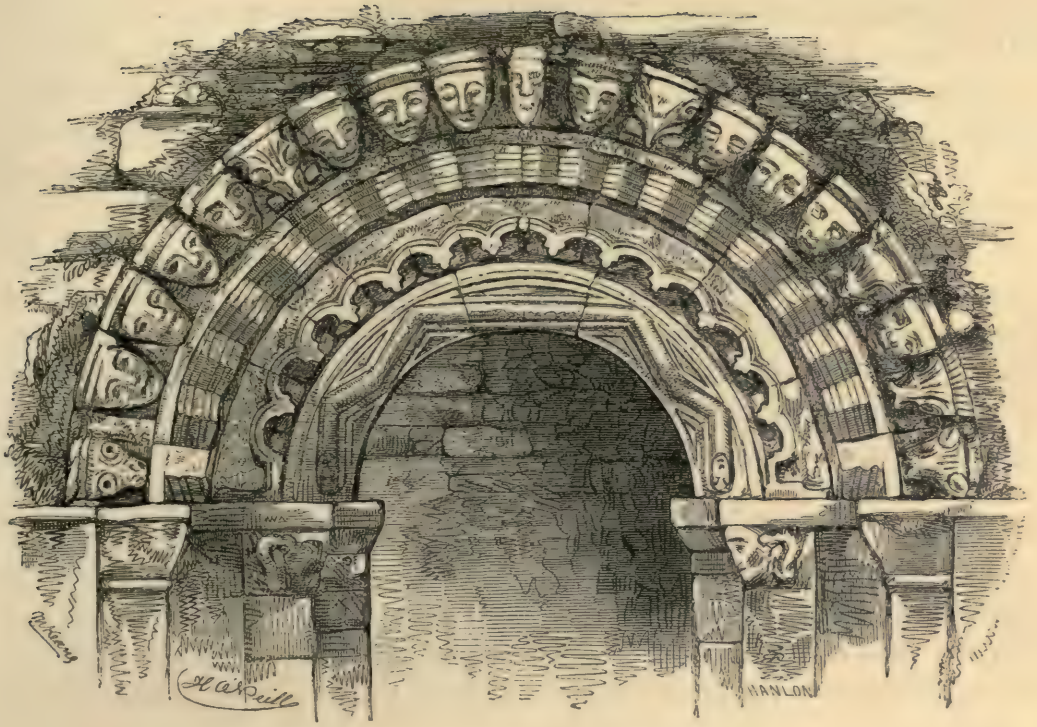


FIG. 89.—ARCH OF DOORWAY AT DYSERT, CO. CLARE.



FIG. 90.—FRAGMENT OF PILLAR, TREASURY OF ATREUS, MYCENÆ.



FIG. 91.—FRAGMENT OF PILLAR, AVANTIPORE, CASHMERE.

that is to say, the original ornament here represented belongs to the pre-historic or fabulous period antecedent to Grecian civilization. Other architectural features of the Treasury of Atreus, where this ornament is found (among which is a doorway four inches narrower at the top than at the bottom), identify its style with that of the ruins still found in Ireland, and in the pre-historic buildings of Italy.

At Avantipore in Cashmere also, a fragment of a pillar has been discovered by Mr. Cowie in the course of his excavations, the decorations on which bear in some respects a more striking similarity than even that at the Treasury of Atreus to the Irish spiral ornament. (See fig. 91, from *Ferguson*, vol. 2, p. 711). Mr. Ferguson, writing of this pillar, says :—"The annexed fragment of one of its columns is as elegant in itself, and almost as interesting historically, as the Doric of the examples quoted above, inasmuch as if it is compared with the pillars of the tomb of Mycene it seems difficult to escape the conviction that the two forms were derived from some common source." I fully agree with Mr. Ferguson in this conclusion ; and for the same reason I would refer the Irish specimens, which so strikingly resemble both, to the same common origin as those of Mycene and Avantipore.

This spiral ornament is also found on the semi-detached pillars of the doorway of Dysert, the arch of which is represented at fig. 89 ; also on the doorway of Aghadoe (fig. 92), as well as in a beautiful ancient window at the temple called St. Peter's Church at Ferns, Co. Wexford.

Fig. 89 is the arch of a very handsome doorway at Dysert, Co. Clare ; but, unlike that of Dimmoge's temple, the Dysert specimen is a re-setting, removed from its original position ; and that this re-setting was executed by unskilled artists is proved by the fact, that the base stones of the second outer arch are misplaced—that which should have been at the left is now at the right side, and *vice versâ*. The design of two animals devouring a human face appears on two capitals of this doorway, one of which is represented at fig. 27, *ante*.

Fig. 92 represents details of ornament on the western doorway of the Cathedral of Aghadoe, Co. Kerry, on which may be seen the spiral ornament similar to that found at the Treasury of Atreus and at Avantipore. Mr. Parker, writing of the Cathedral of Aghadoe, remarks (*Gent. Mag.*, April 1864, p. 412),—"A portion of the original masonry, which consisted of large

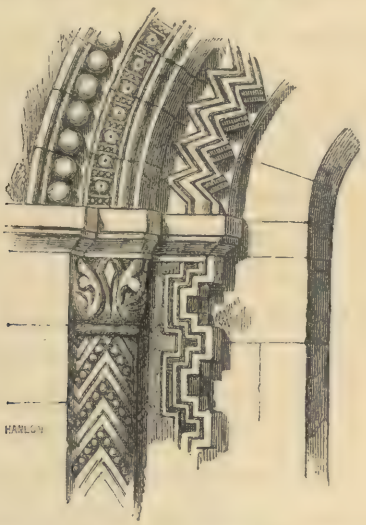


FIG. 92.—ORNAMENT ON DOORWAY AT AGHADOE, CO. KERRY.

blocks of stone with oblique joints and not regularly squared, similar to that of the round tower, still remains on the northern portion of the west end, and is continued on the north side." . . . "On the jamb of this arch, the ornament is changed into the double embattled ornament mentioned before at Glendalough. It is very singular, and seems to be *almost peculiarly Irish*, though some specimens very similar occur among the fragments of the Norman buildings at Windsor Castle." The following is from Mr. Parker's article on Glendalough just referred to. (*Gent. Mag.*, March 1864, p. 282). "The peculiar embattled ornament found in this Church, and given by Dr. Petrie (in p. 260), is doubtless from the jamb of an arch. A similar ornament occurs on the jambs of the west doorway of the Church of Aghadoe, known

to be of the twelfth century; and a very similar one on the door of Freshford Church, which Dr. Petrie illustrates, is of that date. It exhibits the same idea as the peculiar Irish battlement."—The authority upon which the date of the doorway of Freshford Church is fixed as of the twelfth century shall presently be examined. The authority for fixing the date of Aghadoe Church as of the same century is a statement by Dr. Lanigan that, "in 1158 the great Church of Aghadoe in the County of Kerry was FINISHED."

I would here direct attention to the word "*finished*," so often used by the translators of Irish Annals. To my mind it means nothing more, and proves nothing more, than that in the 12th century (in reference to which period the term frequently occurs), certain ancient ruins of heathen temples, then supposed to be Churches, were found to exist, and the taste for buildings in stone—though of a very rude kind—having at the time been prevalent, such ruins were enlarged to suit the requirements of Christian worship, coarse rubble masonry being used. Also roofs were put on after the fashion of the day, instead of the ancient stone roofs of the heathen temples, which in most cases had fallen down. The Church thus became recorded in the Annals as "finished." This explanation of the use of the term "finished" seems to me to be confirmed by what is recorded of the great Round Tower of Clonmacnoise. The Annals of the Four Masters inform us that—"the great Cloich-teach of Clonmacnoise was FINISHED in the year 1124." This finishing seems to me to apply to the belfry story, which is built of "*rough stone*" with eight openings in it. The tower thenceforth became a Cloich-teach, or Bell-house—instead of being, as it was before, a Cloich-teach, or Stone-house.* The tower is now without a roof, and thus far answers to the record of 1135, which informs us that "lightning struck off the head of the Cloich-teach of Clonmacnoise"—leaving the top story of rough stone with its eight windows still to be seen. The lower part of the tower, and of necessity the oldest part, has its doorway "round headed with a regular arch of Ashlar, and sloping sides formed of six stones on each side. . . . .

* See Article on the term "Cloich Teach"—*Post.*

The material is the hard limestone, which is very difficult to cut, and requires excellent tools for the purpose. . . . . The character of the masonry and construction of this tower is decidedly later than that of the Castle, built by the English in 1212." (*Gent. Mag.*, February 1864, p. 149). These remarks of Mr. Parker's are most correct, and evince his sound judgment on the subject of Norman Architecture. Yet we are asked to believe that this tower, with its superior masonry and Ashlar doorway, "decidedly later in style than the Castle built by the English in 1212," was built by the Celts in 1124, because the Annals inform us that it was "finished" in that year.

The explanation before offered is the only one capable of solving the difficulty—namely, that the tower was built by the early Cuthite inhabitants of Ireland; that having been partially broken down by time, the top was rebuilt for a belfry in 1124, with "rough stone" and eight windows, the better to emit sound, when it became recorded as "finished;" that eleven years after, viz., 1135, the roof was struck off by lightning, since which time it has remained as it now is—a ruin.

There is another instance of the use of the word "finished" which is particularly worthy of attention, as some Archæologists, who hold to the theory of the Christian origin of the Round Towers, rely upon it as conclusive evidence in support of their opinions. The case is that of the Church of the Nuns at Clonmacnoise, which the Four Masters, as translated by Dr. O'Donovan, inform us was "finished" in the year 1167. The Rev. J. Graves, Secretary to the Kilkenny Archæological Society, argues from this that, whereas the masonry and general style of Architecture of the Nuns' Church is similar to that of Finian's Church, into which a Round Tower is bonded forming a part of the same original edifice, therefore (says Mr. Graves), "we have proof that this Round Tower, at all events, was *built after the middle of the twelfth century.*" Such is the substance of Mr. Graves's argument, as expressed in his letter to *Saunders's News-Letter* of 26th May, 1865. Now I beg to submit, that there is not a shadow of support for the statement of Mr. Graves, that "we have proof that this Round Tower at all events

was built after the middle of the the twelfth century." The Irish word used by the Four Masters is FORBADH, which the translator renders into the English word "finished." This word is a verb grounded on the noun FOR, which signifies literally a protection, or defence; and the word FORBADH should never be used to express the building, but rather the repair or restoration, of an edifice already built. This interpretation is confirmed by O'Brien's and O'Reilly's Dictionaries. The passage in the Four Masters is thus translated by Dr. O'Donovan,—"1167—The Church of the Nuns at Clonmacnoise was *finished* by Dearbhforgaill. . . . . A Church was erected at Clonmacnoise in the place of the Dearthach (Wooden Church) by Conchoblear Ua Ceallaigh." Now we have in the second clause of this passage a different word, DENAMH, used to express the *building* of another Church in the same year, and at the same place. If both these Churches were built in the year 1167, why not express the fact by the same Irish word? The Nuns' Church is, in the Irish, said to have been protected, or defended, or decorated—what, in modern language, we would call embellished, or restored—perhaps treated in the same manner as Mr. Graves, and the Kilkenny Archæological Society have been lately treating the doorway of this same Church: whereas the building of the other Church, which really was built in the place of a wooden Church, is expressed by the Irish word DO DENAMH—that is, was erected, was made. The passage in the Four Masters may be accepted as historical evidence, that the Church of the Nuns was repaired in the year 1167,—that is to say,—by some work being done for its protection, or defence, or embellishment. Dr. O'Donovan, in his translation of the Four Masters, renders the Irish word FORBADH, which expresses this repair or restoration, into the English word "finished"—a most equivocal term in a controversy as to the date of the foundation of a building; though fair enough, if it were intended to express that nothing more was left to be done. Mr. Graves has improved upon this; for the word "restored," which Dr. O'Donovan has turned into the word "finished," Mr. Graves has further improved into the word "built." These mistakes, I have no doubt, have been innocent and unintentional;

but I have enlarged on the subject to show, that we must search for the probable dates of such ancient edifices, as the Church of the Nuns and Finian's Round Tower, to other evidences besides the Annals and their translators.

Again, Mr. Graves refers to the introduction of the pointed Architecture, as a transition period from the Norman to the Pointed Gothic style. I should rather call it a transition from building in wood to the first introduction of rude stone mason-work. The notice in the Annals just quoted, of the building of a stone Church at Clonmacnoise in place of a wooden Church, would seem to support this conclusion. The site of Ceallaigh's (O'Kelly's) Church, above referred to as "erected" in 1157, is still recognisable; but, as we should reasonably expect from the rude work of the 12th century, the edifice itself has disappeared to the foundations.



FIG. 93.—DOORWAY OF ARDMORE ROUND TOWER, CO. WATERFORD.

Fig. 93 is the doorway of Ardmore Round Tower, of which Mr. Parker writes:—"The doorway likewise is surrounded by a moulding equally Norman, but there is an *Irish peculiarity* in the moulding being carried *under* the *sill* as well as round the arch." (*Gent. Mag.*, September, 1864.) —I have, at page 149, referred to the sculpture at the Cathedral of Ardmore, representing the Ox as an object of worship.



FIG. 94.—DOOR LINTEL, GLENDALOUGH, CO. WICKLOW.

Fig. 94 is a curious lintel from the Ruins of Glendalough, of which Dr. Petrie says (p. 251) :—" This is the only example of a pedimented lintel,



FIG. 95.—BRITWAY CHURCH, CO. CORK.

which I have met with in Ireland, nor do I know of any other of the middle

age architecture, either in England or France, except one in the latter country, namely, over the Byzantine portal of the Church of *Notre Dame du Port at Clermont-Ferrand*, and which is supposed to be of the eleventh century."

Fig. 95 is the doorway and part of the Cyclopean wall of Britway Church, County Cork, which Dr. Petrie describes as one of the most interesting



FIG. 96.—DOORWAY, KILDARE ROUND TOWER.

remains in that county. He also notices the curious figure in which the architrave terminates at the keystone, which I would ask the reader to compare with the like figure, adorning numerous semicircular arches in the Rock Temple at Carli, fig. 3. Dr. Petrie tells us, that this building was dedicated to St. Bridget, whom we have before identified with the Irish Goddess of poets and smiths, and the Scandinavian Venus.

Fig. 96 is the doorway of the Round Tower of Kildare, with details of ornament thereon. Of this doorway Dr. Petrie says—it will at once be seen



FIG. 97.—DOORWAY, TIMAHOE ROUND TOWER, QUEEN'S COUNTY.



FIG. 98.—SCULPTURE, TIMAHOE ROUND TOWER, QUEEN'S COUNTY.

that, "in its general character, as well as in the style of its ornaments, notwithstanding the chevron or zigzag moulding on one of the cornices, it



FIG. 99.—SCULPTURE, ST. OTTMAR'S, NURNBERG.



FIG. 100.—CAPITALS, FRESHFORD CHURCH, KILKENNY.

presents features not to be found on any decidedly ascertained Anglo-Norman remains."

Fig. 97 is the doorway of Timahoe Round Tower, which, Dr. Petrie says, "like that of Kildare, exhibits *many peculiarities* that I do not recollect to have found in buildings of the Norman times, either in England or Ireland." Fig. 98 is one of the capitals of this doorway. The only example of Norman or Romanesque Architecture, not Irish, which I find in Dr.

Petrie's work, is that of the capital of a pillar at St. Ottmar's Chapel, Nurnberg (fig. 99), which he compares with those of Timahoe. The comparison speaks for itself. Mr. Parker says (*Gent. Mag.*, March, 1864, p. 283) :—" The custom or fashion of introducing human heads at the angles of



FIG. 101.—PORCH, FRESHFORD CHURCH, KILKENNY.

the capitals, where in English or Continental work the ornaments generally exhibit more or less of a volute, is very prevalent in Ireland."

Fig. 100 represents the capitals of the porch of Freshford Church, County

Kilkenny, of which Dr. Petrie writes (p. 282):—"And I should also notice, as characteristic of Irish Architecture of this period at least (the close of the eleventh or commencement of the twelfth century), the grotesque lions' heads which are sculptured on the soffit of the external arch."

The porch of Freshford Church, County Kilkenny (fig. 101), is the only instance—save that of Cormac's Chapel already noticed,—in which Dr. Petrie has attempted to furnish historical evidence as fixing the date of any (so-called) Norman ruin throughout Ireland; it therefore becomes important to investigate the Doctor's proofs.—He informs us, that the entrance porch or doorway of Freshford Church is an example of one of these Irish structures, which "we know from historical evidence to have been erected in the eleventh and twelfth centuries" (p. 282). The Doctor's "*historical evidence*" in this case is as devoid of foundation as his "*most satisfactory historical evidence*," respecting Cormac's Chapel, already examined. He tells us the Church was "originally erected by St. Lachtin in the seventh century, but *rebuilt towards the close of the eleventh, or commencement of the twelfth, as a perfectly legible inscription on its doorway clearly proves.* This inscription is contained in two bands, encircling the external face of the inner arch,—the letters, as is usual in all ancient inscriptions, being indented—and is as follows:—

1. In the lower band:—

'OR DO NEIM IGIN CUIRC ACUS DO MATHGAMAIN U CHIARMEIC LAS IN DERNAD Ī TEMPULSA.'

i. e. 'A PRAYER FOR NIAM, DAUGHTER OF CORC, AND FOR MATHGHAMAIN O'CHIARMEIC, BY WHOM WAS MADE THIS CHURCH.'

2. In the upper band:—

'OR DO GILLE MOCHOLMOC U CECUCAI DO RIGNI.'

i. e. 'A PRAYER FOR GILLE MOCHOLMOC O'CENCUCAIN WHO MADE IT.'"

(*Petrie*, p. 283). The Doctor proceeds:—"It is to be regretted, that neither our annals, nor genealogical books, preserve the names of any of the persons recorded in this inscription."

Now I would ask the reader's attention to the fact, that this inscription,

instead of being historical evidence clearly proving the date of this porch, proves absolutely nothing about the matter.

Dr. Petrie reasons upon the use of surnames in the inscription, as proving the date of the Church to be the close of the 11th or the commencement of the 12th century, because surnames came into general use in the 11th century.—But an examination of Irish Annals will convince the reader, that surnames or second names were in use from the 6th century among families who had pedigrees to preserve. Instances of such surnames will be found under the years 550—681—790—885—975—1002, and in multitudes of other instances throughout the Four Masters, and other Annalists.

Tradition ascribes the original structure to St. Lachtin, from which I conclude that an ancient edifice existed there as early as the seventh century. All that now remains of this ancient building is the porch or doorway, the rest of the Church being the construction of a long subsequent age, in the pointed Gothic style, known to have come into use in the 12th century.

A glance at the building is sufficient to show, that the inscription refers to the comparatively modern Church in the background, and that the beautifully-ornamented porch belonged to a building of a different date—in fact, to an ancient stone-roofed temple like Cormac's Chapel. At the right side of this doorway are seen Adam and Eve, the first scene in Man's History; and at the left, the future incarnation of Vishnu referred to at page 173 *ante.* But as the porch or doorway of the Church, which is one of the richest specimens of (so-called) Norman Architecture in Ireland, stands in marked contrast with the rest of the building, we must conclude that it existed in some previous structure; and the builder (or, as Dr. Petrie suggests, rebuilder) of the Church may well be excused for soliciting the prayers of the faithful, he having built all the edifice except the entrance door. The inscription is a rude scratch of indented letters entirely out of character with the beautiful sculpture of the porch itself, all the figures upon which are in relief. This, and another specimen hereafter to be noticed, are the only (so-called) Norman doorways existing throughout Ireland, upon which an inscription occurs; and

that fact alone is sufficient to prove, that the inscription refers to the Christian Church, not to the Cuthite doorway; for, had it been customary to make inscriptions on such doorways, they would be found on others besides that of Freshford.

If we turn our attention to the buildings at Killaloe, they may serve to throw light on the subject of the ancient Architecture of Ireland. Killaloe is, as I before observed, a religious foundation ascribed to St. Luan (the Moon), and as such, I assume it to be a Cuthite foundation. The buildings found there perfectly correspond with this conclusion. Writing on this subject Dr. Petrie says:—"At Killaloe, then, we have two ancient buildings, namely, the Cathedral and a small stone-roofed church, situated immediately to the north of it, of which the wood-cut on next page represents the west front. That the cathedral church is not of Brian's time is, however, sufficiently obvious from its architectural details, which clearly belong to the close of the twelfth century; and its re-erection is attributed, with every appearance of truth, to Donnell More O'Brien, king of Limerick, who died in the year 1194. Yet, that a *more ancient church, and one of considerable splendour, had previously existed on its site, is evident* from a semicircular archway in the south wall of the nave, now built up, and which is remarkable for the richness of its embellishments in the Romanesque or Norman style."

I believe Dr. Petrie to be quite correct in the date he assigns to the Cathedral of Killaloe, which in its architectural features corresponds with other Churches known to be of the 12th century. But it will be remarked, that the Temple of St. Luan (the Moon), which preceded it, was reduced to utter ruin before the building of this Cathedral was commenced. The Romanesque or rather Cuthite doorway, to which Dr. Petrie refers, is the handsomest specimen of architecture I have seen in Ireland. The Cathedral is not built precisely on the site of the former temple, which must have stood to the south of the present edifice. The north doorway of the ancient temple (which is all that remains of it) has its outward side opening into the nave of the Cathedral. This doorway is a much richer specimen of sculpture than either Freshford

doorway or the northern doorway of Cormac's Chapel, but is precisely of the same character. Its existence at Killaloe proves that an ancient Cuthite temple, more splendid than Cormac's Chapel, with its arched roof and other appendages, once existed at Killaloe; and the reader may judge for himself how many centuries must have elapsed, before it fell into such ruinous decay as to be removed altogether (save the doorway) to make room for Donnell More O'Brien's Cathedral, built in the 12th century.

The coign stones of the ancient Cuthite temple may still be seen built into the present Cathedral at the east end to the height of about ten or twelve feet, and from that to the eave appear other coigns of inferior workmanship and pattern, but in imitation of the ancient ones. Such coigns are noticed as a peculiarly Irish characteristic. The mouldings project outside the angle of the wall as at the Cuthite Temple of Monahinch, near Roscrea; also at the Cuthite Temple—the middle Church—of Ardfert, County Kerry.

There are certain rules laid down by Archæologists in tracing the ages of different buildings. One of these is—that the more ancient is the more rude, and that as time advanced, the knowledge of the art improved; so that the better specimens of architecture are found to be the more modern. This as a general rule is correct, and in accordance with fact; but as applied to the ancient Architecture of Ireland, it is found to be reversed in every case. *The most ancient Churches*, or rather Temples, in Ireland, having the walls in a tolerably perfect state, such as Cormac's Chapel, are the richest and most perfect specimens of architecture in the country. As a few examples of this class, I would instance Cormac's Chapel at Cashel—the nave of Temple Melchedor (the Temple of the Golden Molach, in the parish of Kilmelchedor, County Kerry)—the Church of Iniscaltra—that of Monahinch, near Roscrea—Tomgraney Church (the mound of the Sun), in the east of Clare—Clonfert Cathedral, County Galway—and the Temple of Dimmoge at Clonkeen, County Limerick.

The ancient Christian Churches are generally found to be rudely-built structures, into the walls of which are worked richly sculptured stones,

evidently belonging to still more ancient buildings of a very superior style of architecture. Several specimens of such building may be found at Glendalough, and indeed in every county of Ireland; incontestably proving the existence of an architectural culture superior and antecedent to the earliest Christian foundation.

One of the most interesting ruins of the (so-called) Norman style in Ireland is Temple Melchedor, [*alias*, the Temple of the Golden Molach,] in the wilds of Kerry, at the extreme west of Ireland, thirty-six miles beyond Tralee. The Glen in which the temple is situated is separated from the interior by a ridge of mountains, inaccessible to wheeled vehicles until about thirty years since, when the Board of Works commenced their beneficial operations.

The building is ascribed by the peasantry neither to the English, nor to the Spaniards, nor yet to the Irish, but to supernatural agency—*the work of one night.* The legend of being built in one night is common to numerous Round Towers of Ireland, and also to many of the ancient Temples, or Churches. The topography of the Glen, in which Temple Melchedor is

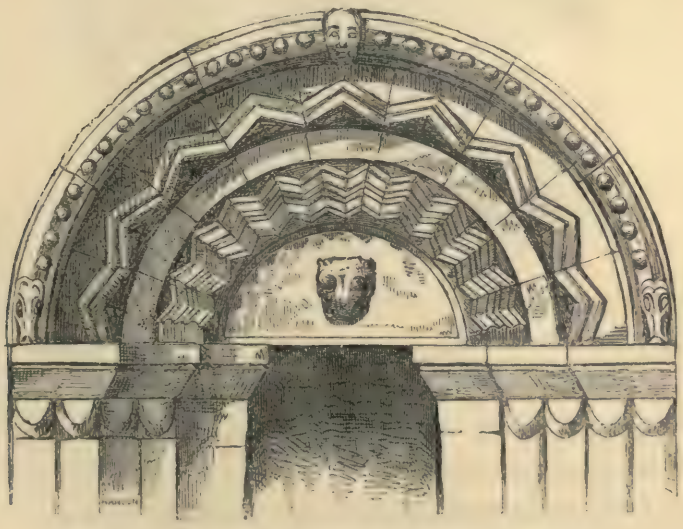


FIG. 102.—ARCH AT KILMELCHEDOR, CO. KERRY.

situated, abounds with names of Cuthite origin. You may there find Dunurlin, the Fort of the golden Luan,—Ardmore, the High Place of the Great God. Bovine legends of extraordinary character are also told, and still believed, among the peasantry. The Temple of the Golden Molach, to which I have referred, is a beautiful building about the size and in the style



FIG. 103.—DOORWAY OF THE TEMPLE OF MOCHUDEE AT RAHEN, KING'S CO.

of Cormac's Chapel. The stone roof has fallen, the chancel is a re-building, but the nave is ancient. One side of each of the ancient chancel windows is still seen. On the inside of the soffit stone of a very rich doorway is sculptured, in relief, the head of an Ox—the Golden Molach himself. One of the legends relates the supernatural powers in wrestling exercised by an ancient inhabitant of the Glen.—See page 217, *ante*.

Fig. 102 represents the arch of the doorway of Temple Melchedor, save that the Ox's head, which appears on the outside of the soffit stone, occupies a similar position on the inside of the same stone in the actual building. It is introduced in the sketch, as the best way of showing its position on the inner surface of the stone.

Fig. 103 is the doorway of the Temple of Mochudee at Rahen, King's County. I have identified the reputed founder, St. Mochudee, with Mahody, the sacred name of God as worshipped at the Caves of Elephanta. The doorway is an interesting specimen, for, although not highly ornamented, it is very perfect, and one of the few ancient Irish doorways, which have not been disturbed by reconstruction.



FIG. 104.—SHEEPTOWN, CO. KILKENNY.

Fig. 104, is a plainer specimen of the ancient style not uncommon throughout Ireland. It represents the doorway of a temple at Sheeptown near Knocktopher, Co. Kilkenny, of which Dr. Petrie says (p. 177) :—"This doorway,—which, as usual, is placed in the centre of the west wall,—is composed of sandstone, well chiselled, and measures seven feet in height, or five feet six inches to the top of the impost, and one foot six inches thence to the vertex of the arch; in width it is three feet immediately below the

imposts, and three feet three inches at the bottom ; and the jambs are three feet in thickness. As the ancient name of the church is wholly forgotten in the locality, as well as the name of its patron or founder, it is out of my power to trace its ancient history."

I shall now make a few remarks upon peculiarities of ancient windows, which have come under my own observation.

Every one well acquainted with ancient Irish ruins must have perceived, that there are two systems of architecture combined in our most ancient Churches. The distinction between these systems with respect to *windows* I now proceed to notice. The first is the window with square jambs, and grooves provided for frames or glass. These windows are of various widths, and generally pointed at the top. They are rude, and, as specimens of architecture, inferior to the other class, which I shall afterwards notice. Cut-stone is used in them very sparingly, generally only at the jambs, the splay of the wall being made of rubble masonry and plastered work. Such windows I shall for the present refer to by the term "modern," to distinguish them from those of the other class, afterwards described as the "ancient."

The "modern" are common in many of the ruined Churches throughout Ireland; but (save in the large Cathedrals built at places of importance since the Conquest by the English) the remarks made respecting their vast inferiority in workmanship and material to those of the older class will be found to be correct.

The class of windows which I call "ancient" is strikingly distinguished from the others, not only by superiority of workmanship and material, but also by certain peculiarities in construction.

The ordinary specimens of ancient windows are generally about six inches in width at the top, and somewhat wider at the bottom ; the splay of such windows, when not reconstructed, is always of cut-stone, worked and jointed in an artistic manner ; the semicircular splay being continued round the head of the arch to correspond with the top of the window, which is always semicircular. The greater number are perfectly plain, though so well executed ;

but some are highly ornamented, either with grooved mouldings, as in fig. 105, or with sculptured tracery of various devices, as in fig. 107; and all are remarkable for having no provision made for glass or frames in their original construction.—Here I would remark a fact which has not hitherto been noticed, —that all ancient Irish doorways are constructed without any provision for



FIG. 105.—KILMACDUAGH WINDOW, CO. GALWAY.

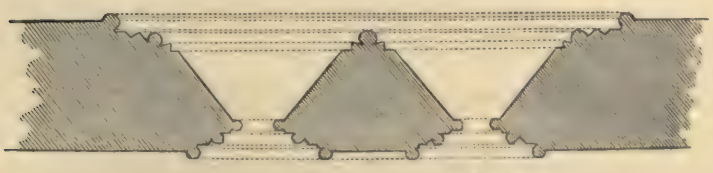


FIG. 106.—SECTION OF KILMACDUAGH WINDOW.

hangings, or bolts, although such are often found to have been afterwards rudely added in a manner altogether incompatible with the original design.—The other features observable in these ancient windows are, that they are all splayed downwards on the inner side, and the ornaments (where such exist) are continued all round; whereas in the English or true Norman style they terminate at the foot of the jamb.

Fig. 105 is the beautiful window of "Temple Iun" at Kilmacduagh, County Galway, the most perfect example of the ancient double window in Ireland, and exhibiting numerous specimens of that curious style of jointing, afterwards to be noticed as a peculiarity of Cuthite architecture. The section of the window (fig. 106) shews the ornamented mouldings. The

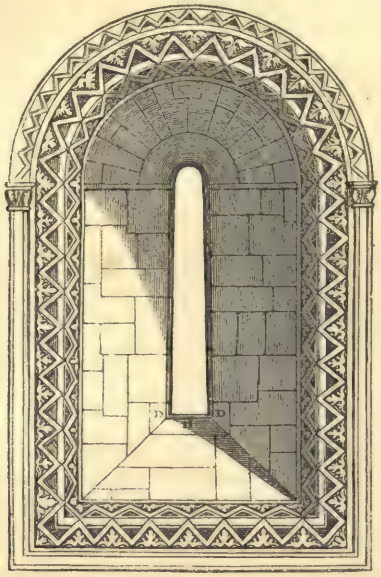


FIG. 107.—WINDOW, ANNAGHDOWN, CO. GALWAY, RESTORED.

openings are eight feet high by six inches wide at top, and a little wider at the bottom.

There is a beautiful ancient window at Annaghdown, Co. Galway

embellished with the ornaments represented in fig. 107. The window has been made two feet nine inches wide in process of re-construction, whereas I believe its original width to have been only six or seven inches. There are so many evidences to the experienced eye of this remodelling, or reconstruction, as to leave no doubt of the fact. These evidences are apparent, first, in the chisel edges of the arch, proving that they were so cut in order to meet the sides of one large stone, out of which the original outer arch was framed, and which stone is absent in the structure now under our notice. There are also other evidences in the imperfect style of jointing, and in the displacement of the sill-stones, proving that the window, as it now stands, was constructed out of fragments of two ancient windows of similar dimensions and ornamental details. I have represented one of the windows of Annaghdown in fig. 107, as I believe it originally appeared, but its present aspect may shortly be seen on an enlarged scale in a beautifully illustrated work on Irish Architecture, which Mr. Gordon M. Hills, of London, is preparing for publication. I am indebted to Mr. Hills for very accurate drawings of the ornaments on the Annaghdown window as represented in fig. 107. This class of window, whether ornamented or plain, I have elsewhere referred to as the ancient window of "wide splay," to distinguish it from another and a differently constructed class, to be afterwards noticed as that of "narrow splay."

I have seen more than one hundred ancient windows of wide splay throughout Ireland, but not one *perfect* specimen in the ornamented style, and scarcely one in the plain; I have therefore been obliged to make a restoration for an illustration. Some specimens have one side perfect and in the original position, with the other side broken away: some, in their original positions, are rudely widened on the outside, so as to admit more light; others are found only in fragments; but these remains are sufficiently characteristic to enable the Archæologist to delineate the original structure in all its perfection of architecture.

Fig. 108 represents a "modern" window in the ruined Church of Rath,

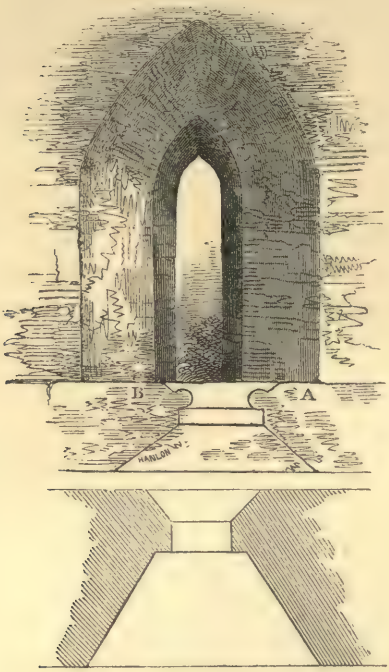


FIG. 108.—WINDOW AT RATH, CO. CLARE, WITH SECTION.



FIG. 109.—SILL-STONE, ANCIENT WINDOW, RATH, CO. CLARE.

County Clare, as seen from the inside. It is nine inches wide, and square-jambed. The sill-stone, A B, which is three feet long, seems to have once served the place of sill-stone to an ancient window. The stone

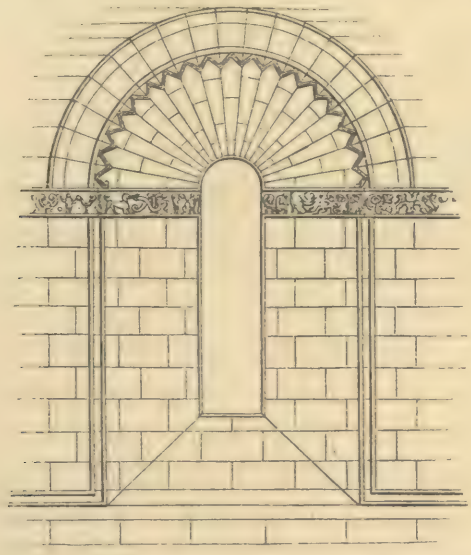


FIG. 110.—WINDOW AT GLENDALOUGH, CO. WICKLOW.



FIG. 111.—DETAILS OF ORNAMENT ON SAME.

was turned one quarter round, so that the place which was once outside is now the top on which the jambs of the modern window rest, and the former top-side was turned inside where the cutting of the ancient moulding (now visible) was concealed by the inner mason-work of the window, now broken away. The Church of Rath is a complete ruin, and has been so from time immemorial. It is a rude structure, yet it has several evidences of having been built upon the ruins of a beautiful edifice still more ancient.

Fig. 109 is the fragment of an ancient window built into the inside of the south wall of Rath Church. It seems to have been a portion of the outer ornament of a double ancient window, which in its perfect state must have been a most beautiful specimen of Cuthite sculpture.

The humiliation figure, treated of in the section headed "The Wolf and the Red-hand" (see p. 132), may be seen on the Rath sculpture. The opening of this window seems to have been about seven inches wide at the bottom. The doorway, represented at fig. 89, probably belonged to the original temple, which was embellished by this beautiful window.

Fig. 110 represents an ancient window, which formerly stood at the east end of the Cathedral of Glendalough, from a drawing made for Colonel Conyngham, in the year 1779.

Fig. 111 is an enlarged representation of the sculpture on the frieze. Not a vestige of this beautiful window remains. The outline and aperture *may have been* correctly depicted; but I have no doubt, that these "Irish (or Cuthite) peculiarities" were as little understood as appreciated by Colonel Conyngham's artist.

There is another variety of this ancient window, which, though in point of size and ornament the least interesting, yet for other reasons is deserving of particular attention. Specimens of this variety seldom exceed three feet in height. They are generally used in very small temples, or in the chancels of larger ones, and were intended to give light where space did not admit of the introduction of the widely-splayed window of the larger variety. The distinguishing characteristics of these windows, besides their inferiority in

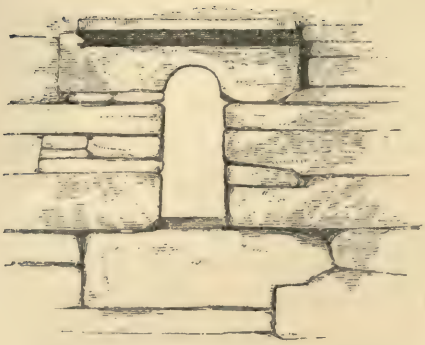


FIG 112.—WINDOW, GLENDALOUGH, CO. WICKLOW.



FIG. 113.—WINDOW, INISCALTRA, LOUGH DERG.

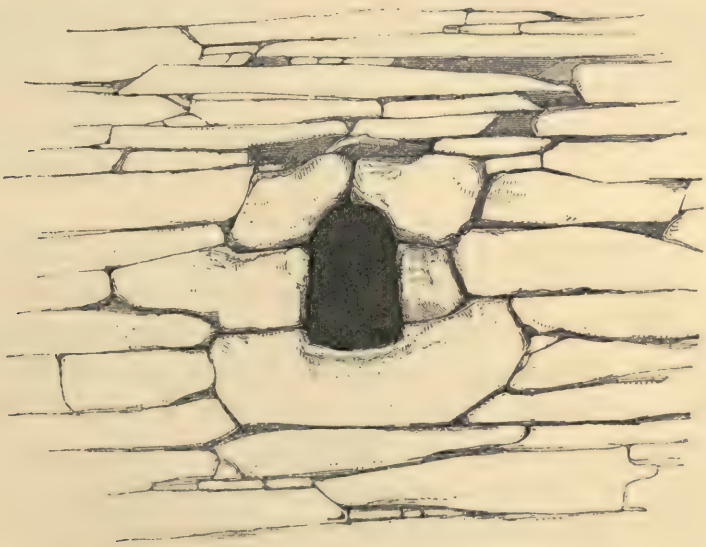


FIG. 114.—OUTSIDE OF KILMELCHEDOR WINDOW, CO. KERRY.

length and want of ornament, are these—the splay is much less wide than that of windows already noticed, but the loss of light thus occasioned is compensated for by greater width on the outside, some of them being as much as ten inches broad at the sill-stone. But they exhibit the common characteristics of ancient windows; the jambs incline inwards as they ascend—the head-stones of all are semicircular,—they are all made of well-cut stone for the whole depth of the splay, and they present that peculiarity of jointing already so frequently noticed. The whole arch is sometimes constructed out of one stone. Their external ornament, where any such exists, is generally a plain moulding carried all round, as shown in fig. 113, which represents the outside of a window of this variety at Iniscaltra, Lough Derg; and fig. 116 is a window at Cruach MacDara, as seen from the inside. These examples may be taken as representing the largest specimens of such windows.

Smaller ones of precisely the same character are frequently met with throughout Ireland. Fig. 112 represents a window of this class at Mochuarog's temple, Glendalough. There is also one in the chancel of Finian's Church, Clonmacnoise—the Church already noticed as having a Round Tower bonded into it. The date of this Church, according to the Rev. James Graves, Secretary to the Kilkenny Archæological Society, is the 12th century, but I have shown (p. 253) that his argument on the subject has no weight whatever.

Another specimen of such window is found in the chancel of Cormac's Chapel, Cashel (fig. 115). This building, as already remarked, is stated by Dr. Petrie, on what he calls "*the most satisfactory historical evidence*," to be of the 12th century, viz., 1127. But I trust I have satisfactorily proved (p. 4) that no such evidence exists to sustain Dr. Petrie's statement. The finding two windows of nearly the same size, shape, and character of workmanship, in Finian's Church and Cormac's Chapel, is much stronger evidence of the proximity of the date of both buildings, than any similarity that may otherwise exist in their ornamental details—but as to what this approximate date may be, we learn absolutely nothing from either Dr. Petrie,

or Mr. Graves. The reader will be surprised to learn, that a window of precisely the same character is found at the stone-roofed Temple, called Gallerus Oratory (figs. 114 and 117), in the parish of Kilmelchedor, Co. Kerry, which Dr. Petrie pronounces to be probably one of the oldest Christian buildings in Ireland. Its probable date is placed by him as anterior to the supposed age of St. Patrick, the Apostle of Ireland (*Petrie*, p. 132.) Dr. Petrie has given



FIG. 115.—WINDOW, CORMAC'S CHAPEL, CASHEL.



FIG. 116.—WINDOW, CRUACH MACDARA, CO. GALWAY.

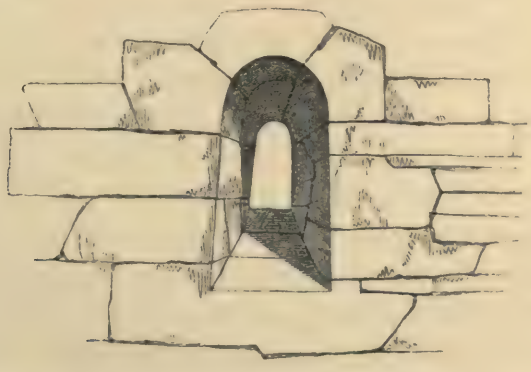


FIG. 117.—WINDOW OF KILMELCHEDOR ORATORY, CO. KERRY.

a drawing (fig. 114) of the outside of this window, rude, damaged, and greatly weather-worn, like the whole building, which is constantly exposed to the Atlantic spray; but he has not informed us, that the interior splay and arch, wrought in irregular ashlar work, with all the peculiarities noticed as existing in ancient windows of the smaller variety, furnish substantial evidence of the probability, that Cormac's Chapel and Kilmelchedor Oratory were works of the same people. The existence of these windows in my opinion proves identity, or at least proximity, of date in Dr. Petrie's two examples, the one *his* earliest specimen of the Irish Christian style, and the other *his* latest specimen of the (so-called) Norman style of architecture.

I would ascribe the contrast between the general plainness of the one (Kilmelchedor Oratory), and the richness of ornamental details of Cormac's Chapel, to some ancient formula respecting the distinctive character of the temples dedicated to different Heathen Divinities, rather than regard it as any mark of progress in the art of building and decoration. The least ornamented specimen of these ancient buildings evinces the same skilled workmanship, and the same carefulness and peculiarity of jointing, observable in the more richly decorated varieties—witness the ashlar work of the Round Tower of Cloyne (fig. 122), and that of the beautifully ornamented window of Kilmacduagh (fig. 105). At the same time, I do not deny the possibility of these distinctive styles having been introduced by different Cuthite colonies, and consequently there may have been some difference of age between them.

Fig. 117 is a sketch of the interior of the window of Kilmelchedor Oratory. The material is the hard green sandstone of the district—the old red sandstone formation—which, though far superior to the corresponding rock in England, has nevertheless been much injured by time and the action of the atmosphere, being subject to perhaps the very wettest climate of any throughout Ireland. It still, however, displays ample evidence of superior workmanship. The outline of the stone-cutting and the curve of the arch etc., are perfect, and prove the unquestionable skill of the architect who designed, and the mason who executed, the work.

The window is about fifteen inches high on the outside, ten inches broad at the bottom, and nine inches at the top; but it appears to me, that the original dimensions were at least one inch less every way, as the outer edge seems to have been intentionally broken away—perhaps to admit more light for Christian worship. The lateral splay, and down splay—common characteristics of such ancient windows as I have described—may be observed in both the inside and outside sill-stones.

Two thorough stones are found in this small window, each extending through the whole thickness of the wall, which is three feet four inches. One of these stones measures three feet in length, three feet four inches in depth, and eleven inches in thickness; so that it cannot weigh much less than three-quarters of a ton.

The window in the chancel of Cormac's Chapel (fig. 115), which I have compared with that of Kilmelchedor, is three feet four inches in height, and one foot eight inches in breadth on the inside, by thirty inches in height on the outside, eight inches broad at the top, and ten inches at the bottom. One side of this window was at some time broken away on the outside, and subsequently restored; but the side still in its perfect state shows, that a difference of two inches originally existed between the width at the top and bottom.

The interior of the window shows no inclination of the jambs, as the window itself was constructed to fill the space of one of a series of arches of uniform size, with which the chancel is ornamented. The inclining of the outside jamb, where the inside one could not be so inclined, proves the exercise of considerable artistic skill for the purpose of carrying out an established characteristic feature.

There are two other varieties of ancient windows that ought to be noticed. One is represented at fig. 118—the window of an ancient temple on the middle island of Aran, County Galway. Similar specimens are found at Glendalough and elsewhere, and are described as the "pointed window." Fig. 119 is a circular window by which the upper chamber of the chancel of Cormac's Chapel is lighted Fig. 120 depicts a window of the same charac-



FIG. 118.—MIDDLE ISLAND OF ARAN.

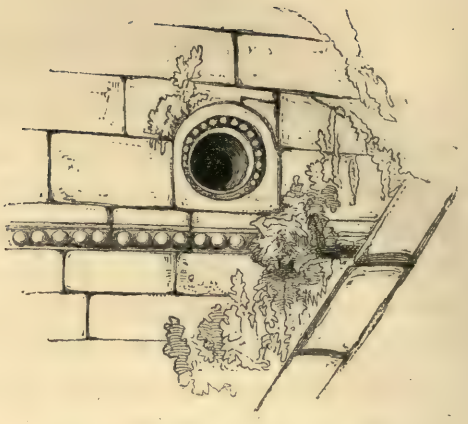


FIG. 119.—CORMAC'S CHAPEL, CASHEL.



FIG. 120.—WINDOW, RAHEN, KING'S COUNTY.

ter, and used for a similar purpose. It consists of four circular orifices, and served to light the upper chamber of the chancel at Rahen Temple, King's County, which is now used as the parish Church. A window of like character is also used to light the lower floor of the Round Tower of Baal, Co. Mayo.

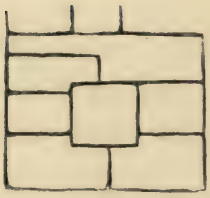


FIG. 122.—JOINTING, CLOYNE ROUND TOWER.

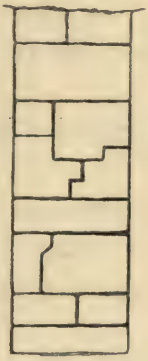


FIG. 121.—JOINTING, COOLE ABBEY, CO. CORK.

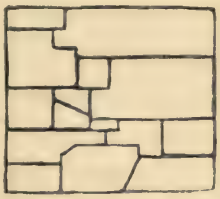


FIG. 123.—JOINTING, CLOYNE ROUND TOWER.

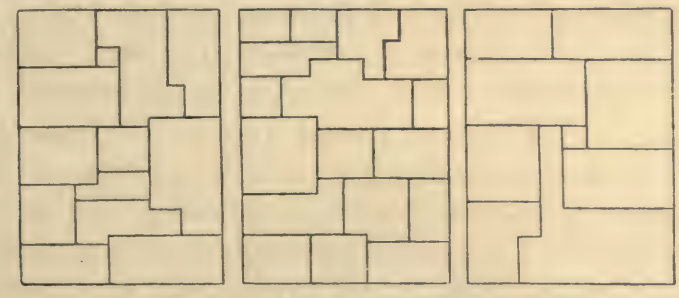


FIG. 124.—JOINTING, CORCOMROE, CO. CLARE.

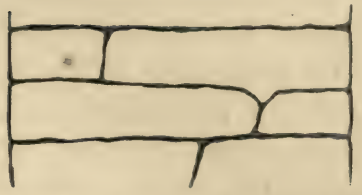


FIG. 125.—JOINTING, LUSK ROUND TOWER, CO. DUBLIN.



FIG. 126.—JOINTING, INISCALTRA, CO. GALWAY.

I have elsewhere noticed a peculiar style of jointing frequently found throughout the Ashlar work of ancient Irish buildings, which I have ascribed to the Cuthites. The following are among the most curious and uncommon specimens, which have come under my notice.

Fig. 121 represents the jointing of the buttress of Coole Abbey, County Cork.—See observations on the name Coole, pp. 80 to 82, *ante.*

Fig. 122 is the jointing of a jamb of an upper window at Cloyne Round Tower, Co. Cork.

Fig. 123 represents the jointing of a jamb at the doorway of the same Tower.

Fig. 124 represents three examples of jointing in the piers of the large window at Corcomroe Abbey, Co. Clare. The centre specimen is seen on the outside of one of the piers, and the two others on the inside splays of piers of the same window.

Fig. 125 shows the jointing of a jamb of Lusk Round Tower, Co. Dublin.

Fig. 126 is a specimen of jointing in the splay of an ancient window at Iniscaltra, Co. Galway—the same as represented at fig. 113.

The principle of this system of jointing is the same, whether found in the rectangular specimens of Irish Ashlar, or in the irregular specimens of massive masonry in the bases of Round Towers. It seems to have been adopted for the purpose of offering resistance to shocks of lightning, the modern safeguards of lightning-conductors not being then understood : and experience proves, that it has served admirably for this purpose.

The tower of Kilmacduagh, Co. Galway (fig. 84), was at some time struck by lightning with such force, that it would inevitably have been thrown down, if constructed with any other system of jointing ; but the partial yielding, notwithstanding the resistance presented by the irregularity of the courses, suffered it to be cast nearly two feet out of the perpendicular without separating the courses. The inclination of the tower may be observed commencing some ten feet above the ground. We cannot estimate the power of the shock itself ; but that it was enormous is proved by the

crushing force which numerous stones of the building have sustained; and the lightning-stroke would probably have prostrated a portion of the tower, even if the building had consisted of one stone; for in that case its total powers of resistance would have been presented to an instantaneous shock, the slightest yielding to which must have resulted in the fracture and demolition of that part first struck by the lightning. This object also accounts for the use of comparatively small stones in the ashlar work of ancient buildings. A handsome ashlar window at Temple Kieran in Aranmore island, Co. Galway, also seems to have been struck by lightning. The gable of the building yielded a little to the shock, and fractures took place at several angular joints of the stone work, which probably saved the whole window from being thrown down. I have no doubt, that considerable power of resistance to lateral pressure is imparted by this system of irregular jointing, so commonly used by the most ancient architects of the world.

MISCELLANEOUS NOTES.

ANCIENT AMERICAN ARCHITECTURAL ORNAMENT.

WE have already noticed that a handsome ornament, not known in what is called "Grecian Architecture," is found in the Treasury of Atreus at Mycenæ—a building belonging to the pre-historic period, and that the same ornament is found at Avantipore in Cashmere. We have shewn (p. 250) that several specimens of this ancient ornament are still to be seen in temples throughout Ireland. In page 21 it was remarked, that the zig-zag ornament, used so profusely in buildings of the Norman age, is also found in building of the age of Diocletian. If we pursue the inquiry further, we shall find, that almost every architectural ornament of the ancient Irish edifices has its counterpart in buildings of the most remote antiquity throughout the world; so that I am induced to assign these several ornaments to the system of architecture prevailing before that Dispersion of mankind, which took place at the "Confusion of Tongues."

Fig. 127 is a compound picture, representing several ancient American ornaments taken from different illustrations of Stephens' "Yucatan."

A. The chevron, or zigzag ornament, abounds among the ruins in America, as it does also in those of Ireland. It is found both straight and curved at Cormac's Chapel, and is the commonest, as well as the richest, ornament of Irish doorways. This ornament is also found among the sculptures in the cavern of New Grange, Co. Meath. (See fig. 128).

B. The pellet ornament (or balls) is also found adorning several buildings, from the plain specimens upon the most ancient Churches, such as that of Temple Cronan, Co. Clare, to the richly ornamented Arch, such as the

doorway of Aghadoe (fig. 92). This may be seen also adorning the stone doors in "the Giant Cities of Bashan."

C. The curved spiral—an imitation of a twisted rope—is found on several ancient Irish Crosses (see figs. 40, 42, 50, and 51).

D. Animals are frequently sculptured on the bases of Irish Crosses.

E. The lozenge is also a common ornament, sometimes formed of a double chevron. It is found on the doorway of Dysert Church, Co. Clare (fig. 89), and is also to be seen among the New Grange sculptures (fig. 128).

F. The circular semi-column abounds in the detail of Cuthite ornamental Architecture in Ireland, as distinguished from the detached column of Anglo-Norman Architecture, which is rarely (if ever ?) observed in these ancient buildings.

G. The miniature semicircular arch is found in several ancient Irish ruins, such as Ardmore Cathedral, and Cormac's Chapel, Cashel.

H. The peculiarly Irish (Cuthite) embattled ornament has been already mentioned as existing at Glendalough, Aghadoe, and Freshford. (See figs. 92, 101).

M. This ornamental design is common in Ireland. It is found on the doorway of Dysert, Co. Clare, and on the window of Ardfert, Co. Kerry (fig. 130). It is also represented by Grose as a conspicuous ornament on the beautiful doorway of a temple standing in his time

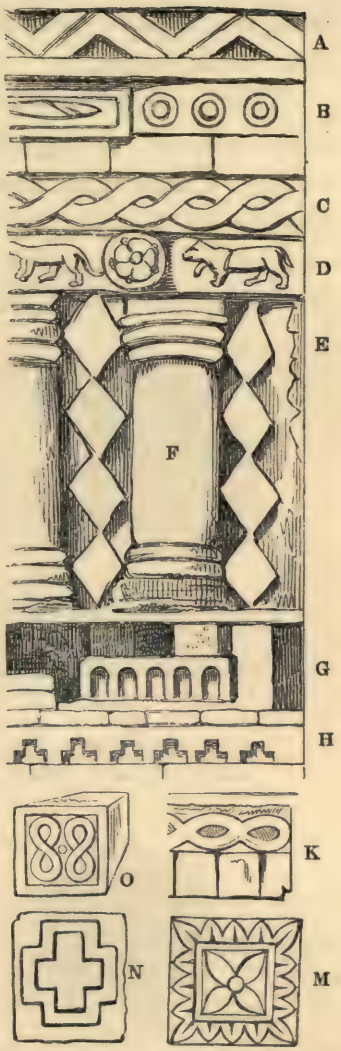


FIG. 127.—ANCIENT AMERICAN ORNAMENTS.

near the Round Tower of old Kilcullen, every vestige of which has since disappeared.

If the discovery of similar ornaments among the ruins of American and Irish ancient buildings does not prove a common origin for both, surely the finding of similar ornaments in England and Ireland by no means proves, that the style of the latter country was derived from that of the former. In my opinion, the English and French Norman style (as contrasted with the Roman) was derived, either from the Cuthite ruins in England or France,

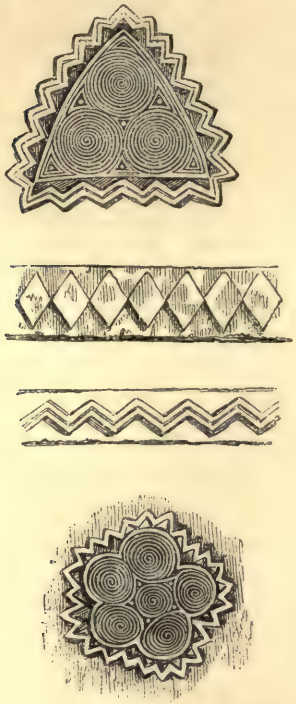


FIG. 128.—NEW GRANGE, CO. MEATH.



FIG. 129.—CROSS OF KELLS.

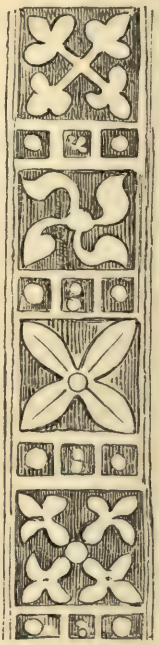


FIG. 130.—ARDFERT, CO. KERRY.

long since mouldered away, or from the Irish ruins, of which an abundance of specimens must have existed in the 11th and 12th centuries.

The rich variety of details, combined with similarity of design, is a remark-

able feature in Irish sculpture. Although ornamented capitals of pillars, ornamented arches, and sculptured Crosses abound in Ireland, I believe there are no two of such capitals, arches, or Crosses exactly alike throughout the whole kingdom. Such taste in the art of sculpture is utterly inconsistent with the condition of the country during the eleventh and twelfth centuries.

Fig. 128 represents various sculptures from the cave of New Grange,—an earthen mound near Slane in the County of Meath. Such monuments are by tradition ascribed to the Tuath-de-Danaans [or Cuthite inhabitants of Ireland]. This was the opinion of Dr. Petrie; yet the sculptures at one of them (New Grange) exhibit the most common style of ornament of (so-called) Norman Architecture.

Fig. 129 is the centre ornament of one of the Crosses at Kells, Co. Meath. The balls are similar to those in the sculptures at New Grange, fig. 128.

In fig. 130 may be seen a small portion of the ornament of a beautiful ancient window at Ardfert, Co. Kerry. The inner arch is surrounded with a band of square panels, on each of which is a different device. Each panel is about 7 inches square: about twenty-five of them still remain, four of which are here depicted. The illustration is taken from a drawing by Gordon M. Hills, Esq.

GOBBAN SAER.

There is one name, and only one, which can properly be said to be associated with the building of Round Towers in Ireland. The name is that of *Gobban Saer*,—familiar to every Irish-speaking peasant from the Giant's Causeway to Cape Clear. He is celebrated both in the oral and written traditions of the country, as a supposed builder and artisan of the first order. Several Round Towers are said to have been erected by him; of which three are noticed by Dr. Petrie, viz:—the Towers of Kilmacduagh, Killala, and Antrim. It therefore becomes important in this enquiry, to ascertain what light the Irish Records throw upon this celebrated name.—

The written notices respecting him are very scanty, but still I think sufficient to justify us in ascribing his name to the Tuath-de-Danaan race and age. I believe the name to have been that of a class, not of an individual man, as more work is ascribed to him—and that in the remotest extremities of Ireland,—than any single individual of any age could have accomplished.

Doctor Petrie writes (pp. 382-384): "Nor can I think the popular tradition of the country is of little value, which ascribes the erection of several of the existing Towers to the celebrated Architect, Gobban, or, as he is popularly called, Gobban Saer, who flourished early in the seventh century; for it is remarkable that such a tradition never exists in connexion with any Towers but those, in which the architecture is in perfect harmony with the churches of that period, as in the Towers of Kilmacduagh, Killala, and Antrim. And it is further remarkable, that the age assigned to the first buildings at Kilmacduagh, about the year 620, is exactly that in which this celebrated Irish architect flourished."

I think Dr. Petrie's own quotations, which follow, are sufficient to prove, that he would have been nearer to the truth, if he had assigned Gobban Saer to an age two thousand years earlier than that which he has fixed—A.D. 620.

Dr. Petrie furnishes us with the following translation of a very ancient authority, namely :—" Dinnsenchus,—preserved in the Books of Lecan and Ballymote," " corrected from the two copies,"—from which he infers that Gobban Saer was the son of a skilful artisan in wood, if not in stone also. The Irish quotation here follows, and it is thus translated by Dr. Petrie :—" 'Traigh Tuirbi, whence was it named? Not difficult. Tuirbi Traghmar, the father of Gobban Saer, was he who had possession in that land. He was used to throw casts of his hatchet from Tulach in bhiail (i. e. the hill of the hatchet), in the direction of the flood, so that the sea stopped, and did not come beyond it. His exact pedigree is not known, unless he was one of those missing people, who went off with the polytechnic *Sab*, who is in the *Diamars* (Diamor, in Meath) of Bregia. *Unde* Traigh Tuirbe *dicitur*.

'Traigh Tuirbi, whence the name,
According to authors I resolve;
Tuirbi of the strand, (which is) superior to every strand,
The affectionate keen father of Gobban.

'His hatchet was used to be cast after ceasing (from work);
By this rusty *large black youth*,
From the yellow hill of the hatchet,
Which the mighty flood touches.

'The distance he used to send his hatchet from him,
The sea flowed not over it;
Though Tuirbi was southwards in his district mighty,
It is not known of what stock his race;

'*Unless he was of the goodly dark race*,
Who went from Tara with the heroic Lugh,
Not known the race, by God's decree,
Of the man of the feats from Traigh Tuirbi.'

"In the copy preserved in the book of Lecan, fol. 260, *b*, *b*, RIAS AN SAB N-IDANACH, reads LA LUG LAMFADA, i. e. with Lugh of the Long Hand. He was a Tuatha De Danaan monarch, A. M. 2764, according to O'Flaherty's chronology; but the story of his going away from Tara, with a number of his people, has not yet been discovered. [*Note to Petrie*, p. 382].

"It is not, of course, intended to offer the preceding extract as strictly historical: in such ancient documents we must be content to look for a substratum of truth beneath the covering of fable with which it is usually encumbered, and not reject the one on account of the improbability of the other; and, viewed in this way, the passage may be regarded as in many respects of interest and value, for it shows that the artist spoken of was not one of the Scotic, or dominant race in Ireland, who are always referred to as light-haired; and further, from the supposition, *grounded on the blackness of his hair and his skill in arts, that he might have been of the race of the people that went with Lughaidh Lamhfhada from Tara,—that is, of the Tuatha De Danaan race, who are always referred to as superior to the Scoti*

in the knowledge of the arts,—we learn that in the traditions of the Irish, the *Tuatha De Danaans* were no less distinguished from their conquerors in their personal than in their mental characteristics. The probability, however, is, that Turvy was a foreigner, or descendant of one, who brought into the country a knowledge of art not then known, or at least prevalent."

I think the Doctor would have been more correct if, instead of "the blackness of his hair," he had used the words "the blackness or darkness of his *Skin*." The Irish poem refers not only to the colour of Gobban himself,—"the rusty large *black* youth," but to "*the goodly dark race*,"—the Tuath-de-Danaans, who, as descendants of Ham, may be supposed to have been dark-skinned. The *darkness of the race* referred to in this ancient poem is corroborative of the other evidence before adduced to prove the Cuthite origin of the Tuath-de-Danaans.

I shall next notice a quotation from Dr. Petrie, which, to my mind, proves satisfactorily the time when this *Gobban Saer* lived. The Doctor refers to what he calls, "the sepulchral monuments of the Tuatha de Danaans," one of which is referred to in the Annals of Ulster (A. D. 862), as "the cave of the wife of Gobban,"—now the mound called The Fort of Drogheda.

"As examples of the sepulchral monuments of this Tuatha De Danaan race most familiar to the majority of my readers, I may point to the magnificent mounds situated on the Boyne at Drogheda, Dowth, Knowth, and New Grange, which last has lain open to the inspection of the curious during the last hundred and fifty years. And in connection with these monuments I may observe, that the occasional absence of articles of value within them, when opened in modern times, by no means proves that such had not been deposited there originally, as the plundering of these very sepulchres by the Danes is recorded in the Annals of Ulster, at the year 862." (*Petrie*, p. 103).

Here follows the Irish quotation, with which it is not necessary to trouble the reader. Dr. Petrie translates it as follows:—"'A. D. 862. The cave of Achadh Aldai [New Grange, Co. Meath] and of Cnodhba [Knowth],

and the cave of the sepulchre of Boadan over Dubhad [Dowth], and the cave of the *wife of Gobhan*, were searched by the Danes, *quod antea non perfectum est*, on one occasion that the three kings Amlaff, Imar, and Auisle, were plundering the territory of Flann, the son of Conaing.' "

I submit to the common sense of the reader the improbability of the wife of Gobban, the Tuath-de-Danaan, having been interred after the fashion of her ancestors, and having her name associated with one of the Tuathan mounds, if that interment did not take place until A.D. 600,—that is to say, about two thousand years after the Tuath-de-Danaans had become a conquered and despised race, according to the chronology of the Four Masters. In the absence of all evidence to prove Dr. Petrie's assumption that Gobban lived in the 7th century (and I submit that there is not a particle of evidence worthy of credit to prove that statement), the inferences to be drawn from the notices in the Annals of Gobban and his wife are simple and reasonable —That, if Gobban Saer was the proper name of a man, he not only was a Tuath-de-Danaan, but lived in the days of that nation's power, and left his name associated not only with the Round Towers, but also with the mounds above referred to.

From the fact, that the name of *Gobban Saer* is familiar to the peasantry of every village where the Irish language is spoken, I am of opinion with Mr. O'Brien, whose proofs will be found in the following pages, that *Gobban Saer* is not the proper name of any individual, but the name of a class, or perhaps the title of some office—such as High Priest, or Grand-master among the Tuath-de-Danaans; but that in course of time the traditions of the class became ascribed to an individual.

I am confirmed in this opinion by the Irish names of the localities connected with Gobban Saer in the Book of Ballymote, quoted from Petrie. "TUIRBI" is said to have been the father of Gobban, and to have left his name to the strand called "Traigh Tuirbi." Now the name "Tuirbi" is, literally, "the living Lord or Sovereign." The Irish word "BI" is applied to God in the name "DE-BI" the living God. Another name of a locality

mentioned in the same passage is "DIAMOR," which may be translated—"The Great God." From these names I conclude, that the *Gobban Saer* pretended, like the Centaurs, to Divine ancestry.

Mr. O'Brien writes as follows, quoting from the Book of Ballymote just referred to : " I shall now give you, from the Book of Ballymote, my proof of the assertion before advanced as to Gobban Saer having been a member of the Tuath-de-Danaans, viz :—

"'Ro gabsat sartain Eirin Tuatha Dadann is deb ro badar na prem ealadhnaigh : Luchtand saer credne ceard : Dian ceachd liargh etan dan a hingeinsidhe : buime na filedh Goibneadh *Gobha lug* Mac Eithe Occai ; ro badar na huile dana Daghadae in Righ : oghma brathair in Righ, is e ar arainic litri no Scot.' *That is, The Tuath-de-danaans then ruled in Eirin. They were first in all sciences.* Credne Ceard was of this people ; and his daughter *Dean* Ceachd, who presided over physic : she nursed the poet *Gohne Gobha*, the Free-mason (*lug* is the same as *Saer*) son of Occai Esthne. Daghdae the king was skilled in all sciences : his brother Ogmus *taught the Scythians the use of letters.*" (*O'Brien*, p. 493).

The statement of Gobban Saer having lived in the 7th century is grounded on one of Colgan's fables of Irish Saints. Mr. O'Brien translates it as follows (p. 382):—"*Once upon a time*, there lived in Erin a man most celebrated for his universal mastery over wood and stone ; and whose fame, accordingly, will live therein, as long as *grass shall grow or purling streams flow in its enchanting scenery.* This good man's name was *Gobhan*, who, wallowing in wealth from the meritorious exertions of his abilities, yet incapacitated from enjoying it by the deprivation of his sight, was summoned before St. *Abhan*, who had already healed the rest of the world by his miraculous gifts, and who thus addresses him:—'I wish to build a house to the honour of God; and set you about it'. 'How can I' says *Gobhan*, '*seeing* that I am *blind?*' 'O very well,' says *Abhan*, 'I will settle that ; long as ever you are engaged in the business, you shall have the use of your eyes; but I make no promises afterwards!' And verily it was so, for long as ever

he did work with the saint, he had the use of his sight, but soon as ever the work was done, he relapsed into his former blindness!" Is it not strange that the Saint, "who had already healed the rest of the world by his miraculous gifts," did not continue his gift of sight to the man to whom he was under such obligations!

This story is no better authority to prove that Gobban Saer lived in the 7th century, than another legend, before alluded to, is to prove that Fintan the antediluvian lived to converse with St. Patrick! I believe that St. Abhan himself was, like St. Shanaun, a myth. Such also were the ten St. Gobbans recorded in *Mon. Hib.*

I have already observed that the identity of St. Abban with the celebrated Gobban Saer is, to my mind, placed beyond all question of doubt, by the following facts. First, that the Abbey of Brigoon (Cork), founded by St. Abban, was anciently called Bal-Gobban, and Brigh Gobban. Secondly, St. Abban himself, like Gobban Saer, had an extraordinary reputation for *building;* for we read that, "the same Saint [Abban] was *a great builder*, and founder of regular houses, for he erected fifteen in several parts of Ireland, if we believe Colgan." (*Mon.* p. 59).

Mr. O'Brien, in noticing the analogy between the fables of St. Abhan and St. Fintan, writes as follows (p. 385):—"Well, 'to make a long story short,' this same Fintan, who was converted into a *salmon*, for the sole purpose of accounting for his appearance on the same theatre with St. Patrick, is introduced to the saint. The anachronism committed in the instance of the *Gobban Saer* was precisely of the same character! and the very name assigned him, which is that of a *class*, not of an individual, exposes the counterfeit! *Gobban Saer* means, the *Sacred Poet*, or the *Freemason Sage*, one of the *Guabhres*, or *Cabiri*, such as you have seen him represented upon the Tuath-de-Danaan Cross at Clonmacnoise." Mr. O'Brien says elsewhere—"To this colony, therefore, must he have belonged, and therefore the *Towers, traditionally associated with his erection*, must have been constructed anterior to the Scythian influx.

"The first name ever given to this body [Freemasons] was *Saer*, which has three significations—firstly, *free;* secondly, *mason;* and thirdly, *Son of God.* In no language could those several imports be united but in the original one, *viz.*, the Irish. The Hebrews express only one branch of it by *aliben;* while the English join together the other two."

These authorities seem to me to afford conclusive evidence, that the Round Towers were built by the "*Gobban Saer*" of the Tuath-de-Danaans, during the time of Tuath-de-Danaan dominion. I consider Mr. O'Brien's quotations and arguments satisfactory upon the point; and they are confirmed and greatly strengthened by the quotations of Dr. Petrie from the "Dinnsenchus" respecting the "dark race" (the Danaans), and from the "Annals of Ulster," respecting the cave of Gobban's wife. I might enlarge upon this subject by calling in question the opinions, that the supposed wife of Gobban was a woman, and that such artificial caves as those of New Grange and the "cave of the wife of Gobban" were made for sepulchral purposes; but I think it more probable, that they were formed for the celebration of the mysterious rites of the goddess Aine—the Cybele of the Irish, who is still spoken of as haunting the neighbourhood of New Grange.

The site of Gobban Saer's abode, or Castle, is still pointed out in various parts of Ireland, viz:—in the vale of Glenshirk, Co. Antrim; in the County of Mayo, about three miles west of Killala, on the road to Belmullet; and again in the County of Kilkenny near the boundary of the liberties of Waterford, on the road from Waterford to New Ross.

The name of Gobban is associated by tradition or history with seventeen localities, either as saint, or builder. All, except one, have been referred to in the preceding pages as sites of Cuthite Ruins, viz., No. 32, Glendalough; No. 76, Killala; No. 5, Antrim; No. 156, Kilmacduagh; No. 77, Turlough; No. 231, Roscom; No. 230, Kilbannon; No. 62, Bal-Gobban; No. 63, Kinsale; No. 64, Dar-Inis; No. 65, Kilamery; No. 69, Old Leighlin; No. 70, Teghda-Gobba; No. 74, Corcomroe; No. 75, Knockmoy; No. 92, Kinneth; and finally, with Holy-Cross.

In conclusion, I would remark, that there is ample evidence whereon to ground my assertion that the name of Gobban Saer was connected with the Tuath-de-Danaans, or Cuthite inhabitants of Ireland. It is suggested in the Book of Ballymote above quoted, that he was of the "dark race," who left Tara with Lugh, the Tuath-de-Danaan King; from which Dr. Petrie assumes, that he was probably of Tuath-de-Danaan descent.

Combining this fact with another—that one of the admittedly Tuath-de-Danaan mounds is called the "cave of the wife of Gobban," there seems to be no doubt that the name properly belonged only to Cuthite Mythology, and that the association of this name with certain localities affords strong evidence, that such places were once the sites of Cuthite temples, many of which are still to be seen in ruins, and presenting the distinctive features of that primitive architecture.

CLOICH TEACH.

I beg to refer the reader for the origin of this name "Cloich Teach" to an article in the *Ulster Journal*, vol. 7, p. 160, by Mr. Brash, of Cork, whose writings are of great value to the student of Irish Antiquities. Mr. Brash has clearly proved the etymology of this word to be a "stone house," from CLOICH "a stone," and TEACH "a house;" a very suitable designation for the Round Towers and other Cuthite Temples, which, during the first thousand years of Celtic rule, were the only "Stone Houses" to be found in Ireland.

When large bells began to be used for Christian purposes, the Round Towers were frequently found convenient for suspending them, and were appropriated to that purpose, and hence arose great confusion in the use of the name "Cloich Teach."

The ancient Irish Bell was COELAN. The ancient Irish Pyramid was CLOGAD or CLOG. (See *Ulster Journal*, vol. 7, p. 157). The first Christian Bells being made in the form of the ancient Clog or Pyramid, the venerated

name of the Pyramid, Clogad, was given to the Bell ; hence our common Irish word CLOG, Bell, and the English word "clock."

When stone houses began to be built all over the country, whether as Churches, or for defensive purposes, the name CLOICH TEACH [stone house], as applied to the towers on account of the material with which they were built, became inappropriate as a distinctive appellation. However they still retained the name among the peasantry from ancient usage, and the occasional use of some of these towers for Bells led to all Bell-houses being called by the name Cloich Teach, whether built of stone, or wood. Thus some Round Towers were called Cloich Teach, whether used for Bells, or not, and some Bell-houses also were so called, whether made of wood, or stone.

I believe, that the Cloich Teach of Slane, which, the Annals inform us, was burnt to the ground A. D. 949, with all the bells, and a number of individuals therein, was a wooden Bell-house, made after the fashion of the day ; also, that the Cloich Teach of Tuam Green, erected 964, as well as the thirty-two Cloich Teaches, said by one of his biographers to have been provided by King Brian Boru, were all Bell-houses of wood. (See *Ulster Journal*, vol. 2, p. 67). To suppose that King Brien, who has not left us a vestige of any of his palaces either at Tara, or Killaloe, should have built thirty-two Round Towers, is simply absurd !

FIDH NEMPHED.

Mr. O'Brien thus explains this term :—" FIDH is the plural of Budh, *i. e.* Lingam ; the initial F of the former being only the aspirate of the initial B of the latter, and commutable with it ; and NEMPHED is an adjective signifying divine or consecrated, from Nemph, the Heavens ; so that FIDH NEMPHED taken together will import the consecrated Lingams, or the Budhist consecrations" (*O'Brien*, p. 105).

This term FIDH NEMPHED is frequently used by the ancient Irish Annal-

ists; and Mr. O'Brien insists that the Round Towers are intended to be expressed by it in its original use. If not the Round Tower, I believe it was some symbol or ordinary appendage to the Round Tower worship, answering to the Grove of Scripture, which is associated with Baal.

The Hebrew word Asherah,—in the authorised version of the Scriptures translated "Grove,"—is another instance of the secondary meaning of an original word being preserved in use after the primary meaning became obsolete. I believe the word Asherah represented Female Nature, as Baal, the Sun, represented Male Nature. Bagster's Bible defines Asherah as a wooden Image dedicated to Astarte, or Venus (2 Kings xxi. 3), answering to ASTHORE or ASTORETH (pronounced *Asthorech*), a common Irish term of endearment, meaning, literally, my treasure, or my love.

This interpretation simplifies the passage in 1 Kings xviii. 19. "The prophets of Baal four hundred and fifty, and the prophets of the Groves four hundred." Baal and the Grove are constantly connected throughout the Old Testament. We read of a Grove in the House of the Lord:—"And he brought out the Grove from the House of the Lord" (2 Kings xxiii. 6), and again, 4th verse—"all the vessels that were made for Baal and for the Grove."

Both these passages prove, that the word "Grove" did not express a plantation of consecrated trees for the worship of an Idol, but the Idol itself.

Two different words are in the Old Testament translated Grove. "Abraham planted a Grove in Beersheba" (Gen. xxi. 33).—The word here translated Grove is a different one from the others before mentioned.

The Irish term Astoreth, or Asthorech, corresponds so exactly with Astoreth, the Phœnician Venus, as to leave no doubt of both terms having had the same origin.—*See* remarks on these words in Glossary—*Post.*

The word FIDH also means "Trees," or "Wood," in its secondary sense; but this latter translation will not be often found appropriate. Lewis says of the name Fethard, on the sea-coast of Wexford, that it is "supposed to have derived its ancient name, Fiodhard, from the abundance of wood in the neighbourhood, though at present no part of the country is more destitute of

timber." If the term be translated "the High Place of Budh, or Fidh," it will be found a most appropriate name for an ancient Religious Establishment deriving its name from Heathenism.

Doctor Petrie treats at some length upon the meaning of this term FIDH NEMPHED. He says it means "Holy Wood;" and so far he confirms Mr. O'Brien's interpretation as to its secondary or modern meaning, the primary and religious signification having become obsolete, when the religion which gave rise to it ceased to be known. But Dr. Petrie furnishes an Irish quotation from an ancient account of the Siege of Troy, which strongly bears out Mr. O'Brien's interpretation. The passage is copied from a manuscript in Trinity College Library (H. 2. 17, p. 123).

The words ROBI FIDH NEMHEDH DO IMTHECHTA IS INT SLEB, occurring in the quotation, are translated by Dr. Petrie—"There was a FIDH NEMHEDH of difficult passage in the mountain."

The whole quotation is thus translated by the Doctor:—"This is the time and hour that the heroes of the Island of Lemnos were returning from the siege of great Troy. There was a *Fidhnemhedh* of difficult passage in the mountain next to them, and the women of the Island of Lemnos *went into it* to ask a response from the gods, and red-mouthed ravens came thither from the city of *Infernus* to disturb them; for Venus the woman-powerful and Eni (Bellona) the furious, the sister of Mars, goddess of war, were inflicting evils upon those women."

Now observe, there is nothing in this quotation to prove that the FIDH NEMHEDH at Lemnos was not a Round Tower. The Irish words may be translated—"There was a Fidh Nemhedh difficult to get into, or of difficult access," which, if it were a Round Tower containing an oracle, would be most appropriate.

But the quotation itself is evidence, that the term FIDH NEMHEDH expressed some appendage to a heathen Oracle, and not anything belonging to Christian worship, unless it be pretended that Christianity existed at Lemnos during the Trojan war.

The destruction of Armagh by lightning is recorded in the Annals of the Four Masters, A. D. 995 : thus translated—"Ard-Macha was burned by lightning—both Houses, Churches, and Cloich Teaches, and its Fidth Nemhedh with all destruction." Now in my opinion it is not improbable, that in this passage a Round Tower was intended to be expressed by the term FIDH NEMHEDH, and that such name had been associated with the Tower of Ard-Macha in the year 995, perhaps only as a name traditionally retained amongst the peasantry without any intelligence as to its original meaning. I think it very likely too, that the Four Masters, when two hundred and thirty years since copying from some more ancient records of the event, were themselves ignorant of the original meaning of the term FIDH NEMHEDH. It certainly is and has for a long time been obsolete, and must have belonged originally to some bygone pagan worship, of which we now know very little.

I do not think that the notices in the Annals of either this term or CLOICH TEACH are of sufficient importance, or afford such substantial proof, as materially to affect the Round Tower controversy in any way.

INSCRIPTIONS ON ANCIENT CROSSES AND TEMPLES.

I must anticipate an objection likely to be made to my theory, on the ground of the inscriptions on a few of our Irish Crosses and doorways. To my mind this objection is scarcely worthy of notice, as all the inscriptions are, as to style, in marked contrast with the other workmanship about them. The inscriptions are all made with *indented letters*, while all the sculptures are *in relief*. An inscription might have been sculptured at any time subsequent to the making of the Crosses, etc. ; and the Christian Irish were evidently not very particular as to limitation in their use of the terms "erected" and "made," as we sometimes find on the same sculpture the honour of being the maker claimed by more than one individual,—such as

—Pray for A. B., who made this Church. Pray for C. D., who made it. An inscription on the Cross of Kells informs us, that it was erected at the charge of Robert Bellew of Kells, in 1688, from which, if we had not substantial proof to the contrary in the character of the work itself, we might infer, that the Cross was the work of the seventeenth century.

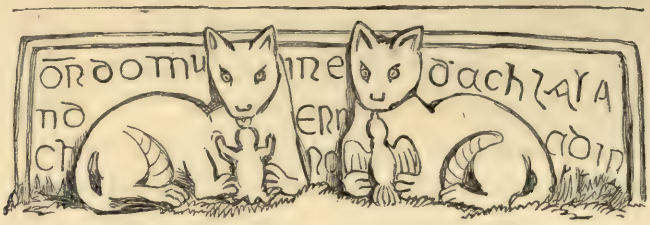


FIG. 131.—BASE OF MONASTERBOICE CROSS.

Fig. 131 represents an inscription on the base of the beautiful Cross at Monasterboice, the richest and most perfect specimen to be found in Ireland. Several Archæologists have fortunately discovered in this inscription "*sufficiently decisive evidence*," that the Cross was made by Muiredach, Bishop of Monasterboice, who died in 924. Let the reader examine this beautifully sculptured Cross (fig. 51), and then let him reflect on the evidence of the learned Mr. Parker, who informs us that, "We have no sculpture of raised figures deeply cut, which can be proved, by any good evidence, to be earlier than the twelfth century or the end of the eleventh, either in England or France." Yet we are asked to believe, that the grotesque inscription on Monasterboice Cross is "*decisive evidence*" that the Cross was sculptured by the Irish shortly before the birth of King Brian Boru. The inscription affords strong evidence of the existence of the Cross in the days of Bishop Muiredach, who died A. D. 924, but of nothing more. The local tradition gives more probable information on the subject, though mixed with fable. It is said that the Cross was made by supernatural agency (with the others), in one night, and that the Angels, who made it, deposited it under ground in an adjoining field, which is still pointed out. There it was discovered in the

morning, and at once brought to be erected in its present position. I think it probable, that Bishop Muiredach was the fortunate discoverer, and that its present perfect condition is to be ascribed to its having been for perhaps 2,000 years buried in the earth. It certainly is less weather-worn than any other Irish Cross that I have seen. The portions least exposed to the weather are the sculptures under the arms of the Cross, which are still beautifully perfect, and shew the elaborate and elegant style in which the whole was originally executed (see fig. 132).



FIG. 132.—SCULPTURE ON MONASTERBOICE CROSS.

It will be perceived, that the good Bishop's single name is cut up and subdivided into three portions by the heads of two nondescript animals. The verb "Dernad," "was made," and the word "Chrossa," "cross," are each also divided into three parts by the bodies of these animals;—thus Mu—ire—dach for Muiredach,—D—ern—ad for Dernad, and Ch—ro—ssa for Chrossa. I know nothing to compare with this inscription, except Mr. Dickens's story of "Bil Stumps, his mark" as related in *Pickwick*. In other instances of inscriptions the Irish Christians acted differently, for they

removed the Pagan Sculptures to make way for their rude inscriptions. If the author of this clumsy inscription were the Artist of the beautiful sculptures, it is difficult to understand what significance the two nondescript animals could have had to his mind—he being a Christian—that he should have introduced them into the space, where he intended to record his memorial, and solicit a prayer; when it is evident, that he might easily have prepared a suitable tablet for his inscription. I have only to say in conclusion, that I believe the inscription to be Christian, and the Cross itself a pagan relic.

The only inscriptions that I have seen on ancient temples are that on Freshford Church, noticed at p. 261 *ante*, and another (an illegible inscription) on the beautiful doorway of Killeshin, in Queen's County.—See *Post.* With these remarks I leave the arguments drawn from the inscriptions to the judgment of the impartial reader.

Another objection I would anticipate is that grounded on the fact of the rich variety of *illuminated ornament of ancient manuscripts*, for which the Christian Irish were so justly celebrated, and the similarity of these illuminated devices to the ornamented sculptures found on the Crosses. For these I account by the fact, that the Irish Ecclesiastics, though neither builders nor sculptors, were scholars and well skilled in the use of the pen; and having the ancient sculptured Crosses, with all their beautiful devices perpetually under their observation, it led to the taste for the illuminating of books—in which, having only to imitate the devices left them by the ancients, they so far excelled any other nation of the Middle Ages. The variety and beauty of ancient Irish illuminated books—however great—by no means exceeds the beauty and variety found on ancient Irish sculptures; and I venture to say, that O'Neill's beautiful and authentic work on ancient Crosses will furnish patterns of almost every device to be met with among the illuminated volumes of Medieval Ireland.

CUTHITE REMAINS OF IRELAND.

THE examination of numerous ruins has led me to regard certain architectural features as indicating Cuthite workmanship. It is unnecessary to trouble the reader with the course of reasoning, upon which my conclusions are based; their correctness will be best tested by an examination of the ruins themselves. I shall describe each of these features very briefly, furnishing such general illustrations as will serve for future reference. The architecture of ancient Irish ruins presents such little variety of outline, that the illustrated representation of one doorway or window will answer for a great many others, thus avoiding the necessity of multiplying engravings.

I shall notice in succession Round Towers, Stone-roofed Temples, Coigns, Buttresses, Semicircular Doorways, Cyclopean Doorways, Windows of wide, and of narrow splay, Sculptured Crosses, Plain Crosses, Pillar Stones, Holed Stones, Rock Basins, Holy Wells, Saints' Beds, Stone Coffins, Shrines, and various other relics.

ROUND TOWERS.

I have from the beginning of this treatise aimed at assisting to throw light upon the subject of Irish Round Towers, but heretofore have alluded to them only incidentally, as remnants of ancient Irish architecture. A few general remarks upon such edifices may therefore not be inappropriate. I agree with Mr. O'Brien, in believing that they were Phallic Temples erected by the Tuath-de-Danaans, and their predecessors—the Cuthite inhabitants of Ireland. Buildings answering to the descriptions of our Round Towers



FIG. 133.—ROUND TOWER OF DEVENISH.

have been noticed by several writers, as existing in different parts of the world; but everywhere despised, and to a great extent unused—the memorials of a race whose name and religion have been lost and forgotten. The specimens of such Towers to be met with in eastern Europe and Asia are comparatively few and far between, because the conquerors of the race for whose religion they were erected left no vestiges of either the Towers or the other Temples of their predecessors, except such indestructible Rock Temples as defied their efforts to destroy. The circumstances of Ireland in this respect were different. The Celts who conquered the Cuthites of Ireland had no stone buildings of their own, either for temples or palaces, and they seem to have utterly despised the stone works of their predecessors, and so allowed them to remain. In later times their superstitious veneration for these ruins was the means of preserving them to the present day, uninjured save by time. The English and Scotch "plantation farmers,"

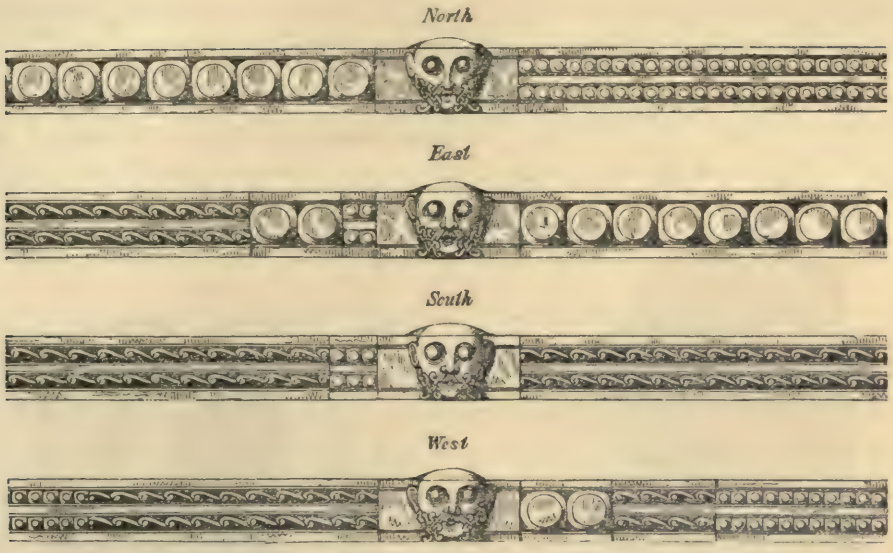


FIG. 134.—CORNICE AND ORNAMENT ON DEVENISH TOWER.

however, having neither superstition nor a taste for Archæology, have caused much destruction among the Irish ruins, wherever they have settled, and, in some cases, have removed all vestiges of them, leaving only the names to mark the sites of ancient ecclesiastical establishments.

The only unquestionably Celtic remains of Ireland seem to me to be Cromlechs for the worship of the Sun in the open air, some circular mounds, known by the names "Cahir" or "Liss," probably used for the occasional protection of their cattle; and the erections called Bee-hive huts, found near the sea-coasts, where timber (the ordinary building material) could not be obtained. To the exceptional character of the conquerors then, we are indebted for the fact, that the Temples of the conquered have been permitted to remain for 3,000 years to puzzle Archæologists of the nineteenth century.

Lists of Irish Round Towers have been made to the number of one hundred and twenty; of these the remains of about sixty-six are traceable. Fig. 133 represents the Round Tower of Devenish, the best specimen at

present existing in Ireland. Fig. 134 represents the beautiful cornice of this Tower, ornamented with four sculptured heads.

The finest specimen of the heavy or Cyclopean architecture is to be seen in the base of the Round Tower of Kilmacduagh, *alias* Kilmachuile, a sketch of which is given at fig. 84.



FIG. 135.—ROUND TOWER OF DRUMLANE.

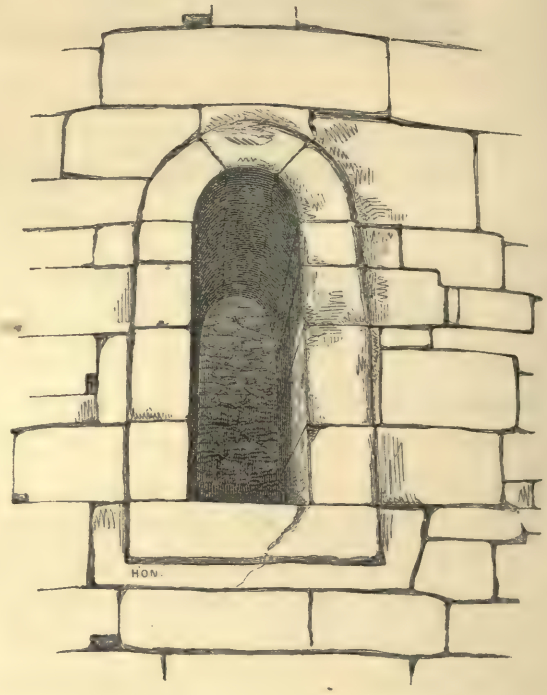


FIG. 136.—DOORWAY OF DRUMLANE ROUND TOWER.

The best specimen of the close-jointed ashlar work of Round Towers may be seen in the base of Drumlane Tower (fig. 135). Fig. 136 is the doorway of this Tower. The worst specimen of Round Tower mason-work may be seen in the upper portion of this building (fig. 135), which is evidently an addition made in Christian times.

As to the doorways of Irish Round Towers,—of the sixty-six Towers

which remain, only forty-six have got doorways, the others being reduced to their foundations, or else having otherwise lost their original entrances.

Of these forty-six doorways, thirty-four are round-headed, what is commonly called "Norman." Sketches of several of these will be found throughout this work, viz:—Fig. 96, the doorway of Kildare Round Tower; fig. 97, that of Timahoe; fig. 136, of Drumlane; fig. 137, of Roscrea; fig. 138, of



FIG. 137.—DOORWAY OF ROSCREA ROUND TOWER, KING'S COUNTY.



FIG. 138.—DOORWAY OF DONOUGHMORE, ROUND TOWER, CO. MEATH.

Donoughmore; fig. 139, of Monasterboice; fig. 140, of Dysert, Co. Limerick; fig. 141, of Clonmacnoise; fig. 142, of Dysert, Co. Clare; fig. 143, of Kilmacduagh; and fig. 144, of Glendalough.



FIG. 139.—DOORWAY OF MONASTERBOICE ROUND TOWER.



FIG. 140.—DOORWAY OF DYSERT ROUND TOWER, CO. LIMERICK.



FIG. 141.—DOORWAY OF CLONMACNOISE ROUND TOWER.



FIG. 142.—DOORWAY OF DYSERT ROUND TOWER, CO. CLARE.

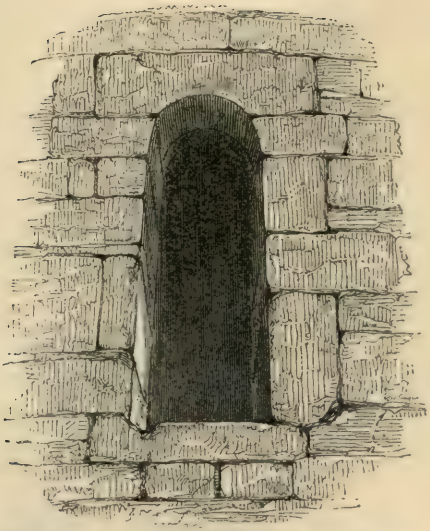


FIG. 143.—DOORWAY OF KILMACDUAGH ROUND TOWER.



FIG. 144.—DOORWAY OF GLENDALOUGH ROUND TOWER.

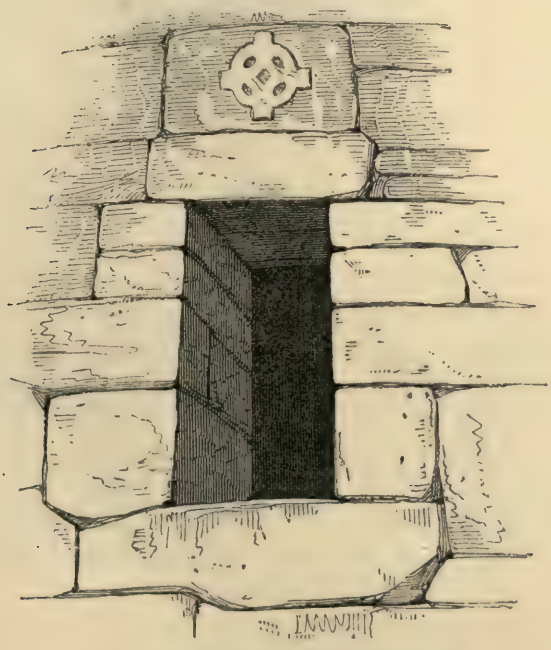


FIG. 145.—DOORWAY OF ANTRIM ROUND TOWER.



FIG. 146.—ORNAMENT OVER DOORWAY, ANTRIM ROUND TOWER.



FIG. 147.—DOORWAY OF SWORDS ROUND TOWER, CO. DUBLIN.



FIG. 148.—DOORWAY OF ROSCOM ROUND TOWER.

The remaining twelve doorways are square-headed or quadrangular; three specimens of which are here represented, viz:—Fig. 145, the doorway of Antrim Round Tower, (the ornament over which is more correctly exhibited in fig. 146). Fig. 147 is the doorway of Swords; and fig. 148 of Roscom Round Tower. Round-headed doorways generally exhibit a better style of workmanship and materials than are found in the quadrangular specimens. This is significant.

It is often unsafe to ground a theory upon one fact, because there may be some unknown circumstance that might alter the inference to be deduced from it: but, where we find a combination of facts all pointing towards the same result, the argument grounded thereon is all but irresistible.

We find all respectable authorities unanimous in stating that the Celtic Irish, who preceded the English, had no architecture whatever in stone and

mortar.—See page 7, *ante*. Next, we find that nearly three-fourths of the existing Round Tower doorways are round-headed, or in the (so-called) "Norman" style. We must therefore assign the Round Towers of Ireland to the 12th and subsequent centuries, unless we are disposed to ascribe them, and the order of Architecture which produced them (as I believe we should), to Cuthite colonies who preceded the Celts. But the fact that more than eighty of the supposed sites of towers are places associated with the names of 5th and 6th century Saints, or heathen divinities, affords in itself substantial grounds for concluding that these edifices existed before the Norman Conquest, and if so, before the Christian era. Added to this there is the negative proof arising from the silence of History as to the erection of any one of them.

Giraldus Cambrensis alludes to them as existing in his day and peculiar to the country, not as in course of erection by his countrymen. He calls them "Ecclesiastical Towers, which, in a style or fashion peculiar to the country, are narrow, high, and round." ("Turres ecclesiasticæ quæ more patrio arctæ sunt et altæ necnon et rotundæ"). (*Topog.* p. 720).

The windows of Irish Round Towers exhibit striking peculiarities.



FIG. 149.—CASHEL, CO. TIPPERARY.



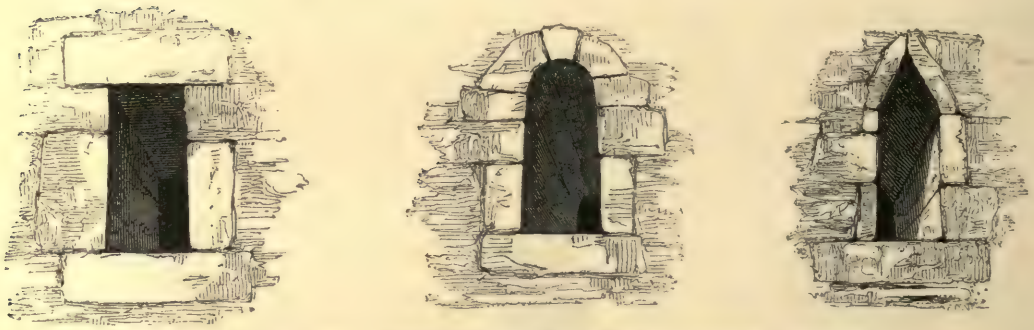
FIG. 150.—DYSERT, CO. LIMERICK.



FIG. 151.—TIMAHOE, QUEEN'S CO.



FIG. 152.—WINDOW OF ROSCREA ROUND TOWER.



FIGS. 153, 154, 155.—WINDOWS OF KELLS ROUND TOWER, CO. MEATH.

Figs. 149 to 156 represent eight of them, which comprise almost every variety of Round Tower window to be found in Ireland. There seems to have been a symbolism which we do not understand in the construction of these apertures, as they are unlike any windows found in the other ancient Temples or Churches of Ireland.



FIG. 156.—WINDOW OF CASHEL ROUND TOWER.

Figs. 157 to 162 are sketches of Irish Round Towers, which are only valuable as affording some idea of the progress that decay and dilapidation have made upon these structures. The more perfect specimens (not here repre-



FIG. 157.—ARANMORE ROUND TOWER, CO. GALWAY.



FIG. 158.—KILBANNON ROUND TOWER, CO. GALWAY.



FIG. 159.—RATHMICHAEL ROUND TOWER, CO. DUBLIN.

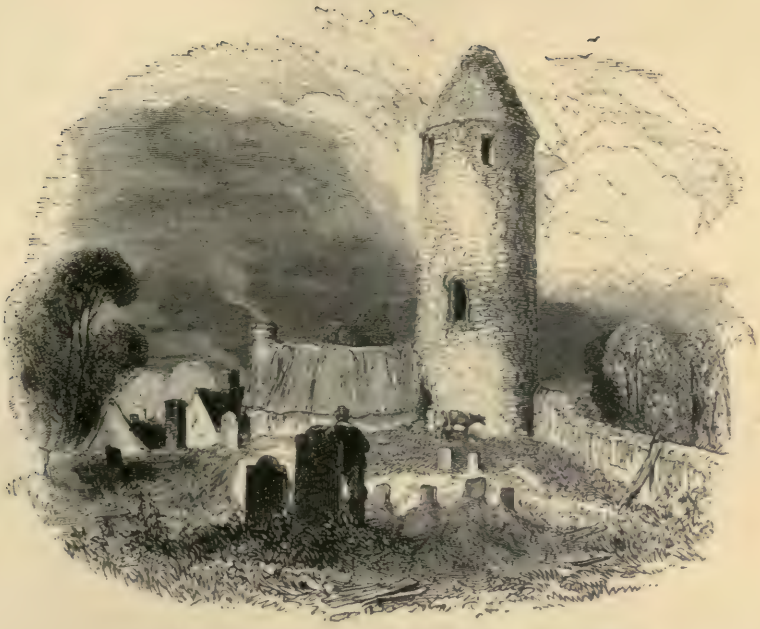


FIG. 160.—DRUMESKIN ROUND TOWER, CO. LOUTH.



FIG. 161.—DRUMCLIFFE ROUND TOWER, CO. SLIGO.



FIG 162.—KILLASHEE ROUND TOWER, CO. KILDARE.

sented) are those of Killala, Turough, Scattery, Rattoo, Kildare, and Cloyne. These—all presenting the same general outline, though varying in height and in details—are sufficiently shown in fig. 133, the Tower of Devenish. The conical top appears on all the specimens that are perfect, but the summits of the towers of Kildare, Cloyne, and Kilrea are castellated, this being the mode in which restorations were executed in medieval times.

Of Round Towers found elsewhere than in Ireland, I shall notice a few.

Fig. 164 is a Tower described by Hanway, as found at the Ruins of Jorjan, near Asterabad in Persia. The conical top is exactly like that of Irish Round Towers.—See fig. 163, Antrim Round Tower.

Fig. 165 represents a Round Tower in Hindostan described by Lord Valentia. He says of such buildings :—"It is singular that there is no tradition concerning them, nor are they held in any respect by the Hindoos of this country." In this latter particular, as well as in their general form, and their having the doorway not on the ground level, they resemble our Irish Round Towers.



FIG. 163.—ANTRIM ROUND TOWER.

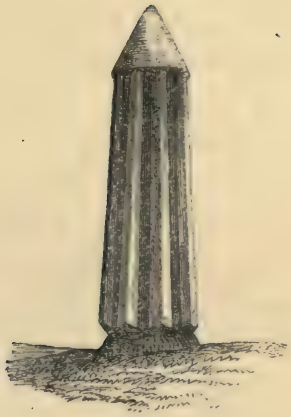


FIG. 164.—PERSIAN ROUND TOWER, FROM HANWAY.



FIG. 165.—ROUND TOWER, EAST INDIA.



FIG. 166—ROUND TOWER, ALLYGHUR, EAST INDIA.

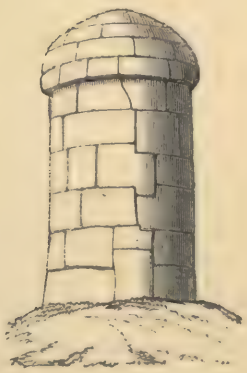


FIG. 167.—ROUND TOWER, PERU.

Fig. 166 is the Tower of Coel, near Allyghur, in India, as described by Captain Smith, late 44th Regiment. (See *Betham's Etruria Celtica*, vol. 2, p. 200). I would ask the reader's attention to the name COEL, that of the place where this Round Tower is found. The name frequently occurs in association with Irish topography and legends. (See pp. 80–82, *ante*). The coincidence is singular and worthy of attention.

Fig. 167 is from *Markham's Travels in Peru.* It represents a sepulchral tower on the borders of the lake of Umayu. He writes (p. 110) :—"A very ancient civilization existed on the shores of *Titicaca*, long before the appearance of the first Incas of Peru." The author contrasts these ruins with buildings erected during the dominion of the Incas, noticing "*the minute detail in the carving on the stones, while the chief characteristic in the buildings of the Incas consists in the grand simplicity of the masonry.*" Describing ruins of the same character at Sillustani, Mr. Markham mentions "Towers of finely-cut masonry, equal to that of Cuzco, with the sides of the stones dovetailing into each other."

The tower represented (fig. 167) is "thirty-six feet high, and built of the same well-cut masonry, with a cornice and vaulted roof."

We have here portrayed four specimens of towers, found respectively in India, Persia, and Peru. The intelligent observer will find no difficulty in perceiving certain features of peculiarity, which identify them with Irish Round Towers. In one we have a succession of rings or offsets, such as appear on some of the Irish towers—Ardmore and Dysert, for instance. In another we have the conical top, exactly the same as that of all Round Towers throughout Ireland which remain perfect. And in the masonry of the Peruvian specimen, we have several instances of what has been elsewhere noticed as jointing peculiar to Cuthite masonry, illustrations of which are found in figs. 122 to 126, as well as in other representations of ancient Irish masonry throughout this work.

The names of these places are also worthy of note as bearing resemblance to, and connection with, Irish topography. Titi-caca, Aster-abad,

and Coel have all their counterparts in Ireland; where *Caca* is only another reading for *Cocca*, the nurse of St. Kieran;—*Asthore* (love, in Irish) becomes *Aster* for euphony, when used as a compound;—and *Coel* is literally represented (as before observed) in Coole Abbey, Co. Cork, and Kilmacoole, *alias* Kilmacduagh, Co. Galway, etc.

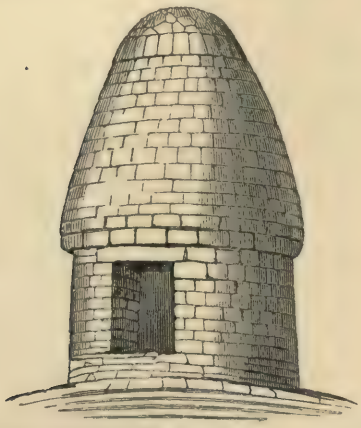


FIG. 168.—ROUND TOWER, CENTRAL AMERICA.



FIG. 169.—ROUND TOWER, CENTRAL AMERICA.

I annex Stephens' illustration of two ancient American Towers. Of the first (fig. 168) he writes (p. 135, vol. 1, *Travels in Yucatan*) :—

"The mounds were all of the same general character, and the buildings had entirely disappeared on all except one; but this was different from any we had at that time seen, though we afterwards found others like it. It stood on a ruined mound about thirty feet high. . . . . The exterior is of plain stone, ten feet high to the top of the lower cornice, and fourteen more to that of the upper one. The door faces the west, and over it is a lintel of stone. The outer wall is five feet thick; the door opens into a circular passage three feet wide, and in the centre is a cylindrical solid mass of stone, without any doorway or opening of any kind. The whole diameter of the building is twenty-five feet, so that, deducting the double width of the wall and passage, this centre mass must be nine feet in thickness."

Of the second Tower (fig. 169) he says (vol. 2, p. 298):—"It is circular in form, and is known by the name of the Caracol, or winding staircase, on account of its interior arrangements. It stands on the upper of two terraces. . . . . A grand staircase forty-five feet wide, and containing twenty steps, rises to the platform of the terrace. On each side of this staircase, forming a sort of balustrade, were the entwined bodies of two gigantic Serpents, three feet wide, portions of which are still in place; and among the ruins of the staircase we saw a gigantic head, which had terminated at one side the foot of the steps. . . . . On the platform, fifteen feet from the last step stands the building. It is twenty-two feet in diameter, and has four small doorways facing the cardinal points. A great portion of the upper part and one of the sides have fallen. Above the cornice the roof sloped so as almost to form an apex. The height, including the terraces, is little short of sixty feet, and when entire, even among the great buildings around, this structure must have presented a striking appearance. The doorways give entrance to a circular corridor five feet wide. The inner wall has also four doorways, smaller than the others, and standing at intermediate points of the compass, facing northeast, northwest, southwest, and southeast. These doors give entrance to a second circular corridor, four feet wide, and in the centre is a circular mass, apparently of solid stone, seven feet six inches in diameter; but in one place, at the height of eight feet from the ground, was a small square opening, choked up with stones, which I endeavoured to clear out, but the stones falling into the narrow corridor made it dangerous to continue. The roof was so tottering that I could not discover to what this opening led. It was about large enough to admit the figure of a man in a standing position, to look out from the top. The walls of both corridors were plastered and ornamented with paintings, and both were covered with the triangular arch. —The plan of the building was new; but instead of unfolding secrets, it drew closer the curtain that already shrouded with almost impenetrable folds these mysterious structures."

The opening, "large enough to admit the figure of a man in a standing

position to look out from the top," seems to have been provided for the purpose which O'Brien describes. He says :—" In Hieropolis, or the 'Holy City,' in *Syria*, a Temple with a *Tower* was erected to *Astarte*. . . . . Twice a year a man went up to the top of the Priap, and there remained seven days. . . . . On these occasions crowds used to come with offerings," etc.—(See *O'Brien*, p. 168. Also Lucian De Deâ Syriâ).

All these Towers exhibit the same characteristics, with only such varieties as the circumstances of the time and taste might be supposed to produce in nations so far separated from each other by distance, as well as by the fact of their probable ignorance of each other's existence. These characteristics seem to be, circular shape—conical or truncated tops—having four heads sculptured as on the Round Tower of Devenish (fig. 134), and on the pillar at the Temple of Carli (fig. 2)—or, four windows or openings at the top, as in our Irish towers, as well as on one specimen in America.

Mr. O'Brien, in page 229, referring to a relic of Eastern idolatry, presented by Colonel Ogg to the Museum of the East India Company, describes as thereon a Lingam with four heads near the top. " Those four heads," he adds, "represent the four gods of the Budhist Theology, who have appeared in the present world, and already obtained the perfect state of Nirwana; viz: Charchasan, Gonagon, Gaspa, and Goutama." In page 248, he refers to what he calls an enigmatical declaration of the Budhists themselves, viz :—" that the Pyramids, in which the sacred relics are deposited, '*be their shape what it will, are an imitation of the worldly temple of the Supreme Being.*'" Mr. O'Brien also says, in a note (p. 122), "This *Farragh*, otherwise *Phearragh* [the old Irish war-cry, and also a phrase still in use among the peasantry expressive of the utmost contempt], is the *Peor* of the Scriptures and the *Priapus* of the Greeks." " Priapus, se *physice* consideretur idem est ac sol; ejusque lux promogenia, unde *vis omnis seminatrix*." Diod. Sic., lib. i.—See also Num. xxv. ver. 4, where you will see that '*Peor*' remotely meant the sun."

Such a combination of numerous facts as are here noticed has left no doubt upon my mind as to the Cuthite origin of all these edifices: however,

the subject is one upon which no man has a right to dogmatize, and therefore the reader must be left freely to form his own opinion on what is said in defence of each theory.

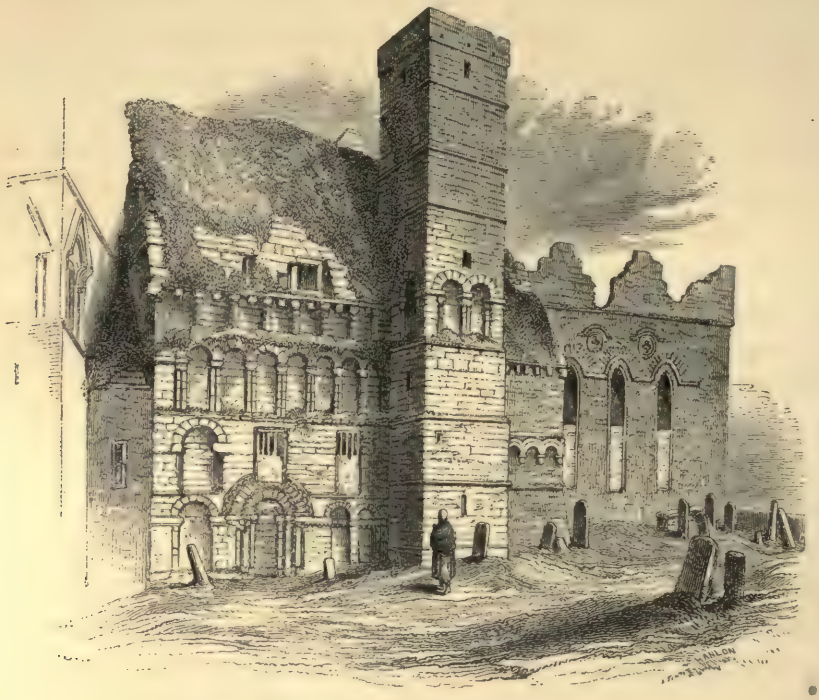


FIG. 170—CORMAC'S CHAPEL, CASHEL.

STONE-ROOFED TEMPLES.

All the ancient temples of Ireland had, I believe, stone roofs; but, as such a roof is the first part of a building likely to give way, we find only a few specimens of Temples still retaining their original coverings. The first of these that I shall notice is the Temple called Cormac's Chapel at Cashel —a highly-ornamented structure, built with cut-stone within and without. Several illustrations of the ornamental work of this Temple may be seen

throughout the preceding pages. The Temple itself is represented at fig. 170. The upper portion of the square tower of this temple is a reconstruction. The original top was probably pyramidal. The other temples which I now remember as retaining their stone roofs are Kilmelchedor Oratory, County Kerry; St. Columb's Oratory at Kells, Co. Meath; Louth Oratory; the Chancel of the parish church at Rahen, King's County; and the Ruin at St. Doulough's, Co. Dublin; but each of these is either quite plain, or has undergone so many repairs and alterations, as to have retained little more of its original character than the general outlines and stone roof.

The smallest stone-roofed temples consisted of only one room; the next in size had a nave and chancel; and the largest a nave, chancel, and aisles, with a roof supported by massive stone pillars. The pitch of the roof was always very steep, and in the highly-ornamented temples—such as Cormac's Chapel—the first roof was a semicircular arch, having a chamber over it with pointed roof. Where no second roof was introduced, a pointed arch formed the interior covering. Of the temples, which have any portion of the original edifice standing, nearly all have been altered and enlarged in early Christian times. This enlargement was generally effected at the east end, as it was usually found more easy to remove the eastern windows out of their places than the massive western doorways; but in some instances both doorways and windows are found to be re-settings.

STONE-ROOFED TEMPLES OF LARGER SIZE.

The ordinary size of ancient Irish temples was small in comparison with the Christian edifices that succeeded them, yet there is every probability that the religion, with which these temples were associated, required larger buildings in central situations. We accordingly find a few such, which, though built on a larger scale and in some respects in a different form, are proved beyond doubt—by the style of workmanship, the details of ornament, and other analogous characteristics,—to have been constructed by the same

people as those who erected the smaller temples. There is one circumstance which I have observed with regard to the larger temples : they seem never to have acquired ecclesiastical importance during the early Christian period, and they do not appear to have been used as Christian Churches until the end of the 12th century. This remarkable circumstance is easily explained ; for, while the other roofless ruins were sufficiently small to be covered in after the fashion of early Christian architecture and incorporated with the monasteries, the larger ones were altogether unsuited to any such assimilation ; and although they might have attracted the wonder of Irish ecclesiastics, it required more architectural skill to roof one of these lofty structures, even with thatch and rushes, than Irish builders possessed prior to the close of the 12th century. The ruins of large-sized ancient temples were therefore left to the legends of the peasantry, who ascribed to them a supernatural origin. However, when architectural skill improved, these also were brought into use and made parts of abbeys or monasteries. Thus it is that remains of Cuthite architecture are distinctly observable at Corcomroe Abbey, built by Donald O'Brien in the year 1198, and at Knockmoy Abbey, built about the same period by Cathal O'Connor : but the neighbouring peasantry have a curious legend, that Corcomroe was erected in one night by the "Fian of Eirin" under the direction of Gobban Saer, and a somewhat similar story is related of Knockmoy. Each of these buildings exhibits two styles of workmanship as different as possible from each other. At Corcomroe we find the chancel, and other works about the chancel, of the most perfect and beautiful workmanship in cut-stone, while the remainder of the building (about three-fourths of the whole) is of the rudest workmanship, in the ordinary style of the 12th century, with subsequent alterations and additions. The windows of the chancel have inclining jambs and are built in first-class ashlar, jointed in that style which abounds in the Irish Cuthite architecture. Fig. 124 represents three specimens of the ashlar work of the piers of this window. Not only is this building itself ascribed to Gobban Saer, but the holy well at the place is associated with the pagan name of

Sheela—a dedication which it undoubtedly received in heathen times, long anterior to the 12th century.

The Abbey of Boyle is another ancient temple converted into a Christian building in the 12th century. The place is called Bile by the peasantry, and is probably identical with the ancient foundation called Bile-Fechan, or Bile ascribed to St. Fechan. The temple of Boyle retains more of its ancient outline and is more perfect, than either of those just mentioned. The ancient wall about the western doorway is still standing, and, judging from appearance is about eight feet thick, built in that style of ashlar with irregular joints elsewhere described as Cuthite masonry. There is a stair-case built in the thickness of this wall, the lower part of which to the height of about eighteen feet is formed of skilfully-cut stone steps with a well-executed centre pillar or newel, while the remainder of the stair-case to the top consists of rudely-cut steps, each ending with an angle such as was used in all the early Castles and Monasteries of Ireland. If the ruder style of workmanship were at the foundation and the better towards the top, we should at once pronounce the former to be the antique of the 12th century, and the latter the improved work of a subsequent period : but the facts being as they are, we can only account for the most ancient part being beyond comparison the more excellent, by supposing the structure to have been originally a Cuthite Temple, of which the foundations and the lower portions remained at the close of the 12th century, when they were appropriated to Christian uses, and the ruder superstructure added by architects of that period. The case is exactly similar to that of the Round Tower of Drumlane (fig. 135), the foundation of which to the height of 22 feet, including the doorway, "is constructed of carefully wrought sand-stone, and is equal in execution to the Tower of Devenish itself;" but from this point "a change takes place in the material and workmanship, the remainder of the Tower being built of coarse rubble work of the meanest description." (*Ulster Journal*, vol. 5, p. 114). That is to say, the foundation of the Tower remained intact from the era of Cuthite occupation until the 11th or 12th century, when the upper portion was added to adapt

it for use as a Bell-tower, and, if the reader will take the trouble to examine all the Irish Annals of the 12th century, it is probable he will find some record informing him that Drumlane CLOICH TEACH was "*finished*" about that period.

The transept walls of Boyle at each side of the chancel arch are also ancient to the height of the springing of the arch, but from that point to the top the work is of coarse rubble. The same remark is applicable to all these buildings. The skilful masonry being recognised in the ancient work, and coarse rubble in the comparatively modern superstructure. There is much reconstruction with the old materials in all these buildings, and it is sometimes so well executed as to render it difficult, except for a practised eye, to distinguish the ancient from the modern. The Cuthite characteristics are however clear and unmistakeable.

Baltinglas and Jerpoint Abbeys are also built on the ruins of ancient temples; but we shall not stop now to describe these buildings, as they shall be afterwards noticed in detail. All appear to have had originally massive stone roofs supported by rows of pillars at each side.

The general style of the ancient Temples at Jerpoint, Boyle, Baltinglas, etc., with their pillars and aisles, explains the sculpture in the interior of Cormac's Chapel and Kilmelchedor Temple. All these temples were probably designed after the pattern of some great original temple—perhaps Noah's Ark itself,—and therefore, in small buildings like Cormac's Chapel and Temple Melchedor, where no pillars or aisles existed, the miniature representation of them is exhibited in the stone-cutting of the walls, in which semi-detached pillars and arches abound. Each side-wall of Kilmelchedor is divided into six panels or spaces, separated by semi-detached semi-circular pillars, each about four feet high from their bases to their capitals. The external surface of the south wall of Cormac's Chapel is divided in its ornamentation into representations of three stories, cut in the stone, and answering to the Bible description of the Ark—"With lower, second and third stories shalt thou make it." (Gen. vi. 16). This idea also accounts for some peculiarities

found in the Rock Temples of India, which an Archæologist, who wished to prove them of comparatively recent date, said, were in many respects constructed in imitation of well-wrought carpenter's work. He inferred from this fact, that the Indian Temples must be comparatively modern, whereas I infer from the same fact, that they are the most ancient temples in the world, and made in imitation of the Ark of Noah itself.

I have before quoted Thevenot's description of a Rock Temple in Persia, consisting of three chambers, one over the other, one only of which (I suppose the upper one) has got an arched roof, the others being flat (see p. 16). This description confirms my opinion, that all these temples—Irish as well as Persian—were made in imitation of the great primitive model, the Ark of Noah.



FIG. 171.—MACDARA'S TEMPLE, ISLAND OF CRUACH MACDARA, CO. GALWAY.

BUTTRESSES.

Many of the ancient Irish temples present the peculiarity of the side-walls extending from 10 to 18 inches beyond the gable, as shown in fig. 171, which represents the temple of St. MacDara, Co. Galway. The object of

these buttresses seems to have been to lighten the lateral pressure of the roof on the gables, by a supplemental support for its centre of gravity. MacDara's Temple is the most perfect in Ireland, that exhibits this peculiarity of buttress. Numbers of Irish ruins exist, in which one or more buttresses appear near the foundation, but they are not continued to the eave in the alterations made for Christian worship. I know of no ancient buttresses now to be found in any part of Ireland, except at places associated by hagiology or topography with the name of some heathen divinity. My observations upon the numerous specimens I have seen have induced me to regard the existence of a buttress, at an ancient foundation associated with the name of some Cuthite divinity, as *prima facie* evidence that a portion of the ancient temple is still in its original position. It should, however, be noticed that, although buttresses are frequently found, they were by no means an indispensable appendage to ancient temples, as, in numerous instances, they do not appear to have ever existed. MacDara's Temple is particularly interesting as the only existing example of buttresses with a stone roof; and the perfect outline which this temple presents, enables us to complete in imagination twenty-four temples that still retain their buttresses, but from which the stone roofs have disappeared.

COIGNS.

Many of the ornamented temples of Ireland have their outer angles protected by coigns, cut like a circular pillar in form, and in ordinary size similar to the newel of a stone stair-case. Some specimens do not project beyond the line of the side wall, others project from the wall to the extent of half the diameter of the pillar; and a third class are found to project still further. Different specimens are found from three to eight inches in diameter. This moulding is introduced profusely in all the ornamental work of what is called the "Irish Norman." It is found on doorways of Round Towers, windows and doorways of temples, and on several ancient Crosses. Its

purpose manifestly was to protect the angles from casual damage, by presenting a rounded instead of a sharp edge, a very ingenious and efficient contrivance. I would here remark that all the Cuthite ornamental architecture found in Ireland is of the most solid and durable description, as if adapted to a people whose lives were prolonged beyond the ordinary limits of our generation. All ornaments within the reach of casual damage are worked in low relief, with rounded projections, and consequently not so liable to injury from an accidental knock as the ornaments of modern architecture: they are even more indestructible than the common rectangular edge.—Such is the style of ancient Irish ornament; but, in positions out of the reach of accidental damage, as on lofty capitals, and the roofs of chancels, we sometimes observe ornaments cut in higher relief; fine specimens of which are still to be seen in their original perfection at Kilmacduagh, Co. Galway, and at Corcomroe, Co. Clare.

ROUND-HEADED DOORWAYS.

There are several varieties of doorways with semicircular arches in Ireland. Some are highly ornamented; as, for example, Clonkeen, County Limerick (fig. 88); Dysert, Co. Clare (fig. 89); Freshford, Co. Kilkenny (fig. 101). Others, such as Rahen Church, King's County (fig. 103), are less ornamented; and many are found without any decoration whatever, as at Sheeptown (Knocktopher), Co. Kilkenny (fig. 104). Some elaborate specimens seem to have been constructed with a porch in front; the doorway of Freshford, just mentioned, is an example of this style. There is first the ornamented inner doorway, with its semicircular head and sculptures. About two feet in front is a semicircular arch, presenting a jamb of about one foot in width; and outside of this is a larger arch, ornamented in the same style as the inner arch, with a rich variety of sculpture.

The ornaments (fig. 9) are found on the capitals of the arch of the porch at Cashel Temple. The roofs of porches of this style form a very acute angle, which may be observed in the direction of the outer lines of fig. 101.

In a few instances ancient doorways have arches slightly pointed; from which fact, as well as from several specimens of ancient double windows with pointed tops, I conclude that both the pointed and the semicircular arch was in use among the Cuthites.

CYCLOPEAN DOORWAYS.

Flat-headed doorways are of frequent occurrence in ancient Irish temples. They have all the characteristics of those which, in Greece and Italy, are called Cyclopean. The material is generally massive, and the jambs always incline inwards from the base. Numerous fine examples of this style are to be found in the illustrations of this work. See figs. 70, 72, 73, 75, 77, and 78. I have myself examined forty-eight specimens of this style throughout Ireland.

ANCIENT WINDOWS OF WIDE AND OF NARROW SPLAY.

I have described the different varieties of ancient windows in preceding pages (268 to 280), and therefore need only repeat here that windows of wide splay are narrower in the outer than inner opening, being generally from six to eight inches wide on the outside, and about sixty inches on the inside, while the windows of narrow splay are usually ten inches wide on the outside, and about thirty inches wide on the inside.

The windows of narrow splay are always single, while those of the wide are often double, as in fig. 105, and sometimes triple. The heads of windows of wide splay are always formed of several stones wedged together into a semicircular arch, while the whole arch of a window of narrow splay is sometimes found to consist of only one stone reaching through the full thickness of the wall. The narrow are almost always quite plain—the wide are sometimes highly ornamented, as in the case of the Church of Annaghdown, Co. Galway, fig. 107. This window (as already shown) has been widened in its

reconstruction. Windows of wide splay are introduced in temples of the largest class; and in such buildings the opening is larger in proportion to the building itself. The largest ancient window in Corcomroe Temple is fourteen inches wide in the outer opening. In most instances, windows of wide splay are found to be reconstructions removed from their original positions, the fine stone-cutting and close jointing being however usually preserved with much care. The reason seems to be, that most of these ancient temples were increased in length to adapt them to Christian uses, and the enlargement was generally made at the East end, the windows (as I before mentioned) being more easily removed and re-set than the massive doorways.

SCULPTURED AND PLAIN CROSSES.

There are numerous specimens of Crosses, both sculptured and plain, to be found in Ireland. The sculptured Crosses with the ornaments upon them have been fully treated of in a preceding chapter.—(See figs. 15, 16, 50, and 51, *ante*). There is also another class of Crosses, of which many examples still exist. The Cross is sculptured in relief without arms and within a circle on pillar-stones. These are now chiefly used at Holy Wells as stations for prayer. Many of the pillar-stones are of doubtful date, but I believe all that have the Cross skilfully sculptured within the circle are ancient. Seven of such Crosses are to be found at Glencolumbkill, Co. Donegal.

HOLY WELLS.

Holy Wells exist, or have existed, at most of the places to which I have referred as Cuthite foundations, and we have strong grounds for inferring that the worship at such wells had its origin in heathenism. Indeed, this conclusion is confirmed by the concurrence of high ecclesiastical authority, the veneration for such Wells, and the religious services called Patterns

performed at them on certain Saints' days, having been of late years discountenanced by the Roman Catholic hierarchy. The wells are generally connected with the names of St. Columb, St. John, St. Colman, St. Bridget, St. Senan, St. Kieran, or St. Patrick, and some others.

I have in a former chapter endeavoured to show, that the wells now dedicated to St. John (Tubber Ion) had the origin of their worship from Damater—Juno under the name of Iun, the Dove.

PILLAR STONES.

I would direct the reader's attention to the cylindrical mass of stone which Stephens tells us he found in the centre of the American Round Towers. (See p. 319, *ante*). This I suppose to be the same as the Mahody of Elephanta, the Mui(dh)r of Ireland, and the Lingam of all the Rock Temples of Hindostan.

I annex, from General Vallancey's Collectanea, a description given of this Idol by Captain Pyke in his account of the Cave of Elephanta, and also Vallancey's own account of a similar stone on the Island called Innis Mui(dh)r, now Inis Mura, or the Holy Island, near Sligo.

The General writes as follows (vol. 4, p. 212) :—"Innis Mui(dh)r—now Inis Mura and the Holy Island, or Island of Saints, is about nine miles distant from Sligo. Here, not only the ruins of the caves are to be seen, but the *Cloich Greine*, sun stone, or *Muidhr*, from whence the island takes its name, is still remaining in its most perfect state, being a conical pillar of stone (fig. 174), placed on a pedestal, surrounded by a wall to preserve it from profanation. This is the μυδρος of the Greeks (fig. 172), and the *Mahody* of the Gentoos. Apud Emissenos solis simulacrum erat grande saxum conicum nigrum, quod jactabant a Cælo fuise delapsum. (Herodian).

"Captain Pyke landed in the island of Elephanta, near Bombay. In the midst of a Gentoo temple he found a low altar, on which was placed a large polished stone of a cylindrical form, standing on its base, but the top was rounded or convex. The Gentoos, says he, call this the stone of

Mahody, a name they give to the original of all things. And this hieroglyphic of the Supreme Being is intended to shew, that it is beyond the limited comprehension of man to form to himself any just idea of Him that made the world."

Captain Pyke was informed by the worshippers—"That this sacred stone is dedicated to the honour of *Mahody*, who created the universe, and his name is placed under it, and therefore that stone, which defends the name of the great and inconceivable God from all pollution, is itself a holy memorial and monument of what cannot be described; but is not itself a God, yet being thus placed, though a stone, no profane or polluted man ought to touch it." (See fig. 173).

Vallancey proceeds :—"This is certainly the stone Herodian saw at Emissa, in Phœnicia, where, says he, they worship *Heliogabalus;* but he saw no image fashioned by men's hands, but only a great stone round at bottom, and diminishing towards the top in a conic form. Our Mui(dh)r and the Mahoody of the Gentoos are not conical, but only columns of circular bases rounded at the tops (fig. 174). Muidhr in Irish, in the ancient glosses, is written for Midhr, which is explained by the *ray of the sun.*"

The Muidhr enclosed within a wall, as above described, is not unlike the accounts of similar stones found by Stephens among the Ruins called "Cassa del Gobernador," Yucatan. I copy from him (vol. 1, p. 181):—"Near the centre of the platform, at a distance of eighty feet from the foot of the steps, is a *square enclosure*, consisting of two layers of stones, in which stands, in an oblique position, as if falling, or, perhaps, as if an effort had been made to throw it down, a large round stone, measuring eight feet above the ground and five feet in diameter. This stone is striking for its uncouth and irregular proportions, and wants conformity with the regularity and symmetry of all around. From its conspicuous position, it doubtless had some important use, and in connexion with other monuments found at this place induces the belief that it was connected with the ceremonial rites of ancient worship known to have existed among all Eastern nations."

Fig. 175 represents a Pillar-stone now standing on the Hill of Tara. It was found buried in the ground on a part of the hill called Bel-Pear, and was removed after the year 1798 to mark the grave in which a number of "Croppies" were buried, who had been shot by the king's troops. The name of the place (Bel-Pear), from which the stone had been removed, is

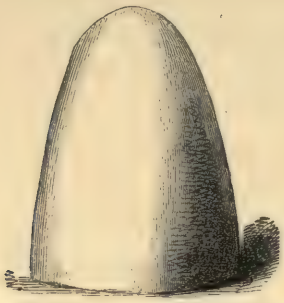


FIG. 172.—THE MUDROS OF PHŒNICIA, FROM DR. HYDE.

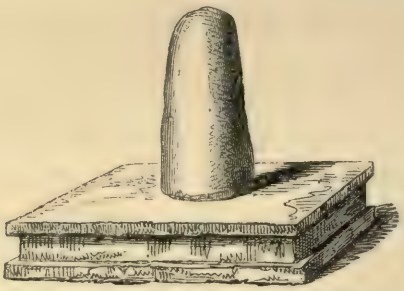


FIG. 173.—MAHODY OF ELEPHANTA, FROM CAPTAIN PYKE.

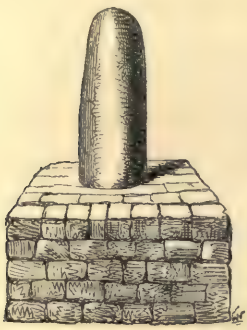


FIG. 174.—MUIDHR OF INIS-MURRY, FROM "GROSE'S ANT."



FIG. 175.—PILLAR-STONE AT THE HILL OF TARA.

significant. I believe it to be identical with Baal-peor of the Scriptures; which, like the Priapus, Muidhr, and Mahody, was the emblem of the Sun as the source of generative life.

Another Pillar-stone, square in form, stands on the Hill of Tara in the

Church-yard. On it is sculptured the well-known figure of the Irish Sheela-na-gig, from the original name of which I believe the Irish word CLUAIN—the Stone of Ana, was derived.

In the foregoing, the reader will observe that the stone of Bel-Pear at Tara is a conical pillar (the stone called Cloich Kieran at Cape Clear is precisely of the same form); and that Herodian describes the sun as worshipped in Phœnicia under the form of a conical stone. Diodorus Siculus identifies "sol" with "Priapus:" at Inis-Muidhr, County Sligo, a stone of a similar form is by the people called "Cloich Greine," literally, "the stone of the Sun" (fig. 174): the "Mudros" of the Phœnicians is also represented as a "conical stone" (fig. 172): at the temple of Elephanta, the Divinity who created the universe is worshipped under the form of a similar stone (fig. 173), and under the name Mahody, answering to our St. Mochudee of Lismore. The name of the Island near Sligo, at which the Cloich Greine, or Stone of the Sun, is described to be, is Inis-Muidhr—"Muidhr, in the ancient glosses, is written for Midhr, which is explained by the ray of the sun." The modern name of this Island is Inis-Mura, the name of the celebrated, but mythical Saint Mura. This Saint is thus far identified with the Mahody of Elephanta, and St. Mochudee of Lismore, one of the names of Cuthite divinity. The patron Saint of Inis-Mura, or Inis-Muidhr, is St. Molaise, another Cuthite derivation, which I have elsewhere shewn to be nearly identical with Molaice, Molach in the genetive case.

From the facts just mentioned, I am further disposed to conclude that, with the ancient Cuthites Budh was never the proper name of their divinity, except in a secondary sense. The simple English of the Irish word "Budh" is a house or tabernacle, from which is the Irish word "Bothan" (pronounced Bohaun), a tent, a small house, or cabin. The invisible God of nature, being, by the Cuthites, supposed to reside in this Tabernacle, the form of it became venerated accordingly as the emblem of the Divinity. This remark is consistent with all I have before said about the god Budh. I believe the existing Budhists of India to be, like the other heathen religions, only a sect of com-

paratively late introduction, knowing very little of the real character of the ancient Lingajas. I have sometimes applied the name Budhists to this ancient sect—the first apostates from truth—to mark the Phallic character of their worship (others have done so before me), though I think it probable such name was never borne by the Lingajas themselves, when existing in power.

The Irish word TEAMPOLL, a Temple, is worthy of attention, as bearing upon this subject. The original temple having been round in form, the name of the temple began to be used as an adjective, and we have accordingly the Irish word *Timp(ch)ioll*, round, *i. e.* Temple-shaped. We have also the common phrase "*Rienca Timpioll*"—to dance around, *alias* the Temple dance. When in time the religious connection between the name "Temple," and the peculiar circular form of the temple became lost, the original word became separated into two words, and the letters were slightly altered to mark their distinction, two silent letters "*ch*" being introduced. Thus we have, at this day, the word TEAMPOLL, a Church, a Temple, and TIMP(CH)IOLL —round, or a circuit.

HOLED STONES.

In treating of the term Dia-Baal (p. 67), I ventured to suggest, that the Greek word Διαβολος was derived from the name of the Cuthite divinity Baal. To illustrate the theory suggested respecting Holed Stones, it may not be amiss to repeat that Dia-Baal was the chief Deity among the Cuthites. It means, literally, The Lord God, and was probably the name under which God was known to Noah and his predecessors.

The Pelasgi were among the conquerors of the Cuthites; therefore Baal, or Dia-Baal, never was recognised as a god among the Greeks (nor were the other Cuthite divinities, Molach, Dagan, etc.), and inasmuch as Giants, Titans, and Demons, were the names by which the Cuthites were known to the Greeks, it is but reasonable to suppose, that their divinity (under his proper name of Dia-Baal) should be regarded as the chief Demon or Devil. It is quite possible that the term βαλλω, to throw, may have arisen

from the ancient Cuthite game of Ball-playing—an account of which, as a religious ceremony among the ancient Americans, may be seen in *Stephens' Yucatan*, vol. 2, p. 306. The spherical Ball was an emblem of the Sun; and Ball-playing will be found to have been a very ancient amusement, frequent mention being made of it in the Finian legends of Ireland. The American game, according to Stephens' authority, was played on a grand scale in honour of the divinity of the Ball, in a large open area between two walls of great thickness. A Holed Stone was set in each wall (fig. 176), and the fortunate player who succeeded in passing the Ball through the hole was the winner of the game. I transcribe the account of this ancient American Ball-playing from the description of the Ruins of Chichenitza in *Stephens' Yucatan*, vol. 2, p. 306.

"In the centre of the great stone walls, exactly opposite each other, and at the height of twenty feet from the ground, are two massive stone rings, four feet in diameter, and one foot one inch thick; the diameter of the hole is one foot seven inches. On the rim and border were two sculptured entwined serpents, represented in the engraving below.



FIG 176.—ANCIENT AMERICAN HOLED STONE.

"These walls, at the first glance, we considered identical in their uses and purposes with the parallel structures supporting the rings at Uxmal, of which I have already expressed the opinion, that they were intended for the celebration of some public games.

"In the account of the diversions of Montezuma, given by Herrera, we have the following :—'The place where they played was a ground room, long, narrow, and high, but wider above than below, and higher on the sides than at the ends, and they kept it very well plastered and smooth, both the walls and the floor. *On the side walls they fixed certain stones, like those of a mill, with a hole quite through the middle,* just as big as the Ball, and he that could strike it through there won the game; and in token of its being an extraordinary success, which rarely happened, he had a right to the cloaks of all the lookers-on, by antient custom, and law amongst gamesters; and it was very pleasant to see, that as soon as ever the Ball was in the hole, the standers-by took to their heels, running away with all their might to save their cloaks, laughing and rejoicing; others scouring after them to secure their cloaks for the winner, who was obliged to offer some sacrifice to the idol of the tennis-court, and the stone through whose hole the Ball had passed. Every tennis-court was a temple, having two idols, the one of gaming, and the other of the Ball. On a lucky day, at midnight, they performed certain ceremonies and enchantments on the two lower walls and on the midst of the floor, singing certain songs or ballads; after which a priest of the great temple went with some of their religious men to bless it; he uttered some words, threw the ball about the tennis-court four times, and then it was consecrated, and might be played in, but not before. The owner of the tennis-court, who was always a Lord, never played without making some offering and performing certain ceremonies to the idol of gaming, which shews how superstitious they were, since they had such regard to their idols, even in their diversions.'"

The use of the Holed Stones found in Ireland and elsewhere has never been determined. Might not some of them have been used for games

of the same character as those above described, considering the game as combining amusement with religion; and which, like the Maypole sports, survived the race by which they were first introduced?

Holed Stones are numerous in Ireland, and are generally connected with ancient superstitions. Young children are passed through them, also wearing apparel and bed-clothes, for preservation from diseases or for their cure. Several Holed Stones shall be noticed in the description of places where they are found; but, for more complete information on the subject, the reader is referred to an article on Holed Stones by R. R. Brash, Esq., of Cork, in the *Gent. Mag.*, Dec. 1864.



FIG. 177.—HOLED STONE AT CASTLE DERMOT.

Fig. 177 represents a Holed Stone standing in the Church-yard of Castledermot, Co. Kildare; where are also found a Round Tower, several ancient Crosses, and other ruins of Heathen times.

SUBTERRANEAN PASSAGES.

These abound in Ireland; and many of which no trace now remains are

said to have existed at the localities referred to in the following pages, as Cuthite foundations. Several specimens still existing are noticed in the latter part of this work.

ROCK BASINS.

At numerous localities to which I have ascribed a Cuthite origin basins are found, excavated in large rocks. They vary in size, the largest being about fifteen inches in diameter, by about ten inches deep. At some of these places only one basin is to be seen; at others (Kilmelchedor, for instance) several are excavated out of one rock. All are invariably connected with superstitious legends. The miraculous cow at Kilmelchedor is said to have deposited her milk in these basins each day, in such abundance as to supply Fin-MacCuile and his army. The 3,000 pupils of St. Finian of Clonard (whom I have endeavoured to identify with Fin-MacCuile, see p. 81) were, in the same miraculous manner, supplied with milk by one cow. The basin at Glendalough is said to have been filled with milk by a wild deer, sent by God to feed an orphan: and at other places the rain water deposited in the basins is resorted to as a cure for sore eyes and other maladies. Mr. T. L. Cooke, in the *Transactions of the Kilk. Arch. Association*, vol. 2, pp. 53, 54, describes two Rock Basins at Kyle, or Clonfert Molua, in the King's County. He says:—"About one hundred yards south-west of the grave is a large rock in its rough and natural state. Its upper surface contains two hemispherical or bowl-shaped cavities, each of which is somewhat more than a foot in diameter. This is called CLOICH-MOLUA, *i.e.* Molua's stone. In my opinion it was either an emblem of God, or an altar, and served for the purpose of religious worship in Pagan times. It closely resembles several rocks undoubtedly used in Pagan rites in various parts of the country. One of these is in the King's County, and bears the name of AN-MORA, the great Ana. This deity was the earth, the Pagan Irish magna Mater, or Mater deorum. AN also signifies a ring or circle, or cup, a bowl or round vessel.

The hemispherical hollows in the rock at Kyle were, therefore, probably emblems of Ana. Until about sixty years ago a meeting used to be held annually at this so-called stone of St. Molua. This meeting was celebrated for dancing, merriment, and matchmaking. It was distinguished from the day dedicated to St. Molua by its having been held on the *first* of August, the day of the tournament instituted by Louis, called the long-handed. The anniversary of St. Molua was the *fourth* of August."

The following quotation from Bryant respecting the origin of the name Titan may throw some further light on this subject.

"The Giants, whom Abydenus makes the builders of Babel, are, by other writers, represented as the Titans. They are said to have received their name from their mother Titæa. Κοινως δε παντας απο της μητρος ονομαζομενους τιτηνας: by which we are to understand, that they were all denominated from their religion and place of worship. I have taken notice of some of the antient altars, which consisted of a conical hill of earth, styled oftentimes from its figure, λοφος μαστοειδης, a mound, or hill, in the shape of a woman's breast. Titæa (τιταια) was one of these. It is a term compounded of Tit-aia, and signifies literally a breast of earth, analogous to τιτθος αιας of the Greeks. These altars were also called Tit-an, and Tit-anis, from the great fountain of light, styled An, and Anis. Hence many places were called Titanis and Titana, where the worship of the Sun prevailed." (*Bryant*, vol. 4, pp. 64, 65).

I shall not trouble the reader with a detailed statement of the inferences deducible from this quotation in connection with the matter on hand. It is enough to state that mounds, such as Bryant describes, abound in different parts of Ireland, and are still recognized as monuments of the Tuath-de-Danaans. Bryant's remarks may account for their shape, as well as the shape of the Rock Basins, being that of a woman's breast; but, whatever may have been the original use or intention of the Rock Basins, I have no doubt of their having been connected with Cuthite worship, and have therefore noticed them as Cuthite relics.

THE SHRINE. THE WOODEN IMAGE. THE STONE COFFIN. THE BED.

Those who are acquainted with the ancient ruins of Ireland are aware, that at most of them the Bed of the Saint, the Stone Coffin, or the Shrine, is held in high veneration. Some particular spot is pointed out as the Bed of the Saint, sometimes the Grave, but generally the Bed; and credulous

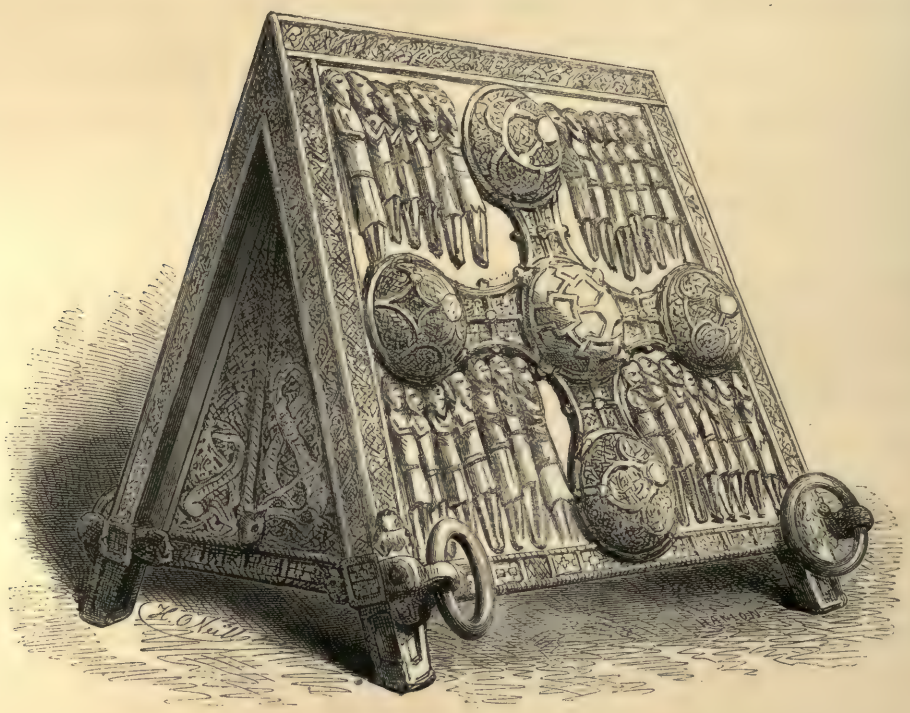


FIG. 178.—THE SHRINE OF ST. MANCHIN—AN ANCIENT IRISH RELIC.

people are still found, who lie in it with the hope of finding a husband or a wife within a stated time, or expecting thereby to be cured of certain complaints, for which the process is believed to be an infallible remedy. St. Finian's Bed at Inisfallen, out of hundreds of instances, is one well known to tourists visiting the Lakes of Killarney. St. Kevin's Bed at Glendalough is also well known. Almost all the other Saints enumerated in the Catalogue, commencing at p. 53, are said to have had their "Beds" at some one or other of the places connected with their names.

A few specimens of the Stone Coffin are still to be seen. One is at the island of Devenish, Co. Fermanagh, the cover of which I have not been

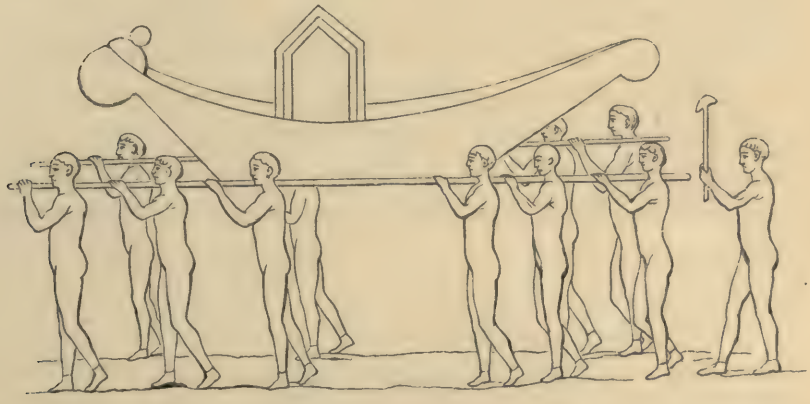


FIG. 179.—THE SHRINE OF AMMON—AN ANCIENT EGYPTIAN SCULPTURE.

able to find. The coffin is cut out of one stone, and shaped like an Egyptian mummy-case. People lie down in it as a cure for rheumatism. Another of them is at Clones, in the County Monaghan, shaped like the Shrine or Ark represented at fig. 178. Several other specimens of these Stone Coffins are incidentally mentioned by archæologists as existing at different localities throughout Ireland. My own opinion is that a Stone

Coffin once stood at each place now called the Saint's Bed, and that, while time or mischievous hands led to the removal or destruction of the coffin itself, traditional veneration for its original site is still retained among the peasantry.

Another relic connected with this division of our subject is the Shrine of the Saint. I know but one specimen of this relic now in existence. It is called the Shrine of St. Manchin, and is preserved in the Roman Catholic Church of Prospect, close to the station of that name on the Midland Railway, a few miles from Athlone. Fig. 178 represents a restored model of this ancient relic, made by Sir William Wilde, M. D., and which he was kind enough to place at my service. For further elucidation of the use of these relics, we must refer to the ancient Mysteries. I have already observed (see Section commencing at p. 168), that the notion of Death and Resurrection was invariably connected with the ancient Mysteries. The Ark was the emblem of Death to Noah and those enclosed in it, and their release from it was celebrated as a Resurrection. We know but little of these Cuthic or Arkite rites, save what may be gathered from the ancient authors, who have written, and often very obscurely, on their nature and practice. We cannot, therefore, speak dogmatically on the subject, but as I have remarked elsewhere, these Mysteries were probably an effort to revive (under the obligation of secrecy) the religion and superstitions of the Cuthite race long after their humiliation, and when the open profession of their religion would have exposed men to persecution from the ruling hierarchy. All the gross idolatry of Greece and ancient Egypt was set aside by the Mysteries for a corrupted system of Monotheism, and for corrupted forms of primeval doctrines respecting the Ark, Death, Resurrection, etc. Therefore it was that a miniature Ark—such as the "Shrine" (fig. 178)—was carried about in a boat on men's shoulders. A Stone Coffin also was provided, in which the hierophant was placed as a type of his death; and his entrance into it was described as "descending into the Bed." The figures fastened to the Ark or "Shrine," as seen on fig. 178, or sculptured

on the Arkite Rock Temples (fig. 67), represented the inmates as abiding in Death, until Born again by deliverance from the Ark.

I have already stated, that all these superstitious ceremonies, as well as the numerous legends and traditions connected therewith, are corruptions of the true religion believed in by Noah, and I now offer a few quotations from a learned and reliable authority in support of my views.

The following is Faber's testimony :—"Ancient authors unanimously represent a certain sacred Ark, as being of prime importance in the due celebration of the Mysteries. . . Apuleius mentions the ark of Isis; and describes it as containing the secret symbols, which were used in the Mysteries. . . . Plutarch, in treating of the rites of Osiris, speaks of the sacred ark; which his long-robed priests were wont to carry, and which contained within it a small golden boat. Pausanias notices an ancient ark, which was said to have been brought by Eurypylus from Troy, and within which the sacred image or symbol of Bacchus-Esymnetes was inclosed : he likewise mentions certain arks, as being ordinarily dedicated to Ceres, who was worshipped in conjunction with Bacchus, just as Isis was in conjunction with Osiris. Eusebius informs us, that, in celebrating the Mysteries of the Cabiri, the Phenicians used a consecrated ark. Clemens says, that a similar ark was employed in Orgies of the same Corybantic Cabiri, who were venerated in mount Olympus; that it contained a symbol of Bacchus; and that it was conveyed by the Cabiric brethren themselves into Etruria, where the mystic use of it was likewise adopted. . . . . Celius Rhodiginus, on the authority of ancient writers, informs us, that in the Babylonian temple of Apollo, or Belus, there was a golden ark of wonderful antiquity. Pausanias very largely describes a cedar ark, which was placed in the magnificent temple of Juno at Elis, and within which Cypselus is said to have been inclosed by his mother when the Bacchidæ sought his life. Every writer, who treats of Indian Mythology, notices the Argha or sacred Ark of the god Siva or Isa. . . . Thus it appears, that, in the due celebration of their kindred Mysteries, a certain holy ark has been equally used by the Greeks,

the Italians, the Celts, the Goths, the Phenicians, the Egyptians, the Babylonians, the Hindoos, the Mexicans, the northern Americans, and the islanders of the Pacific Ocean." (*Faber*, vol. 3, pp. 118, 119, 120).

Further on Mr. Faber continues—"Various terms are employed by the Greeks to describe this mysterious ark: and they severally, according to their literal import, convey to us the idea of *a chest*, *a coffer*, *a boat*, *a coffin*, or *a navicular ark* such as that in which Deucalion and Pyrrha were preserved at the time of the deluge. The phraseology of the Latins exactly corresponds with that of the Greeks; leading us to view the mystic ark either as *a chest*, *a boat*, or *a coffin*. We may easily collect, that such also was the case with the language used by the old Egyptians and Syrians. . . . This singular uniformity of expression can scarcely be attributed to mere accident; so that, even if we had nothing further to adduce, we should be naturally led to believe, that the ark of the Mysteries was, for some reason or other, viewed in the double light of a boat and a coffin. . . . The mysteries of Adonis or Baal-Peor were of precisely the same nature as those of Osiris, and referred to the very same event. He was first bewailed as dead; but after a proper time, his votaries forgot their former grief, and with loud acclamations celebrated his supposed revival." (Vol. 3, pp. 121, 122, 127).

"The sacred ark was a necessary instrument in the due celebration of the Eleusinian Mysteries. It was borne in solemn procession on the back of an ass; because an ass was deemed a symbol of Typhon or the ocean, which sustained upon its waters the Ark of the deluge: and its contents, according to Clemens Alexandrinus, were certain conical pyramids, cakes formed so as to exhibit the semblance of navels, pomegranates, and the hieroglyphic of the female principle. These were all significant emblems, employed universally by the ancient idolaters." (P. 130).

"This succession of deaths and revivals, of dissolutions and regenerations, was equally taught and shadowed out in the Mysteries. . . . . The image of the great father was occasionally committed to a soros or stone

coffin, instead of a wooden ark or floating coffin. . . Among the Romans an island in the Tiber was converted into a temple for Esculapius, who was one of the eight Phenician Cabiri, by being so faced with stone-work as to exhibit the figure of a large ship : and hence a notion prevailed that the ship of Bacchus was once changed into stone. . . . And thus the soros or stone coffin of Osiris, which has so often been mistaken for the literal coffin of some really deceased king, may still be seen deposited in the central chamber or artificial grotto of the great pyramid." (Pp. 135, 137, 138).

Again in p. 181, vol. 3, Faber remarks:—"It is remarkable, that they [the aspirants to initiation into the orgies of Mithras] were not only caused to be figuratively born out of a grotto ; but likewise that they went through the ceremony of a sort of baptismal immersion, which represented the death and resurrection of the votary or (what was considered as synonymous) his death and regeneration. Tertullian imagines that this was a diabolical imitation of the Christian rite of baptism ; but it existed long before the promulgation of Christianity, and equally constituted a part of the Mysteries of Isis and Cybele."

Mr. Faber sums up his whole chapter on the subject as follows:— "The Mysteries being a scenical representation of the actions and sufferings of the chief hero-god, we may now perceive the reason, why a sacred bed formed an important part of their apparatus ; Clement of Alexandria tells us, that, in the formula used by one who had been initiated, he was taught to say, 'I have descended into the bed-chamber.' The ceremony here alluded to was doubtless the same as the descent into Hades ; and I am inclined to think that, when the aspirant entered into the mystic cell, he was directed to lay himself down upon the bed, which shadowed out the tomb or coffin of the great father. This process was equivalent to his entering into the infernal ship: and, while stretched out upon the holy couch in imitation of his figuratively deceased prototype, he was said to be wrapped in the deep sleep of death. His resurrection from this bed was his restoration to life, or his regeneration into a new world." (*Faber*, vol. 3, pp. 311, 312).

These quotations abundantly prove how the Miniature Ark, the Stone Coffin, and the Bed, were inseparably connected with the Mysteries. Faber tells us, that "for some reason or other" such were the facts; and I have ventured to suggest, that these mysterious ceremonies were corruptions of the religion of Noah; and that the worship of Baal-berith, or Baal-peor (of which the Mysteries were a revival), had its origin in the great facts of primeval religion. Undoubtedly this derivation of the mysteries must have for a long period strengthened their hold upon the minds of the ancient Cuthites and their descendants; but corruptions gradually crept in, until at length the Arkite symbols lost all their primitive spiritual significance, and became themselves the objects of a debased materialistic worship.

Having throughout endeavoured to prove that the first apostacy of the post-diluvian world—Scythism or Cuthism—was the religion of the ancient Irish, we now see how very appropriate it is, that the Shrine or Ark, the Stone Coffin, "the Image of the great father," and the Saint's Mysterious Bed, should be found in Ireland in connection with names so clearly proved to be those of Cuthite divinities. The Shrine is represented at fig. 178. Stone Coffins are to be seen at Devenish, and elsewhere throughout Ireland. The wooden Image of St. Molaise is at Inis-Murry, and that of St. Brenaun at Inis-glory; and Saint's Beds are frequently met with.

Fig. 179 represents the ceremony of carrying about an ark in a boat, in the Mysteries of Isis. The ark was called the *Shrine* of Ammon, and is copied by Dr. Pocock from certain Egyptian sculptures, of which Bryant says (vol. 1, p. 312):—"It may be worth while observing, that the originals, whence these copies were taken, were of the highest antiquity; and probably the most early specimens of sculpture in the world. Diodorus mentions that the Shrine of Ammon had eighty persons to attend it; but Dr. Pocock, when he took these copies, had not time to be precisely accurate in this article." The reader may infer from fig. 179 for what purpose the so-called Shrine of St. Manchin (fig. 178) was used in former times.

The crucified figures in the sculpture depicted at fig 67, from a Persian

Rock Temple, may assist in explaining the mummy-like figures on the Irish Shrine. The similarity of the design would seem to confirm the idea, that the figures were intended to signify the inmates of the Ark, undergoing the process of mysterious death, which was supposed to be exhibited in Arkite ceremonies.

CHANCEL ARCHES.

Among the fragments of Cuthite architecture which remain in Ireland, Chancel Arches should be noticed, as in some instances they are found in their original positions when every other vestige of the temples to which they



FIG. 180.—CAPITALS OF CHANCEL ARCH, TUAM CATHEDRAL.

had belonged has been removed or reconstructed. The most perfect as well as the most beautiful specimen of this class of Arch is to be seen in Tuam Cathedral. It consists of five concentric semicircles, elaborately ornamented

in low relief. The devices on the capitals and at the springing of the arch on one side are given in fig. 180.

A new Cathedral is now in course of erection at Tuam, and when completed it will be a very handsome edifice. The only portion of the former building deemed worthy of a place in the new structure is the Chancel Arch here noticed; which, like the ancient doorway of Kilmore Cathedral (referred to p. 27), is beyond comparison superior to any portion of the Church in which it now appears.

Another very beautiful specimen of the ancient Chancel Arch is that at the building called the Cathedral of Iniscaltra, Co. Galway, which, with the left hand jamb of the western doorway (all that now remains of it), is represented at fig. 181.



FIG. 181.—CHANCEL ARCH, INISCALTRA, LOUGH DERG.



FIG. 182.—CHANCEL ARCH, MOCHUAROG'S TEMPLE, GLENDALOUGH.

A plain specimen of the same kind of Arch is that of Mochuarog's temple at Glendalough, fig. 182.

The Chancel Arches of ancient Irish temples, like the doorways and windows, have the prevailing characteristic of slightly inclining jambs, and the material and workmanship with which they are constructed exhibit that closely-jointed and finely-wrought masonry that identifies them with the other fragments of architecture, which throughout this work I have designated as Cuthite remains.

POSTSCRIPT.

SIR WILLIAM WILDE'S "LOUGH CORRIB," ETC.

On the day that the above page was sent me by the printer, I received a copy of Sir William Wilde's most interesting work, "Lough Corrib," which had just been published. His intimate knowledge of the locality has

enabled him to furnish interesting drawings of several ancient buildings that had escaped my notice. How many others there may be in the remote and little known districts of Ireland, presenting like objects of interest to the Archæologist, it is difficult to conjecture.

Sir William Wilde's opinions are altogether different from mine as to the date of these buildings, and the purposes for which they were erected. Following Dr. Petrie's theory, he supposes them to have been Christian Churches of the 5th and following centuries; while my endeavour has been to show that such edifices were built as temples for pagan worship many centuries before the Christian era.

At page 79 of *Lough Corrib*, we find an illustration of the base of a Round Tower (situated in the parish of Kilcoona, and four miles N.N.E. from Annaghdown), the stones of which are in some instances "cut into each other after the manner of the ancient Cyclopean masonry." And although Sir William expresses himself as "inclined to believe it is that referred to by the annalists as having been erected in 1238," he acknowledges that the site is associated with the name of St. Coona, of the 7th century. This Saint is also called St. Cuannan, and described as the maternal brother of St. Carthag, and brother to St. Endee [the one God] of Aranmore. The reader may remember that Cianan, Endee, and Carthage *alias* Mochudee, have been mentioned by me as names of Cuthite patriarchs or divinities.—See pp. 56, 84, and 89.

At p. 142, Sir William Wilde furnishes us with illustrations and descriptions of two very ancient Churches on the island of Inchangoill, Lough Corrib. As usual, one of these is plain or Cyclopean, and the other highly ornamented, with a doorway not unlike that of Dysart (fig. 89, *ante.*) In discussing the probable ages of these buildings, Sir William assigns one (the plain or Cyclopean) to the very early age of the Irish Church—the time of St. Patrick, with whose name it is associated; while the other he supposes to be "decidedly anterior to the date of the Anglo-Norman conquest," though between the erection of this and the former "some centuries must have elapsed."

But it is difficult to reconcile this opinion with the fact that, in one important particular, both these doorways resemble each other: each of them has got slightly inclining jambs, being some two inches wider at the bottom than at the top. Portions of the walls of both Churches are also built in the style which Sir William Wilde defines as "usually called Cyclopean." My opinion on the age and use of both these Churches may be gathered from all that has been written in the preceding part of this book; viz:—that both buildings were Cuthite temples, erected neither in the 5th nor in the 12th century, but long before our era. The difference of style between the two is owing to their dedication to different divinities. What was there, we may enquire, to induce the use of Cyclopean architecture in the 5th century in Ireland alone, and in no other country of Europe? Why should the Normans of the 12th century have chosen, almost invariably, a site associated with 5th or 6th century Saints (or heathen deities) for their buildings? And why should they, in the 12th century, have relapsed into the Cyclopean peculiarity of sloping jambs, which never was in use in the real Norman architecture of England or France?

Several other ancient and very interesting ruins that I have not noticed are described in Sir William Wilde's book, and, although I may dissent from the conclusions he has suggested in respect to the age and uses of these structures, I consider his work a most valuable contribution to our national literature, which every one desirous of making himself acquainted with Irish antiquities should possess and study.

DESCRIPTIVE PARTICULARS OF SITES OF ANCIENT IRISH RUINS.

THE following is a brief notice of more than 200 Temples or sites of Temples, at which some Cuthite Remains, such as are referred to in the preceding pages, are still to be found.

I have not contemplated an exhaustive description of these numerous remains of Cuthite worship. Such a work would need a more minute local knowledge than a cursory inspection enabled me to acquire, and a higher degree of artistic skill with a greater command of language than I can boast. I therefore resign such a task to other and more competent hands. Meanwhile the following brief particulars will enable the tourist to find the exact locality and characteristic features of each example adduced. And this will obviate inconvenience and disappointment; for experience has taught me how much time, trouble, and money are lost in archæological investigations, by the want of such information as is here supplied.

With respect to the occasional mention of certain interesting features that attracted my attention, the reader is warned not to presume from the absence of such descriptions, that objects of interest do not exist. Many of the localities have been visited by me twice, and oftener, but seldom without my discovering some remarkable feature that had previously escaped my observation.

The Maps referred to throughout the following pages are the sheets of what is called the "General Map of Ireland," published by the Ordnance department, and laid down on a scale of one inch to a statute mile. The whole of Ireland is comprised in 205 Maps or sheets, each of which comprises an area of 180 square miles. They used to be sold for sixpence each,

but the price has recently been raised to one shilling per sheet. Any Map required can be had from the agents, Messrs. Hodges, Smith & Co.

The places here described are among those mentioned in the Catalogue commencing at page 55, reference to the number in which is annexed to the name at the head of each description.

ANTRIM COUNTY.

No. 5.—ANTRIM.

The Round Tower is the only relic of ancient building at Antrim. It is situated in the demesne of G. J. Clarke, Esq., and within five minutes walk of the Railway Station, (Map 28). The tower is in excellent preservation, being one of the most perfect in Ireland. It is only ninety-two feet in height, and in size is one of the smaller class. An accurate section of this tower may be seen in the *Ulster Journal of Archæology*, vol. 3, p. 15.

Fig. 145 is the doorway as represented by Doctor Petrie. The Cross over the doorway, which is more accurately represented in fig. 146, has been relied on by some as affording proof of the Christian origin of this building; but in my opinion it furnishes no such evidence, inasmuch as the doorway itself is manifestly a reconstruction in which much of the old materials were used. The work was well executed on the outside, but no effort seems to have been made to conceal the patch-work on the inside; and the Cross itself is like the design which so often appears in heathen sculptures. It therefore affords no evidence of having been executed within the Christian era.

Interesting notices of all the Round Towers of Ulster may be found in the *Ulster Journal of Archæology*, to which I shall occasionally refer. For the articles on the Round Towers of Antrim see vol. 4, p. 131.—"In a garden adjoining the tower is a large detached mass of basalt, having nearly a level surface, in which are two cavities or basins, evidently the work of art, of

which the larger is nineteen inches in length, sixteen inches wide, and nine inches deep" (*Lewis*, p. 39).

Antrim is a foundation ascribed to the 5th century. It is associated with the names of St. Oadh, *alias* Mochay, and St. Cronan.

No. 82.—ARMOY, *alias* ARTHURMUIGHE, *alias* RATHMUIGHE, *alias* DERCAN,

Is situated about ten miles N. E. from Ballymoney Railway Station, and less than one mile E. from the town of Armoy (Map 14). It is described as a foundation of the 5th century, by St. Patrick for St. Bolcan (or Volcan), of whom we read :—" The mother of St. Bolcan died about the year 440. After her interment a noise was heard in the grave, which being immediately opened, the child was providentially taken out alive. St. Patrick received this infant of birth so extraordinary, baptized and educated him," etc., (*Archdall*, p. 13). The Round Tower is the only vestige of antiquity which now appears at Armoy. About forty feet of this Tower are still standing : it has been much altered by repairs, but the doorway presents a fine specimen of the semicircular and plain style. For further particulars, see *Ulster Journal of Archæology*, vol. 4, p. 174.

No. 157.—MUCKAMORE,

Situated about two miles S. E. by S. from Antrim Railway Station (Map 28). The only vestiges of the Abbey which remain are now patches of a garden-wall, and possess no special interest for the Archæologist. Lewis describes "a rude pillar consisting of a single stone now called the hole stone, or old stone," but this also has disappeared, although the tradition of it is preserved there in the name of "Old-stone Hill." Muckamore is a foundation of the 6th century, ascribed to Colman-Elo. The ancient name was Machairimor, for which I would read Machair-di-mor—the great god or

goddess Machar. See remarks on the Cuthite terms MACHAR, and MACHA, pages 60 and 61, *ante.*

I cannot certify the existence of a single example of the ancient Cuthite doorway or window in the County of Antrim, save such as are found in Round Towers. However I do not mean to assert that specimens may not exist. Antrim and other northern counties afford in this respect a very different result to Archæological investigations from what may be found in other counties. Antiquities seem to have disappeared in proportion to the spread of civilization. Flax-mills and bleach-greens have in the north taken the place of the ancient Cuthite temples with their appendages, which are still found in the southern and western counties.

ARMAGH COUNTY.

No. 57.—ARMAGH.

The only vestiges of unquestionable antiquity which I have observed at Armagh (Map 47) are the fragments of a large sculptured Cross, which, judging from the size of the portions that now remain, must have been at least twenty-six feet in height when perfect. Armagh is a foundation of the 5th century, ascribed to St. Patrick. The names of St. Lasre [Molach], and St. Bridgid are also associated with it.

The ancient name, Ard-Macha, may be interpreted, The high place of Macha—a goddess worshipped by the Tuath-de-Danaans.—See p. 60, *ante.*

Armagh is the chief town of the County of the same name, and may be reached by train. It is about 27 miles from Dundalk.

No. 46.—CLUAIN FIN CHOL

The modern Clonfeacle is a town situated (Map 47) on the boundary of the Counties Armagh and Tyrone, five miles N. W. from Armagh. The

foundation is ascribed to St. Lugad [Luan, The Moon] in the 6th century. I have suggested (pp. 80 and 81), that this place derived its name from the celebrated Fin-MacCuille of Irish tradition. Ancient Hagiologists assert, that it was so named from one of St. Patrick's teeth preserved as a relic at the Monastery. The Church-yard or burying ground of Clonfeacle is an immense mound of earth, which appears to have been formed by the accumulation of centuries of interments. One ancient Cross, without sculpture or inscription, stands as the head-stone of a grave, about eight yards from the west wall of the Chapel. There are no other interesting relics of antiquity.

No. 131.—MEIGH, KILLEVEY, or KILSLEIVE.

The Ruin of Kilsleive was dedicated to St. Darerca—a supposed Saint of the 5th century. It is situated (Map 59) at the foot of Sleive Guillen Mountain, and about four miles W. S. W. from the town of Newry. The Ruin itself is very interesting, as there are still to be seen a small ancient window and an ancient Cyclopean doorway; but even these seem to have been re-settings in Christian times. The buildings now consist of one quadrangle 110 feet long, divided in the centre by a wall. The ancient window is placed in the cross-wall dividing the building. There are some portions of the ancient masonry remaining, but the greater part of the building, as it now stands, seems to be the work of early Christian times. The locality abounds with superstitious legends and heathen traditions, in all of which Fin-MacCuille, his dog Bran, Tuath-de-Danaan witches, and Finian heroes, are prominent actors.

Sleive Guillen mountain is the scene of the beautiful Ossianic poem of "The Chase," translated by Miss Brooke, on which account the locality has long been regarded with interest by the antiquary.—See article "Folk Lore," *Kilk. Arch. Journal*, vol. 2, p. 32.

CARLOW COUNTY.

No. 187.—ACHAD FINGLAS, NOW CALLED AGHA,

Situated less than three miles to the east of Leighlin Bridge, and three miles N. E. by N. from the Railway Station of Bagenalstown (Map 137). Here is a most interesting ruin—an ancient Cuthite temple, which underwent less alteration in Christian times than is usual in buildings of this class. The west end is of ancient work, but the eastern portion seems to have been rebuilt with the old materials and enlarged. At the west end is a Cyclopean doorway in a tolerably perfect state. There is an ancient window re-set in the eastern wall, and the head-stone of a window of narrow splay has been built into the northern boundary wall of the church-yard. This temple was associated with the name of St. Fintan, the antediluvian fish already noticed, p. 127, etc. It is built of granite, which seems to have been originally well-cut and squared, but it is much weather-worn. Ancient Buttresses are still to be seen at the western end. There are some other relics of antiquity about the church-yard, which will be found worthy of notice.

No. 69.—OLD LEIGHLIN,

Situated less than three miles W. from Leighlin Bridge (Map 137). This place acquired considerable importance in early Christian times; and, as in numerous other similar instances, the ruins of the ancient temple were altogether removed to make way for buildings more appropriate to the worship of the day. Such complete removal has taken place almost invariably in the case of ancient temples, which, like Old Leighlin, have ultimately become the sites of Protestant Churches. The only fragments of unquestionable antiquity that I have been able to discover here are the outer stones of one ancient window re-set in the western wall of the north transept of the Church. There is also the base of an ancient Cross standing in the church-yard, and sundry fragments of architecture of a doubtful character which I shall not now

notice. The foundation is associated with the names of St. Laserian [Molach] and St. Gobban. There is no trace of the Holy Well "famous for miracles," which Ledwich informs us had been on the west side of the Church. The ancient Cross (save the base already noticed) has disappeared.

CAVAN COUNTY.

No. 221.—DRUMLANE,

Situated eight miles N. W. from Cavan (Map 68). I have already expressed my opinion (p. 325) that the lower twenty feet are all that remain of the ancient Tower, and that the upper portion has been an addition made in Christian times to adapt the Tower to the purposes of a Belfry. The ancient part is described in the *Ulster Journal of Archæology*, vol. 5, p. 113, as "carefully wrought sand-stone, equal in execution to the tower of Devenish itself;" but the upper part, the modern structure of the Christian period is described as "coarse rubble-work of the meanest description." This is quite in accordance with the views advocated in this work of the immigration into Ireland many centuries before Christ, of a highly civilized Heathen (Cuthite) people, well skilled in Architecture; and the long relapse of that art, which succeeded their expulsion, extending even to the eleventh century of our era. Figs. 135 and 136 represent the doorway of this tower and the style of masonry in the ancient portion.

No. 158.—KILMORE,

Situated (Map 68) three miles W. S. W. from Cavan. The foundation is ascribed to St. Columb in the 6th century.

The only relic of antiquity now remaining is a beautiful doorway of the Cuthite style already described (see page 27), where I stated and now repeat, that "This relic of ancient times owes its preservation to the fact of Bishop Bedell's having been imprisoned during the wars of Charles the First's time in the island of Cloher-Oughter. He there saw this beautiful doorway, which,

on being restored to his See, he got transferred to the Cathedral of Kilmore." The island of Cloher-Oughter (also called Trinity Island) is in the lake near the Cathedral of Kilmore. The doorway is perhaps the most perfect specimen of the Cuthite (misnamed "Norman") style, and one of the richest in sculpture of any in Ireland.

CLARE COUNTY.

No. 145.—BALLAGHBOY, *alias* DOORA, *alias* BUNOUN.

The ancient temple of Ballaghboy is situated half a mile to the east of Ennis Railway Station (Map 133). Like most of the ancient temples, it is a modern re-construction on the old temple site.

There are remains of four ancient windows, two of which, at the eastern end, are in their original positions. Two others in the south wall seem to be re-settings. A small Cyclopean doorway in the north wall, has been built up, and another of the early Christian style opened in the south wall. Two ancient sculptured heads, one like that of a dog, are built into the south wall. Most of the stones of the eastern window have been taken away by the mechanics of Ennis, to be used as whet-stones, but the top-stone and sill of each window still remain to attest the character of the original structure, which seems to have been a building of the plainer style.

The base of the northern wall is a very fine piece of masonry, and evidently ancient.

CARRAN, SEE KILFENORA, ETC.

No. 108.—CONEY ISLAND, AND ISLANDS IN THE FERGUS.

Several ancient religious foundations of the 5th century, associated with the names of St. Senan, St. Bridget, St. Fineen, or St. Moronoc, are said to have existed on the Islands at the confluence of the Shannon and Fergus

rivers. But I have not been able to discover any architectural vestige of remote antiquity on any of them, except one small Church or temple on Coney Island ; and even of this building the only interesting portion remaining is a small Cyclopean doorway, neither a good nor a perfect specimen. It is situated (Map 142) ten miles south from Ennis.

The ruins of a Monastery of the 12th century are still to be seen on Canon Island, for the building of which it is probable the materials of the ancient temples on the adjoining islands were removed.

No. 74.—CORCOMROE ABBEY,

Situated (Map 114) twenty miles N. by W. from Ennis, and four miles E. from Ballyvaughan.

I must refer the reader to p. 323 for evidence of the heathen origin of the first and *finest* temple erected at Corcomroe, one of the stone-roofed temples of the larger size. The Monastery is said to have been founded by Donald O'Brien, before the year A. D. 1198 ; and about three-fourths of the present building exhibits the style of workmanship of his time with subsequent alterations and additions. In and around the chancel, however, are portions of the genuine artistic work of ancient Cuthite architecture, which, for beauty and skill in workmanship, has rarely been equalled by any modern Irish work.

The Chancel window consists of three openings, having inclining jambs, and divided by massive piers built in first-class ashlar, and jointed in that joggled style, which appears so frequently in the ancient Cuthite architecture of Ireland. Fig. 124 represents three specimens of the jointing in these piers. Not only is the erection of the original edifice ascribed by the peasantry to Gobban Saer, but the Holy Well on the spot is associated with the Pagan name of Sheela, a dedication which it undoubtedly received in remote heathen times. Corcomroe Abbey was occupied as a Monastery for four hundred years from its erection in the 12th century, during which interval the science of architecture made great progress in Ireland, and consequently so many

re-constructions and alterations of the ancient portions took place, that it is impossible to distinguish between all that is ancient and all that is modern in the ruins that now remain.

No. 227.—DROMCLIFFE

Is situated two miles N. W. from Ennis (Map 132). Here are the remains of a Round Tower, the masonry of which is massive, but neither doorway nor window now exist.

The only vestige of ancient work, which I have been able to discover about the Church adjoining the Tower, is the inner arch of the doorway. This seems to have belonged to the original (Cuthite) temple. The superiority of the stone-cutting and the style of jointing found in this fragment exhibit a decided contrast to the remainder of the building.

There is no record, written or traditional, respecting the supposed foundation of this ancient religious establishment, although it gives its name to the parish, in which the town of Ennis is situated. Probably it has not been used as a Church since the building of the Monastery at Ennis, in the early part of the 14th century.

No. 192.—DYSART AND RATH.

Dysart is situated (Map 123) six miles N. W. from Ennis, and Rath is one mile N. W. from Dysart. These probably belonged originally to the same religious establishment, as the same fictitious Saints and legends are associated with both places.

There is a Round Tower at Dysart, of which fifty feet are standing, including the doorway, which is larger than ordinary, having inclining jambs and a semicircular top.—See fig. 142.

The Church is for the most part an early Christian building, with some materials of the ancient temple worked into it. The southern window is ancient and of wide splay, of the class represented in fig. 107, but without

ornament, the upper portions of its arch being a rude re-construction. The foundations beneath this window, and at the east end, are ancient.

The most striking feature is the beautiful doorway, the arch of which is represented in fig. 89. There is undoubted evidence in the work itself, that this doorway is a re-construction executed by unskilful hands. The stones of the abutments of the second outward band of ornament have been misplaced, those at the right hand having been originally at the left, and *vice versâ*. There are other evidences too of re-construction, one of which is, that the jambs of the doorway are perpendicular instead of being slightly inclined as in all the ancient doorways throughout Ireland, which still remain undisturbed in their original positions.

There are also the ruins of a Cross, fragments of which are lying upon the ground at a short distance to the east of the Church. It seems to have been richly sculptured, but is now much weather-worn and otherwise greatly damaged.

The Holy Well at Dysart is not now held in much veneration.

The old Church at Rath is also a very interesting ruin. Like Dysart it is for the most part an early Christian structure, but the south-east angle of the nave is ancient, having coign stones adorned with a semicircular moulding. A fragment of a highly ornamented and very uncommon window-sill (represented in fig. 109) is built into the south wall on the inside. There are several other fragments of ornamental cut-stone, which manifestly belonged to the ancient temple, some of which are built into the enclosing wall of the burial ground, others into the wall of the Church itself.

I have at p. 271 noticed the fact of a portion of the sill-stone of a Cuthite window being used as the sill of a rude early Christian window in this ancient Church.—See fig. 108.

There is a legend among the peasantry of the neighbourhood, that the Saint of Dysart, St. Mawnaula, carried away from Rath the tower which now stands at Dysart, whereupon Blawfugh, the Saint of Rath, retaliated by conveying to Rath some other building which had stood at Dysart.

The ruins of a Round Tower to the height of eight feet, and without door or window, are said to have stood at Rath until the year 1838, when the materials were removed for the building of the Church-yard wall.

No. 160.—GLAN-CULM-KILL, AND KINAILEA.

Glan-culm-kill, situated (Map 123) 14 miles N. from Ennis and 7 miles N. by E. from Corofin, is an early Christian structure at which I discovered nothing of unquestionable antiquity, save one ancient window of wide splay, of the class represented in fig. 107, but without ornament.

It is a re-setting, and appears to have been more than six feet high, but only six inches in width. The top-stone and north jamb have been removed, but the sill-stone and south jamb, from which the dimensions of the window may be inferred, remain intact.

Near the site of this Church are the base of a Cross, and a Holy Well. There are also two Rock Basins on the hill adjoining, affirmed to be the print of St. Culmkill's knees. The Saint is said to have distinguished himself at this Church before he went to reside in the north of Ireland, whither he was called in a miraculous manner.

KINAILEA,

Situated in the valley of Glan-culm-kill (Map 123), and about four miles N. E. from Culmkill's Church, and 17 miles N. from Ennis.

This Church is built at the south-eastern side of a lofty and precipitous limestone cliff, called the Eagle Rock of Carran, which attains the height of about a thousand feet above the level of the sea. The situation and surrounding scenery afford such a prospect as is rarely to be seen elsewhere; but the Church itself is a small early Christian structure, erected upon the ruins of an ancient temple. It does not exhibit any architectural feature indicating remote antiquity, save the sill-stone, and two of the lower side

stones of a very small window; but these fragments are sufficient to prove that the window, when perfect, was round-headed, and of the class represented in fig. 112.

Close by this ruin are St. MacDuach's Holy Well, a natural cave in the cliff-side called the Saint's Bed, and a Rock Basin, the print of the Saint's knees. Another Holy Well on the same townland is dedicated to St. Kieran.

No. 25.—INCHICRONAN,

Situated (Map 124) seven miles N. E. by N. from Ennis, and about one mile from the intended Railway Station of Crusheen, on the road from Ennis to Gort.

This building, like most of those mentioned as sites of ancient temples, is a rude early Christian structure, no vestige of remote antiquity remaining, except one tolerably perfect window of wide splay, having an ornament representing the Branch of Juno on the outside of the head stone, which may be seen in fig. 14.

A legend is told among the peasantry about St. Cronan's Well and its removal by miracle to another site, because it had been desecrated by Cromwell's soldiers.

The site of this Ruin is a very picturesque spot, well worthy of a visit.

No. 210.—KILFENORA, NOUGHAVAL, KILCOLMAN-VARA, KILCORNEY, AND CARRAN.

Kilfenora is situated (Map 123) sixteen miles N. W. from Ennis. The present Cathedral is built upon the site of an ancient temple of the larger size, the only vestige of which now standing in its original position is a large and handsome window, having three openings to admit light. There are besides two small windows of narrow splay re-set in the walls of the early Christian ruins. These have been slightly altered in the process of re-construction.

It is stated that seven Crosses once stood at Kilfenora, remains of five of which may still be traced. One fine sculptured specimen stands to the west of the Cathedral, but having no base. About four feet of the shaft are supposed to be under ground, the portion above ground measuring fifteen feet in height. The whole length of the shaft—a single stone—is therefore about twenty feet. The heads of two other ancient Crosses stand in the Churchyard. The fragments of a fourth are scattered upon the ground about half-a-mile to the north of the Cathedral; and the fifth may be seen in the Bishop's demesne at Killaloe, whither it was removed some years since.

The ancient foundation at Kilfenora is associated with the name of St. Fechnan, or Fechin. The ancient name was Cill-Fionnabhrach, which I interpret—The Temple of the speckled Finn. The Abbey was burnt in 1055, and at no period since has the place been of much importance.

The style and workmanship of the large window, to which I have referred, are different from the architecture of the neighbouring Cathedral, and excel not only it in artistic skill, but probably also any other Cathedral or ecclesiastical building in Ireland, of a date ascertained to be between the 11th and 17th centuries. There is no record of the building of the structure, of which this handsome window formed a portion, nor of its destruction before the building of the modern Church. Taking all the circumstances into account, it is inconsistent with the facts, to assign any later date to this beautiful window than the eriod of the Cuthite occupation of Ireland.

NOUGHAVAL.

There are four other very interesting ancient ruins in the neighbourhood of Kilfenora, which have not been introduced into the catalogue, as I have not found any written notices of them in ecclesiastical records. Their antiquity is, however, undoubted, and the names associated with them are those commonly found in connection with other Cuthite remains.

The first of these is Noughaval, situated about two miles N.E. from Kilfenora (Map 123). Here is an ancient Temple, the chancel arch of which (similar to that represented at fig. 182), with the work about it, is still in its original position. There is an ancient window in the east wall, and another in the south wall, both of which are re-constructions. The whole building exhibits fragments of ancient work combined with rude modern masonry. The ancient doorway at the west end has been removed, and a doorway of uncommon construction has been opened in the south wall. It seems (like the doorways of Drum-Mochua in Galway, and Cong in Mayo) to have been a re-construction out of arches, and other portions of a highly ornamented ancient temple; and, as there is nothing else about the site to indicate that any such temple had stood at Noughaval, I am inclined to suppose that the materials for this doorway were brought from the ruins of the handsome temple at Corcomroe in the same neighbourhood, before that building was first used as a Christian Church or abbey. The ornamental stone-cutting is similar to that found about the ancient portion of Corcomroe Abbey. The Holy Well at Noughaval is dedicated to St. Mochue or Moghue, and at it is an extraordinary ash-tree which is well worthy of attention. It exhibits evidence of very great age.

KILCOLMAN-VARA AND KILCORNEY,

Are situated close to each other (Map 123), about two miles N. E. from Noughaval. At Kilcolman, only a few feet of the foundation of the ancient building is now to be seen, but the material consists of finely-wrought blocks of plain stone. There is neither doorway nor window remaining.

Kilcorney is a more interesting ruin. The greater part of the chancel is ancient, and portions of two ancient windows are still to be seen in it—one in the east, and the other in the south wall. Near the latter, and lying on the ground outside the wall, is a curious head-stone of an ancient window, having

sculptured devices for its outside ornament, in design not unlike that represented in fig 14. All the western portion of this ruin is of modern work, and there is no doorway remaining.

CARRAN CHURCH, OR TUBBER MACREAGH,

Is situated about two miles S. E. from Kilcorney, and two miles N. from Leamaneh Castle (Map 123). The Church is a quadrangular building erected on the ruins of an ancient temple. The lower part and sides of the eastern window are ancient, and portions of two windows re-set in the south wall are also ancient. The original doorway has disappeared. The Holy Well near the site is dedicated to Mac-Reagh. Veneration for these ruins has been for a long time on the decline. Very few descendants of the inhabitants are now to be found in the barony of Burren, which is chiefly occupied by graziers who reside in other parts of the county, and use their Burren lands only for the winter feeding of cattle.

The remark elsewhere made about the decline of the Irish language leading to the loss of local traditions is exemplified in this district. There are several names of Saints and Holy Wells throughout the barony of Burren, which, if not recorded in the Maps of the Ordnance Survey, would by this time have been lost, as the grazing farmers and their temporary herds have very little interest in them.

No. 49—KILLALOE,

Situated on the river Shannon, twelve miles N. E. by N. from the city of Limerick, and at the Killaloe Railway Station (Map 134).

At this place are vestiges of three ancient temples, the most important and beautiful of which stood at the south side of the present Cathedral. In its southern wall may still be seen the northern doorway of the ancient temple, one of the richest and most beautiful specimens of sculpture now remaining in Ireland.

The late Sir Matthew Barrington got a *fac simile* of this doorway made at his splendid mansion, Glenstal Castle. The only discrepancy I have observed between the original and Sir Matthew Barrington's imitation is, that the inclining jambs of the former have not been reproduced in the latter. I presume the modern artists regarded this peculiarity as a defect, and therefore abstained from imitating it.

Several other fragments of cut-stone belonging to the ancient temple have been preserved in the modern Cathedral, among which I reckon the eastern coigns to the height of about six feet at one angle, and ten feet at the opposite angle. There is also a band of cut-stone round the interior of the eastern window, which seems to have belonged to the ancient temple. The stone-cutting of this band of ornament is vastly superior to, and entirely out of character with, the building of the Cathedral in which it is now found; and therefore, like the ornamental doorway just noticed, I presume that it belonged to the former structure, which must have fallen into an utterly ruinous condition before the latter end of the 12th century, when the present Cathedral was built.—I may here remark, that so many architectural improvements have taken place in this Cathedral since the 12th century, that but little now remains of the rudeness which one might expect to see in an Irish building of that date.

Other fragments of this ruin (several beautifully cut stones) were found by the workmen of the Shannon Commissioners when deepening the bed of the river at this place, and are now to be seen in the Bishop's demesne at the foot of the ancient Cross, which I have mentioned as having been removed from Kilfenora.

The second ancient temple at Killaloe is that commonly called the stone-roofed Church, situated within twenty yards of the Cathedral. It still retains its ancient outline, and many of its original features, although having undergone considerable alteration in the repairs to which it has been subjected. The western doorway, represented fig. 183, is still perfect. The ancient

characteristic of inclining jambs may be observed in it, as also in one of the windows.



FIG. 183.—DOORWAY OF STONE-ROOFED TEMPLE, KILLALOE, CO. CLARE.

The third ancient temple is situated on a small island in the Shannon, opposite the Bishop's palace. The ancient nave has been almost wholly removed, but the chancel is nearly perfect, with its stone roof of a high pitch.

It is one of the smallest in Ireland, measuring only about eight feet in length by five in width. The window in its eastern wall is a very perfect specimen of the ancient window of narrow splay; such as are represented in figs. 116 and 117.

There is also an ancient doorway—Cyclopean, with sloping jambs, in the Chancel of this little temple; but this seems to be a re-setting.

I beg to refer the reader to page 263, *ante*, for evidence, that the ancient temple at Killaloe was a Cuthite structure, dedicated to Luan—the Moon, who in Hagiology is turned into St. Luan, or St. Molua—the good Moon.

No. 4.—KILNABOY,

Situated (Map 123) ten miles N. N. W. from Ennis, and two miles N. W. from Corofin.

The most interesting object at this place is about twelve feet of the base of a Round Tower, having neither door nor window. The angles at the western end of the Church exhibit the buttresses so common in ancient Irish temples; but the wall between these buttresses, in which the ancient doorway had stood, is a rebuilding.

The modern doorway is in the south wall, over which is a sculptured figure, not unlike the design called the Sheela-na-gig. St. Bathan, whose Holy Well is near this ruin, is supposed by the peasantry to have been a female. Fig. 184 represents a curious ancient Cross, which stood some distance to the north-west of the Church, but it has been removed within the past year, whither I have been unable to discover. It is described by Lewis as follows:—"At a short distance to the north-west, and at the boundary of the lands formerly attached to the church, is a remarkable stone Cross, fixed in a rock, and consisting of a shaft with two arms curving upwards; on each of which, near the top, is a head carved in relief, and in

the centre two hands clasped; it is said to have been erected in memory of the reconciliation of two persons, who had been long at violent enmity." (*Lewis*, p. 195.)

I have no doubt that the "two hands clasped" upon this Cross (fig. 184) is a Cuthite device, and I am confirmed in this opinion by finding a similar

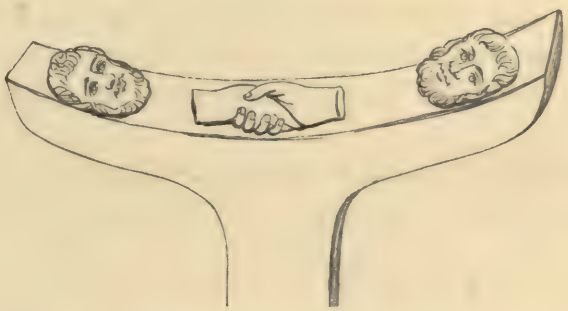


FIG. 184.—SCULPTURE, CROSS OF KILNABOY, CO. CLARE.



FIG. 185.—CUTHITE DEVICE, FROM BRYANT.

figure among the Cuthite designs represented by Bryant (vol. 3, p. 339.—See fig. 185). I have elsewhere suggested that the Cross of the heathen world was derived from primeval religion. Such being the case (and I presume it has been proved), the hands of reconciliation upon it would seem to be a most appropriate device, the real parties reconciled being God and man; as St. Paul expresses it (Col. i. 20),—"Having made peace through the blood of His Cross, by Him to reconcile all things unto Himself."

No. 168.—KILLONE,

Situated (Map 132) three miles S. W. from Ennis, on the demesne of New Hall, the seat of Major Armstrong-MacDonnell.

The ancient portion of this building may be traced in the eastern window and gable, but the whole seems to be a re-construction, never used as a Christian Church before the 12th century, when the Nunnery was founded by Donagh O'Brien.

The wall, in which the eastern window is placed, is unusually thick; and the window, though large and having two openings, is constructed on the principle of those of narrow splay, and ornamented at the top.

The cut and squared stones of the ancient temple are worked into this gable, but the whole building has, notwithstanding, the rude aspect of 12th century work. The Holy Well is dedicated to St. John, or as I suppose, to Iun—the Dove of Arkite Mythology.

There is one sculptured head built into the angle of the ancient gable, which is said from the head-dress to be that of a Nun; but the design is extremely like one of those figures that abound in ancient Egyptian sculptures.

No. 112.—KILSHANNY

Is situated (Map 123) three miles W. by S. from Kilfenora, and three miles N. from Ennistymon.

It is a rude structure of the 12th century. The only vestige of Shanaun's ancient temple incorporated into this Church is a round-headed doorway in the north wall, like that represented in fig. 104. St. Shanaun's, or Senan's Holy Well is in the vicinity of the Church to the south, on the townland of Carhuemana.

No. 146.—MOYNOE

Is situated about three miles N. E. from Tomgraney (Map 125). The greater part of this Church is an early Christian building, but fragments of the superior ashlar of the original temple are easily recognised in the walls.

There is however one ancient window of wide splay and plain construction in the south wall, but it is totally devoid of ornament, and a very imperfect specimen of the class represented in fig. 107.

This place is associated with the names of St. Colman the Leper, and St. Mochunna, and has its Holy Well dedicated to the latter.

Iniscaltra (No. 165 in Catalogue), in the County Galway, is situated in Lough Derg two miles east from Moynoe, from which it may easily be visited.

No. 161.—OUGHTMAMA

Is situated less than one mile to the south-east of Corcomroe Abbey (Map 114).

This is a very interesting spot. The archæological remains consist of the ruins of three ancient temples, which have fewer marks of modern restoration than such buildings generally exhibit. In the most western of these appears a very fine specimen of the Cyclopean style of doorway. It consists of ten stones, all of them thorough. The doorway is six feet four inches in height, two feet eleven inches wide at the bottom, and two feet seven inches at the top. In the south wall are two ancient windows of wide splay, but without ornament, of the class represented in fig. 107; one of these is nearly perfect, the other much damaged and altered by repairs. The ancient chancel arch is perfect, but the chancel itself has been altogether removed. A portion of the north wall is a fine specimen of Cyclopean masonry. A fragment of ancient sculptured stone has been inserted in the south-western angle of the Church, and formed into a holy water basin.

Lying on the ground near the door of the Temple is the head-stone of an

ancient window of narrow splay, such as is represented in fig. 116. The whole arch for the full thickness of the wall was formed out of one stone, which, when perfect, probably weighed more than two tons: I suppose it to have been over the chancel window of the Church or temple. It is now used by the peasantry as a cure for headache, the patient being supposed to be benefitted by lying on the ground, and putting his head into the opening of the arch, which is ten inches wide at the narrow end.

The second or middle temple has a round-headed doorway, not unlike that represented in fig. 104; also two plain windows of wide splay, one in the east and the other in the south wall.

Of the third or eastern temple, only a fragment remains, viz:—one piece of the eastern gable, in which is seen a tolerably perfect specimen of an ancient window of wide splay, but very small, measuring only two feet four inches in height, by five inches wide at the top, and seven at bottom.—These Churches are associated with the name of St. Colman. The name Oughtmama may be translated the eight paps, and was probably so called from the number of lime-stone hills that surround the Glen.

No. 213.—ROSSBEENCHOIR,

Situated about twelve miles W. S. W. from Kilkee, and within a few hundred yards of the celebrated Natural Bridges of Ross (Map 140).

This ruin presents no interesting architectural features. There is neither ancient doorway, nor window, remaining. Portions of the foundations are probably Cuthite, but the upper courses manifestly belong to an early Christian structure of very small dimensions. In Irish hagiology the names of Ciaran and his nurse Cocca are associated with this place. In p. 105 we have noticed the legend of St. Ciaran, who "used to go to the sea-rock that was far distant in the sea (where his nurse, *i. e.*, Cocca, was), without ship or boat, and used to return again as appears from his own Life" (*Martyrology of Donegal*, p. 65). A somewhat different version of this legend is still traditionally pre-

served in the locality, and a flag-stone in Kiltrellig Church-yard, near the shore of Kilbaha Bay, is pointed out as that, on which the Saint used to sail round Loop Head to or from Ross, as evidence of his superior sanctity.

No. 107.—SCATTERY ISLAND,

In the river Shannon, two miles from the town of Kilrush (Map 141).

Here is a fine Round Tower of more than one hundred feet in height, and apparently perfect to the conical top; but it has undergone such frequent and extensive repairs, that it has lost much of its original architectural character. The ancient doorway is gone, and the place which it occupied (about twenty-six feet from the ground) was built up with good masonry about twelve years since. Several stones of the ancient doorway seem to have been used in the construction of a modern doorway opened on the ground level, before the dissolution of the Monastery. Although these renovations and alterations have contributed to the preservation of this structure, they have deprived it of all the characteristics (save form and outlines), which distinguish Irish Round Towers from modern buildings.

The most interesting object on the Island is the western wall of the temple, called St. Senan's Church, within a dozen yards of the Round Tower. This wall to the height of about ten feet is a fine specimen of Cyclopean architecture, with the characteristic feature of buttresses, used, when perfect, to support a stone roof; and between these buttresses is a very fine Cyclopean doorway (like that represented in fig. 75), having sloping jambs and a massive lintel. We can recognize traces of the original masonry in this ruin, but the upper courses of the walls are all of early Christian workmanship, with fragments of the ancient stone-cutting and sculpture introduced.

In a small Church about one hundred yards to the west of the Tower is an ancient window of wide splay—a re-setting. All the other buildings on the Island, which is said to have had seven Churches, are early Christian structures.

There is a Holy Well near the Tower; and tradition affirms that a subterraneous passage once existed between the tower on this Island and that on Iniscaltra in Lough Derg.

No. 26.—TEMPLE CRONAN,

In the parish of Carran, is about sixteen miles N. by W. from Ennis, and eight miles from Corofin (Map 123). It is an interesting little ruin, and, as in numerous other instances in the West of Ireland, exhibits three distinct stages of architecture. There are, first, the foundations of the ancient heathen temple, having a small Cyclopean doorway at the western end, and an ancient window of narrow splay in the eastern gable.

This temple must have fallen entirely to ruin before the time of its first restoration in the early ages of Christianity, for we find that a considerable portion of the walls have been rebuilt in the rude style of early Christian work, with ancient sculptured heads introduced irregularly. The upper portion of the doorway also appears to have been constructed from the materials of the original building; and the top of the ancient window is rudely rebuilt. Further alterations were subsequently made—the ancient doorway was walled up, and a modern Gothic doorway opened at the north side.

A rude Cross exists at Temple Cronan, and a Holy Well dedicated to St. Cronan, whom I suppose to have had his origin in Cronos, the Titan. I have elsewhere noticed the veneration in which this Temple, and everything belonging to it, are held by the peasantry of the neighbourhood.

No. 226.—TOMGRANEY

Is situated eight miles N. W. by N. from Killaloe (Map 134). It is said that a Round Tower once existed here; but no vestige of any such is now to be found.

The modern parish Church occupies the site of the ancient Temple, the

Cyclopean doorway of which is represented in fig. 78, *ante*. The coigns at the eastern end are ancient, as are also several windows, which are ornamented in the style represented in fig. 107, but widened on the outside to adapt them to modern uses.

There seem to have been two Cuthite temples at this place—one of the plain, the other of the ornamented style. Fragments of both are incorporated in the modern Church.

The western doorway is in its original position, and portions of the wall have unmistakeable marks of remote antiquity.

CORK COUNTY.

No. 78.—BALLYVORNEY, ANCIENTLY CALLED HUSNEAGLE,

Is situated (Map 185) ten miles W. N. W. from Macroom, on the road to Killarney. The ancient Temple at this place, dedicated to Abban and Gobnata, has disappeared. The ruined Church which occupies the site presents no appearance of remote antiquity. There is however one stone set over a window in the south wall, on which a small figure is sculptured that I believe to be ancient. There is also a Holy Well, much resorted to by pilgrims at all seasons of the year, where a Pattern is held on Whit-Sunday. The fragments of five Rock Basins are to be seen on a mound in the Church-yard. These all seem to have been intentionally mutilated; probably in Reformation zeal. The Protestant Church stands close by the ruins.

No. 62.—BRIGOON,

Situated half-a-mile S. E. from Mitchelstown (Map 165). The western end of the old Church is a portion of the ancient temple; the eastern end is altogether a re-building in modern times, an enlargement of the ancient structure. The lower portion of the south wall of the nave is a fine piece of

ancient ashlar; and the buttress at the S. W. angle is an excellent specimen. The upper courses are of modern reconstruction, not in accordance with ancient design.

The lower portion of a very uncommon specimen of the ancient narrow splay window appears in the south wall of the nave. The head-stone of another ancient window is re-set in the chancel. The western wall and ancient doorway have been altogether removed. Some fragments of cut-stone, which belonged to the ancient temple, may be found in the Church-yard. The Holy Well with its trees are said to have been removed from the original site by a miracle.

An ancient Round Tower formerly stood at Brigoon, about thirty yards south-west of the temple. It was blown down in 1704, and not a vestige of it now remains.

No. 54.—BRITWAY,

Situated eight miles S. E. by S. from Fermoy, (Map 176). Here is a most interesting Cuthite temple, dedicated to St. Bridget, of which one ancient window, one doorway, and a considerable portion of the ancient wall with its buttresses, still remain in tolerable preservation. The doorway is represented at fig. 95 *ante*.

No. 123.—CAPE CLEAR ISLAND,

Situated four miles from the most southern point of the coast of Ireland, and twelve miles S. W. from Skibbereen (Map 204). There is a Church in ruins at Cape Clear Island, but it is a rude early Christian building, having no marks whatever of remote antiquity. The most ancient object of interest about this venerated site is a Pillar Stone, similar to that represented at fig. 175. It is still held in great esteem by the peasantry, and is dedicated to St. Kieran. There is also the Saint's Holy Well.

No. 155.—CLOYNE

Is situated five miles S. by E. from Middleton Railway Station (Map 187). The Round Tower is the only ancient building to be seen at Cloyne. Its doorway is quadrangular. The upper portion of the tower is a modern addition, and the whole is in good preservation. The specimens of curious jointing (figs. 122 and 123) are from the sides of the doorway, and from one of the upper windows of the tower. The people of the neighbourhood have a legend that St. Colman leaped from the summit of this tower to a spot pointed out at some distance to the east. There is also a legend of this tower, as well as that of Cork, having been each built in one night.

No. 121.—CORK,

The capital of the County (Map 187), was once famous as the site of a temple dedicated to St. Fin-Bar, or Barindeus [the Son of the one God]. More than one building has successively occupied the ancient site, and even the last vestiges of the medieval structure have lately been removed to make way for a modern Cathedral, now in course of erection. An ancient Round Tower had stood near the Church of St. Finbar, but the base of it has been removed for many years. I am not aware that any remains of antiquity are now to be found about the site; but from Mrs. S. C. Hall's description of the ornament of a doorway, which had stood in the building recently pulled down, I am disposed to think that, like the doorway of Kilmore Cathedral, it was an ancient relic, altered and re-set in the modern Cathedral.

At page 84, I have traced the origin of this name—Barindeus, the Son of the one God. He is commonly called St. Barre, or Barry. And I may remark in confirmation of the interpretation suggested, that BAR was one of the names by which Nin, the Chaldean Fish-god, was known to the Ancients. —See Sir Henry Rawlinson's *Five Ancient Monarchies of the World*, vol. 1, p. 166, where may be seen a representation of this god, very similar to the Dagon exhibited in fig 22, *ante*.

No. 175.—GOOGANE BARA,

Situated (Map 193) 18 miles W. by S. from Macroom, on the Killarney road. The place is held in the highest veneration as the site of the first temple of Barindeus [the Son of the one God]; but the buildings which remain exhibit nothing better than the rudest early Christian work. The romantic wildness of the glen, surrounded by high mountains, has made it the subject of numerous notices in guide-books, etc. The Churches and Holy Well are on an island in a small lake, the approach to which is by a causeway. Many trees are lying dead from age upon the island, but like other cases already noticed, they are considered too sacred to be removed from the spot.

Here (we are told) St. Barindeus began his great contest with the dragon or serpent, whom he pursued through the waters of the river Lee, and ultimately vanquished at the spot where St. Finbar's Church at Cork was afterwards built. This story is plainly only a version of the great primeval prophecy of the final victory of the Promised Seed [The Son of God] over the Evil One.

No. 124.—INISKIERAN, now INISHERKIN,

An island situated between Cape Clear Island and the shore, less than one mile from the main land. Here are the ruins of a Christian Abbey, which, from a few fragments, viz. :—two pillars, and some stones of a well-cut newel staircase, I conclude was built on the site of an ancient temple of the larger size. The site was dedicated to St. Kieran.

No. 92.—KINNETH (pronounced and sometimes spelled KINNEIGH)

Is situated seven miles N. E. by E. from the Railway Station of Dunmanway (Map 193). Here is a very fine Round Tower exhibiting some

peculiarities, that may possibly be the effect of well-executed reconstruction in modern times. Some interesting subterranean passages have been discovered about this site, and there are also several Rock Basins well worthy of examination.

No. 63.—KINSALE,

Situated (Map 195) 16 miles S. from Cork, whence it may be reached by rail. The oldest buildings at Kinsale are said to be the Abbey, and the Protestant Church. The only vestige of Cuthite antiquity that remains at the former is a Rock Basin, standing by the side of a small fragment of the ruined Church. The north doorway of the Protestant Church is a reconstruction of an ancient one, several stones both of the jambs and the arch being unmistakeably of Cuthite workmanship. The outer stones of an ancient window are also used in the north wall, and there are besides other fragments of antique masonry throughout the building, but so interspersed with modern work as to make it difficult to distinguish precisely between all that is ancient and that which belongs to Christian times. The names of St. Gobban and St. Senan (the latter of whom is said to have been buried here) are associated in ancient records with Kinsale. But the modern inhabitants know nothing of these traditions.

At pp. 69-71, I interpreted the name of this Saint, Senan or Shanaun, to signify the Ancient Ana, the mother of the Tuath-de-Danaan gods. Since those pages were printed, I have had strong confirmation of this idea in the fact stated by that eminent authority, Sir Henry Rawlinson, that one of the chief divinities of the first or Cushite monarchy of Chaldea was Ana, also called "The old Ana,"—answering literally to our St. Senan, and the name of the Shannon, which in English means simply the old or ancient Ana.—See *The Five Ancient Monarchies of the World*, vol. 1, p. 75.

No. 211.—ROSSCARBERY,

33 miles S.W. from Cork, and 12 miles S. by E. from Dunmanway Railway Station (Map 200). The only vestiges of antiquity now remaining at this place are the lower portions of the north and south walls of an old Church. These exhibit some excellent specimens of ancient mason-work; but the doors and windows of the building are all insertions made in Christian times. A Pattern has been held here from time immemorial, but some years since the object of religious veneration was changed from the ancient Saint, to Father John Power, a Roman Catholic Clergyman, who was interred in the Cemetery about the year 1831, and at whose tomb miracles are now believed to be performed. A peasant on the spot informed me that the ancient Holy Well had been on the spot where Father John's tomb now stands, but that it was removed some yards to the south. There is however no indication about the site of the tomb of a well having ever been on or near the spot. The Pattern is held on the 24th of June, and attended by thousands of people from the surrounding country.

The beautiful bay of Rosscarbery is said to have been once a safe anchorage for large ships, but to have been filled with mud in one night in consequence of an offence committed by some sailors. The monastery at this place is associated in the Irish Annals with the names of St. Fechnan the Hairy, St. Conall, and St. Brendan; but no tradition of any of these names is now preserved in the locality, although the Irish language is still a good deal spoken throughout the County of Cork. I have been surprised to find so few ancient ruins in this county, and the ancient traditions so little known. This fact is to be attributed to the removal or complete subjugation of the Irish population, which took place in Cromwell's time; and customs and traditions that once died out could never be revived. The same remark applies to the County of Kerry. There is little of ecclesiastical tradition to be gleaned in either county, save what has been for the past two centuries a matter of written record.

DERRY COUNTY.

No. 148.—DERRY, OR LONDONDERRY.

The religious foundation at Derry (Map 11) is ascribed to St. Columb of the 6th century, but all evidences of Cuthite structures have disappeared, except a well-authenticated tradition that a Round Tower (all trace of which has long since been obliterated) once stood near the Cathedral.

No. 162.—DESERT TOHIL,

A foundation ascribed to St Columb of the 6th century. It is situated (Map 19) about one mile S. E. from the town of Garvagh. There is nothing of particular interest about the Ruin itself, all that remains being rude early Christian work.

This Saint (like St. Colman of Cloyne, and others) is described as having leaped from the top of this building upon a large stone that once stood in a meadow near the Church. The impression made by his knees on alighting formed one of the Rock Basins in the stone, which on that account was in former times much venerated. Such numbers of pilgrims used to come from a distance to get cured of sore eyes and other ailments, by washing in the rain-water deposited in the basin, that the farmer on whose ground it stood, to avoid the trespass done to his meadow, had the stone removed and hidden for some time. It is, however, now to be seen in a field near the Church-yard wall.

Lewis informs us that, "in the adjoining field is an artificial cave of considerable extent, having three chambers or galleries;" but whatever remained of this in the year 1837 has since been destroyed.

No. 147.—DUNGIVEN.

Here are the ruins of a Church, founded it is said by St. Columb in the 6th century. It is situated about one mile S. from the town of the same

name (Map 18), and presents some very remarkable remains of Cuthite architecture. The original work was of skilfully wrought ashlar with some ornament, fragments of which are still observable in the north wall, at the junction of the nave and chancel. The semicircular arch of the chancel also appears to be Cuthite in character. The other ancient portions which I observed are the double east window, and two small windows, one in the south wall of the nave, of narrow splay and wide opening; the other in the chancel, of wider splay and narrow opening. Both these windows have been re-set in Christian times. Several portions of the ancient temple are distinctly traceable; but the alterations and reconstructions have been so well executed, as to render it difficult to distinguish the Cuthite from the early Christian portions of the structure. The abutments of the roof and groining appear to be part of the ancient work. Small Cuthite buttresses appear on the outside at the junction of the nave and chancel. We read in Lewis that—"This place was a seat of the O'Cahans, and was called *Dun-y-even*, or *Doon-yeven;* and here on the summit of a rock, on the eastern bank of the Roe, Domnach O'Cahen, or O'Cathan, founded, in 1100, an abbey for Augustinian canons, which, being shortly afterwards polluted by a cruel massacre, lay for a long time in ruins, but was restored with much solemnity by the Archbishop of Armagh." (*Lewis*, p. 581). This restoration took place in the year 1397, from which period may be dated the greater part of the alterations apparent in the ruin as it now stands. A large Pillar Stone still remains on the hill near the Church, and a single stone stands in the bed of the river Roe, around which the people used to assemble on certain days. The ruins of Dungiven occupy a remarkably picturesque position on the summit of a rock above the river Roe.

No. 150.—ERIGOL-GARVAGH, or BALLINTEMPLE,

Is situated two miles W. by S. from the town of Garvagh, and 11 miles S. E. from Newtownlimavady (Map 19).

Lewis describes Ballintemple "as a very interesting ruin," but on going to search for it, I could with difficulty discover the marks of the foundation in the burying-ground, which still retains this name. The stones of the ruin, such as it was, have been removed by the farmers since Lewis wrote. On making inquiry of an inhabitant of the house nearest to the site, I was informed that the old Church never was finished, "for all that was built by day would be thrown down at night." Thus we find in Derry the tradition common to numerous Cuthite ruins found in Irish-speaking districts of the South and West.

No. 228.—MAHERAMORE, or BANAGHER,

Is situated (Map 18) about two miles S. W. from the ruins of Dungiven. Here are found the remains of two ancient temples; the larger one, like Dungiven, being built of cut-stone. The doorway, still in its original position at the west end, is a splendid specimen of the Cyclopean or quadrilateral style (see fig. 72). On the upper stone of the left-hand jamb is a plain inscription in Roman characters—"This Church was built in the year of God 474." Here, as at Dungiven, are two small ancient windows, one in the south wall of the nave, the other in the south wall of the chancel. These windows, together with the doorway, are first-class specimens of the ancient Cuthite architecture of Ireland. The smaller temple is also a genuine Cuthite relic, as is the Shrine or tomb of the Saint. But there are many alterations and reconstructions in all the buildings; and careful examination is necessary to eliminate from these the characteristic features of the original Cuthite temples. The wall about the grand doorway seems to have been entirely rebuilt, some of the old materials being used; and it is possible, that both the south windows may have been re-set.

Maheramore and Dungiven afford remarkable and (in the North of Ireland) unusual examples of fragments of ancient buildings still remaining uninjured in their original positions. Their comparative preservation is to be accounted for by the exceptional fact, that the localities are still

venerated and used as burying-places by numerous families of the O'Cahans and other Roman Catholic descendants of the ancient inhabitants: and these are perhaps the only places in Ulster at the present time, where the peasantry would interfere to prevent the destruction or removal of ancient ruins for the sake of modern improvements. Elsewhere in this province, ancient monuments have been mercilessly demolished, and even their foundations effaced, with the exception of Round Towers, which have been preserved as much by the difficulty, danger, and expense attendant upon the removal of their materials, as by the zeal of enthusiastic Archæologists.

The foundation of Maheramore is ascribed to Saint Patrick and Saint Murrough O'Hainey, both of the 5th century. I might suggest an interpretation of the latter name, but my chief object in this part of the work is to adduce facts in support of my Cuthite theory. Legends of former times are still carefully retained among the peasantry. The story, so often referred to, of the great primeval tradition is here preserved. It is related, that the hill where the Church stands used in ancient times to be guarded by a monstrous serpent, who surrounded it with his folds having his tail in his mouth, thus forming a great circle. The Saint (Patrick) having bound this monster with three bands of rushes (which became transformed immediately into three bands of iron) cast him into a lake, now called Lac Na-Peastha, where he still remains imprisoned. The name of the serpent was Luinga Peastha.—This story is only the local version of the Cuthite legend frequently alluded to in former pages.

The site of the Church is said to have been pointed out by miracle. The Saint having commenced to build upon another site, an eagle descended, and taking up one stone deposited it at Mahermore. This was recognised by the Saint as an indication that he should there build his Church. Earth scraped from the grave of this Saint, and sprinkled on race-horses, fighting cocks, etc., is believed to secure success in their contests; and it is thrown on the coffins of deceased persons to insure their speedy entrance into the eternal mansions of bliss.

No. 149.—TAMLAGHTARD,

A foundation ascribed to St. Columb of the 6th century, is situated about six miles N. from Newtownlimavady (Map 12). It is said to have been the site of a Round Tower, but no vestige of that edifice now remains. Lewis informs us that the tomb of St. Aidan, built of hewn stone, "still exists near the eastern window of the old church." This eastern window seems to have been a reconstruction from an ancient Cuthite window, which was widened from seven to eighteen inches by cutting away the sides. Near the Church is a Holy Well dedicated to St. Aidan. The site is interesting on account of its associations and natural beauties, but there is not much to engage the attention of the antiquary, whose object is the examination of Cuthite remains.

I have elsewhere remarked that all the localities bearing the names of Tamlaght and Tamlaghtard, of which there are dozens in Ireland, were probably houses of Molach.—See definition of Tamlaghtard, p. 66.

DONEGAL COUNTY.

No. 42.—CONWALL,—LETTERKENNY.

The ruins of the old Church are situated about two miles W. from Letterkenny (Map 16). There is in the Church-yard the socket stone of an ancient Cross. Near Letterkenny is a large Pillar Stone, standing close by the bridge leading into the town, not far from which is also an ancient Rock Basin.

No. 170.—MOVILLE

Is beautifully situated (Map 6) at the entrance of Lough Foyle, 15 miles N. N. E. from Londonderry.

The site, like those of other Cuthite temples throughout Ireland, was beautifully chosen for the fine prospect it affords. The buildings now remain-

ing are not particularly interesting. No decidedly Cyclopean architecture, no ancient window or doorway, is here to be found, and the same may be said of all the ancient foundations which I have visited in this county. The civilization introduced by the plantation of King James the First has led to the removal of all the ancient buildings, as well as to the loss of the traditional legends connected with them.

The most interesting object at Moville is an ancient Cross with a hole in the top of the shaft. There is also a hole in the stone which now supports the shaft of the Cross. Lewis writes (p. 399):—"In the adjoining cemetery is a very ancient tomb, said to be that of St. Finian, and outside the walls stands a very handsome stone Cross, hewn out of one block, and in good preservation. Not far from Dring are eight upright stones, near which are several lying down, the remains of an ancient Cromlech."

No. 163.—TORY ISLAND,

Situated about eight miles from Horn Head off the N.W. coast of the County Donegal (Map 3), is interesting to the antiquary, as there are still to be seen a Round Tower, several Crosses, and some ancient ruins, for a particular description of which I beg to refer the reader to the *Ulster Journal of Archæology*, vol. 1, pp. 27, 106, 142. The three articles referred to are embellished with several interesting illustrations. The foundation is ascribed to St. Columb, but the names of several other Saints and heroes are associated with it, all belonging to the remotest period of Irish legendary history. One of the most conspicuous of these names is that of Balore (The Golden Baal), who by the direful influence of his single eye, placed in the back of his head, had caused the destruction of multitudes, until (like an incident in the story of Perseus), he was himself killed by his own grandson. This legend has been already noticed, p. 40. It is related at length in the *Ulster Journal of Archæology*, vol. 7, p. 342.

DOWN COUNTY.

No. 28.—DRUMBOE,

Situated seven miles S. by W. from Belfast (Map 36). The only interesting relic now remaining at Drumboe is the base of an ancient Round Tower, having a quadrangular doorway with slightly inclining sides, the usual characteristic of the Cuthite style. The reader is referred to the *Ulster Journal of Archæology*, vol. 3, p. 110, for a full account of this Tower. The place was dedicated to St. Mochumma, whose mother was " Derinilla of the four paps," elsewhere noticed.

No. 20.—INIS-MOCHOE, OR NEDRUM,

An Island within half-a-mile of the western shore of Strangford Lough, and five miles S. E. from Comber Railway Station (Map 37). It is now called Mahee Island. On it was an ancient foundation ascribed to St. Mochoe of the 5th century. A few feet of the base of an ancient Round Tower are still standing there, for particulars of which the reader is referred to the *Ulster Journal of Archæology*, vol. 4, p. 136. Mochoe of Oendrium or Noendrum is the Saint about whom the legend is recorded at p. 107, *ante*. The names of Coclan, Colman, and Finian are also associated in the Annals with this ancient establishment. St. Mochoe is said to have lived to the age of 300 years.

No. 203.—KILBRONEY

Is situated (Map 71) one mile north from the town of Rostrevor. The Church is an early Christian structure in ruins. The only vestige of genuine antiquity discoverable on the site is a sculptured Cross of granite, curiously wrought in square panels, but without any symbolic devices. The situation is beautiful and commands an extensive prospect.

No. 70.—MAGHERA,

Situated about three miles W.S.W. from the town of Dundrum (Map 61). About twenty feet of the base of the Round Tower are still standing. In the great storm of 1704, the upper part was blown down, and lay like a huge gun at length and entire upon the ground for a number of years, until it was broken up and removed to effect modern improvements. There are, however, men still living, who have seen it as above described. Lewis writes of Maghera :—" Near the Church are the ruins of the ancient Church, of which the western gable and the south wall remain. The beautiful Norman arch at the western entrance is in good preservation ; the windows in the south wall are narrow, and of elegant design." But the ruins do not now answer to this description. The specimens of ancient Cuthite architecture, which Lewis describes as "the beautiful Norman doorway" and "the windows of elegant design," as well as the stones which formed the doorway of the Round Tower, have all been removed.

I cannot positively identify Maghera with any ancient foundation recorded in Irish Annals. I suppose it to be the same as Teghdagobha mentioned by Archdall (p. 129), and described as in the Barony of Iveagh, and on the river Bann. Maghera is in the same Barony and on the river Bally-Bannan ; but this coincidence may not be sufficient to establish the identity of both places.

No. 29.—MOCHBHILE,—MOVILLA,

Situated (Map 37) 10 miles E. from Belfast, at the head of Strangford Lough, and less than one mile from the town of Newtownards. Sundry stones of ancient windows have been worked into the east and west windows of this ruined Church. Save these, and a portion of the wall of the Church on the road side, I have not discovered any vestiges of genuine antiquity about the ruins of the once celebrated Movilla.

No. 110.—ST. JOHN'S POINT [QUERE ACHAD-CUILE?],

Situated about eight miles from Downpatrick (Map 61). The Cuthite structure at St. John's Point is the most interesting I have seen in the province of Ulster, for here we find the north, south, and west walls of the ancient temple still standing to the height of the lintel of the doorway, and the doorway itself in its original position. It is quadrangular, with the usual sloping jambs, being six inches wider at the ground level than at the top. The foundation is ascribed to St. Patrick; but I cannot help thinking that it should be identified with Achad-Cuile, described by Archdall as an ancient foundation associated with the name of St. Senan, and situated in the same district as this ancient temple at St. John's Point—namely, in Lecale, near the Bay of Dundrum.

DUBLIN COUNTY.

No. 242.—CHRIST CHURCH, DUBLIN.

This ancient establishment is so much under the notice of men skilled in antiquities, that I shall for the present decline to make a full report upon it. Its identity as the site of an ancient heathen temple is proved by the record, that "the Cathedral of the Holy Trinity [Christ Church] is so ancient that all authors agree it had been built under ground by Ostmans, or Danes, before the coming of St. Patrick to Ireland—that is, before the 5th century. They also tell us that the same Saint celebrated Mass in one of its subterraneous vaults," etc. (*Mon.* p. 6). I conclude that the "subterraneous vaults" here noticed were one or more stone-roofed temples, such as the Cuthites had erected throughout Ireland. The important point sought to be proved in the preceding pages is, that the only stone buildings with arches, which existed in Ireland in the 6th century, had existed there since the time when the rulers of the country were the Cuthites.

We read in Archdall that the Black Book of Christ Church informs us, that about the year 1038, "Sitric, the Danish prince of Dublin, gave Donot, Bishop of that See, a place where *the arches* or vaults were founded to erect a Church to the honour of the Blessed Trinity." Here we have evidence of the arches of Christ Church so early as 1038, nearly a century and a half before Henry the Second's palace of "smoothe wattles" was constructed; and I believe these arches are still to be seen in the building, though now probably as reconstructions.

Christ Church is noticed as having been the site of a Round Tower, which is further proof of the Cuthite origin of its foundation.

No. 19.—CLONDALKIN,

Situated (Map 111) about one mile S. of the Railway Station of Clondalkin, and four miles from the City of Dublin. The Round Tower is the most interesting object at this place. It is perfect to the conical top, but has undergone much reparation at different times. "Nearly adjacent to the present Church, are the almost shapeless ruins of the old conventual Church of the Monastery, which was afterwards the parochial Church, and among them is an ancient Cross of Granite nine feet high." (*Lewis*). Clondalkin was burnt or otherwise destroyed in the years 806, 832, 1071 and 1076; "since which last date there is no further record of its history." (*Lewis*).

No. 164.—FINGLAS,

Situated (Map 112) 3 miles N. E. from Dublin, is an ancient foundation ascribed to St. Columb. The only fragment of remote antiquity now remaining at the place is an ancient Cross, well cut, but without ornament. When I visited the locality an old woman pointed out a spot near the present Church, where (she informed me) the base of a Round Tower had stood, which was removed about forty years since.

No. 119.—IRELAND'S EYE,

An Island on the coast near Howth, one mile N. of Howth Lighthouse (Map 112), and nine miles from Dublin. Not a vestige of the ancient Temple of Nessan, or of the Round Tower, is now to be found; the materials are said to have been removed some years since to build the Roman Catholic Chapel at Howth. The late Dr. Petrie in his Essay promised to describe the ruins (such as they had been) of the Church and Round Tower of Ireland's Eye, in his "third part" of the work on Irish Architecture, which has never been published. It is to be hoped that the public will soon have the benefit of examining the valuable drawings of this eminent Artist.

No. 23.—LUSK,

Situated (Map 102) 13 miles N. by E. from Dublin, and one mile from the Railway Station of Rush. The most interesting object at Lusk is its Round Tower; but, like that at Clondalkin, it has undergone much reparation. The doorway is a fine example of massive Cyclopean masonry. One of the specimens of irregular jointing in it is represented in fig. 125, *ante*. The wall of the Tower is four feet three inches in thickness, and the upper portion seems to be a re-building.

No. 106.—ST. DOULOUGH'S,

Situated (Map 102) 5 miles N. E. from Dublin. The Church at St. Doulough's is an ancient structure, but all the doorways and windows as well as the square tower seem to be reconstructions. They are, however, so well contrived as imitations of the ancient fabrics, as to make it impossible to discriminate between all that is new and all that is ancient. The wall and general construction of the Church afford evidence of its antiquity. The name of the Saint, Doulough, I believe to be a variety of the name Dichul

(The Devil), elsewhere noticed. His pedigree as described by Archdall places the heathen origin of the name beyond a doubt. He is called Dulech, the son of Amelgad [The Divine Serpent Am, or Om], the son of Sinel [The ancient God]. The Cuthite origin of St. Doulough's is still further proved by the Saint's Bed or grave, the Holy Well, and the ancient Cross on the road side.

No. 151.—SWORDS,

Situated (Map 102) seven miles N. from Dublin. The Round Tower is all that is now left of its ancient buildings, and even of this only the lower portion of the original structure remains, the upper portions being a restoration or reconstruction. The ancient name was Sourd, which I interpret SUIR-ARD—The high place of the Mermaid.—See Chapter on the Fish God, p. 125; also Glossary; and fig. 147, which is a representation of the doorway of the Round Tower.

FERMANAGH COUNTY.

No. 87.—DEVENISH

Is an Island, situated (Map 45) one mile N. from Enniskillen, in Lough Erne. The Round Tower is the most perfect, as well as the most highly finished, specimen in Ireland. It is ascribed to St. Molaise [Molach], of the 6th century.

The ancient stone-roofed temple which once stood near the Round Tower has disappeared; but drawings of it in different stages of its decay may be seen in *Ledwich's Antiquities*, and in the *Ulster Journal of Archæology*, vol. 4, p. 186.—There is also to be seen the ancient Stone Coffin, called the Bed of the Saint. "It is believed that any one who can lie within it will be cured of rheumatism and similar complaints." The Round Tower is represented at fig. 133.

GALWAY COUNTY.

No. 198.—ANNAGHDOWN,

Situated (Map 105) on the banks of Lough Corrib, eight miles N. from Galway. It presents several objects of interest, particularly three ancient windows, one of which is represented in its restored condition at fig. 107; and a beautiful illustration of it as it now appears may be seen in Sir William Wilde's *Lough Corrib*, p. 72. Most of the buildings however are remains of early Christian structures. The place is mentioned as one of the sites of an ancient Round Tower, and an irregular mound was pointed out to me as the spot on which the Tower had stood. But in *Lough Corrib* (p. 79), the author gives a sketch of the ruins of a Round Tower, of which he was the fortunate discoverer, situated about four miles N. N. E. from Annaghdown; and this he supposes to be the tower mentioned by the Annalists as that of Annaghdown. Some remarks upon this tower will be found in the Postscript at page 352, *ante*.

There are, in the neighbourhood of Lough Corrib and Lough Mask, the ruins of no less than ten ancient temples which have not been mentioned in this book. For a detailed description and for very beautiful drawings of many of these ruins, I must therefore refer the reader to Sir William Wilde's most interesting work, "Lough Corrib," etc. And though Sir William's views differ altogether from mine as to the origin and uses of these structures, I think the reader will find that most of the arguments he uses tend only to the support of the theory advocated in the preceding pages—the Cuthite origin of these ancient temples. The following names are mentioned by Sir William Wilde in connection with these localities—Columb, Brendan, Cuannan, Endeus, Fintan, Carthag [Mochudee], Keiran, Cronin, Annin, Fechin, Cormac, Brecan, and Lugnad; all of which it may be remembered are noticed, with some trifling varieties of spelling, in the foregoing pages as Cuthite divinities.

The places referred to and described by Sir William Wilde, where ruins, such as those I have designated Cuthite remains, are still to be found, are—

— INCHANGOILL, an island in Lough Corrib (Map 95), four miles S. by W. from Cong, at which are two very interesting ancient temples, noticed at page 352, *ante.*

— TEMPLE BRENDAN, situated (Map 95) four miles W. by N. from Cong.

— KILLURSA, situated (Map 95) two miles W. from Headford.

— KILCOONA, situated (Map 95) four miles S. E. by E. from Headford. Here is the "stump" of a Round Tower, to which I have referred at page 352.

— The Ruins called KILLANNIN, TEMPLE BRECAN, and TEMPLE BEG NA NEAVE (the little Church of the Saint—St. Annin) are all within a radius of one mile, near the northern shore of Ross lake, and about eleven miles from Galway on the road to Oughterard.—See Map 105.

— KILCATHAIL, situated (Map 106) four miles N. by E. from Clare-Galway on the road to Tuam.

All these are in the County Galway. The others to which Sir William Wilde has directed attention shall be noticed under the heading of CONG, in Mayo County.

NOS. 125, 172 AND 212—ARAN ISLANDS.

The south Island of Aran is situated (Map 122) 5 miles W. N. W. from Doolin on the coast of the County Clare, and about 11 miles from the coast of Galway. There are upon it two very interesting ancient temples, one of which is associated with the name of Kevan, and the other with that of Gobban-et [The spirit of Gobban]. There is a good specimen of a Cyclopean doorway, and an ancient window of narrow splay, in each of these buildings; there is also in St. Kevan's Church a curious ancient window with pointed top. Several other interesting relics of antiquity, including two Holy Wells, are to be found on the Island. The masonry of the

Churches is of the fine massive ancient style, but a great portion of the foundation of Kevan's Church is buried in the sands. So much venerated are these buildings by the peasantry, that I was reproved for entering the roofless walls of one of them with my hat on, and was obliged to divest myself of the covering it afforded while I remained within the sacred precincts. On getting into the Island I accommodated a returned American emigrant with a passage in my boat. He had come from America on account of sore eyes, and was proceeding from a distant part of Galway to be cured of his affliction at the Holy Well of Aran.

The middle Island (Maps 113, 122) affords very little of interesting matter for the antiquary. One of the ancient Churches is comprised within the building of a modern Roman Catholic Chapel, and I was not able to ascertain that any archæological remains are still visible within it. Another Church, St. Canaugh's or St. Canaan's, is a rude early Christian building erected on the ancient site, without a vestige of genuine antiquity, save the four stones of an ancient pointed window (fig. 118) re-set in the modern structure. I disagree altogether with Dr. Petrie's description of this building. He says (p. 187):—"This little Church, which would be in perfect preservation if its stone roof remained," etc. I believe that it never had, and never could have borne, a stone roof, and that in other respects it has the marks of a very rude early Christian building : but I leave the intelligent tourist to examine and decide for himself. There are a great fort and other Celtic monuments on this Island as well as on the great Island. These will be found deserving of inspection ; but such antiquities are not within the limit of my enquiries.

The great Island of Aran is situated (Map 122) to the N. W. of the middle Island, and six miles from the coast of Galway. It is rich in ancient remains, the principal of which, with their distances and directions from the quay or landing place, are as follow :—

Temple Endee, two miles S. E.

The Round Tower, less than two miles S. S. E.

Temple Bunaun, close to the Round Tower.

Temple Ciaran, one mile N.W.

Temple Colman, three miles W.

Temple Breccan, five miles W. by N.

Cyclopean doorways and ancient windows, commonly called Norman, exist at Temple Bunaun, Temple Ciaran, and Temple Colman. Similar ancient windows are also to be found at Temple Breccan, and Temple Endee. Of the Round Tower only about ten feet of the base remain, and a great part of this is concealed by the heap of *debris* which surrounds it. So much of the masonry as exists exhibits all the characteristics usually observable at the bases of Irish Round Towers; but doorway and windows have disappeared.—See fig. 157.

TEMPLE ENDEE,

Called also Teg-lagh-Enda—The Stone-House of the One God—has got only one ancient window—that in the chancel, the arch of which is formed of two stones. It is much damaged and re-built underneath. No vestige of the ancient doorway remains. The wall at the north side is a fine specimen of the Cyclopean; the greater part of the other wall is a re-building. The ancient buttresses remain at the chancel end.

TEMPLE BUNAUN

Is a very curious little building, only seven feet in width by about eleven feet in length. The masonry of the east gable on the inside,—one stone of which runs through its whole length,—exhibits uncommon specimens of ancient work. The walls incline inwards from the foundation, so as the better to support the stone roof which once covered the building. The window in the north wall is a very small pointed specimen.

TEMPLE CIARAN

Has undergone much alteration in Christian times. The east window is a fine specimen of the ancient style of wide splay, but it has been damaged and somewhat fractured by a stroke of lightning. The ancient Cyclopean doorway in the west wall has been built up. A second ancient window has been re-set rudely in the sidewall. There is an ancient Holed Stone in the east of the Church having some antique sculpture, on which the design called the Branch (such as figs. 12, 13, 14) appears.

TEMPLE COLMAN.

The south wall of the nave is a remarkably fine specimen of Cyclopean masonry. The west door is ancient, and square-headed. The chancel seems to be a re-building enlarged from the ancient plan. The windows are re-settings. Close to this Church is Temple Murry, of which a small portion of the ancient wall only now remains.

TEMPLE BRECCAN,

Called the Seven Churches. The greater part of the buildings at this place are early Christian, but there are some remains of genuine antiquity. Two of the windows are altered and re-set; the chancel arch seems ancient. The whole structure appears to have been enlarged in re-building; and the ancient windows at the east and south re-set. There is no vestige of the ancient doorway.

The Islands of Aran have a special interest for the antiquary who hopes to find vestiges of Cuthite architecture. The number of ancient temples is greater here than he will find in the same extent of country elsewhere throughout Ireland; and, although there is no temple at Aran which has not been altered more or less, or reconstructed in Christian times, it will be found that the proportion of ancient to early Christian work is greater

here than in other districts. The style of all the ancient buildings, however, is plain, and no rich architecture or sculpture is to be seen. These holy places could therefore have been of only second-rate importance compared with the ordinary Cuthite temples of Ireland.

No. 199.—CLONFERT,

Situated (Map 117) 13 miles S. by W. from Athlone, and five miles N. W. from Banagher. A considerable portion of the present Cathedral formed a part of the ancient heathen temple. The doorway was a porch entrance to the temple. It is a beautiful specimen of the arched style, measuring in height to the spring of the arch six feet, in width five feet one inch at the base, narrowing to four feet nine inches at the capitals. The large window at the east end is ancient, as is also the chancel arch. The Mermaid, represented at fig. 24, is a sculpture built into one of the side piers of the chancel arch. A beautiful drawing of the doorway of Clonfert may be seen in Robert O'Callaghan Newenham's "Views of the Antiquities of Ireland," but I have not introduced it, as neither the perspective nor the proportions are quite correct. The doorway is much smaller than it would appear to be from Mr. Newenham's picture. The skill of a first-class artist would be required to represent it fully and faithfully; and it is to be hoped that such a person will be found to illustrate this handsome specimen of sculpture, with numerous others throughout Ireland, proper sketches of which have never been made.

No. 8.—CLONTUSKART,

Situated three miles S. from Ballinasloe (Map 107). Here are the ruins of a Christian Abbey, in the north transept of which two small ancient windows have been re-set; another ancient window has been re-set in the western wall, and there are other fragments of antiquity about the ruin, some of which

are of a doubtful character. The Holy Well of St. Boadan is situated at a little distance from the Church.

No. 114.—CLUAIN FOIS,

Situated (Map 96) three miles W. from Tuam. The ruined Church at this place is a rude early Christian building, and no vestige of antiquity is to be found about the site—save a Rock Basin, in which is the impression of "one of St. Patrick's knees where he knelt to pray."

No. 165.—INISCALTRA

Is an island in Lough Derg, (Map 125) eight miles N. from Killaloe, and within less than one mile of the shore at the point of junction of the Counties of Clare and Galway. The Round Tower wants its conical top, but is otherwise nearly perfect. The doorway is of the ordinary style, round-headed, with inclining jambs. The building called the Cathedral is a reconstruction of the ancient heathen temple, which, judging from the chancel arch and one side of the ancient doorway (fig. 181), must have been a highly-finished and finely ornamented building. It seems to have been built wholly of ashlar, but the greater part of the work as it now stands is rude masonry of the early Christian period.

The doorway, one side of which—all that remains—is represented in fig. 181, was two feet seven inches in width at the spring of the innermost arch, and two feet nine inches at the base; in height to the spring of the arch five feet two inches, and to its vertex six feet six inches. Sundry fragments of ancient stone work may be seen worked into other buildings upon the Island; but the most interesting objects are the Round Tower and the Cathedral. In the latter may be seen the small window which has been represented in fig. 113, in the jamb of which is the specimen of curious jointing exhibited in fig. 121.

I have not before noticed that St. Camin or Caimin (whose name, as well as that of St. Columb, is associated with Iniscaltra) is, like all the others, derived from heathen mythology. The identical name is found to represent Ham or Cham (the Sun) of Cuthite mythology. The Egyptian Crocodile is called "Caimin" (*Bryant*, vol. 2, p. 18). Ham as a Deity was esteemed the Sun, and his priests were styled Chamin (vol. 1, p. 4). Chamin is a term used in the Hebrew to express an image of Ham, the Sun. For we read of King Josiah (2 Chron. xxxiv. 4), that "he broke down the altars of Baalim in his presence; and the Chaminim [the images of Cham] that were on high above them he cut down." Chaminim in the singular number would be Chamin, like the Egyptian Caimin, the identical name of the Saint of Iniscaltra and other places in Ireland; and, according to the usual interpretation, the Sun was the real object of worship. Therefore as his images were expressed by the term Chaminim, the word itself was evidently the name of Cham or Ham the son of Noah, who early became an object of worship among his descendants.—It is curious to find the word Caiman among the aborigines of Central America as their name for the Crocodile or Alligator, which would leave us to infer that before the Dispersion this animal had been regarded as sacred. (See *Imperial Dictionary*).

The names St. Comman and St. Cummin I believe to be varieties of this word Caimin, the vowels *a*, *i*, and *o* being used indifferently in ancient Irish MSS.

No. 230.—KILBANNON,

Sometimes called Ballygaddy, which is the name of the townland and bridge adjoining the site, is situated (Map 96) two miles N. W. from Tuam Railway Station. The Round Tower still remains, to the height of about forty-five feet. It is broken away on one side, but the doorway is nearly perfect, being of the ordinary form, round-headed, and with inclining jambs. The Church adjoining is a rude early Christian building. No vestiges of genuine antiquity have come under my observation, save the Round Tower, which is

associated with the name of St. Bunaun—one of three brothers; another, St. Bernaun, being the reputed founder of Knockmoy.—A view of the Round Tower is given at fig. 158, *ante.*

No. 156.—KILMACDUAGH, *alias* KILMACUILLE,

Situated (Map 124) about one mile from the boundary of the County of Clare and two miles S. W. from the town of Gort. It must have been a place of considerable importance in ancient times, as vestiges of five different temples still remain there, at each of which fragments of ancient work may be seen; but four-fifths of the existing buildings are early Christian structures. Fig. 84 is the base of the Round Tower of Kilmacduagh—one of the finest specimens of Cyclopean masonry in Ireland. Fig. 105 is a handsome ancient window in a Church called Temple Iun—interpreted to mean Hynes's Church by the people in the neighbourhood, but I should interpret the name the Temple of Iun—the Dove, Juno, the Great Mother. Fig. 70 is a fine specimen of doorway of the Cyclopean style situated near the Round Tower, in the ancient portion of a building called the Cathedral. There are sundry other remains of ancient buildings at this place, which will repay the tourist for a close inspection.

No. 177.—KILTARTAN, ARDRAHAN, KILTIERNAN, KILLEELY, DRUM-MOCHUA.

The district north of the town of Gort is a very interesting one to the Archæologist. Here, within a distance of eight English miles, are portions of five small parishes, in which five very interesting Cuthite ruins still remain. They are to be found on Sheet 115 of the general Map of Ireland. I have not introduced these several places in the Catalogue under the head of any particular Cuthite divinities, for although numerous supposed Saints, and other names traceable to Cuthite Mythology, are associated with those build-

ings, there is no written record of any interest in existence, and there is much confusion in the arrangement of what still remains of oral tradition.

This district is traversed by the Mail-Coach road from Ennis to Galway, and for a long period English as well as Irish has been spoken by the inhabitants. In Ireland one of the first results that may be observed after the introduction of the English language is, that the people lose their faith in and respect for ancient local traditions. Such legends in consequence soon die out; and little more of them remains than what may have been committed to writing in former times, and such corroborative evidence as topography may continue to afford.

The people of this district inform us, that there were many Saints of note connected with the different Churches, but they say that the names of several have been lost; and much of the superstitious regard by which ancient traditions were perpetuated has died out with the decline of the Irish language. The little that is still left of the traditions, and the names of the places themselves, are sufficient to identify these foundations with other sites to which a Cuthite origin has been assigned; but the similarity of style in the ruins with that of others described as Cuthite remains leaves no doubt of both having been the work of the same people.

I would here observe as a general remark, that the ecclesiastical records relating to the west of Ireland are very scanty compared with those of Leinster. This may be accounted for by the fact, that the native Irish placed much reliance upon oral tradition for the preservation of their ancient lore. And therefore we find that, the written matter concerning the English-Irish districts (the places peopled by English before the Reformation) is far more copious than what relates to localities, which have ever remained in the occupation of an exclusively Irish race. That is to say, we have more of ecclesiastical record committed to writing, with less of oral tradition and less of ancient remains, in Leinster, than in the counties of Clare and Galway; though quite enough of evidence exists to identify the ancient ruins of the west with names associated with sites in the east of Ireland.

KILTARTAN

Is situated two miles N. from Gort, and within 100 yards of Mr. Gregory's demesne of Coole. The ruin is a large quadrangular building, into which the massive stones of the ancient temple have been worked. Large stones finely cut and squared may be seen re-set amidst rubble work in different parts of this ruin. The centre and lower courses of the north wall seem to be ancient. The building has been enlarged; and ancient coigns re-set at the angles. One ancient window has been re-set in the north wall. The doorway has disappeared, and a modern one has been inserted in the north wall. The Church is dedicated to St. Deelan (the mother of MacDuagh, *alias* MacCuille, about whose birth and baptism some strange legends are told). Poul-Deelan, near this temple and within the demesne of Coole, is pointed out as a place into which St. Deelan was three times thrown by her wicked eldest son, Gurah. A stone five feet long, still pointed out standing in the grave-yard, was bound round her neck, but each time she escaped by miracle.

ARDRAHAN

Is situated less than four miles N. by E. from Kiltartan Church, on the road to Galway. It is the site of a Round Tower, of which a few feet are still standing at the south-west corner of the Church-yard. Near the tower is a subterraneous passage, several yards of which have been cleared of rubbish. The ancient name of Ardrahan was Ard-Rath-Ain.

KILTIERNAN,

In the parish of Kilcolgan, less than two miles N. W. by N. from Ardrahan, and about 300 yards to the east of the Mail-Coach road. Here is a very interesting Cuthite temple, with so much of the ancient work remaining and

so little of the modern as is rarely found. The north, south, and west walls of the building are standing to the height of more than ten feet; and they exhibit some excellent specimens of Cyclopean masonry. The doorway in the west wall is perfect, and is one of the finest specimens of the plain style. The temple has been enlarged at the east end from about 25 feet to 40 feet in length, to suit the purposes of Christian worship. The contrast between the mason-work of the heathen temple and that in the Christian Church is very striking. The side walls of the ancient portion are forty-one inches in thickness. There is one pointed window in the south wall like that represented at fig. 118. The buttresses at the east end are perfect, being partially concealed and protected by the extending wall—the modern addition; but those at the west end have been mischievously broken away. The stones forming the side walls are too massive to be easily removed, or they would probably have shared the same fate. The upper courses of the whole building seem to have been reconstructed in early Christian times.

KILLEELY

Is a ruin less than two miles N. W. by N. from Temple Tiernan. Portions of the north and south walls are ancient; the former, a fine specimen of Cyclopean masonry. The building has been enlarged at the west end, and a modern doorway introduced in the south wall. Ancient coigns have been built into the modern work. An ancient window is re-set in the north wall, and a double window at the east end. The head-stone of another window may be seen, turned upside down, and built into the north wall. There is a Rock Basin inside the doorway of the Church.

DRUM-MOCHUA, DRUM-MUCADHA, OR DRUMACOO,

Situated less than two miles W. by S. from the village of Kilcolgan, and on the left-hand side of the Galway road. This is one of the most interesting

ruins in Ireland. The building as it now stands consists of fragments of two ancient temples, one plain and small, the other large and highly ornamented. A very fine and perfect specimen of Cyclopean doorway stands in the west wall, about which, and along the north wall, some ancient masonry may be seen. All the rest of the building is reconstruction, in which several fragments of the ancient temple have been used. A beautiful doorway has been opened in the south wall, consisting of portions of a highly ornamented Chancel Arch. An examination of the inside of this doorway will show its patch-work character. The jambs are formed out of the piers of a Chancel Arch, and are unlike anything ever found in a genuine ancient doorway. Similar specimens of reconstruction shall afterwards be noticed as existing at the Cathedral of Cong, Co. Mayo, where two beautiful orifices, called doorways, have been constructed out of chancel or transept arches. Ancient windows have been re-set in the north and south walls of Drum-Mochua, and a double window, also a re-setting, in the east wall. That in the south wall is perfect on the outside, and is a very beautiful specimen. The lower portion of the window in the north wall is ancient; the inner angles of the sides are constructed out of the chancel arch, which furnished the south doorway. There are other evidences of patch-work about this ruin, which the experienced eye may detect. There is nothing to mark the site upon which the handsome temple had stood, but the fragments of its beautiful stone-cutting which abound throughout the present ruin.

A subterraneous passage (now closed up) exists inside the Church-yard gate. There is also a Holy Well, at which miraculous cures are said to have been performed.

Tradition has preserved the names of Saints Brecan, Suirney [Suir, a Mermaid], Rushann, Colgan, MacDuach (also called MacCuille), and Deelan, in connection with this, or some of the neighbouring temples, besides which, the topography of the ruins supplies us with several other names of heathen origin, such as Mochua, Tiernan, Ard-Rath-Ain, Coole, Tor-tin, etc.; all of which will be found of significance, if the principle of interpretation put forth

in this work be admitted. However this may be, there are very few specimens of ancient Irish ruins better worth examination than the Temples of Drum-Mochua and Kiltiernan.

No. 75.—KNOCKMOY ABBEY,

Situated (Map 96) seven miles S. E. by S. from Tuam Railway Station. This building has already been noticed at p. 324 as one of the Cuthite Temples of larger size, which never came into use as a Christian Church until the end of the twelfth century. The reader is requested to examine the general remarks made upon ancient temples of the larger class for evidence that the oldest and finest portions of Knockmoy Abbey belonged to a Cuthite temple.

The lower part of the Chancel is ancient, but the upper part exhibits marks of reconstruction. The same may be said of other portions of the existing ruin: but four-fifths of the whole is of the style of the twelfth and following centuries, which, from its rudeness and the use of punched stone, may be easily distinguished from the fragments of ancient work incorporated with it. Knockmoy continued to be used as a Christian monastery for nearly 400 years, during which time the art of building had made considerable progress in Ireland; and consequently, so many well-executed reconstructions and alterations of the ancient portions took place, as to make it difficult to distinguish between all that is ancient and all that is modern or reconstructed. The foundation of the Abbey is ascribed in the ecclesiastical records to the 12th century; but the peasantry on the spot have a legend very like that told respecting Corcomroe in the County of Clare, viz., That Knockmoy was built by Gobban Saer and the Fian of Eirin in one night, and thrown down on the following night. But my informant added apologetically, that this was not truth, but only a story told by the old people. The names of the three Saints Bernaun, Bunaun, and Garraun, are said to have been associated with Knockmoy, the Round Tower of Kilbannon, and a third religious house in the same neighbourhood.

No. 231.—ROSCOM

Is situated (Map 106) three miles E. from the town of Galway. The Round Tower is the most interesting object at this place, though not one of the best specimens. The doorway (fig. 148) is square-headed, and seems to have been re-set. The wall of the Tower is four feet four inches in thickness. The name of St. Patrick is associated with it. A rude early Christian Church stands near the Round Tower, but in the inner angles of its windows are several stones of ancient windows of wide splay. A large stone containing several Rock Basins is to be seen close to the Church. It is broken into two parts with basins in each.—See notes on Rock Basins, page 340.

No. 132.—TEMPLE MACDARA

Is on a small island named Cruach MacDara (Map 103), 12 miles N. W. from Aran-more, and two miles from the coast of Galway. This ruin is in some respects the most interesting Cuthite temple now existing in Ireland, because it is the only one which, while still preserving its original outline, does not exhibit the additions, alterations, or reparations of modern times. While others that have been noticed are Christian Churches, built on the sites of heathen temples, Temple MacDara is still what it originally was—a heathen temple and nothing else.

I have met with dozens of buttresses in ruins throughout Ireland, varying in height from four to twelve feet; but I should never have understood their use if I had not seen Temple MacDara. For in no instance save this one, do the buttresses rise even to the course above the eave. From the example of Temple MacDara we can understand how buttresses became useful in some stone-roofed temples, namely, to counter-balance the pressure on the centre by throwing a portion of the weight outside the gables. The Cyclopean doorway of Temple MacDara measures in height five feet one inch, in width

two feet four inches at the base, narrowing to two feet two inches at the top. Fig. 171 represents this Temple with its west end; and at fig. 116, we have exhibited the beautiful east end window. The Saint's Festival is observed on the 16th of July—a day esteemed as sacred as Sunday, and the Pattern is still resorted to by thousands.

No. 113.—TUAM,

A Railway Station, situated (Map 96) fifteen miles N. by W. from the Railway Station of Athenry. The Chancel Arch of the Cathedral is all that remains of the ancient heathen temple, which must have been a splendid edifice. The chancel with its round-headed windows existed when Dr. Petrie wrote his Essay; but as that portion of the building has since been removed I shall describe the whole in Dr. Petrie's words. He says (pp. 314, 315) "Of the ancient church of Tuam the chancel only remains; but, fortunately, this is sufficient to make us acquainted with its general style of architecture, and to show that it was not only a larger, but a more splendid structure than Cormac's Church at Cashel, and not unworthy of the powerful monarch to whom it chiefly owed its erection. This chancel is a square of twenty-six feet in external measurement, and the walls are four feet in thickness. Its east end is perforated by three round-headed windows, each five feet in height and eighteen inches in width externally, but splaying on the inside to the width of five feet. These windows are ornamented with the zig-zag and other mouldings, both externally and internally, and they are connected with each other by label, or string-course mouldings, of which the external one is enriched with pateræ. In the south wall there is a window similarly ornamented, but of smaller size.

"But the great feature of this chancel is its triumphal arch,—now erroneously supposed to have been a doorway,—which is, perhaps, the most magnificent specimen of its kind remaining in Ireland. It is composed externally of six semicircular, concentric, and recessed arches, of which the

outer is twenty feet six inches in width at its base, and nineteen feet five inches in height; and the inner, fifteen feet eight inches in width, and sixteen feet in height."

Fig. 180 represents one base of this beautiful chancel arch. The sculptures are all in low relief, and the material is hard red sandstone.

Dr. Petrie says of the Cross of Tuam, the head of which is represented at fig. 57:—"The cross of Tuam, however, is of far greater magnificence and interest, and may justly rank as the finest monument of its class and age remaining in Ireland; and yet, to the disgrace of the inhabitants of that ancient city, its shaft, head, and base, though all remaining, are allowed to be in different localities detached from each other."

The foundation of Tuam Cathedral is ascribed to St. Hiarlath, who has been noticed among the mythical Saints at p. 71; but Dr. Petrie informs us (p. 311), that "according to Ware the Cathedral was re-built about the year 1152 by the Archbishop Edan O'Hoisin, by the aid and assistance of Turlogh O'Connor king of Ireland." All the facts which we have noticed respecting the antiquities of Tuam only tend to confirm the heathen origin of its temple. First, we have the magnificent Cross, estimated at thirty feet in original height, with a mural crown on the crucified figure (see p. 166, *ante*), proved to have been in existence so early as 1152, at which time sculpture of raised figures in stone had made very little progress even in England and France. Then we have the Chancel Arch (see p. 350, *ante*), one of the most beautiful specimens of richly sculptured architecture to be found in the United Kingdom, and which far surpasses any modern work in Ireland. This arch, and the magnificent building of which it formed a part, are assumed to have been erected in 1152, about twenty years before King Henry the Second had his royal palace built for him in Dublin, "of smoothe wattles after the fashion of the Irish." Where were the architects and sculptors of King Turlogh O'Connor? or how came it that Ireland's architectural taste had so far degenerated within the short space of twenty years? But Ware's notice of Tuam reveals the truth. The structure of 1152 was only a re-building; and

the foundation is associated with the name of St. Hiarlath of the 5th century. The truth is therefore apparent, notwithstanding the erroneous inferences which have been formed on the facts. The chancel is described by Dr. Petrie, and the chancel arch as it stands to-day existed in the earliest ages of Christianity, being the fragments of an ancient Cuthite temple of the most beautiful style. The Archbishop and King Turlogh O'Connor took possession of the ruins at some time before 1152, and added some very rude structure, which, if it had not since been removed to make way for more substantial buildings, would at this day exhibit that contrast between the ancient and beautiful fragments of Cuthite architecture, and the rude work of the 12th century, of which examples may be found in every county in the south and west of Ireland. The chancel arch exhibits one of those Irish peculiarities, which tend to confirm my opinion on the heathen origin of this Temple: the pillars that support the capitals of the arch are not perpendicular, but have a slight inward inclination as they rise—the space being wider at the base than at the capitals. This is a common characteristic of all ancient Irish doorways and arches, which have not undergone the process of reconstruction.

KERRY COUNTY.

No. 97.—AGHADOE

Is situated on an eminence three miles N. W. from the town of Killarney (Map 173), and two miles N. from the island of Inisfallen, with which religious establishment I suppose it to have been originally incorporated,—the same patron, St. Finian, having presided over both. The Round Tower to the height of about twelve feet still remains. It is a fine piece of ancient masonwork, but the door and windows have disappeared. The Cathedral adjoining is a rude early Christian building, still exhibiting, however, some portions of the ancient heathen temple, which seems to have been built in the ornamented style.

A great portion of the building is a reconstruction, with enlargement in

Christian times, probably effected in 1158, when Aghadoe was said to have been "*finished.*" The doorway, a portion of the ornament of which is represented at fig. 92, is the most interesting object in this Ruin.

There are two ancient windows re-set in this building, both of which are in the nave—one in the north, the other in the south wall. The outer stones of each have been removed. The Chancel is altogether a modern addition, probably an enlargement of the ancient structure as some ancient stones have been used in the modern portions. A Rock Basin may be seen on the outside of the north wall of the nave; and a subterraneous passage has been discovered to the south of the building in the direction of Inisfallen, whither tradition says that it once extended under the lake.

No. 200.—ARDFERT,

Situated (Map 162) six miles N.W. from Tralee. Here are the ruins of two ancient temples, exhibiting some varieties of ornament that I have not found elsewhere. Fragments of one temple of the style of Cormac's Chapel are built into the old Cathedral. The other temple is in a more perfect state, and smaller. Fig. 130 is a specimen of the ornament which surrounds the inside of one of its windows. Here are found several sculptured heads, a handsome chancel arch, projecting coigns, a round-headed doorway, and several other evidences of the remote antiquity to which the buildings belong; but these I shall leave the tourist to examine for himself as I cannot properly describe them. An ancient Round Tower once stood near the Cathedral, but the exact site is now unknown.

No. 232.—ANNAGH

Is situated (Map 162) three miles S.W. from Tralee, on the road to Dingle. This Church is altogether a rude early Christian building, having no vestige of antiquity that I could discover, except the sculpture representing a man on

horseback (fig. 68), and one stone of an ancient window built into the side of the present window.

No. 169.—CURRANES,

An island in a lake of the same name, situated two miles N. E. from the Hotel of Waterville (Map 191). Here may be seen the ruins of an ancient temple, the round-headed doorway of which has been greatly damaged, the outer ornaments save one capital having been removed. One ancient window is re-set in the south wall. The Chancel is a modern addition, with an ancient window (a re-setting) in the eastern wall. The side walls of the nave are a re-building, but the foundations are ancient.

No. 179.—DERINANE, *alias* AGHAMORE,

A small island situated (Map 191) five miles S. by E. from Waterville Hotel, on the demesne of the late Daniel O'Connell, Esq. The name Aghamore, and the description of the situation as defined by Archdall, have led me to identify it as the Church of St. Finbar, or with Derinane Abbey. Several fragments of the ancient temple may be found among the ruins of the Abbey. Among these are portions of the windows, and an ancient round-headed doorway, only a few stones of which latter now remain.

No. 97.—INISFALLEN,

A beautiful island in the Lower Lake of Killarney (Map 173), two miles W. S. W. from the town. There is much to interest the tourist in this lovely spot, but the only object now remaining to associate the place with remote antiquity is a small temple a few yards to the right of the landing place. The bed of the Saint is also pointed out, respecting which the guides inform us, that whoever stretches himself in it is certain, if unmarried, to find

a partner within twelve months. The other buildings on the island are all of the very rudest early Christian style, from which it would appear, that although greatly venerated as an ancient religious foundation, and highly esteemed as a burying-place, it never acquired any ecclesiastical importance since the English Conquest. The ancient temple referred to has a handsome round-headed doorway at the west end, and an ancient window in the eastern wall. This has been much lengthened in reconstruction. A few feet of the ancient walls remain at the north side; all the rest of the building is a restoration.

No. 225.—KILLAGUE,

Situated three miles S. by E. from Killarney (Map 173), and within five minutes walk of the Muckross Hotel. The small east window is the only vestige of architecture in this little Church still bearing marks of genuine antiquity; all the rest seems to be Christian work.

No. 90.—KILMELCHEDOR,

Situated (Map 171) four miles N. W. from Dingle, is to the antiquary one of the most interesting localities in Ireland. Modern civilization has not yet extended into this remote district; and superstition has done much to cause monuments of antiquity to remain untouched for thousands of years. The Irish language is still spoken here by all, and numerous ancient legends are preserved in the memories of old people of the Celtic race. I have already stated that my object in this part of the work is to inform the reader, as briefly as possible, where he may find the several localities to which I have referred as Cuthite foundations. I might have added considerably to every page in respect to descriptive particulars; but all such matter is outside the object of this part of my work. I have written to establish a theory respecting Irish History and Architecture. If the theory be rejected, every word that I have written in this part of the work, beyond the statement of the

exact situation of each place, must be regarded as superfluous: but if, on the other hand, my theory be adopted, it will require a work of four times the size of the present to describe, as it ought to be done, the several localities referred to. I shall therefore for the present dismiss the subject of Kilmelchedor by stating briefly, that two ancient heathen temples are still to be seen there. One is built in the handsome or ornamented style, the other is as plain as possible; the first is called Kilmelchedor Church, which in Irish is Temple Melchedor—that is, the Temple of the Golden Molach. The other is called Gallerus Oratory, which name I believe it received from a Castle built close by.



FIG. 186.—GALLERUS ORATORY, CO. KERRY.

Kilmelchedor, like numerous other Cuthite ruins throughout Ireland, is said to have been built in one night. Fig. 102 represents the arch of the doorway of this temple, save that the Ox's head is on the inside instead of the outside of the soffit or lintel, as stated at page 266. A figure of some

kind, defaced so as not to be discernable, is in the same manner raised in relief or used for the soffit stone of the doorway of Banagher Church, fig. 72.

There are four ancient windows to be seen in this temple, two of which are in the nave and two in the chancel; but this part of the building having been thrown down in Christian times and replaced by a chancel of larger dimensions, the two sides only of the ancient windows remain. The nave, which is the only ancient portion now in existence (except the sides of the chancel windows), exhibits evidence of having had an arched roof of stone.

The smaller Church, called Gallerus, is rude in architecture, or rather plain, compared with the other. The building itself is represented at fig. 186, and its only window is to be seen at figs. 114 and 117. The style of the window being like hundreds of others found throughout Ireland identifies it, as I have remarked at page 277, with the Irish style of building commonly called "Norman with Irish peculiarities." I shall leave the tourist to enquire for himself respecting the Rock Basin, into which the Finian cow deposited her milk in sufficient quantity for the whole of Fin-MacCuile's army. Also for Dunurlin, Caher Canaan, Ardmore (the valley of slaughter), Coom, Eribul, and Sybil Head,—all of which I associate with Cuthite mythology.

No. 197.—RATTAS,

Situated one mile E. from the town of Tralee (Map 162). Dr. Petrie's drawing of the Cyclopean doorway of this little temple is represented at fig. 75, including a fine pair of ancient buttresses. This doorway, and the whole gable in which it stands, deserve special attention as one of the finest specimens of Cyclopean architecture to be found in Ireland.

No. 40.—RATTO,

Situated (Map 151) twelve miles N. by E. from Tralee, and five miles S. by E. from Ballybunnion. The only object of particular interest at Ratto is

the Round Tower, which is very perfect, the loftiest, and one of the least injured by repairs of any in Ireland. The doorway is of the ordinary style, round-headed, with inclining jambs, which exhibit some curious specimens of jointing. The ruined Church adjoining is a well-executed medieval building, but without any traces of Cuthite remains. Ratto is said to have been formerly a place of great importance—to have had a town, and seven Churches; but it is now the well-preserved demesne of Wilson Gunn, Esq.

KILDARE COUNTY.

No. 136.—CASTLEDERMOT, ANCIENTLY CALLED DISART DERMOT,

Situated (Map 128) eight miles S. E. from Athy. Several interesting relics of antiquity are to be seen at Castledermot, among which are the Round Tower, two ancient Crosses, the arched doorway of an ancient Temple, and the Holed Stone represented at fig. 177. The site is ascribed to St. Diarmit of the 5th century.

No. 73.—KILCULLEN, CALLED OLD KILCULLEN,

Is situated (Map 120) ten miles S. S. W. from the Railway Station of Naas, and seven miles E. S. E. from Kildare. The Round Tower is the most interesting object to be seen here. It is standing to the height of about forty feet, having a doorway of the usual style,—round-headed. Portions of two ancient Crosses also remain. One was of the larger size, and is much weather-worn; the other is represented in Ledwich (p. 75), from which fig. 36 is copied. The beautiful arched doorway of the ancient Temple is represented in Grose's *Antiquities*. This picture is of special value as the magnificent doorway, together with every vestige of the Temple to which it belonged have disappeared.

No. 55.—KILDARE

Is a Railway Station (Map 119), thirty miles W. by S. from Dublin. The Round Tower is one of the finest specimens, as well as the most highly ornamented, in Ireland; its doorway is represented at fig. 96. The castellated top of the tower is modern.

There are sundry vestiges of ancient work about the site at Kildare; but they are so incorporated with buildings of Christian times, that it is difficult to distinguish them. A large ancient Cross stands in the Church-yard, and fragments of a second; but they are not very interesting specimens.

No. 56.—OUGHTERARD

Is situated (Map 111) about two miles S. S. E. from Straffan Railway Station on the Great Southern and Western Railway. Here is a Round Tower with the doorway of the usual style—round-headed, with inclining jambs. The foundation is associated with the name of St. Bridget.

No. 35.—TEGHADOE,

Situated (Map 111) about two miles S. by W. from Maynooth Railway Station. Near the Church is an ancient Round Tower about sixty feet high, in excellent preservation, having a round-headed doorway. The name Teghadoe may be interpreted The high house of Budh.

No. 44.—TIMOLIN, AND MOONE ABBEY,

Situated close to each other (Map 129) eight miles E. from Athy. The handsome Cross, represented at fig. 16, stands in the Church-yard of Moone Abbey, where fragments of other Crosses are also to be seen. The ruins of the Church of Timolin stand at a short distance to the east of Moone Abbey.

I would interpret Timolin to mean The house of the Good Luan, or the Good Moon; and I assume that Moone Abbey and Timolin were originally the same establishment. Save the Crosses noticed there are no objects of interest about these ruins.

KILKENNY COUNTY.

No. 183.—AGHAVILLAR,

Situated (Map 156) six miles S. W. from Thomastown Railway Station. The Round Tower is all that now remains of the ancient buildings. Its ancient doorway which is of the usual form—round-headed, with inclining jambs, and about ten feet above the ground, is still perfect, but built up; and a modern doorway has been opened on the ground level. The ancient name ACHADH-BIOROIR is a compound of the Cuthite term Acad, The solar Divinity.

No. 127.—FERTAGH,

Situated (Map 136) nine miles S. S. E. from the Roscrea Junction at Ballybrophy, and about two miles N. from Johnstown. The Round Tower is all that is now left of the ancient buildings. This is one of the loftiest in Ireland, and nearly perfect to the top, but the doorway, which was placed about twenty feet from the ground, has been altogether removed.—The Church adjoining is a rude early Christian building.

No. 181.—FRESHFORD,

Situated eight miles N. E. from Kilkenny (Map 136). All that remains of the ancient buildings at Freshford is the handsome porch, represented at fig. 101. The ancient name ACHAD-UR may be interpreted The Green Acad—the Sun.

No. 234.—JERPOINT,

Situated (Map 157) about one mile S. from the Railway Station of Thomastown.

The Abbey of Jerpoint seems to have been built on the ruins of an ancient temple of the larger size. For general remarks upon temples of this class, I beg to refer the reader to pp. 323–327, *ante*. It does not seem to have acquired ecclesiastical importance connected with Christianity before the 12th century.

The original temple consisted of a nave, aisles, and transepts, covered with a stone roof, which was supported by a row of pillars at each side of the nave. Those at one side only now remain. Like many of such buildings, the well-executed reconstruction in Christian times makes it difficult to distinguish all that is ancient from the modern work; but the antiquity of several features in the building is unmistakeable. Among the most interesting portions are the pillars, the capitals of which are ornamented with devices not unlike those found in the ancient temple at Glendalough called the Priest's house.

There is no reliable history on which the date of the first use of Jerpoint as a Christian Church can be based. It is said to have been founded in 1180 for Cistercian Monks; but the Author of Mear's Monasticon (published in 1722) concludes that, "Ware is mistaken when he places this foundation in the year 1180, when King John was living, and therefore that King of Ossory could only much improve this house, which it is likely had been founded long before, as sufficiently appears by the foresaid charter of King John taking notice of donations made this Abbey by several private persons." (See *Mear's Mon.*, p. 179).

But there is still stronger evidence to prove that A. D. 1180 was not the date of these pillars, in the fact, that it is absurd to suppose that the Cistercians, though a wealthy community, should have used at Jerpoint such rich ornament as now exists, at the time when royal palaces in Ireland still continued to be rudely constructed of "wattles."—The ancient name of

Jerpoint is lost, and the traditions with which, like Corcomroe and Knockmoy, it was once associated are forgotten, or perhaps were never heard of by the Norman or Saxon race, who for centuries have occupied the neighbouring country.

No. 65.—KILLAMERY

Is situated (Map 156) five miles S. W. by S., from Callan, and nine miles N. by W. from the town of Carrick-on-Suir. The handsome Cross, represented at fig. 50, is the only vestige of antiquity which has come under my notice at Killamery—once so celebrated for its thousand monks under the direction of St. Gobban!

No. 34.—KILKENNY,

The chief town of the County of the same name, at which is a Railway Station (Map 147). The Round Tower of St. Canice, standing close by the Cathedral, is the most interesting object. It wants only the conical top to be perfect, and is a fine specimen of ancient masonry. The present handsome Cathedral appears to have been built on the ruins of a Cuthite temple, as several beautifully sculptured stones of the style commonly called "Norman" have been discovered in excavations about the Church-yard: and, although each of these stones can be identified as a portion of a temple of the style of Cormac's Chapel, no vestige of the ancient building itself can be traced. There are numerous objects of interest about the town of Kilkenny, which I have not had an opportunity of examining fully.

No. 126.—KILKIERAN

Is situated (Map 156) four miles N. N. E. from Carrick-on-Suir. The only objects of interest at this place are three ancient Crosses—one of which is represented in Mr. Henry O'Neill's beautiful work on Ancient Irish Crosses.

No. 236.—KILREA,

Situated (Map 156) two miles S. from Kells. The most interesting object of antiquity here is a fine Round Tower nearly perfect. "Among the ruins of the Church is a very handsome and perfect Cross, formed of a single block of free-stone about eight feet high, ornamented with interlaced rings" (*Lewis*, p. 201). A portion of the ancient Temple is still standing and incorporated with the early Christian Church. Part of the nave with its Buttresses is ancient; also the Chancel Arch, but the chancel has been rebuilt and enlarged to double its original size. Some inner stones of a Cyclopean doorway are also to be seen on the inside of the west wall. The buildings at Kilrea are by tradition and topography associated with St. Bridget.

No. 235.—TULLOWHERIN,

Situated (Map 147) about four miles N. from Thomastown. The ancient Round Tower still stands, but the upper courses seem to be modern—that is to say, they were "finished" in modern times. The stones of the ancient doorway have been removed. The Church adjoining is built on the site of the ancient temple; the foundations of the north and south walls at the east end, including the bases of the buttresses, appear to be ancient.

KING'S COUNTY.

No. 117.—CLONMACNOISE,

Situated eight miles S. by W. from Athlone (Map 108). Here are numerous ancient ruins, which afford abundance of matter to engage the interest of the archæologist. First, there are two fine specimens of Round Towers, one of which is incorporated with the temple called St. Finian's Church; the other is considerably larger, having the lower part, including the doorway, ancient; but the top was "finished" in the 12th century, as has been already mentioned (page 254).

There are sundry fragments of ancient temples incorporated with the several Churches. But the most beautiful and interesting building is the temple called the Church of the Nuns (noticed at page 254 as having been "finished" in the year 1167 by Deirvorgila, the wife of O'Rourke). I have argued to prove that the *finishing* referred to was only a repair or restoration, executed in the style of workmanship usual in the 12th century, and that the original building was a Cuthite temple of the most beautiful class. The other relics of antiquity are two fine Crosses, one of which is represented in O'Neill's work on Irish Crosses.

The ancient name of Clonmacnoise was Drum Tibraid—the hill of the house of Bridget. I have elsewhere observed how that no locality of the King's County has been so constantly and completely in the occupation of people of the Irish race, or so little under the control of the Normans, as Clonmacnoise; and I have assigned this as a reason, paradoxical as it may seem, why so many specimens of so-called "Norman" Architecture have been preserved at this place to the present day.

No. 174.—DRUMCULLEN,

Situated seven miles E. from Parsonstown (Map 117), and one mile N. W. from Kinnity. The most interesting objects here are an artificial Mound or Rath, and a curious specimen of Holed Stone. A tradition is current that a subterraneous passage once extended from the Rath in the direction of the Church, but that it was miraculously closed in one night. The ruined Church is a rude early Christian building, but sundry ancient stones are to be seen—some built into the Church, and others used as head-stones for graves in the Church-yard.

No. 143.—DURROW,

Situated (Map 109) four miles N. by W. from Tullamore, near the residence

of Lord Norbury; the ancient temple is supposed to have stood close to the site of the Castle. The beautiful Cross, represented at fig. 15, now stands in the ancient burial-ground near the Castle. The drawing is from a photograph made for Captain George Garvey, R. N., by Captain Charles Rollestone, of Frankfort Castle. Captain Garvey has kindly favoured me with a copy of this photograph. The subject was a difficult one, the Cross being surrounded by a dense grove of trees, but Captain Rollestone's skill as an amateur photographer has produced a most perfect picture. The only other vestige of antiquity to be found at Durrow is the outer arch or head-stone of an ancient window built into the wall a few yards from the Cross.

No. 17.—RAHEN

Is situated (Map 109) five miles W. from Tullamore. Two ancient temples are to be seen here. One is still used as a Church, a great part of which has been re-built; but the chancel arch and a portion of the chancel are ancient, and in it is to be seen a curious circular window (fig. 120). The second Church is a ruin; but it still retains more of its ancient character than the other. The doorway is the most interesting portion of the building, and a fine specimen of the comparatively plain round-headed style. It is one of the few of this class still standing in its original position, and therefore the inclination of the jambs is perceptible. This building, like the other, has been subjected to alterations in modern times. There is one good specimen of the ancient window.

Rahen is said to have been much celebrated at a very early period as the Seminary of St. Mochudee, before he came to reside at Lismore. I have suggested the identity of this individual with Mahody, the divinity of Elephanta.

No. 118.—SEIRGKEIRAN, formerly DESERT KIERAN, now called CLAREEN,

Situated six miles W. by S. from Parsonstown (Map 126). No interesting

remains are now to be seen at Seirgkeiran. It is mentioned as the site of a Round Tower; but the edifice which bears that name, though of the ordinary form and size of such buildings, has been so subjected to changes in reparation as to have lost its characteristic features. All vestiges of the other ancient buildings have disappeared. The contractor who built the present Church, having become owner of the material of the old edifice, is said to have removed a number of sculptured stones and other fragments, which, if left, might have attested the antiquity of the site. The seven Churches which are said to have stood at this place are assigned to St. Kieran, who, with the help of Gobban Saer, is stated to have built them all in one night.

No. 128.—TEMPLE KIERAN,

Situated three miles N. W. from Tullamore (Map 109). The only vestiges of antiquity that now remain are the fragments of a sculptured Cross. The ancient name, though marked on the Ordnance Maps, is almost unknown to the people residing on the spot. The modern name of Coleraine-Mill has superseded the ancient one.

LEITRIM COUNTY.

Nos. 30, 133, 134.—INISCAOIN; DAIRMELLE; AND KILDAREIS,

Are ancient sites, associated with the names of Saint Sinel, Melle, and Tigernagh, situated on Lough Melvin (Maps 43 and 44). There are three ruined Churches—one at the northern, another at the southern extremity of that Lake, and a third on an island in the Lake, but their identity with the ancient foundations is lost. One is called Lough Inver, and the others have no particular names. I believe the present edifices to be early Christian Churches built on the ruins of the ancient temples; and, although there

are stones and fragments of buildings to be found which may have belonged to the ancient structures, there is nothing about the existing ruins of a character decisive enough to identify them as undoubtedly of the ancient style.

LIMERICK COUNTY.

No. 241.—CLUAIN-KEEN

Is six miles E. S. E. from Limerick (Map 144) on the road to Glenstal. The beautiful doorway, represented at fig. 88, still remains in a very perfect condition. There are also ancient buttresses, and one small ancient window, the latter much damaged at one side. It is ornamented on the inner angle with a double band of the peculiar and very rare pattern, which appears on the outer arch of the doorway. Figs. 90 and 91 exhibit specimens of this ornament found among Cyclopean ruins in Greece, and in excavations at Avantipore in Cashmere.—See pp. 247–250.

The greater part of the Church is rude early Christian work.

No. 193.—DYSART CARRIGEEN,

Situated (Map 153) four miles S. E. by S. from Adare Railway Station. An ancient Round Tower to the height of about forty feet is still standing, the doorway of which has more ornament than is usual in such buildings. It is of the ordinary form—round-headed, with inclining jambs (fig. 140). The Church adjoining is for the most part an early Christian building, with one fragment of the ancient temple on the site of which the present Church was built, viz :—one side of an ancient Cyclopean doorway ; the other side is a re-setting. In this neighbourhood are the beautiful ruins of Adare, well worth a visit, but they do not come within the scope of this work.

No. 85.—KILMALLOCK,

Situated (Map 153) about one mile from Kilmallock Railway Station, and eighteen miles S. from Limerick.

The ruins of numerous ecclesiastical buildings (some of which are very fine) are to be seen here, but the only vestige of remote antiquity is the Round Tower. Even this building has been so much affected by reparation at different times as to have lost many of its characteristic features.

No. 122.—ST. MUNGRET'S,

Situated (Map 143) three miles S.W. from the city of Limerick. Among the ecclesiastical buildings at this place, I was able to discover only one fragment of remote antiquity—a fine Cyclopean doorway, on the boundary of the burial-ground : it is now walled up. The ancient wall in which this doorway appears forms part of a cow-house or barn.

LONGFORD COUNTY.

No. 190.—ARDAGH,

Situated six miles S. E. from Longford (Map 88), is a most interesting ruin. The Cuthite temple which stood here (unlike most other ruins in Ireland) seems never to have been restored in early Christian times. The walls are of massive material, with four buttresses still remaining. There is also a Cyclopean doorway; but the upper courses of the walls including the windows have disappeared.

No. 135.—CLUAIN DARA,

Situated five miles W. from Longford, and on the banks of the Shannon

(Map 88). Here are the ruins of a temple re-built for the purposes of Christian worship. Portions of the walls are ancient; two ancient windows are re-set in the side walls, and a head-stone of a third is built into the outside of the north wall. There are also a few other fragments of antiquity to be found about the ruin.

No. 61.—INISBOFINE,

An island situated in Lough Ree eight miles N. from Athlone (Map 98). Here are vestiges of two ancient temples, but both have been so altered and added to in modern times, as to have lost to a great extent their original character. In one Church, there is one side of an ornamented ancient window; the chancel of the second appears to be ancient. The doorways have all been removed from the temples upon this and every other island in Lough Ree, which (I have been informed) was done by the inhabitants of the adjoining country, who took them away for building materials, the stones being large and well squared.

No. 137.—INISCLORAN,

Situated twelve miles N. by W. from Athlone on Lough Ree (Map 98). Here are fragments of three ancient temples, some windows only of which remain to attest the antiquity of the ruins. The buildings have been considerably altered in reconstruction, and the doorways have all been removed. One ancient window is found in the eastern wall of the northern Church in its original position; the sides and arch are nearly perfect, but the under part has been broken away. Several fragments of antiquity may be found about each of the three Churches amid much reconstruction and alteration. Buildings are found on other islands in Lough Ree, each of which is dedicated to some early Saint or Cuthite divinity; but none of these is of a decidedly ancient character.

No. 9.—INISMORE, or INCHYMORY,

Situated on Lough Gown twelve miles N.E. from Longford (Map 79). Here are fragments of an ancient temple, in which are three ancient windows, but they appear to have been all re-set. There is also a small Cyclopean doorway, with inclining jambs; it is not, however, a fine specimen. A stone is shown near the water's edge in which the Saint (Boadan, or Columb) is said to have left the marks of his knees.

LOUTH COUNTY.

No. 50.—DRUMESKIN,

Situated six miles S. from Dundalk (Map 81). Here is an ancient Round Tower, repaired throughout, but particularly so towards the top. The doorway is of the ordinary form—round-headed. An ancient sculptured Cross is used as a head-stone in the burying-ground. All the ancient buildings (except the Round Tower) have been removed, and a Protestant Church now occupies their former position. In fig. 160 we have a sketch of the tower as it now appears.

No. 1.—MONASTERBOICE,

Situated five miles N. W. from Drogheda (Map 81). The objects of interest to be seen here are a fine Round Tower, and three large sculptured Crosses, one of which is the finest specimen existing in Ireland. It is represented at fig. 51, and in fig. 132 we have a detail of the sculpture under the arms of this Cross. These Crosses are traditionally reported to have been erected by supernatural agency in one night. For remarks on the inscription upon the large Cross, see p. 300, *ante*. The site is dedicated to St. Buithe [or Budh].

No. 206.—TERMON FECHIN,

Situated four miles E. by N. from Drogheda (Map 82). The only object of particular interest now remaining at this place is a sculptured Cross of the usual form. A beautiful illustration of it may be seen in O'Neill's work on Ancient Irish Crosses.

MAYO COUNTY.

No. 184.—AGHAGOWER

Is situated four miles S. S. E. from Westport (Map 74). The principal object of interest to be seen here is an ancient Round Tower, the doorway of which is of the usual form—round-headed. The ruined Church adjoining is a rude early Christian building, but the head-stone of an ancient window may be seen built into the south wall.—See remarks on the meaning of ACHAD-FOBHAIR—the ancient name of Aghagower,—p. 90, *ante*.

No. 41.—BAAL,

Situated eight miles E.S.E. from Castlebar (Map 75). About forty feet of the ancient Round Tower of Baal are still standing, a fine specimen of ancient masonry. The doorway, which is round-headed, appears to have been removed from its original position, and is now set on the ground level. There is an uncommon specimen of window in the ground floor of this Tower. On the outside it is a hole about eight inches in diameter, but the inside widens to a semicircular arch. Patterns are still held at Baal. The site is dedicated to Cronan *alias* Mochua, whose name is also associated with Clondalkin in the County of Dublin.

No. 207.—CONG,

Situated (Map 95) at the upper end of Lough Corrib, 22 miles N.W. by N. from Galway, whence it may be reached by steam-boat.

An ancient temple of the larger size appears to have formerly existed at Cong, but not a vestige of the original design can now be traced. Numerous and very fine specimens of ancient Cuthite stone-cutting may be seen throughout the ruin; but all is reconstruction, the handsome cut-stone having been introduced into the Christian Abbey more for ornament than use. The work seems to have been executed with more taste than is usually exhibited in the architectural remains of the 12th century. There are three openings called doorways, and two windows supported by pillars (of the same design as in fig. 5), all introduced into one piece of wall. Two of the so-called doorways I believe never to have been used as such, but that they were reconstructions out of portions of Chancel or Transept arches of the ancient temple, placed in their present positions only for ornament. The mouldings are of the design of ancient chancel arches, and unlike those of any Cuthite doorways that I have seen. The two "windows" I believe to have been constructed out of arches used as niches at the sides of the ancient Chancel. There is much work of an uncertain character throughout the ruin; and the difficulty of distinguishing all that is ancient from what is modern, or wrought within the four or five centuries during which Cong was celebrated as a Christian Abbey, may be estimated from the fact that restorations have within the past few years been carried on for Sir Benjamin Lee Guinness, the present proprietor; and so well has the ancient stone-cutting been imitated in the new work (executed by Peter Foy, of Cong), that save by a slight difference of colour, it is almost impossible to distinguish between Foy's work of only a few years old, and the well-executed stone-cutting of remote antiquity. If such skilful artisans as Foy had been employed to execute the reconstructions of the monastic ages throughout Ireland, modern archæologists would be

sadly puzzled in endeavouring to settle questions which now present no difficulty.

In Sir William Wilde's very interesting work on "Lough Corrib," he has noticed several ruins that escaped my researches in that neighbourhood. Several of these I have mentioned under the heading of Annaghdown, in Galway County. The following are in the County Mayo; and from his notice of the ruins I conclude that the remains are those of Cuthite temples: but Sir William's descriptions are so complete and interesting, that I confine myself merely to a statement of the situation of each on the General Map of Ireland to assist the tourist in his search.

KILLARSAGE, situated (Map 95) somewhat more than two miles E. from Cong, to the south of the village of Cross.

KILFRANGHANN, situated (Map 95) not far from the former, a little to the north of the village of Cross.

INISMAIN, situated (Map 85) on the eastern border of Lough Mask, about four miles N. from Cong.

No. 139.—DAIRBILE'S TEMPLE,

Situated in the Mullet (Map 62) eleven miles S. S. W. from Belmullet, is a very interesting little ruin, the doorway of which is represented at fig. 86. The western end in which the doorway stands is ancient, but the eastern portion is all re-built—an enlargement of the ancient temple. An ancient window of wide splay is re-set in the eastern wall. The only other vestige of antiquity that I discovered about the site is a Rock Basin, which stands in the burying-ground near the western gable.

No. 13.—INISBOFIN,

Situated (Map 83) twelve miles W. from the mouth of Killery harbour, and six miles from the pier of Cleggan the nearest landing place from the Islands.

Here are two islands—Inissark and Inisbofin, close to each other. I believe the name Inissark to be a corruption of Inis-Erc, the sound of both being the same. (See remarks on the word Earc, p. 72, *ante*). Saints Beothan and Colman are venerated at Inisbofin, and St. Lua [Luan, the Moon] at Inissark. Fragments of ancient temples exist in both islands, viz:—an ancient window of wide splay, of the style represented at fig. 105, but without ornament, is found in each. That at Inissark is a good specimen, the arch being almost perfect: that at Inisbofin has had all the outer stones removed, and only twelve stones of the inner angles of the window remain. The tradition of the inhabitants is, that the finely wrought stones of this temple were in former times removed in boats for the building of the Abbey of Clare-Galway. The ruins at Inisbofin and Inissark are rude early Christian buildings without doorways; and are only interesting on account of ancient windows of the mis-called Norman style being found here in connection with 6th century Saints, and on sites of which it is probable Normans never were in occupation—perhaps never set foot on before the days of Cromwell!

No. 204.—INISGLORY.

There are several islands situated three miles off the west coast of the peninsula of Mayo called the Mullet (Map 51). The principal of these are Iniskea north, Iniskea south, and Inisglory. They are all associated with the names of 6th century Saints. St. Columb is venerated at Iniskea, and St. Brenaun at Inisglory and Cross Abbey. At Iniskea north, is a ruined temple of which the ancient doorway still remains. It is an uncommon specimen of the Cyclopean style—the right-hand jamb consisting of only one stone. The doorway is thirty inches in width at the bottom, and twenty-six inches at the top, by five feet nine inches in height. There is nothing else worthy of attention save St. Columb's Holy Well. At Iniskea south is an ancient Mound, on which is a large sculptured flag-stone, among the most conspicuous

designs upon which is a large circle ornamented with the device represented at figs. 13 and 14, and there referred to as the "Branch of Juno." At Inisglory are fragments of the ancient temple of St. Brenaun, still held in high veneration. The north and south walls are ancient, but the eastern and western walls have been removed. There is therefore neither ancient doorway nor window. A modern doorway was opened at the north side. At Cross Abbey, the landing place from Inisglory, it was customary formerly to store the coffins intended for interment on the island, until the weather on this wild coast was sufficiently calm to permit of their being conveyed across the channel from the mainland. The ecclesiastics seem finally to have settled on the mainland at Cross Abbey, for here is found the inner arch and angle of an ancient window, which I believe to have been brought from the ruin on Inisglory.

The most interesting object to be seen at Inisglory is a wooden image of St. Brendan, which is held in great veneration. A similar one of St. Molaise is still preserved at Inismurry on the coast of the Co. Sligo. Faber informs us (vol. 3, p. 137, etc.), that such images were used in the Arkite ceremonies of the ancients. "The image of the Great Father" was deposited in a Stone Coffin, as emblematic of his death. It was afterwards taken out and carried about in triumph, as emblematic of his resurrection or release from the Ark. Consequently we find in Ireland both Stone Coffins, and Wooden Images, though their original uses are now unknown to the inhabitants.—See remarks on the Stone Coffin, the Wooden Image, &c,, pp. 342–349, *ante.*

At Inisglory are several Bee-hive huts, which I believe to be the earliest of Christian structures. They are generally found on islands off the coast, where wood (the ordinary material for house building in those early times) was not to be obtained.

This island is remarkable as the spot whence St. Brenaun started on his wonderful voyage, one of the incidents of which was, that the Saint and his party "landed" on the back of a fish, mistaking it for an island; but on

lighting a fire to cook their food the fish manifested so much dissatisfaction as greatly to endanger the lives of the navigators. The incident is exactly the same as that recorded of Sinbad the sailor in the "Arabian Nights."—The well of St. Brendan at Inisglory, like that of St. Barindeus at Tarmon-Barry, Co. Roscommon, is never approached by a woman for the purpose of drawing water—a rule most strictly observed to the present day.

No. 76.—KILLALA,

Situated seven miles N. by W. from Ballina (Map 53). The Round Tower, "built by Gobban Saer for St. Patrick," is the only vestige of remote antiquity now remaining here. It is a good specimen in excellent preservation, and the reparations made upon it have been well executed. The doorway is of the usual form—round-headed.

No. 81.—KILMORE MOYLE,

Situated one mile N. from the town of Ballina (Map 53). Here is a Cuthite temple, the lower courses of the western wall of which are ancient, including a Cyclopean doorway with the usual inclining jambs. The remainder of the building is rude early Christian work. There is a Rock Basin with holes made for St. Patrick's knees. The temple is said to have been built in one night. The name of St. Bolcan is associated with it.

No. 237.—MEELICK,

Situated 13 miles E. N. E. from Castlebar (Map 75). The Round Tower is the only vestige of remote antiquity to be seen here. The lower portion of it, including a round-headed doorway, is in good preservation; but the upper part and top windows are gone. No traditions are related in connection with this ruin, nor is any superstitious veneration accorded to the site.

No. 77.—TURLOUGH,

Situated five miles E. N. E. from Castlebar (Map 75). The Round Tower of Turlough is a good specimen, and perfect to the conical top, but it has undergone some changes in reconstruction. The ancient doorway is round-headed, and a second doorway has been broken out on the ground level. There are no other ancient buildings. St. Patrick is the only Saint now named in connection with this Tower, but Gobban Saer is said to have built it.

MEATH COUNTY.

No. 171.—CLONARD,

Situated two miles S. from the Hill of Down Station on the Midland Great Western Railway (Map 100), was once the most celebrated of Ireland's ancient foundations. The names of almost all the celebrated Irish Saints (or Cuthite divinities) are associated with the place; but alas! every fragment of ancient buildings has long since disappeared. A large artificial Mound, called the Moat of Clonard, and one fragment of sculpture are all that remain of the works of antiquity.

Clonard has been in the occupation of Normans ever since that race established a footing in Ireland; and therefore, as in similar cases, all ancient ("Norman") architecture has disappeared. Tradition says that a subterraneous passage once extended from the ancient Church to the Mound, but it has been frequently searched for in vain. The fragment of sculpture mentioned is a head built into the wall of the belfry of the Church high over the doorway. St. Finian, the greatest of Irish mythical Saints, is said to have educated no fewer than 3000 Saints at his school at Clonard, among whom were the twelve apostles of Ireland, Columbkille, Ciaran, etc. I suggested at page 81, that the supposed St. Finian was identical with the Finian hero Fin-

MacCuile, and I there stated the grounds upon which this opinion was formed. I mentioned the fact that the ancient name of Clonard was Ross-Fin-Chuill. There is one other fact which seems to place the identity of St. Finian and Fin-MacCuile beyond all doubt, viz:—at Kilmelchedor in Kerry a legend is told of a wonderful cow which supplied the whole of Fin-MacCuile's army with milk: a similar story is told at Clonard, where St. Finian's cow is made to feed his 3000 saints or pupils. I therefore conclude that the Clonard legend of saints or pupils is the christianized version of the ancient Cuthite legend told in the wilds of Kerry, respecting the admittedly heathen warrior Fin-MacCuile.—I may mention that I did not hear of the Clonard legend of St. Finian's cow for some months after the final proof of page 81 (in which the identity is suggested) was struck off by the printer.

No. 215.—DULEEK,

Situated five miles S. E. by S. from Drogheda (Map 91). A handsomely sculptured Cross is still standing in the Church-yard, one of the devices upon which is represented at fig. 66. There are some fragments of an ancient ruin near the Cross, which are said to be the remains of the oldest Church in Ireland, but all characteristic marks of its antiquity have disappeared.—I may here remark that in examining the sites of Cuthite ruins in Ireland, I have been told by the people on the spot of each of perhaps a dozen different places that it was the "oldest Church in Ireland."

No. 238.—DONOUGHMORE,

Situated one mile N. E. from Navan (Map 91). The Round Tower is all that remains of the ancient buildings. It is a fine specimen, but wants the upper courses. The doorway is round-headed, and has a sculptured figure on its lintel with extended arms, not unlike some Irish crucifixion designs. St. Patrick is the only Saint's name now associated with the building: but

the ancient name of the site was Bile-tortain, which I have interpreted the Fire Tower of Baal.—See fig. 138.

No. 152.—KELLS,

A Railway Station nine miles N.W. from Navan (Map 90), is a most interesting spot to the antiquary, as he will here find three beautiful specimens of the ancient Irish Cross, from sculptures upon which figs. 25, 26, 33, 34, 45, 46, 49, 65 and 129 have been taken. There is also a Round Tower in excellent preservation, unaltered by repairs: and lastly, there is an ancient stone-roofed Temple, which, though venerated as the house of Gobban Saer and the Church of Columbkille, has undergone such alterations as to have retained but few of the characteristic features which might have marked its antiquity. The stones appear to have been removed in former times from the outside of the wall of this ruin, and the masonry used in replacing them is very rude. There are two ancient windows repaired; but the ancient doorway is gone, and in its place a rude contrivance for a chimney has been opened. A subterraneous passage is said to have extended from this temple to the Round Tower, but no vestige of it has been discovered in modern times although it has been sought for. The temple is said to have been built in one night by Gobban Saer.

No. 191.—NEW GRANGE,

Situated five miles S. W. by W. from Drogheda, and four miles from Slane (Map 91). Here is a large artificial Mound, and one of the very few of this class which have been opened to the inspection of the curious. It contains a cruciform chamber in the centre, which is entered by a narrow passage of sixty feet in length from the side of the Mound. I shall not here attempt to describe the objects of interest which this strange relic of remote antiquity presents, but I beg to refer the reader to articles on the subject in the *Dublin Penny Jour-*

nal, vol. 1, p. 305, etc., and the *Gentleman's Magazine*, June, 1865. This Mound is estimated to have covered two acres of ground, and was originally about 100 feet high, but it is now much smaller owing to the material having been removed for ages for the purpose of road-making, etc. A Pillar Stone stood on the summit about a century since, and this also has disappeared. Fig. 128 represents sculptures found on the stones of this cavern, all of which will be seen to correspond with some devices of what is called "Norman" Architecture. I have elsewhere (p. 290) shown that all such mounds found throughout Ireland are ascribed by history or tradition to the Tuath-de-Danaans, by which are to be understood the Cuthite inhabitants of Ireland—the predecessors of the Celts.

No. 115.—SLANE.

The Abbey and Hermitage of Slane are situated in the beautiful demesne of the Marquis of Conyngham near the banks of the river Boyne, eight miles W. by S. from Drogheda (Map 91). The ruins are picturesque, and the site commands a beautiful and extensive prospect; but the only vestiges of Cuthite architecture that I have discovered are a few stones of two buttresses of the ancient temple, between which the tower of the Abbey now stands. The remainder of the building and the other ruins at Slane are all wrought in the style of 12th century architecture, several stones of the ancient temple having been used.

The records of ancient foundations in Meath are more numerous than those of any other county in Ireland: but almost all the ancient (improperly called "Norman") buildings have disappeared, owing to its early and complete colonization by the Normans. To such an extent is this the case, that I have discovered no remnant of unmistakeably ancient architecture in the County of Meath except the buttresses at Slane, and the ruins at Kells and Donoughmore where ancient Round Towers are found.

MONAGHAN COUNTY.

No. 103.—CLONES,

Situated at the Railway Station of the same name (Map 58). The antiquities of Clones are fully described in the *Ulster Journal of Archæology*, vol. 4, p. 62. They consist of an ancient Round Tower with a quadrangular doorway opening to the east, a handsome sculptured Cross, a Stone Coffin, an artificial earthen Mound, and a fragment of an ancient wall. The Cross is similar to others which have been represented in this work, but the sculptures upon it are much defaced and weather-worn. The Tower is not a remarkably fine specimen, as time and frequent reparations have obliterated many characteristic features found in other specimens. The stone coffin has in modern times been converted into a place of interment for the Mac Donnell's—chieftains of a neighbouring estate.—See remarks on Stone Coffins, p. 344, *ante*.

No. 94.—INISKEEN

Is situated (Map 70) at the Railway Station of that name, seven miles W. from Dundalk.

Here is a portion of an ancient Round Tower, about forty-two feet in height. The doorway is about fourteen feet from the ground level, but the only ancient part remaining is the sill-stone. A Holed Stone, the orifice in which is about four inches in diameter, was found during excavations carried on at the foot of the Tower. The foundation of Iniskeen is ascribed to St. Dagan, who is said to have lived in the 6th century.

QUEEN'S COUNTY.

No. 185.—AGHABOE,

Situated four miles E. N. E. from the Roscrea and Parsonstown Junction (Map 127). The only remnant of ancient building remaining is the base of

a tower, adjoining the modern Church. The under courses, including the lower steps of the stair-case, seem to be ancient and never to have been disturbed; the upper courses are a modern restoration, in which ancient steps with a newel of six inches in diameter are used. The north side of this tower, including its doorway, is a reconstruction. The shape of the tower is semi-octagonal, but the south side seems to have been incorporated with the temple to which it formed an appendage. A few fragments of ancient sculpture and stone-cutting are found, either built into the ancient Church or scattered about the burying-ground. A fine specimen of Holed Stone is still standing to the south-east of the Church, and near it is a fragment of a pillar, which seems to have belonged to the niche of an ancient Chancel. There is also a large artificial Mound, and tradition affirms that three subterraneous passages existed near the site; two between the ancient temples and the Mound, and a third is said to have extended to a place called Gortnaclare, some miles distant from the spot. Judging from the ruins which remain, I think that Aghaboe was formerly the site of one of the temples of the larger size. There is not a vestige indicating remote antiquity to be found among the ruins called the Abbey, which was a rude early Christian building.

No. 47.—CLONFERT MOLUA, *alias* KYLE,

Situated two miles N.N.W. from Borris-in-Ossory (Map 127). The buildings of this ancient foundation have all disappeared, and I notice the site only because of the Rock Basin, called Molua's Stone, referred to at p. 340, *ante*, which is to be seen here.

No. 140.—KILLESHIN,

Situated three miles W. by N. from Carlow (Map 137). Here is one of the most interesting fragments of ancient architecture in the province of Leinster —a Cuthite Temple, the western wall of which, including a highly ornamented

doorway and one of the buttresses, is still in good preservation. The doorway consists of four concentric arches, receding one within the other, besides the outer band of moulding which projects from the wall. The ornament is peculiar and not found elsewhere throughout Ireland on doorways; it consists of a variety of raised patterns executed in low relief. The doorway measures two feet ten inches in width at the base, two feet eight inches at the spring of the arch, and six feet in height to the same point; but the height to the top of the inner arch is about seven feet four inches. The remainder of this ruin is a reconstruction, the temple having been enlarged at the eastern end to about double its original size. There is one small ancient window re-set in the northern wall, and a Rock Basin stands to the east of the building.

No. 21.—TIMAHOE,

Situated (Map 128) seven miles S. E. from Maryborough, and four miles S. W. by S. from Stradbally. The only interesting object to be found here is the ancient Round Tower, which, to the height of about fifty feet, is still in a very perfect state, and exhibits the most beautiful specimen of Round Tower architecture to be found in Ireland. The doorway of this tower is represented at fig. 97. Several notices respecting the Abbots of Timahoe during the 10th and 11th centuries occur in the Annals; but the last record (by the Four Masters) mentions the burning of Tech-Mochua in the year 1142, from which time it seems to have had no existence as a Monastery. When therefore could this beautiful doorway (one of the richest specimens in Ireland) have been erected? The record of this burning and the subsequent silence of the Annals on the subject of the Monastery are significant, and tend to disprove the notion that Timahoe and other buildings of the same class were erected at any time since the Christian era.

ROSCOMMON COUNTY.

No. 3.—ARDCAIRNE,

Situated four miles E. from Boyle (Map 66). The fragments of antiquity at Ardcairne are not particularly interesting, but sufficient remains to corroborate the assumption of its Cuthite origin as the site of the temple of Beoaid. A few stones of the interior angle of an ancient window may be seen built into a rude modern window, in the eastern wall of the Monastery—a very rude early Christian structure. There is a tradition that a subterraneous passage extended from this building to an artificial Mound, at which in former times was a temple dedicated to St. Bridget. The Mound stands in Lord Lorton's demesne of Rockingham, more than two miles from the Monastery, and about midway between Ardcairne and Boyle. There is a Holy Well at Ardcairne, but all veneration for it has ceased, and the name of St. Beoaid, recorded in ecclesiastical history, is wholly unknown in the neighbourhood.

No. 209.—BOYLE,

A considerable town, at which is a Station of the Mullingar and Sligo Railway, about twenty-four miles S. by E. from Sligo (Map 66). I believe Boyle to be the Bile-Fechin of St. Fechin (see p. 90, *ante*), noticed in ancient ecclesiastical records, but no tradition of ancient times is now preserved among the people on the spot. I have elsewhere referred to Boyle as containing the most perfect specimen of a Cuthite temple of the larger class in Ireland. It is the only one which has in any degree preserved its outline, but there is nevertheless a quantity of medieval work about the building, which renders it difficult to mark the lines between the ancient, the reconstructed, and the modern portions. I shall not here attempt any description of the ruins, my object being only to direct the attention of tourists to the spot. Among the ancient portions will be found, first—fragments of well-wrought walls of

ashlar, abounding in specimens of jointing such as are treated of at pp. 281, 282; secondly—massive pillars with their capitals, many of which are ancient; thirdly—ancient windows, most of which are reconstructions or much altered by reparation; fourthly—a stair-case at the west end, the newel portion of which is ancient, and the pointed steps modern.—The reader is referred to pp. 323-327, for further notices of the temple at Boyle and others of the same class.

No. 239.—ORAN,

Situated seven miles N.W. from Roscommon (Map 87). Here is a small portion (about twelve feet) of the base of a fine Round Tower, which seems to have been when perfect one of the largest in Ireland. The internal diameter exceeds twelve feet, and the wall is more than four feet in thickness. Both doorways and windows have disappeared. There is no other vestige of antiquity save a Holy Well dedicated to St. Patrick.

No. 178.—TARMON-BARRY,

Situated six miles N. W. by W. from Longford (Map 78). Peculiar circumstances have tended to render Tarmon-Barry a place of considerable interest to the antiquary. The parish lies on the western bank of the Shannon, and the land being poor and to a great extent waste and moor, it has always been occupied by an exclusively Irish population; therefore the ancient traditions are preserved, the Irish language being still spoken, and the ancient ruins venerated in the highest degree.

Remains of two ancient temples are still to be seen. In the smaller one is a well-wrought Cyclopean doorway, under the threshold of which St. Barry is said to have been buried, and earth is constantly taken from this supposed grave for the cure of various diseases. The larger temple seems to have been originally built in the ornamented style, as several cut-stone coigns are

to be found at the western end; but the ancient doorway has been removed and the aperture built up. The building has been considerably enlarged in reconstruction, and three ancient windows have been inserted, but they are imperfect specimens. Each of the Churches at Tarmon-Barry is said to have been the work of one night, wrought by St. Barry, *alias* Fin-Bar, *alias* Barindeus [the Son of the one God]. Among the legends told by the people and still believed is one, that St. Barry and St. Kieran having had a dispute as to which was the most holy, the matter was decided by St. Barry's causing the flag-stone upon which he was then standing to float like a boat to the opposite side of the Shannon, on seeing which St. Kieran yielded to his superior sanctity. The stone which in this instance was so useful to St. Barry became fastened to the ground at the spot where the Saint landed, and so firmly was it fixed that the workmen of the Shannon Commissioners found it impossible to remove it with the means at their disposal, and it is therefore still to be seen under the water at a spot near St. Barry's Church. Lunacy is believed to be cured without fail by drinking of the water of the Holy Well, but no woman ventures to approach the spot, as the Saint has forbidden it. The people also believe that no earth-worm has been seen in the Churchyard since it received St. Barry's blessing, and that no such creature could possibly live in the soil. Faith in such legends is always accompanied with veneration for the sites of temples connected with them, to such an extent as to prevent effectually that wanton demolition of ancient edifices so common throughout the more civilized districts of Ireland.

SLIGO COUNTY.

No. 208.—BALLASODARE,

Situated five miles S. S. W. from Sligo (Map 55). Here is an ancient temple, or, more properly, a Church into which sundry portions of an ancient temple have been built, for the whole is a reconstruction. A round-headed

doorway of the same class as that at Dysart, Co. Clare (fig. 89), but much plainer in ornament, is re-set in the side wall. There are two ancient windows also considerably altered in reconstruction. Ancient coigns with semicircular mouldings are found at three angles of the building, those on the fourth angle are plain. The fragments of ancient work still remaining show that the original temple at Ballasodare was a highly ornamented specimen.

No. 153.—DRUMCLIFFE,

Situated four miles N. by W. from Sligo (Map 43). The Round Tower is not an interesting specimen, as it retains very little of the characteristic features of such edifices. The doorway seems to be a rude reconstruction, and is square-headed with parallel jambs. There is a handsomely sculptured Cross close by the tower, a beautiful lithographed illustration of which may be seen in O'Neill's work, "The Fine Arts of ancient Ireland," p. 32. I am not aware that any other vestiges of antiquity are to be found in the neighbourhood of Drumcliffe.

No. 88.—EGHROIS, now TEMPLE BOY,

Situated eleven miles W. from Sligo, and two miles N.W. from Skreen on the road to Ballina (Map 54). Here is a rude early Christian Church, incorporated with which are several fragments of an ancient temple. One side of a Cyclopean doorway remains, the other side is removed and the space built up. There are also two ancient windows, both reconstructions effected rudely and without artistic skill. Several stones having a semicircular moulding are scattered about. They probably formed part of the Chancel Arch of the ancient Temple.

No. 84.—INISMURRY,

An island situated thirteen miles N. N. W. from Sligo, and about five miles from the nearest landing place on the coast (Map 42). Here are numerous early Christian buildings, consisting of Bee-hive huts and other erections on the sites of Cuthite ruins. The most ancient structures are portions of two Temples dedicated to St. Molaise and St. Columb, in each of which small ancient windows are to be seen. Both these windows are reconstructions: the arch of that at St. Columb's Church consists of two stones, the outer of which seems to have belonged to a window of wide splay, the other to one of narrow splay. The doorway of this Church is a good specimen of the plain Cyclopean style. The window in the Temple of Molaise is more perfect, and also of narrow splay, but both are re-settings, the greater part of the buildings in which they appear being reconstructions. The wooden image of St. Molaise (referred to in the notice of Inisglory, Co. Mayo) is still preserved and greatly venerated. The Pillar Stone, represented in Grose's "Antiquities" and particularly described by Vallancey, is not now to be found. It seems probable that the heathen origin of this relic was long since discovered, and therefore every effort was made by the more intelligent Roman Catholics to undermine the veneration in which it was held, until at length it came to be lost or destroyed. The quadrangular wall which surrounded the Pillar Stone (according to Grose) is still perfect, but the square pedestal on the centre of which it is represented to have stood (fig. 174) has been rudely rebuilt in the modern style. A large stone, such as the Pillar is described to have been, is said to have remained on the wall near the enclosure for a long time, but it is supposed to have fallen into the sea, on the verge of which the wall was built.

The other relics of antiquity to be found at Inismurry consist of numerous stones, sculptured with devices forming a combination of the Circle and the Cross with the "Branch of Juno:" these I suppose to be ancient. There is on the island much, besides what is here noticed, of interest to the antiquary,

in remains of the earliest specimens of Christian architecture; but such do not come within the limit of my investigations in the present work.

No. 202.—KILLASPUG BRONE,

Situated five miles W. by N. from Sligo (Map 54), is an ancient temple which has been enlarged at the west end—the ancient doorway having been placed at the southern side. This doorway has been described as round-headed: it is illustrated in Dr. Petrie's work, but all vestiges of it have been removed, save a few stones at each side. It seems to have been similar to the doorway of Sheeptown, Co. Kilkenny, represented at fig. 104, *ante*. A very perfect specimen of an ancient window is to be seen in the eastern wall, but it appears to be a re-setting skilfully executed.

TIPPERARY COUNTY.

No. 59.—CASHEL

Is situated six miles S.S.E. from Goold's Cross Railway Station (Map 155).

The beautiful ruins at the "Rock of Cashel" have been frequently referred to throughout this work. Figs. 1, 3, 4, 8, 9, 10, 11, 39, 43, and 48, are illustrations of sculptures and relics found at Cashel. Besides "Cormac's Chapel" (fig. 170), the most perfect Cuthite temple in Ireland, other architectural remains exist, which induce me to believe that a second ancient temple, probably of larger size, once stood on the celebrated Rock of Cashel. There is an ancient Cross of uncommon form in the burying-ground, but it is so much weather-worn as to be less interesting than other specimens.

In fig. 81 is exhibited a portion of the base of the Round Tower, a fine specimen of Cyclopean masonry.

No. 43.—CORBAL, *alias* MONAHINCH,

Situated two miles E. from Roscrea (Map 126). Here is a most interesting

fragment of ancient architecture—a very small but beautiful temple, having a handsome round-headed doorway (illustrated in Ledwich's "Antiquities"); also a very fine chancel arch, a lithograph of which may be seen in Newenham's "Antiquities." There are besides three ancient windows, and some handsomely wrought coigns, which exhibit peculiarities not found on other specimens of the same style. They are formed of semicircular mouldings, projecting from the angles of the building. I shall not attempt any further description of the ruin at Corbal, of which Ledwich says (p. 115):—"Sculpture seems here to have exhausted her treasures," and again (p. 113) "Giraldus Cambrensis, who came here with King John in 1185, thus speaks of it—'In North Munster is a lake containing two isles: in the greater is a church of the ancient style, and in the lesser, a chapel, wherein a few monks, called Culdees, devoutly serve God. In the greater, no woman or any animal of the feminine gender ever enters, but it immediately dies. This has been proved by many experiments. In the lesser isle, no one can die, hence it is called "Insula viventum," or the island of the living. Often people are afflicted with diseases in it, and are almost in the agonies of death: when all hopes of life are at an end, and that the sick would rather quit the world than lead longer a life of misery, they are put into a little boat and wafted over to the larger isle, where, as soon as they land, they expire.'"

It appears from the illustrations of Ledwich's work, that a second Church or Temple existed in A.D. 1804, also a sculptured Cross; but these have since disappeared. One of the ancient names of this interesting spot was Inis-na-beo, interpreted The island of the living; but I think it probable that the original term meant The island of the Cow, and that such interpretation became obsolete after "the Cow" had ceased to be an object of religious veneration.

No. 22.—ROSCREA,

A Railway Station on a branch of the Great Southern and Western Railway (Map 126). Here is an ancient Round Tower, and near it is one fragment

of an ancient and highly ornamented temple, which now forms the entrance gateway of the Church-yard and part of the wall. Several of the handsome ornaments of what is commonly called Norman architecture are found in the ruins of the wall.

No. 218.—TIR-DA-GLAS, *alias* TERRYGLASS,

Situated on the shores of Lough Derg three miles S. by E. from Portumna (Map 125). The ruins consist of a large pile of very rude early Christian buildings, probably the work of the 12th century. There is however one fragment of the ancient temple—namely, a fine Cyclopean doorway standing under the gable in which a bell is hung. Most of the stones which compose this doorway extend through the whole thickness of the wall. It measures at the bottom three feet four inches in width, at the top three feet one inch, and in height five feet eleven inches. This ancient foundation is associated with the names of St. Mochoeminus, St. Colman Stellain, and St. Columba; the latter of whom is said to have died of the plague in A.D. 548. The ancient name, Tir-da-Glas, I believe to be a corruption of Tor-de-Glass—the Tower of the Green God. (See pp. 42 and 43, *ante*).

TYRONE COUNTY.

No. 166.—ARDBOE,

Situated near the western bank of Lough Neagh (Map 35), nine miles E. from Cookstown Railway Station. The only interesting relic of antiquity to be found here is a sculptured Cross about twenty feet in height, beautiful illustrations of which may be seen in O'Neill's "Ancient Irish Crosses," plates 31 and 32. Figs. 30 and 69, *ante*, are illustrations of sculpture found upon this Cross.

No. 116.—ERIGOL KIERAN,

Situated twelve miles W. S. W. from Donoughmore, and three miles W. by S. from Ballygawley (Map 46). The only object of special interest to be found here is an ancient sculptured Cross, which seems never to have been finished. It is a plain specimen, and there are no devices upon it of much significance.

No. 167.—DONOUGHMORE,

Situated at the Railway Station of the same name (Map 34). The only relic of antiquity here is a sculptured Cross, which, judging from the portions of the shaft that remain, must when perfect have measured about twenty-six feet in height. The shaft is of the largest size, measuring near the base two feet four inches in width by one foot seven inches in depth. The sculptures upon it are not very interesting, as they are greatly weather-worn.

WATERFORD COUNTY.

No. 58.—ARDMORE,

Situated five miles E. from Youghal Railway Station (Map 188). The relics of antiquity at Ardmore are particularly interesting. The Round Tower, built wholly of ashlar, is in a very perfect state; its doorway is represented at fig. 93. There is a small ancient building called the Oratory of St. Declan. That called the Cathedral has several fragments of ancient masonry incorporated with it, among which is a sculpture on the gable wall, a portion of which may be seen in fig. 44. Over this piece of sculpture is an ancient window, re-set in the gable. The stone called Cloch Declan, or Declan's stone, may be seen on the strand; it is referred to at pp. 108 and 172, *ante*. With these brief notices I leave the tourist himself to search for the various

objects of interest to be found at the ancient temple of Ardmore,—a name that I interpret The high place of the Great God.

No. 182.—DUNGARVAN, *alias* ACHAD-GARBAIN.

The ancient temple of St. Garban, or, as he (or she) is called in the locality, St. Gobban-et, is situated (Map 178) at the foot of a mountain about two miles N. by W. from the town of Dungarvan. Small portions of the eastern and western walls of an ancient temple about eighteen feet long are still to be seen. A large and rude addition has been erected at the western end, and the doorway removed, whereby the ancient temple was converted into a Chancel to the modern building. Part of an ancient window still remains in its place at the eastern end of the Church, but it has been altered in reconstruction. Some coigns of the ancient building have been removed and re-set in the western end of the new addition. Sundry fragments of sculptured stone, which seem to have belonged to some other ancient temple that once stood in the burying-ground, are incorporated with the rude modern work. The whole building is a complete ruin, the most interesting portions being a few fragments of the ancient walls that still remain undisturbed in their original positions, and which are fine specimens of well-squared mason-work. The Roman Catholic Church stands close by the ruin, about forty yards to the north of which is a Holy Well. Some Lives of Saints and traditions inform us that St. Gobban-et was a woman, and the sister of St. Barindeus. As such the Saint is venerated at Ballyvorney in the County of Cork. We also find St. Gobban-et's name at the islands of Aran off the coast of the County Galway.—See page 398, *ante*.

No. 16.—LISMORE.

The only vestige of the ancient temple of Mochudee now remaining at Lismore (Map 177) is the archway leading into the court-yard of the Castle,

a residence belonging to the Duke of Devonshire; and, although a great part of this fragment is ancient, it is a reconstruction of what appears to me to have been the chancel arch of a small ornamented temple. The Holy Well of the Saint is supposed to have been in an angle of the garden of the Devonshire Arms Hotel; but it has been closed up and the site concealed, to prevent the annoyance caused by the numbers of pilgrims that resorted to it.

Lismore may be reached by car from the Railway Station of Fermoy, from which it is distant fifteen miles E.

WESTMEATH COUNTY.

No. 205.—FORE

Is a village situated (Map 90) 15 miles W. by S. from Kells and three miles E. from the town of Castle-Pollard. Here is a very interesting ancient temple, the doorway of which is represented at fig. 73. It measures in width at bottom three feet two inches, at the top three feet, and in height five feet, but the ground being raised, its real height from the threshold is more than it seems. This fine doorway has been greatly injured in medieval times by a ruthless destruction of its inner portions to effect contrivances for hinges and other fastenings. Many other buildings in Ireland have been injured in the same manner; but it is in every case manifest that such contrivances for hinges and bolts never formed a part of the original design. The western wall in which this doorway appears is the most interesting portion of the building. Two fine buttresses still remain to the height of about five feet; the remainder of the building is either a reconstruction, or has lost its original characteristics by frequent reparation. Tradition informs us that both this temple and the Mill adjoining were built by St. Fechin in one night, but the latter has not got a single feature indicating remote antiquity: it is probably a modern structure erected on the site of some ancient building. There are

sundry fragments of cut-stone in the vicinity, which indicate that some handsome structure once stood in the locality. The ancient name of Fore was BAILE-FHOBHAIR.—See remarks on the names Bile Fechin and Fhobhair, at p. 90, *ante.*

WEXFORD COUNTY.

No. 220.—ARDLADHRANN, NOW CALLED ARDAMINE,

Situated four miles S. E. from Gorey Railway Station (Map 149). Here is to be seen a large artificial Mound within a few perches of Ardamine Church. All other vestiges of remote antiquity have disappeared, as is generally the case in every locality throughout Ireland where the Normans or English settlers established an early footing. A particular interest, however, attaches to this Mound, as it is supposed to be the grave of the first man who died on Irish soil. The first entry in the "Annals of the Four Masters" relates to this man and to this place:—"The age of the world to this year of the Deluge, 2242. Forty days before the Deluge, Ceasair came to Ireland with fifty girls and three men; Bith, Ladhra, and Fintain, their names. Ladhra died at Ard-Ladhrann, and from him it is named. He was the first that died in Ireland." Dr. O'Donovan in his note upon this passage says:—"This was the name of a place on the sea-coast, in the east of the present County of Wexford. The name is now obselete, but the Editor thinks that it was applied originally to Ardamine, in the east of the County of Wexford, where there is a curious moat near the sea-coast." Bith died and was buried at Slieve Beatha; but Fintain, having been transformed into a salmon (to account for his escaping the Deluge), survived in his natural form until the days of St. Patrick, by whose instrumentality he was converted to Christianity, and he ultimately died in a good old age.—See pp. 85 and 125 etc., *ante.*

No. 219.—FERNS,

A market town and Railway Station on the Dublin and Wexford Railway (Map 148). Here are the most interesting Cuthite remains existing in the County of Wexford. In fact those found elsewhere throughout that County are mere fragments, noticed only because they corroborate the other evidences adduced of the Cuthite origin of the several places where they exist. In St. Peter's Church at Ferns is a beautiful little window ornamented with spirals such as are described at p. 247, *ante*, and illustrated in figs. 88, 90 and 91. There is nothing else of interest about this building, which is a rude early Christian structure. At the opposite side of the river and adjoining the town is St. Maidoc's Church and burying-ground, about which several interesting relics are to be seen. The head of an ancient sculptured Cross is half buried in the ground at the gate of the Church-yard. The heads of two others are built into the wall near the Church. The shaft of a fourth is used as the head-stone of a grave in the burial-ground. The Round Tower seems to be wholly a modern structure, with a few stones of some ancient building used in the opening of apertures. But near it are two small ancient temples, with one ancient window in each, and with arched niches in the sides. In one of these ruins is a small spiral staircase that I believe to be ancient, the steps of which are twenty inches broad with a newel of twelve inches in diameter. Fragments of ancient cut-stone too numerous for special notice are used in the monastic buildings of Ferns, which seem to have been very extensive. There is as usual much well-executed reconstruction even in the earliest of the medieval portions, which makes it difficult to discriminate between all that is modern and all that is ancient. Some fragments of antique masonry are used in the construction of the very modern building that covers the Holy Well.

The ancient Church of Clone is situated less than two miles S. from Ferns, which (as is the case at the Seven Churches of Glendalough) I have no

doubt originally formed a part of the same establishment. The western wall of this temple (which is four feet thick) is ancient, and in it we find a doorway similar to that of Banagher, represented at fig. 72. I have seen only three specimens of this style of doorway throughout Ireland—at Banagher, at this place, and the third at Achad-abhall (Aghold), Co. Wicklow, which shall be noticed in its place. This doorway, like that described at Fore, has been greatly damaged on the inside, apparently for the purpose of providing for hangings and bolts. The rest of the building seems to be rude early Christian work.

No. 38.—TEMPLE-SHAMBO, *alias* SHAMBOTHA,

Situated seven miles N. W. from Enniscorthy (Map 148). There is only one fragment of antiquity to be found here, viz:—a round-headed doorway, of which all the outer and ornamental stones have been removed. There are many signs of reparation about the portion that remains, but enough is left to prove it to have been originally what is called a "Norman" doorway, with the "Irish peculiarities" of sloping or inclining jambs.

No. 109.—TEMPLE SHANNON,

Situated within the town of Enniscorthy (Map 158). This is a rude early Christian Church, with which the name of St. Senan is associated. Only one fragment of antiquity is to be discovered about it, viz :—a small ancient window built into the south wall, about ten feet from the ground. Although the parish still retains the name of Temple Shannon [The temple of the ancient Ana], the Church and Holy Well are now connected with the name of St. Mary by the modern inhabitants.

WICKLOW COUNTY.

No. 188.—ACHADH ABHALL, *alias* AGHOLD,

Situated four miles W. by N. from Shillelagh Railway Station (Map 138). Here is the most interesting temple (for a single edifice) to be found in the County of Wicklow. The doorway in the western wall is quadrangular, with sloping jambs, and of the peculiar style of that at Banagher (fig. 72), but that of Aghold is more ornamented—the angles nearest to the jambs being decorated with a well-executed band of pellets or balls, which gives the whole doorway a rich appearance. In the eastern wall are two small ancient windows of very uncommon style, finished on the outside with semi-detached pillars and arches presenting the appearance of miniature doorways of the handsome round-headed style; a third window also very small is set in the northern wall. There is nothing else deserving of particular notice about this ruin as it has evidently undergone much alteration in the course of frequent repairs. There is an ancient Cross in the burying-ground, but it is much weather-worn.

No. 240.—BALTINGLASS,

Situated twelve miles W. by S. from Athy (Map 129). A few pillars, which seem to have belonged to a temple of the larger size, are all that remain here of ancient architecture, and as they are not of the decorated style they are not particularly worthy of attention. Some fragments of ancient sculpture are scattered about in the neighbourhood of the Church, which are sufficient to prove that a handsomely ornamented temple once stood at Baltinglass.

No. 12.—INISBOYNE, *alias* INIS-BAOITHIN, OR, THE ISLAND OF BAOITHIN,

Is a hillock near the sea-coast four miles S. from the town of Wicklow, at a place now called Three-mile-water (Map 130). I have observed only one

fragment of antiquity at this site—namely, the outer arch or top-stone of an ancient window, standing as head-stone of a grave between the gate of the burying-ground and the ruins of the Church. The ruins themselves have nothing interesting about them.

No. 95.—ENORELLY,—IMBERDAOILE, *alias* IMBER-DAGAN,

Situated four miles N. E. from the town of Arklow (Map 139). Every vestige of ancient architecture has disappeared from this ruin, the only fragment remaining of ancient times being a Rock Basin, which now lies outside the gate of the field in which the ancient Church-yard stands. No superstitious veneration attaches to it among the peasantry in the neighbourhood.

No. 32.—GLENDALOUGH,

Situated 23 miles S. from Dublin and seven miles N. W. from the Railway Station of Rathdrum (Map 130). This is the most interesting spot in Ireland to the antiquary who desires to examine relics of ancient Irish architecture and sculpture. I have noticed Round Towers, Sculptured Crosses, round-headed Doorways, Cyclopean Doorways, Ancient Windows, Chancel Arches, fragments of richly Sculptured stones, Subterranean Passages, Saints' beds, and Rock Basins, as Cuthite relics, examples of every one of which may be seen at Glendalough within the limits of half-an-hour's walk.

Starting from Ralph Jordan's most comfortable Hotel at Glendalough, the tourist may, within a few minutes, examine a very perfect Round Tower with its round-headed doorway, near which is the Cathedral exhibiting a fine pair of ancient Buttresses and a Cyclopean doorway. To the south of the Cathedral is St. Kevin's kitchen, with a square-headed doorway and one ancient window now walled up, the under part having been broken away to make room for a modern Chancel arch. There is much of a doubtful character about the other portions of this building.

A subterranean passage may be seen leading from the Cathedral to St. Kevin's kitchen, but it has not been fully explored. Though the handsome window represented at fig. 110 once stood at the east end of the Cathedral, I believe it did not originally belong to that building, but was removed from the ruins of some ancient ornamented temple and re-set in the Cathedral. There is an uniformity of style observable in the several parts of all these ancient buildings when seen in their original positions, and I have not seen a single instance of an ornamented ancient window in a temple the door of which was quadrangular or Cyclopean, although windows of plain style and precisely the same form are found in them. The eastern portion of the Cathedral has been all reconstructed and enlarged; the upper courses of the north, south, and west walls are also modern.

The ancient part of "Our Lady's Church" (in which St. Kevin is said to have been buried) is the beautiful Cyclopean doorway represented at fig. 77, *ante.*

Refert Church, situated about one mile S. W. from the Hotel, has got a fine Cyclopean doorway. Close to the ruins are two stones which once formed the outer and inner arches of an ancient window.

St. Mochuarog's Temple is situated a quarter of a mile east from the Hotel. A Cyclopean doorway stands at the west end of the nave, and at the east end of the Chancel is a small ancient window, round-headed and of narrow splay, represented at fig. 112. There are two other ancient windows, but they are re-settings—one, a pointed specimen, is in the south wall of the nave; the other, round-headed, in the north wall of a modern or reconstructed edifice near the western end, over which building a Round Tower is said to have stood; but this must have been a structure of Christian origin. In fig. 182, we have a picture of the Chancel Arch of this temple, which Dr. Petrie describes as "Trinity Church."

The ruin called "St. Saviour's Church," or "the Priest's House," stands about one mile to the S. E. of the Hotel. Here are the remains of a highly ornamented temple, portions of which (including one pier of the Chancel

arch) are still in their original position. Numerous illustrations of the sculptures of this ruin are to be found in Dr. Petrie's valuable work. Some of these fragments are still to be seen on the spot, others have been removed, or buried in the heap of *debris* within and about the walls of the temple.

Almost all of these buildings are surrounded with heaps of rubbish, which if cleared away would (by the fragments of stone-cutting and sculpture likely to be brought to light) amply compensate for the trouble and expense of such an undertaking.—Several Rock Basins may be seen within a hundred yards of the Hotel, near the northern bank of the Glendashin river. There is also one specimen near the road side beyond the river and due south from the Cathedral.

The preservation of the ruins at Glendalough, and the existence of so many specimens of (misnamed) "Norman" architecture, are due to the fact, that *the Normans or early English colonists never established a footing in this neighbourhood*, the country all round the Valley having remained in the possession of Irish chieftains until the end of the 16th century. The poor and sterile quality of the land in this part of the country may account for the fact, that up to the present day the descendants of the original Celtic inhabitants have been permitted to occupy the Valley, and by them the ruins continue to be venerated. The same cause which accounts for so many ancient buildings remaining at Glendalough has tended also to the preservation of the ancient traditions. Numerous names which I have elsewhere traced to Cuthite mythology are associated with Glendalough and its temples. St. Kevin or Cuan (whose temple is also found at the south island of Aran!) was the patron Saint of Glendalough, where it is said he was born and brought up (*Ledwich*, 173). He was baptized by St. Cronan [Cronos the Centaur], and ordained by St. Lugidus [Luan, the Moon]. He was brother to St. Dagan [Dagon, the Fish God]. The common alias for Kevin is Coemgene [*the beautiful born*, or *the first begotten*], and Coemghin being the original name of Mochaemhog, who is stated in the "Annals of the Four Masters" to have lived to the age of 413 years, I identify the two, not as

the same individual Saint, but as the same Cuthite divinity. The father of Coemghin was Beoan [by Beoan's services the Mermaid Liban was captured]. His mother's name was Nessa [Nessus the Centaur—all the Cuthite divinities were of doubtful sex], sister to Ita [*alias* Ida, the goddess or mountain of Arkite mythology]. The patron of Kevin and the chieftain of the country, who supplied him with sites for his Churches, was Dymma [De-mah, The Good God]. The name of Oisin [Oceanus, the Titan] is also preserved in the topography of Glendalough. The northern Glen and the river near the Hotel which unites with the stream from the lake are called Glendashin.

Among the Saints associated with Kevin as having had temples at Glendalough is St. Ciaran [Chiron the Centaur], whose Churches existed at the furthest extremities of Ireland,—at Aran in the west, at Cape Clear in the south, at Armoy in Antrim, and at intermediate localities too numerous to mention. There were also temples at Glendalough dedicated to Sinchell [Sinell, The Ancient God], and Mochuarog [the red Mochua]. An ancient site in the valley was called Desart Cevin, which I believe to have been the great Round Tower itself [Di-eas-ard, the high place of the God of death]. The Cuthite term Cluain [the stone of Ana] was also connected with the locality, but many of these names have now fallen into disuse. The common Cuthite legend of the Saint's contest with and victory over the Serpent is told at Glendalough, and the ancient name of the lake, Lough-na-Peasta—the lake of the Serpent, is also the name of a lake near Banagher in Derry, where St. Patrick's serpent was imprisoned and "still abides, bound with three green rushes!"

I have elsewhere mentioned as a Cuthite legend the supplying of St. Finian's 3000 scholars at Clonard, Co. Meath, with milk all from one cow; and also how Fin-MacCuile's army was supplied by one cow at Kilmelchedor, in Kerry, in which case the milk was deposited in a Rock Basin (see pp. 439, 440). A similar legend is told at Glendalough:—a deer used to come daily from the mountain, and at St. Kevin's command deposit her milk in a Rock Basin to supply the wants of an orphan who was placed under his charge!

All such legends I believe to have had one origin, and that derived from Cuthite traditions, different versions being produced in various localities according to the taste and religious prejudices of those in whose custody the traditions were preserved.

The order of alphabetical arrangement of Counties which has been adopted throughout these notes has led to Glendalough being placed last on the list; but I would recommend the reader who desires to inspect the Cuthite remains of Ireland to begin his researches by a minute examination of the antiquities at Glendalough; he will thus obtain such practical knowledge as will assist him much in making further investigations at other and less interesting localities.

The task I have undertaken has now ended. In the "Introductory Remarks" it has been stated, that the main object of the work was to prove (as far as proof was possible on a subject of such remote antiquity) the Cuthite origin of our Irish Round Towers and their contemporary architectural remains. This has I trust been accomplished. Ample evidence has been adduced from Irish Authorities, from Classic authors, and from the Ruins themselves; but it must be confessed that all such evidence is scanty compared with what might have been collected. Further proofs might be adduced to sustain every argument, and, in several instances, amplification would have corroborated my conclusions. The work is thus far, as well as in other respects, incomplete; but if the main points of the advocated theory be sustained, the labours of others, better qualified for the task, will be found to supply all deficiencies. My own convictions, formed at an early period, on the subject discussed in this work have been confirmed from every source of information to which my investigations have led me; and I have not, during the progress of this work, encountered any adverse arguments or facts which a more careful

examination has not been sufficient to reconcile or remove. My sole object in publishing has been the elucidation of truth on a question of interest and importance, especially to Irishmen; and having performed all that circumstances and opportunities permitted, without regard to trouble or expense, I submit the result of my labours to the consideration of the Historian and Archæologist as an humble contribution to the solution of that long debated problem, the origin of the Round Towers and contemporary Architecture of Ireland.

GLOSSARY.

A GLOSSARY of several Irish, Cuthite, and other ancient terms used in the foregoing work, with the authorities for the meanings attached to them, is annexed for the purpose of assisting the reader to understand more readily the quotations in which such terms appear.—The following abbreviations have been made, viz :—

A. 4 M. for "Annals of the Four Masters."
Bry. for Bryant's "Analysis of Antient Mythology."
Cru. for "Cruden's Concordance."
Fab. for Faber's "Origin of Pagan Idolatry."
Har. for Harcourt's "Doctrine of the Deluge."
His. for Hislop's "Two Babylons."
M'C.D. for MacCurtin's Irish Dictionary.
Mar. for "Martyrology of Donegal."
O'B. D. for O'Brien's Irish Dictionary.
O'B.R.T. for O'Brien's Round Towers.
O'R. D. for O'Reilly's Irish Dictionary.
Raw. for Rawlinson's "Five Ancient Monarchies of the World."
Val. for Vallancey's "Collectanea de rebus Hibernicis."

ABHAN or AMHAN (*Irish*) (pronounced Aoun), a river. . . O'R. D. and O'B. D.

ACCAD, the name of one of Nimrod's Cities. Gen. x. 10.

ACCAD (*Hebrew*), a vessel. . . Cru.

ACHAD, a name associated with the localities of numerous ancient Ecclesiastical establishments in Ireland.

ACHADH (*Irish*), a field. . . O'B. D.

ACHAD (*Cuthite*), a term applied to Deity. Bry. i. 104.

ACHAD (*Cuthite*), a name of the Sun. Bry. ii. 451.

ACHAD-FOBHAIR (*Irish*), the Divine One in weakness; the ancient name of Aghagower; answering to BAILE-FOBHAIR, the ancient name of Fore of Feichin in Meath, and to BILE-FECHIN—Baal in humiliation.

AINE (*Irish*), the Moon; pleasure; the sea. O'R. D.

AIN (*Cuthite*), a fountain; an object of worship. . . Bry. i. 62. iv. 194.

AIN (*Irish*), a great circle. . O'B. D.

AITH (*Irish*), a ford. . . O'B. D.

AN (*Irish*), swift. . . . O'B. D.

AN or AON (*Irish*), one. . . O'B. D.
ANA (*Irish*), the mother of the Tuath-de-Danaan gods. . . . O'R. D.
ARC and ARG (*Irish*), a large chest in the form of a ship. . . O'B. D.
ARGO (*Cuthite*), the ship Argo; the Ark. Bry. iii. 384, 415.
ASTAR (*Hebrew*), to store up.
ASTOR (*Irish*) (pronounced Ashthore), an exclamation of endearment in common use among the Irish.
ASTAROTH, the city of Og king of Bashan. Deut. i. 4.
ASHTORETH, Venus; a goddess of Sidon. 1 Kings xi. 5, 33.
ASTORETH (*Cuthite*), the Phœnician Astarte or Venus. . Fab. iii. 42, 75, 224.
ASTORETH (*Irish*) (pronounced Ashthorech), a term in common use among the Irish, signifying "My love or treasure."
ASHTOROTH (*Hebrew*), riches; treasures.

BAAL (*Cuthite*), a divinity worshipped by the Canaanites; the Sun. . Bry. i. 54.
BAN (*Irish*), white. . . . O'B. D.
BAR (*Cuthite*), the same as Saturn, and as Nin the Chaldean Fish-god. Raw. i. 166.
BAR (*Irish*), a son. . . . O'B. D.
BAR (*Hebrew*), a son. . . . Cru.
BAR-EN-DEE (*Irish*), the Son of the one God. —(See BAR; EN; and DEE).
BARINDEUS, the name of an Irish Saint, who is also called Bar, Finbar, and Barry.
BAILLED (*Irish*), music; a ballad; a song. [Probable interpretation, An ode to Baal, *i.e.*, A religious song to the Sun.—See BAAL, and OIDH or ODH]. O'R. D.
BEAN or BEN (*Irish*), a woman. O'B. D.

BEL (*Irish*), Belus; the Sun. O'B. D., word AINN.
BELAIN (*Irish*), the year; the great circle of the Sun. . O'B. D., word AINN.
BEARNA (*Irish*), a gap; a breach. O'R. D.
BEARNAN-BEILTINE (*Irish*), the plant called marsh-marigold. . . . O'R. D.
BEARNAN-BRIGHIDE or BEARNAN-BEARNACH (*Irish*), the herb called Dandelion. O'R. D.
BI (*Irish*), living; applied to the living God. O'B. D.
BILE (*Irish*), a tree. . . O'B. D.
BIREAD (*Irish*), a cap; a bonnet. O'R. D.
BOTH or BOTHAN (*Irish*), a hut or tabernacle. O'B. D.
BUINNE (*Irish*), a branch or twig. O'B. D.
BUNOUN and BENAUN, interpreted the Branch of Juno, from BUINNE, a branch, and IUN, the Dove, Juno.
BUNAUN and BENAN, Irish Saints at Aran, etc.

CAOIN (*Irish*), gentle; mild [Achad-chaoin (Achonry), the gentle Achad]. O'B. D.
CEOL (*Irish*), music; melody. . O'B. D.
CEOLAN (*Irish*), a little bell; [contemptible music]. . . . . O'B. D.
CEAN (*Irish*), a head. . . M'C. D.
CEAN-TOR (*Irish*), a Bull's head. — (See the words CEAN, and TOR).
CLAIN (*Irish*), to engender; to beget. O'B. D.
CLOCH (*Irish*), a stone. . . . O'B. D.
CLOG (*Irish*), a bell; the head. O'R. D. and O'B. D.
CLOGAD (*Irish*), a helmet; a cone or pyramid. O'R. D. and O'B. D.
CLOGAN (*Irish*),—CLOG-CHEANN, the skull. O'R. D.

CLUAIN (*Irish*), a plain ; a lawn. O'R. D. and O'B. D.

CLUAIN, probably a compound word, the Stone of Ana.—(See CLOCH, and ANA).

CLUAINIRE (*Irish*), a seducer ; a deceiver. O'R. D. and O'B. D.

CNOC (*Irish*), a hill. . . O'B. D.

COLUM or COLM (*Irish*), a Dove. O'B. D.

COLUMAN (*Irish*), a pillar. . O'B. D.

COLUMB, an Irish Saint.

COLMAN, an Irish Saint.

COR (*Irish*), music. . . . O'B. D.

CRONAN, an Irish Saint.

CRONOS, the name of a Titan king ; Saturn; Time ; the first Centaur.

CRON (*Irish*), time. . . O'B. D.

CROAN (*Irish*), witchcraft. . O'R. D.

CRONAIM (*Irish*), to bewitch. . O'B. D.

CRUM (*Irish*), bowed ; crooked (CRUM-NA-THAIR, crooked snake). . O'B. D.

CUMHDACH (*Irish*), defence ; protection ; a veil or covering. . . O'B. D.

CUMHDACH (*Irish*), the cover of a book. O'B. D.

CEILE (*Irish*), a servant. . O'R. D.

CALLA (*Hebrew*), a servant. . O'R. D.

CEILE-DE (*Irish*), a servant of God ; a Culdee. O'R. D.

CULDEE, or CALDEE a name given to (supposed) missionaries of Ancient Ireland, interpreted to mean the servants of God.—A and U are indifferently used in Ancient Irish MSS.

CHALDEE, the name of the early Cuthite inhabitants of Babylon, the seat of Nimrod's empire.

DABAR (*Chaldee*), a bee. . His. 284.

DABAR (*Hebrew*), the Word.

DABAR (*Irish*), the Son of God.—(See DIA, and BAR).

DAIR (*Irish*), the oak-tree. . O'B. D.

DAIR-BILE (*Irish*), the oak-tree.—(See DAIR, and BILE).

DAIRBILE, or DARBILE, an Irish Saint.

DAIR-MAIDE (*Irish*), the oak sapling.—(See DAIR, and MAIDE).

DIARMAID, an Irish Saint of the 5th century.

DIARMAID (*Irish*), an Irish Finian hero.

DARARCA (*Irish*), the oak of the Ark ; an object of Cuthite worship.—(See the words DAIR, and ARC) ; also Faber iii. 232).

DARERCA, the name of an Irish female Saint.

DAIREADH (*Irish*), to be in season ; BO-AR-DAIREADH, a cow in season. O'B. D.

DEARG (*Irish*), red ; crimson. . O'B. D.

DE, DIA, DIE (*Irish*), the sacred name of God. . . . . O'B. D.

DIABAL (*Irish*), the Devil [literally, "the god Baal" of Cuthite mythology]. O'B. D.

DE-CLAIN (*Irish*), the god of generativeness. —(See the words DE, and CLAIN).

DECLAN, an Irish Saint at Ardmore, etc.

DIMOC (*Irish*), the good God.—(See DIE, and MAITH). This word is pronounced De-mah.

DIMOC and DIMMA, names of an Irish Saint.

EARC (*Irish*), the Sun ; heaven. O'R. D.

EARC (*Irish*), any beast of the cow kind. } Four emblems of the Sun, as an object of Cuthite worship.—See Note on St. Earc of Slane, p. 72. } O'R. D.

EARC (*Irish*), a salmon. } O'R. D.

EARC (*Irish*), a bee. } O'R. D.

EARC (*Irish*), speckled. } O'R. D.

ERC (*Irish*), heaven ; any beast of the cow kind. . . . . O'R. D.

ERC or EIRC, an Irish Saint at Slane.

EAN and EN (*Irish*), one. . O'B. D.
ENDEE, the name of an Irish Saint.
ENDEE (*Irish*), the one God.—(See EN, and DE).
ERCHOL (*Irish*), the Sun. O'B. R. T. 195.
ERCEALLAN (*Irish*), a pole or stake [probably the May-pole or miniature Round Tower]. . . . . O'B. D.
EARCOLOIN, the Arkite El; Cronos; or Hercules. . . . Har. i. 493.
EARCHAILL (*Irish*), a post or pillar. O'B. D.
EASCONN (*Irish*), an Eel. . O'R. D.
EASCONN (*Irish*), the Moon. . O'B. D.
EASGA (*Irish*), the Moon; an eel. O'R. D.
EASCAR (*Irish*), shooting into ear. O'B. D.
EASBOC (*Irish*), an order among the Fire-worshippers; a bishop. . O'R. D.
ESS (*Irish*), death; a ship. . O'R. D.

FEART (*Irish*), a miracle. . O'B. D.
FEC (*Irish*), weakness. . . O'B. D.
FEIS (*Irish*), carnal communication. O'B. D.
FIADH (*Irish*) a deer. . . O'B. D.
FIADHA (*Irish*), a lord. . . O'B. D.
FIADHA (*Irish*), testimony; witnessing. O'B. D.
FIADHAC (*Irish*), detesting; hating. O'B. D.
FIAN-BHOTH (*Irish*), a tent. . O'B. D.
FIONN-MAC-CUIL, the Finian hero. O'B. D.
FINE (*Irish*), a tribe or stock. . O'B. D.
FINEAMHAIN (*Irish*) (pronounced Finuin), a twig; a vine [probably the Branch of Juno, the Dove, and identical with BUNOUN, also interpreted The Branch of Juno, the possible foundation for the Saint Bunaun or Benan].
FINEAN, an Irish Saint.
FIONACH (*Irish*), ancient; old. O'B. D.
FOIRGNIGHIM (*Irish*), to build. O'B. D.

FOR (*Irish*), protection; defence. O'B. D.
FOR (*Irish*), enlightening; illumination. O'B. D.
FORBA (*Irish*), land-tax. . . O'B. D.
FORBADH (*Irish*), finishing; ending. O'R. D.
FOBHAIR (*Irish*), sick; weak; infirm. O'B. D.

GAD (*Irish*), a twisted twig (NATHAIR-GAD, a writhing serpent). . . O'B. D.
GEALACH (*Irish*), the Moon; lunacy. O'B. D.
GLAS (*Irish*), green; pale; grey. O'B. D.
GOBHA (*Irish*), a smith. . . O'B. D.

ION (*Irish*), the Sun; a circle. O'R. D.
ION (*Irish*), denotes maturity in compound words . . . . O'B. D.
ION-FHIR; ION-MHNA (*Irish*), marriageable. O'B. D.
IONDUILE (*Irish*), desirable. . O'B. D.

LEAC (*Irish*), a great stone. . O'B. D.
LEACHT (*Irish*), a pile of stones in memory of the dead. . . . O'B. D.
LUAN (*Irish*), the Moon. . . O'B. D.

MAIDE (*Irish*), a stick; wood. O'B. D.
MABOG, the same as Mulita, the mother of the Gods, worshipped at Hieropolis. Raw. i. 151.
MOBEOC, or DABOEC, an Irish Saint at Patrick's Purgatory. . Archdall, 102.
MAIDEOG (*Irish*), the Concha Veneris—maiden-head. . . . O'B. D.
MAIDINEOG (*Irish*), the morning star [the planet Venus]. . . . O'R. D.
MANN (*Irish*), food; bread. . O'B. D.

NATHAIR (*Irish*), a snake; a viper. O'B. D.
NATALIS, the name of an Irish Saint.
NEACH (*Irish*), a spirit or apparition. O'B. D.
NEIM or NEIMH (*Irish*), brightness. O'B. D.
NEAMH (*Irish*), heaven. . . O'B. D.
NEIMHEADH (*Irish*), science. . O'B. D.
NEIMH (*Irish*), poison. . . O'B. D.
NEIMHEDH (*Irish*), filth or dirt. O'B. D.

OIDH and ODH (*Irish*), music. O'B. D.

RE (*Irish*), the Moon. . . O'B. D.
RHEA (*Cuthite*), the divinity of the Ark, the same as Rhoia and Rimmon, the pomegranate. . . . Bry. iii. 238.
RIM, *the mother as well as sister* (!!) of St. Caimmin. . . Mar. 305.
RIACH, an Irish Saint.
RENADH (*Irish*), a club or stake. O'B. D.
RUADH (*Irish*), strong or valiant. O'B. D.
RUADH (*Irish*), reddish. . . O'B. D.
RUADH, the name of Doghdha, a divinity of the Tuath-de-Danaans. . O'R. D.
RUADAN, an Irish Saint.

SAB (*Irish*), death. . . . O'B. D.
SAEBHDHOLBHA (*Irish*), enchantment. O'B. D.
SAMHAIN (*Irish*), All Saints' tide.
SAMAN (*Irish*), the Judge of departed souls. Val. iv. 232.
SAER (*Irish*), a mason. . . O'B. D.
SAOR (*Irish*), free; also noble. . O'B. D.
SIOL (*Irish*), seed. . . . O'B. D.
STAL or STAIL (*Irish*), a male horse. O'B. D.
STOR (*Irish*), treasure. . . O'B. D.
SUIL (*Irish*), the Sun. . . O'B. D.
SUIR (*Irish*), a mermaid. . O'B. D.

TEAMPULL (*Irish*), a temple. . O'B. D.
TIMPCHIOLL (*Irish*), a circuit or compass; round about. . . . O'B. D.
TERMON (*Irish*), the food country.—(See TIR, and MANN).
TIR (*Irish*), a country; land. . O'B. D.
TOR (*Irish*), a tower. . . O'B. D.
TOR (*Cuthite*), a tower. . Bry. i. 118.
TOR NEAMH-RUADH (*Irish*), Nimrod's tower. . . . . O'B. D.
TOR (*Irish*), a bull. . . . O'R. D.
TAUR and TUR (*Cuthite*), a Bull. The word is found in compound names of ancient mythology,—as Mino-taur of Crete, an emblematic representation of the Deity, Menes (the same as Osiris) having the head of a Bull on the body of a man.—(See Bry. ii. 109, and iii. 302–304).
TUIR (*Irish*), a Lord or Sovereign. O'B. D.
TUIRBI (*Irish*), the living Lord or Sovereign. —(See TUIR, and BI).

UA (*Irish*), any male descendants. O'B. D.
UR (*Irish*), fire. . . . O'B. D.

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GENERAL INDEX.

Abaris (the Hyperborean), 240, 242.
Abhun (a river), 70.
Abrahan, 204, 297.
Abydenus, 341.
Achad (a Cuthite word applied to the Sun or Deity), 43, 86, 87, 422.
Achad-Abhall (Aghold), 87, 459, 460.
Achadhcaoil, 71, 393.
Achad Finglas (Agha), 87, 359.
Achad Fobhair *alias* Aghagower, 87, 90, 433.
Achonry, 87.
Acta Sanctorum, 48.
Adonis, 76, 346.
Æthiopes, 218.
Aghaboe, 87, 443, 444.
Aghadoe, 68, 250, 251, 252, 285, 414,
Aghamore, 416.
Aghanloo, 66.
Aghavillar, 87, 422.
Aghamoney (Achadh-Mona), 87.
Alatrium, 182.
Alfred, King, educated at Baal, 29.
Allyghur, 317, 318.
Alorus, 223.
Amalgad, 69, 396.
America, Aborigines of, 220, 404,
Am or Om, 396.
Ammianus Marcellinus, 200.
Ammon, shrine of, 343, 348.
Amonians (Cuthites), 23, 61, 206, 208.
Amonians, Mythology of, 91, 208,
Angel, the, 31.
——— a heathen design (appropriated to St. Matthew), 31.
Annagh, 94, 174, 175, 415.
Annaghdown, 92, 270, 271, 330, 352, 397.
Annals of the Four Masters, 3, 54, 90, 103, 128, 160, 252, 253, 262, 291, 299, 457, 463.
——— Munster (Annals of Innisfallen), 3.
——— Ulster, 290, 294.
Antrim, 55, 294.
——— County of, Ancient Irish ruins in, 355, 356, 357.
Apollo, 91, 156, 235, 236, 238, 345.
Apuleius, 345.
Aran Islands, 26, 279, 280, 398, 399, 400, 401, 455, 463, 464.
Aranmore, 74, 86, 283, 313, 352, 399,
Arcadians, 201.
Arch, the semi-circular, 197, *et seq.*
Archdall's *Monasticon Hibernicum*, 54 67, 356, 392, 394, 396,
Archæological Journal, 20.
——— of Kilkenny, 71, 149, 174, 175, 358.
——— Society of Kilkenny, 253, 276.
Arches of Chancels, 349, 350, 351.

Architecture, Ancient Irish, 179, *et seq.*
——————————— Peculiarities of, 247 *and seq.*, 274, 281.
——————————— Sites of, 354 to end.
——————— Cyclopean (Cuthite), 18, 19, 179 *et seq.*, 196, 213, 352, 353.
Ardagh (Ard-Achadh), 87, 430.
Ardboe, 84, 453.
Ardcharn (or Ardcairne), 55, 446.
Ard-fear, 220.
Ardfert, 92, 264, 285, 286, 287, 415,
Ardladhram (Ardamine), 457.
Ardmacnasca, 65.
Ardmore (the High place of the Great God), 61, 149, 171, 176, 255, 266, 285, 419, 454.
Ardrahan, 405, 407.
Argus, 76.
Ark, the, 62, 75, 76, 91, 129, 147, 155, 326, 327, 343, 344, 345, 346, 348, 349, 437.
Armagh, 60, 298, 357.
——————— County of, Ancient Irish Ruins in, 357, 358.
Arthur Mighe (Armoy), 64, 356, 464.
Asherah (the Hebrew word), 297.
Assyrians, 138, 208.
——————— Deities of, 79.
——————— Empire of, 231, 233.
Astarte, 147, 297, 321.
Asterabad, 316, 319.
Asthore, 297, 319.
Astoreth, 297.
Atargatis *alias* Dercetus (Venus), 129.
Athenæum, 204.
Atreus, Treasury of Mycenæ, 247, 249, 250, 251, 284.
Avantipore, Cashmere, 249, 250, 251, 284, 429.
Avatar, Indian, 85, 173, 174.
Baal, (County of Mayo), 58, 281, 433.
Baal (Bel or Belus), 42, 58, 59, 68, 143, 145, 213, 229, 234, 297, 390, 404, 441.
Baal-berith (Lord of the Covenant), 170, 172, 348.
Baal-peor, 172, 334, 346, 348.
Babel, 214, 219, 232, 233.
Babylon, 73, 222, 346.
——————— Divinities of, 78, 79, 94.
Bacchus, 219, 220, 345, 347.
Bagster's Bible, 297.
Bailled, (Baal-odh) 239.
Ball-Playing, 68, 337, 338.
Ballaghboy, 77, 361.
Ballasadare, 76, 92, 195, 448.
Ball Boru, 149.
Ball Gobban, 62, 294.
Ballintemple, 386, 387.
Ballygaddy, 404.
Ballykine, 66.
Ballymote, 84.
——————— Book of, 36, 240
Ballyvarney, 63, 379, 455.
Baltinglass, 42, 94, 326, 460.
Banagher, 174, 176, 183, 387, 459, 460, 464.
Bangor (Benchor), 93.
——————— Church of, 11.
Baptism, Heathen rite of, 168, 171, 347.
Bar, 381.
Bards, 36, 240.
Barrington, Sir Matthew, 370.
Barry, St., 86.
Basins, square, 16.
Bedell, Bishop, 27, 360.
Bedford, C. D., Esq., 15.
Bedford, F. Jun.
——————— Chart of Anglican Church ornament, 31.
Beds of Saints, 342, 343, 348, 416.
Bee, the (Earc), 72, 73, 91.

Bee-hive Huts, 437, 450.
Bell or Belus (see Baal), 345.
Bellew, Robert, 300.
Belli Fechin, 90, 92, 325.
Bel-peor, 334, 335.
Bernard, St., 11, 59.
Berosus, 138, 143, 206, 223.
Betham, Sir W., 163, 168, 193, 318.
Beugnot, M. de, 30.
Bile-Fechan, 325, 446.
Bile-tor-Tain (the fire-tower of Baal), 94, 441.
Bith, 457.
Black Divinity, the, 230, 233, 235.
Boith Bolcain, 64.
Bolcan, Saint (Vulcan), 63, 64.
Book of Invasions, 211, 221, 240.
—— White, 211.
—— of Ballymote, 36, 240, 288, 295.
—— of Lecan, 240, 288, 289.
Boreas, 238, 240.
Borlase, 177.
Bothan, (a tent or cabin), 335.
Boyle, Abbey of, 325, 326.
Boyle, 446, 447.
Brahma, 126.
Brahminism, 225.
Bran, 91, 358.
Branch of Juno, 77, 82, 83, 164, 401.
Brash, R. R., Esq., 171, 179, 295, 339.
Breas (first King of the Danaans), 41.
Bridget, St., 47, 60.
Brien Boru, 296, 300.
Brigh Gobban, 293.
Brigoon, 62, 63, 293, 379, 380.
Britway, 60, 256, 380.
Brooke, Miss, 358.
Bruce's Travels, 115.
Bryant, Jacob, 23, 50, 51, 59, 61, 62, 76, 206, 231, 232, 234, 236, 237, 239.
Bryant, Jacob, Antient Mythology, 16, 64, 70, 79, 86, 88, 89, 91, 129, 130, 139, 147, 150, 151, 156, 157, 160, 203, 206, 207, 208, 211, 212, 213, 214, 215, 218, 221, 223, 224, 230, 234, 235, 240, 242, 243, 244, 341, 348, 373.
Budh, 46, 55, 56, 57, 58, 74, 77, 95, 96, 122, 142, 153, 164, 205, 220, 230, 296, 321, 335, 421.
Budhist Mythology, 91, 335, 336.
Bull, the sacred, 226.
—— winged, (appropriated to St. Luke), 31.
Bunown (the Branch), 77, 361.
Burren, Barony of, 369.
Buttresses, Cuthite, 303, 327, 328, 359, 372, 377, 386, 408, 411, 425, 429, 430, 461.

Cabiri, the, (Guabhres), 293, 345, 347.
Cadmus, 158.
Cahir, 305.
Caimin, (the Crocodile), 404.
Campbell, Dr., 10.
Camros, 63.
Canaan, 208, 399.
Canara, Rock Temple of, 15.
Canon Island, 362.
Cape Clear, 74, 335, 380, 464.
Carran, 361, 366, 368.
Carli, Rock Temple of, 15, 33, 203, 257, 321.
Carlow, County of, ancient Irish ruins in, 359, 360, 361.
Carthage, 201.
Cashel, Sligo, 55.
Cashel, Rock of, 23, 31, 32, 33, 34, 61, 311, 329, 451.
Cashel, Cormac's Chapel, 2, 3, 73, 148, 152, 180, 193, 261, 262, 264, 276, 277, 278, 279, 280, 285, 322, 323, 326.

Cashel, Cormac's Chapel, a Cuthite Temple, 5, 12, 13.
——— built of cut-stone, within, without and beautifully ornamented, 12.
——— roofed with semi-circular arch of cut-stone, 13.
——— Doorway and chancel arch of, 13, 152.
——— Interior of, 15, 17.
——— Font at, 15, 16.
Cashmere, 249, 250.
Cassa del Gobernador, 333.
Castledermot, 339, 420.
Catalogue of Saints, 53 *et seq.*, 343, 354 *et seq.*
Cathac (the serpent), 39.
Cean Tor (the Bull's Head, the Centaur), 151.
Ceasair, 457.
Celius Rhodiginus, 345.
Celts, the, 35, 37, 38, 39, 42, 109, 244, 245, 304, 305, 311, 346, 417, 442.
Centaur, the, 66, 72, 89, 142, 146, 150, 152, 156.
Ceres, 89, 345.
Chaldea, 223.
Chancel Arches, 349, 350, 351.
Charchasan, 321.
Chichenitza, 337.
Chiron, the Centaur, 66, 95.
Churches, stone-roofed, Cuthite Temples, 56, 179.
——— early Christian, of wood, 7.
Christ's Church, 8, 22, 99, 393.
——— Black Book of, 394.
Cimmerians (Cuthites), 221.
Cistercian Monks, 423.
Clare, County of, ancient Cuthite ruins in, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379.
Clarke, Dr., 203.
Clemens Alexandrinus, 345, 346, 347.
Cloch Deglain, 108, 172, 454.
Cloher Oughter, Island of, 27, 360.
Cloich Greine (Sun-stone or Mui(dh)r), 332, 335.
Cloich Kieran, 335.
Cloich Teach, 252, 295, 296.
Clonard, 81, 82, 84, 340, 439, 464.
Clondalkin, 56, 69, 394, 433.
Clone, Church of, 458.
Clones, 68, 72, 175, 343, 443.
Clonfert, 25, 60, 92, 264, 402.
——— Molua, 340, 341, 444.
Clonkeen, 247, (see Cluainkeen), 248, 264, 329.
Clonmacnoise, 8, 21, 74, 252, 253, 254, 255, 276, 425.
——— ——— Cross of, 134, 135, 161, 162, 167, 169.
Clonthuskert, 55, 402.
Cloyne, 84, 381.
Cluain (Clo(ch)ain, the stone of Ana), 69, 335, 464.
Cluain Braoin, 68.
Cluain Broanagh, 68.
Cluaindaimh, 57.
Cluain Dara, 77, 430,
Cluaine Dicholla, 69.
Cluain Eoaris, 68.
Cluain Finchol (Clonfeacle), 60, 81, 357.
Cluain Fois, 72, 403.
Cluain Inis, 93.
Cluainkeen, 94, 247, 422.
Cluain Cagh, 93.
Cluain More, 69.
Coel, 318, 319.
Coffins of stone, 175, 303, 342, 343, 344, 346, 347, 348, 396, 437, 443.
Coigns, Cuthite, 303, 328, 329, 407, 408, 415.
Colchians, 221.
Colman-Elo, 356.

Colman's Hindu Mythology, 42.
Colgan, 47, 62, 96, 195, 196, 292, 293.
Con the son of art, 225.
Coney Island, 71, 361.
Confusion of Tongues, 226.
Cong, 368, 398, 409, 434, 435.
Congbail, (*alias* Conwall), 59, 389.
Conloch (son of Cuchullin), 39.
Connor, 60.
Conyngham, Col., 274.
Cooke, Mr. T. L., of Parsonstown, 174, 175, 340.
Coole Abbey, 81, 281, 282.
Coom, 419.
Copan, 119.
Corbal, 59, 451, 452.
Corcomroe, 63, 281, 282, 294, 324, 329, 362, 368.
Cork, 74, 381.
——, County of, ancient Cuthite ruins in, 379, 380, 381, 382, 383, 384.
——, Cove of, 81.
Cormac's Chapel (see Cashel).
Corrib, Lough, 351, 352, 397, 398.
Cow, the (or Ox), 95, 131, 147, 452.
———— red, 149, 156.
———— speckled (Earc), 72.
Comie, Mr., 250.
Creeshna, 140, 150, 156, 166, 167.
Crocodile, 404.
Croebheach, 60.
Cromleehs, 42, 305, 390.
Cromwell, 366, 384, 436.
Cronus (Kronos the Centaur Saturn), 72, 142, 152, 234.
Cross Abbey, 436, 437.
Crosses, ancient Irish, 5, 12, 82, 111, 144, 145, 156, 157, 159, 160, 161, 177, *et seq.* 287, 303, 331, 339, 357, 358, 359, 364, 365, 367, 372, 373, 378, 389, 390, 391, 394, 396, 421, 424, 425, 426, 432, 443, 451, 454, 458, 460.
Crosses, inscriptions on ancient Irish, 299, 300, 301, 302.
——— early Christian designs of, 163.
——— Budhist and Egyptian, 117, 118.
——— Mexican, 118.
——— Heathen of Palenque and Copan, 119.
——— veneration for, in all ages, 114, *et seq.*
——— of Ardboe, 132, 174, 453.
——— of Banagher, 174, 175, 176.
——— of Castledermot, 162, 420.
——— of Clonmacnoise, 134, 135, 161, 162, 167, 169, 293.
——— of Duleek, 162, 167, 169, 440.
——— of Durrow, 112, 162, 427.
——— of Kells, 74, 82, 85, 126, 127, 131, 132, 134, 142, 149, 153, 154, 165, 167, 169, 175, 286, 287, 300, 441.
——— Kilclispeen, 144, 145, 178.
——— Kilcullen, 133, 134, 420.
——— Killamery, 157, 424.
——— Kilmacduagh, 82.
——— Monasterboice, 132, 134, 135, 100, 161, 162, 167, 169, 178, 300, 432.
——— Moone, 112, 132.
——— Tarmon Fechen, 162, 433.
——— Tuam, 165, 166, 167, 413.
Croziers of Cuthite origin, 17, 137, 138, 139, 140, *et seq.*
Cruach Mac Dara, 276, 411.
Crucifixion, the, ankle cords to, 163.
———— scenes of, Irish, 158 *et seq.*, 440.
———— early Christian designs of, 163.
Ctesias, 233.
Cuchullin, 39.
Cuile, 80, 81, 82, 83, 318, 409.
Culdees, 452.
Curranes, 84, 416.
Cuthite architecture, 6, 17, 25 *et seq.*, 274, 353.

Cuthite architecture, stability of, compared with English or true Norman, 17 *et seq.* 353.
——— commonly known as Cyclopean, 18, 178 *et seq*, 213.
——— characteristics of, 19, 178, 181, 274.
——— College, 81, 439.
——— Colonies, 278, 311.
——— Dominion, 204, 231 *et seq.*
——— History, 208, 209, 210, 211, 212, 213, 242.
——— Mythology, 91, 147, 233, 295, 335.
——— Remains of Ireland, 303 *et seq.* 354 to end.
Cuthites, the (Amonians, Cyclopians, Phœnicians, Hyperboreans, Centaurs, etc.,) 2, 5, 72, 157, 201, 204, 207, 212, 213, 223.
——— Descendants of Chus or Cush the son of Ham, 40, 207, 290.
Cuzco, 318.
Cybele, 70, 82, 129, 168, 347.
Cyclopians, 18, 178, 179, 207, 213, 215, (see Cuthites), 352, 353.
Cypselus, 345.

Dabeoc (the God Budh), 57.
Dagan, St. (Dagon), 66, 72, 125, 126, 381.
Dairbile's Temple, 77, 435.
Dairbile, 74, 75, 77, 147.
Daire (the oak), 23, 74, 75, 76, 220.
Dairinis, 77.
Dairmach, 77.
Dairmelle, 77, 428.
Danaans, the (Cuthites), 37, 41, 154, (see Tuath-de-Danaans).
Damater, 146 (and see Catalogue of Saints).
Danans, 89, 154, 155.
Danish settlements, 9, 393.
Darerca (the oak of the Ark), 62, 75, 147.
Dar-Inis, 63, 294.
Dark race, the (Tuath-de-Danaan Cuthites,) 289 *et seq.*
Davis, Dr. ("Carthage and its Remains,") 201.
Davis, Sir J., 8, 10, 49.
Deirvorgila, 426.
Delos, 236, 240.
Delphi, Temple of, 91, 236.
Deluge, tradition of, 85, 457.
Demons (Cuthites) 68, 233, 234, 336.
Derceto *alias* Dercetus (Atargatis), 129, 146.
Derg, Lough (see Lough Derg.)
Derinane Abbey, 86, 416.
Derinilla of the four paps, 75, 95, 147.
Dermach, 77.
Derry, County of, ancient ruins in, 385.
Desert, 88.
Desert Tohil, 84, 385.
Deucalion, 346.
Devenish, 165, 175, 343, 348, 396.
Dia Baal (the God Baal, Devil), 66, 336.
Diamor (the Great God), 292.
Diana, 70, 129, 130, 168.
Diarmid (*alias* Diarmaid), 47, 76.
Dinnsenchus, 288, 294.
Diocletian, 21, 284.
Diodorus Siculus, 130, 237, 241, 335, 348.
Dionusus, 152, 203.
Dionysius, 202, 229.
Disart (the high place of the God Ees), 88.
Disart Carregin, 88, 429.
Disert Dermit (Castledermot), 77.
Dispersion, the, 202, 209, 232, 284.
Divination, the art of, 235, 237.
Dodwell's "Cyclopean and Pelasgic Remains," 183, 185, 190, 193.
Donegal, County of, ancient Cuthite ruins in, 389, 390.

Donoughmore, 84, 94, 307, 440, 442, 454.
Doora, 77, 361,
Doorways, Cyclopean, 182 *et seq.*, 303, 306, 307, 308, 309, 310, 330.
——— Semicircular, 303, 329.
Doulough's, St., Church, 323, 395.
Dove, the, (Iun, Juno), 75, 76, 78, 79, 82, 146, 332, 374, 405.
Down, County of, ancient Cuthite Ruins in, 391, 392, 393.
Dowth, 290, 291.
Drogheda, the fort of, 290.
Dromcliffe, 94, 363.
Druids, Celtic, 217.
Druim Ceat, Council of, 195.
Drumacoo, 408.
Drumboe, 57, 66, 391.
Drumcliffe, 83, 449.
Drumcullen, 86, 426.
Drumeskin, 60, 432.
Drumfinchol, 60.
Drumhome, 27.
Drumlane, 93, 306, 360.
Drum-Mochua, 368, 408.
Dublin, County of, Ancient Cuthite Ruins in, 393, 394, 395, 396.
Dublin Penny Journal, 441, 442.
Duleek, 93, 440.
Dunboe, 55.
Dungarvan (*alias* Achad-Garbain), 87, 455.
Dungiven, 83, 385, 386.
Dunurlin, (the fort of the Golden Luan), 266, 419.
Dura, 77.
Durrog, 77.
Durrow, 77, 426.
Dysart (or Dysert), 88, 132, 133, 249, 250, 307, 308, 311, 329, 352, 363.
——— Doorway of Church of, 249, 250, 285, 449.
Dysart, Window of Church of, 363.
——— Churlin, 88.
Eagle, the, a heathen emblem appropriated to St. John, 31.
Earc or Erc, 71, 72,
Earcaellan, the May-pole, 72.
Eghrois, 65, 449.
Egypt, 224, 226, 227, 346.
Elephanta, 230, 267, 332, 335, 427,
Eleusinian Mysteries, 346.
Elis, 345.
Emissa, 332, 333.
Encyclopedia, London, 201.
English language, introduction of into Ireland, 406.
Eni (Bellona), 298.
Epiphanius, 222, 225. 232.
Eribul, 419.
Eri, Chronicles of, 37, 39, 221.
Erigol Garvagh, 83, 386,
Erigol Kiran, 74, 454.
Esculapius, 347.
Ess (Ees, Easga, Eascan), 88.
Ethiopians (Cuthites), 207, 219, 237.
Etruria, 19, 138, 189, 196, 345.
——— Celtica, 318.
——— Cyclopean Architecture of, 19, 189.
Etruscans, 202.
Eurypylus, 345,
Eusebius, 138, 219, 221, 222, 225, 232, 345.
Evangelists, the four, 31.

Faber, G. S., (*Origin of Pagan Idolatry*), 56, 61, 120, 146, 203, 211, 225, 231, 233, 242, 345, 346, 347, 348, 437.
Farentinum, 194.
Farragh, 321.
Fartagh, 74, 422.
Fechin, St., Church of, 185.

Ferguson's *History of Architecture*, 247, 250.
Fermanagh, County of, Ancient Cuthite Ruins in, 396.
Ferns, 93, 250, 458.
Fethard, 63, 297.
Fiacul (a tooth), 81.
Fian of Eirin, (See Fin MacCuile), 410.
Fiedh Nemadh (*alias* Fidh Nemphed), 33, 296, 297, 298, 299.
Fine, (a Tribe, Irish), 82.
Finean (Phoinic), 80, 224,
Finglas, 84, 394.
Finian Legends, 76, 224, 337.
Finian Heroes (converted into Irish Saints), 25.
Fin MacCuile, 80, 81, 91, 163, 224, 243, 340, 358, 409, 464.
Fintan, 47, 457, (and see catalogue of Cuthite Saints).
Fintan's Island, (*alias* Patrick's Purgatory), 57.
Fish, the Divine, 85.
Fish God, the, 125, 126, 146, 381, 396.
Fo (Budh), 41.
Foenice (Phoinic, Finian), 224, 243.
Fomœrians (Mariners of Fo), 36, 41, 44.
Fore (Fhobhair), 92, 456, 459.
Foundations, Irish Ecclesiastical, lists of, with associated Saints, 54, *et seq.*
Fountains (Ain, Ana,) 70.
Foy, Peter, of Cong, 434.
Franklin, Colonel, 14, 15, 220, 229.
Fraser's Handbook of Ireland, 54.
Freshford, Church of, 25, 43, 176, 252, 259, 260, 261, 285, 302, 329, 422.
Freemasons, 294.
Freemason Smith (Gobban Saer), 62, 71, 292.

Gad-el-glas (the Green God snake), 38, 42, 43, 210.
Gadelians (Scythians, Cuthites), 41, 210.
Gallerus, Oratory of, 277, 418, 419.
Galls, stone houses of the, 10.
Galway, County of, ancient Cuthite ruins in, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414.
Ganges, 219.
Garvey, Capt. G., 427.
Gaspa, 321.
Gathelus, 38.
Gentleman's Magazine, 7, 171, 177, 180, 251, 253, 260, 339, 442.
Gentoos, the, 332.
Giants, 336, 341.
Giraldus Cambrensis, 8, 10, 142, 177, 311, 452.
Glan-culm-kill, 84, 365.
Glass, Cuthite Temple windows, not suitable for, 12, 17, 19.
Glendalough, 57, 133, 180, 187, 256, 273, 274, 275, 276, 277, 279, 285, 294, 307, 308, 340, 343, 351, 423, 461, 462, 463, 464, 465.
Glenshirk, 294.
Gnostics, the, 119.
Gobban Saer, 47, 62, 71, 145, 230, 235, 287, *et seq.* 324, 362, 410, 428, 438, 439, 441.
———— Cave of the wife of, 290, 291, 294, 295.
God, the Green, 39, 42, 43, 94.
Googane Bara, 86, 382.
Gonagon, 321.
Gothic or pointed style, 20, 21.
Goths, the, 346,
Goutama, 321.
Gown, Lough, 432.
Graine, 42, 76.
Graves, Rev. J., 253, 254, 255, 276, 277.
Graves of Saints, 342.

Gray, Mrs. (*Sepulchres of Etruria*), 231.
Great Island, Cove of Cork, 68.
Greenwood, Col., 204.
"Grose's Antiquities," 334, 420, 450.
Grove, of Scripture, the, 33, 297.
Guinness, Sir B. L., 434.
Gundulph, keep of, 8.
Gurah, son of St. Deelan, 407.

Hades, 347.
Hales, Dr., 233.
Hall, Mrs. S. C., 381.
Ham, or Cham, 41, 403.
Hamilco, 236.
Hand, the red, 132.
Hands, two clasped, 373.
Hanmer's Chronicle, 85.
Hanway, Mr., 316.
Harcourt's *Doctrine of the Deluge*, 158, 201, 229.
Harp, the, 36, 239,
Heber, 36.
Hecatæus, 237.
Heliogabalus, 333.
Hellenism, 225.
Henry II., Palace of, in Dublin, of smooth wattles, 8, 9, 10, 394, 413.
Hercules, 72, 89, 143, 161.
Heremon, 36.
Herodian, 332, 333, 335.
Herodotus, 214, 223, 227, 237.
He-Roe, 138.
Herrera, 338.
Hieropolis, 321.
Hilarion, St., 30.
Hills, G. M., Esq., 189, 271, 287.
Hindoos, the, 72, 230, 316, 346.
Hindostan, 140, 175, 316, 317, 332.
Hippa, 8, 9.
Hippos, 89.
Hislop, Mr. (*Two Babylons*), 73, 78, 82, 83, 123, 137, 141, 145, 168, 171, 230.
Hitchcock, R., Esq., 175.
Holed Stones, 303, 336, 337, 338, 339, 401, 420, 426, 443, 444.
Holy Cross, 294.
Holy Wells, called after Una, Iun (St. John), 75.
Horned Man-Bull (Kronos), 141.
Horse, the white, 173.
Howth, 365.
Huc, the Jesuit, 139.
Humbolt's *Mexican Researches*, 171.
Human sacrifices of the Cuthites, 215.
Hyde, Dr., 334.
Hyperboreans (Cuthites), 91, 207, 221, 235.

Jambs, sloping, characteristic of Cuthite Architecture, 19, 181, 247, 353, 370, 371, 377.
Iapitiæ (Cuthites), 207.
Iapetus, 49.
Ida or Ita, 469.
Ida, Mount, 91, 464.
Jerpoint, 94, 326, 423.
Image, wooden, 342, 348, 437, 450.
Imherdaoile (Enorelly), 66, 461.
Inchangoill, 352, 398.
Inchicronan, 57, 82, 366.
Inchymory, 55, 432.
India, 219.
Indo-Cuthites, 218, 220, 230.
Inis-bofin, 55, 435, 436.
Inis-bofine, 61, 431.
Inisboyne, 55, 460.
Iniscaltra, 26, 84, 243, 264, 275, 276, 281, 282, 350, 378, 403.
Iniscaoin, 57, 428.

Iniscara, 71.
Iniscloran, 77, 431.
Inisfallen, 4, 68, 343, 414, 416.
Inis-glory, 92, 348, 436, 437, 438, 450.
Iniskea, 436.
Inis Kieran, 74, 382.
Inismain, 435.
Inis-mochua, 56, 391.
Inismore, (see Inchymory).
Inis Muidhr (Inis Murry, *alias* Inis Mura), 65, 332, 333, 334, 335, 348, 437, 450.
Inis-puinc, 57.
Inis-sark, 436.
Innisfeal, 57.
Inniskeen, 66, 443.
Inscriptions on Crosses and Temples, 261, 299 *et seq.*
Insula, Hyperborea (Ireland), 237, 238 *et seq.*
Jointing, peculiar style of, 281, 317, 318, 381, 403.
Jorjan, 316.
Josephus, 213.
Jove, 91.
Iran, 236.
Ireland's Eye, 74, 395.
Irish, the ancient, 179.
—— History, corruption of, 36, 40.
Isis, 345, 347, 348.
Juno, 75, 76, 77, 78, 79, 332, (see the Dove), 345, 405.
—— Branch of, 77, 82, 83, 164, 366, 437, 450.

Kandeish, Rock Temple of, 14.
Keatinge, Dr., (*History of Ireland*), 37, 38, 41, 60, 85, 129, 136, 148, 153, 155, 160, 203, 210, 211, 224, 234, 239, 242.
Keledius, St., 47.
Kells, 74, 81, 83, 93, (see Cross of Kells), 323, 441, 442.
Kennedy's *Legends*, 71.
Kennith, 65, 294, 382.
Kerry, County of, Cuthite Ruins in, 414, 415, 416, 417, 418, 419, 420.
Kill or Cille, (a Church, a Temple), 80.
Killala, 63.
Killaspuic Bolcain, 64.
———— Brone, 92, 451.
Kilbannon, 94, 294, 404, 410.
Kilbarron, 86.
Kilboedain, 55.
Kilbrony, 92, 391.
Kilcathail, 398.
Kilchartaich, 56.
Kilchule, 64, 81.
Kilcock, 93.
Kilcolman-Vara, 366, 368.
Kilcoona, 352, 398.
Kilcorban, 175.
Kilcorney, 366, 368.
Kilcullen, 63, 286, 420.
Kilcruimthir, 63.
Kildare, 60, 257, 307, 421.
——— County of, Ancient Cuthite Ruins in, 420, 421, 422.
Kildaris, 77, 428.
Kildima, 89, 93.
Kileshen, 77.
Kilfeacle, 81.
Kilfenora, 93, 366, 367, 370.
Kilfranghann, 435.
Kilkenny, 57, 424.
———— Archæological Association of, 253, 276.
———————— *Transactions of*, 340.
———— County of, Ancient Cuthite Ruins in, 422, 423, 424, 425.

Kilkieran, 74, 424.
Killala, 63, 294, 438.
Killaloe, 263, 264, 296, 369, 370, 371, 372.
Killamery, 68, 294, 424.
Kilannin, 398.
Killarney, 343.
Killarsage, 435.
Killeely, 408.
Killeen, 86.
Killegue, 93, 417.
Killeshin, 302, 444, 445.
Killevey-Meagh, 77, 358.
Killossy, 94.
Killone, 84, 374.
Killursa, 398.
Kilmacduagh (*alias* Kilmacuille), 18, 19, 24, 80, 82, 84, 182, 183, 193, 269, 270, 278, 282, 294, 307, 309, 329, 405.
Kilmacowen, 77.
Kilmallock, 65, 430.
Kilmelchedor, Church of, 23, 65, 148, 190, 217, 264, 265, 266, 275, 277, 278, 279, 323, 326, 340, 417, 440, 464.
Kilmore, 27, 84, 350, 360.
——— Eadan, 61.
Kilmormoyle, 64, 438.
Kilmurry-Ibricane, 64.
Kilnaboy, 55, 372, 373.
Kilree, 94.
Kilshanny, 71, 374.
Kiltartan, 86, 405, 407.
Kiltiernan, 407.
Kiltrellig, 377.
Kinailea, 365.
King, the Shepherd, 137, 209.
King's County, Ancient Cuthite Ruins in, 425, 426, 427, 428.
King, C. W., Mr., (*The Gnostics and their Remains*), 119.
Kinneth, (See Kennith), 382.
Kinsale, 63, 294, 383.
Knockmoy, 63, 294, 324, 405, 410.
Knowth, 290.
Kronos, 218, 220, (see Cronus).
Kyle, 340, 341.

Labhradh-Loing-Seach, the Irish King, 39.
Ladhra, 457.
Laic Feal (Lafail, the stone of Destiny), 37.
Lamia (Cuthites), 215, 216.
Lamh Dearg Erin, 136.
Lanigan, Dr., 252.
Lasserene (Molach), 47 (and see Catalogue of Irish Saints).
Latona, 238.
Layard's *Nineveh and Babylon*, 128, 201.
Leccan, the book of, 41.
Ledwich, Dr., 8, 360, 396, 420, 452.
Leighlin, 63, 294, 359.
Leitrim, County of, ancient Cuthite ruins in, 428.
Lemnos, Island of, 298.
Lestrygones (Cuthites), 215.
Letterkenny, 389.
Lewis's *Topographical Dictionary of Ireland*, 54, 297, 356, 372, 385, 386, 387, 389, 390, 392, 394, 425, 463.
Liban (the Mermaid), 128, 464.
Liethmore, 57.
Limerick, County of, ancient Cuthite ruins in, 429, 430.
Lingajas, 154, 201, 336.
Lingam, the, 225, 226, 296, 321, 332.
Linn, 77.
Lion, the winged.
—— a heathen emblem (appropriated to St. Mark), 31.
Lismore, 3, 56, 335, 455.

Liss, 305.
Localities connected with the names of Cuthite Saints, Lists of, 54 *et seq.*
Londonderry, 83, 385.
London Encyclopedia, 201.
Longford, County of, Cuthite ruins in, 430, 431, 432.
Lough Derg, 28, 243, 275, 276, 350, 403.
Louth, 68, 323.
Louth, County of, ancient Cuthite ruins in, 432, 433.
Luan (the Moon), 59, 422 (see St. Luan).
Lucian, 321.
Lugad, the third King of the Danaans, 41, 289.
Lugadus, 47.
Lugh of the long hand, 289, 295.
Lusk, 57, 395.

Macar, 6, 220, 356.
Macha, 60, 61, 356.
M'Curtin's *Irish Dictionary*, 4.
McDara's Island, 77, 276, 327, 328.
Machuile, St. Michael, 82.
Mac-Reagh, 369.
Maghera, 392.
Magic, 36, 215, 235, 241, 245.
Mahara-more-Banagher, 94, 387.
Mahody of Elephanta, 46, 56, 267, 332, 333, 334, 335, 427.
Malachi, Saint, 11.
Malcolm, Sir J., 236.
Manetho, 223.
Markham's *Travels in Peru*, 318.
Mars, 298.
Martyrology of Donegal, 23, 54, 80, 91, 164, 376.
Mask, Lough, 397.
Maurice's *History of Hindostan*, 43, 85, 114, 125, 146, 150, 153, 166, 173, 178.
Max Müller, Professor, 135.
Mayo, County of, ancient Cuthite ruins in, 433, 434, 435, 436, 437, 438, 439.
Maypole Sports, 339.
Meath, County of, ancient Cuthite ruins in, 439, 440, 441, 442.
Mears' *Monasticon Hibernicum*, 54, 67, 98, 423.
Meelick, 94, 438.
Mel or Mellissa, 91, (see list of Cuthite Saints).
Melchedor, Temple of, 147, 264, (see Kilmelchedor).
Melvin, Lough, 77, 428.
Mermaid, 125, *et seq.* 146, 396, 409.
Mexico, 171, 346.
——— Conquest of, 118.
Michael, Saint, 82, 141.
Milad, the Fomœrian, 41.
Miracles of the Saints, 104.
Mithras, 170, 347.
Molach, Temple of, 65.
Mochuan, 47, 48.
Monaghan, County of, ancient Cuthite ruins in, 443.
Monahinch, Temple of, 264, 452.
Monasterboice, 55, 300, 301, 307, 308.
Monasticon Hibernicum, 47, 54, 293, 393.
Montezuma, 338.
Moon, the, 131 (see Luan).
Moone Abbey, 112, 136, 421.
Mount Garrett, 74.
Moville, 57, 84, 389, 392.
Moynoe, 83, 375.
Muckamore, 84, 356.
Mudros, the Greek, 332, 334, 335.
Muidhr (the stone of the Sun), 64, 65, 332, 333, 334, 335.

Muiredach, Bp. of Monasterboice, 300, 301.
Mullogh (Molach), 65.
Mungret, 74, 430.
Mural Crown, 165, 166, 167 *et seq.*
Mycenæ, 19, 186, 189, 190, 249, 250, 284.

Natalis Comes, 91.
Nedrum, 391.
Negro features, 202, 228, 230.
Nemedians (Cuthites), 36, 41, 42.
Nessan (Nessus the Centaur), 68, 395.
Newenham's, R. O'C., "*Views of the Antiquities of Ireland*," 402.
New Grange, 243, 284, 285, 286, 287, 441.
Nimrod, 73, 138, 142, 204, 212, 223, 233, 242.
Nineveh, 31, 32, 233.
Nin or Nion, 242, 243, (See Nimrod), 381.
Nirwana, state of, 321.
Noah, 41, 126, 146, 170, 172, 221, 327, 344, 345, 348.
Norman style, 2, 3, 5, 251, 436, 439, 442.
——— contrasted with Irish archirecture, 17, *et seq.*, 353, 439.
Noughaval, 366, 367.
Nubia, ruins in, 165, 166.

Oak-tree, the, 75.
O'Brien's *Dictionary*, 4, 78, 129, 254.
O'Brien, Donald, 324, 362, 374.
——— Henry, Esq., 36, 41, 44, 70, 72, 119, 165, 177, 225, 227, 228, 229, 236, 237, 238, 291, 292, 293, 294, 296, 298, 303, 321.
O'Cahen, or O'Cathan, Domnach, 386.
Oceanus the Titan (Ossian), 88, 224, 464.
O'Clery, 128.
O'Connor, Cathal, 324.
O'Connor, Dr., 8, 9, 37.
O'Connor, Turlough, 413, 414.
Odin, 136.
O'Donovan, Dr., 253, 254, 457.
O'Dunne, Deargan, 217.
O'Flaherty, Mr., 39, 41, 160.
Ogg. Col., 321.
Ogmus (the Tuath-de-Danaan), 36, 292.
Ogygia Vindicated, 38, 41, see O'Flaherty, Mr.
O'Hainey, St. Murrough, 388.
O'Hoisin, Archbishop Edan, 413.
O'Kearney, Mr. N., 71.
Olam Fodla, 37.
O'Laverty, Mr., "*Comparison of Eastern and Irish legends*," 39, 142.
Olympus, Mount, 345.
O'Neill, Mr. Henry, "*Ancient Irish Crosses*," 85, 125, 127, 133, 139, 145, 193, 424, 426, 433, 449, 453.
Oran, 94, 447.
O'Reilly's *Dictionary*, 72, 254.
Orion, 139, 223.
Ornaments, Ancient American, 284, 285, *et seq.*
——— Architectural (Cuthite).
——— the spiral, 247, *et seq.*
——— the zig zag, 284.
——— the pellet, 284.
——— the lozenge, 285.
——— the embattled, 285.
——— the semi-column, 285.
Ossian (Oceanus), 39, 40, 88, 224, 464.
Osiris, 61, 73, 138, 143, 147, 152, 161, 219, 229, 230, 233, 235, 345, 346, 347.
Ottmar, St., Chapel of, 260.
Otway, Rev. C., 28.
Oughterard, 60, 421.
Oughtmama, 84, 375.
Ox, the, 72, 131, 149, 155, 255.
— Head of, 23, 266, 418.
— and Centaur, 140, 146, *et seq.*

Palenque, 119, 187.
Palm Tree, 143 *et seq.*
Parker, J. H., Esq., 7, 8, 20, 28, 35, 149, 177, 180, 251, 253, 255, 260.
Passages, Subterranean, 339, 340, 378, 383, 407, 415, 426, 439, 441.
Patrick's Purgatory, 28, 57.
Patrick, Saint, 94, 96, 99, 127, 192, 211, 217, 224, 277, 293, 332, 352, 356, 357, 358, 388, 393, 403, 411, 438, 439, 440, 447, 457, 464.
Pausanias, 345.
Palasgi, the, 68, 202, 336.
Peleg, 232, 233.
Perseus, 40, 390.
Persia, 317.
Persia, the Pish-da-dan dynasty of, 231.
Persians, 70.
Peru, 317, 318.
Petrie, Dr., 2, 4, 6, 12, 13, 16, 56, 139, 185, 186, 187, 189, 190, 195, 252, 256, 257, 258, 259, 261, 262, 263, 267, 276, 277, 278, 287, 288, 289, 291, 294, 298, 352, 355, 395, 399, 412, 413, 414, 419, 461, 462, 463.
————, Essay of, 54.
Petty, Sir W., 8, 10.
Phallic rites, 172.
——— worship, 42, 147, 208, 220, 226, 228, 229, 336.
Philo Byblius, 218.
Phœnician Mythology, 94, 333, 335, 347.
Phœnicians (Cuthites), 207, 218, 223, 224, 236, 345, 346.
Piers, Sir H., 187.
Pillar Stones, 303, 332, 333, 334, 335, 380, 386, 389, 442, 450.
Planets, Hindoo Monograms of, 115.
Plunket's *Dictionary*, 4.
Plutarch, 138, 230, 345.
Pocock, Dr., 348.
Porphyry, 215.
Porter, Rev. J. L. (*Giant City of Bashan*), 196 *et seq.*, 285.
Poul-Deelan, 407.
Proclus, 79.
Priapus, 321, 334, 335.
Prospect, 344.
Pyke, Captain, 56, 332, 333.
Pyramid, ancient Irish (Clog), 295, 321.
Pyrrha, 346.
Python, the, 158.

Queen's County, ancient Cuthite ruins in, 443, 444, 445.
Quin Abbey, 6.

Randown Church, 21.
Raphoe, 58.
Rath, 82, 88, 271, 272, 274, 363, 364.
Rathen, Rahen (or Rahan), 56, 267, 281, 323, 329, 427.
Rathregenden, 55.
Rathyne, 56, 267.
Rattass, 86, 186, 187, 419.
Rattoo, 58, 419.
Rawlinson, George, *Five Ancient Monarchies of the World*, 381, 383.
Records, Ecclesiastical, 407.
Red Hand, the, 132, *et seq.*, 274.
Ree, Lough, 431.
Reeves, Dr. 11.
Refert, Church, 462.
Reim Riogra, the, (or Royal Calender of Ireland), 40.
Reformation, the, 407.
Relics, Ancient, 303.
Resurrection, 344, 347.

Rickman's *Gothic Architecture*, 20, 21.
Rock Basins, 303, 340, 341, 365, 366, 379, 383, 385, 389, 403, 438, 444, 445, 461, 463, 464.
Rollestone, Capt. C., 427, 408, 411, 415, 419.
Ross, 63.
Rossbeenchoir, 93, 376.
Rosscarbery, 93, 384.
Roscom, 94, 294, 310, 411.
Roscommon, 58.
——— County of, Ancient Cuthite Ruins in, 446, 447, 448.
Roscrea, 307, 452.
Ross-fin-chuill, *alias* Clonard, 81, 84, 440.
Ross Turk, 92.
Round Towers, 5, 7, 145, 178, 243, 282, 287, 295, 297, 298, 299, 303 *et seq.*, 372, 382, 392, 394, 399, 400, 403, 407, 411, 415, 420, 421, 422, 424, 425, 430, 433, 443, 447, 458.
——— ——— of Aghadoe, 181, 414.
——— ——— of Antrim, 287, 309, 317, 355.
——— ——— of Ardmore, 255, 318, 454.
——— ——— of Aranmore, 313.
——— ——— of Baal, 281, 433.
——— ——— of Cashel, 191, 193, 311, 313.
——— ——— of Castledermot, 339, 420.
——— ——— of Clonmacnoise, 253, 276, 425.
——— ——— of Cloyne, 278, 281, 282, 316, 381.
——— ——— of Devenish, 149, 178, 304, 305, 316, 321, 325, 396.
——— ——— of Disart Carregin, 88, 429.
——— ——— of Donoughmore, 307, 440.
——— ——— of Drumcliffe, 315, 449.
——— ——— of Drumeskin, 315, 432.
——— ——— of Drumlane, 306, 307, 325.
——— ——— of Dysart, 88, 307, 308, 311, 318, 363.
Round Tower of Dysart O'Dea, 88.
——— ——— of Glendalough, 307, 309, 461, 462, 464.
——— ——— of Kells, 243, 312, 441.
——— ——— of Kilbannon, 314, 404.
——— ——— of Kildare, 257, 258, 259, 307, 316, 421.
——— ——— of Killala, 287, 316, 438.
——— ——— of Killashee, 316.
——— ——— of Kilmacduagh, 18, 182, 183, 193, 287, 307, 309, 405.
——— ——— of Kilrea, 316, 425.
——— ——— of Lusk, 281, 282, 395.
——— ——— of Meelick, 94, 438.
——— ——— of Monasterboice, 307, 308, 432.
——— ——— of Rathmichael, 314.
——— ——— of Rattoo, 316, 420.
——— ——— of Roscom, 310.
——— ——— of Roscrea, 307, 312.
——— ——— of Scattery, 243, 316, 377.
——— ——— of Slane, 73.
——— ——— of Swords, 310, 396.
——— ——— of Timahoe, 258, 307, 311, 445.
——— ——— of Turough, 316, 439.
——— ——— of Central America, 319, 320, 321, 332.
——— ——— of Hindostan, 316, 317.
——— ——— of Persia, 170, 172, 317.
——— ——— of Peru, 317, 318.
Rustam, Persian Legend of, 39.

Sabæans, 204.
Saints' Beds, 303, 342, 343, 396.
Saint's Island, 74.
Saints, Irish, Characteristics of, 94 *et seq.*
——— Aristocratic descent of, 102.
——— Compound names of, 102.
——— Cuthite origin of, 93.

Saints, Irish, *aliases* of, 100.
———— Heavenly Bodies, 98.
———— Longevity of, 103, 463.
———— Miracles of, 104 *et seq.*
———— Ubiquity of, 97, 101.
———— Plague and Leprosy of, 104.
Saints of Ireland, (of Cuthite origin).
———— List of, 46, 47.
———— names of,
„ St. Abban, 62, 292, 293, 379.
„ Aedan, 91, 95, 389.
„ Aengus-Laimh-Iodhan, 77.
„ Ana or Aine, 69, 70, 75, 335, 340, 341, 383, 459, 464.
„ Annin, 397, 398.
„ Baithen, 55, 95, 372, (see St. Boadan or Buithe).
„ Banaun, 94.
„ Barindeus (the son of the one God), 84, 85, 381, 382, 438, 448, 455.
„ Barry, 381, 447, 448.
„ Bernaun, 405, 410.
„ Blawfugh, 88, 364.
„ Boadan, 55, 403, 432, 464.
„ Bolcain (or Volcan), 46, 63, 64, 95, 356, 438.
„ Buithe, 46, 55, 58, 74, 95, 109, 432, 436, (*alias* Boodin, Beothan, etc.), 446, 460.
„ Breccan, 77, 397, 409.
„ Breedh, 46, 60, (see St. Bridget).
„ Brenaun, 348, 436, 437.
„ Brendan, *alias* Breanainn, 90, 384, 397, 437, 438.
„ Bridget or Bridgid (Breedh), 47, 60, 95, 257, 332, 357, 361, 380, 421, 425, 426, 446.
„ Bunaun, 405, 410.
„ Camin or Caimin, 404.
„ Cainan (or Cenan), 47, 89, 399.
Saints of Ireland, names of—*continued.*
St. Canice, 57, 92, 95, 424.
„ Canoc, 57, 95.
„ Carthag, 96, 352, 397.
„ Cianan, 89, 352.
„ Ciaran or Kieran (Chiron the Centaur), 44, 66, 73, 74, 84, 93, 95, 376, 439, 464.
„ Cocca (or Caca), 47, 89, 93, 319, 376.
„ Coelan, 391.
„ Coemgene, Coengen, Comgall, Congall or Congan *alias* Kievin or Kevin, 57, 59, 77, 89, 93, 95, 96, 128, 164, 463.
„ Colgan, 409.
„ Colomb, Colman or Columban (the white dove), 47, 55, 60, 78, 79, 83, 93, 94, 95, 96, 109, 243, 323, 332, 375, 376, 381, 385, 389, 390, 391, 394, 397, 432, 436, 450.
„ Columba, 453.
„ Columb-kille, 107, 195, 365, 439, 441.
„ Conall, 384.
„ Coona (see Cuannan), 352.
„ Cronan (Cronos the Titan, Saturn), 46, 47, 55, 56, 74, 141, 153, 356, 366, 378, 397, 433, 463.
„ Cuanuan, 96, 352, 397.
„ Cummin, 404.
„ Dabeoc, 57, 95.
„ Dagan, 46, 66, 89, 95, 127, 128, 130, 146, 336, 381, 443, 461, 463.
„ Dairbile (the Oak Tree), 47, 74, 75, 147, 194, 195, 435.
„ Damater (the mother of the Gods), 75, 78, 91, 129, 146.
„ Danan, 89.
„ Darerca (the oak of the Ark), 47, 62 75, 76, 77, 130, 147, 358.

Saints of Ireland, names of—*continued.*
St. Declan (the God of generativeness), 46, 60, 61, 89, 454.
„ Deelan, 407, 409.
„ Derinella (of the four paps), 75, 95, 147, 391.
„ Diarmaid, 47, 76, 77, 420.
„ Dichul (Dia-Baal, Devil), 46, 47, 66, 68, 89, 96, 395.
„ Dima, Dubh-Dimma (the good black God), or Dimo (the good God), 46, 60, 89, 93, 464.
„ Dimmog, 94, 264.
„ Donan, 59.
„ Dulech, 69, 96, 323, 395.
„ Earc or Erc, 46, 71, 72, 73, 161, 436.
„ Endee (the one God), 46, 84, 95, 352, 397.
„ Eodan, 61.
„ Ernan, 94.
„ Fechin, 90, 92, 187, 325, 367, 384, 397, 446, 456.
„ Fechnan, 77, 367.
„ Fiacre, 59.
„ Finbar, 74, 85, 86, 381, 382, 416, 448.
„ Finchor, 81, 163, 164.
„ Finian, 68, 78, 81, 83, 84, 159, 276, 340, 343, 361, 390, 391, 414, 425, 439, 440, 464.
„ Fintan, 77, 85, 127, 128, 130, 154, 293, 359, 381, 397, 457.
„ Foelchu, 84.
„ Gar, 96.
„ Garban, 455.
„ Garraun, 410,
„ Gobban, 62, 360, 383, 398.
„ Gobbanet, 455.
„ Gobnata, 63, 379.
„ Hiarlath, 71, 72, 413, 414.

Saints of Ireland, names of—*continued.*
St. Kevin (see Coemgene), 57, 95, 343, 398, 461, 462, 463, 464.
„ Kieran (see Ciaran), 66, 73, 74, 319, 332, 335, 366, 380, 382, 397, 428, 448.
„ Lactan, 90, 261, 262.
„ Laserine, 64, 88, 96, 357, 360.
„ Liban, 130.
„ Luan, 46, 59, 89, 263, 358, 372, 422, 436, 463.
„ Lugad, 59, 358, 397.
„ Maccaille, 81, 407.
„ Mac-Duach, 366, 407, 409.
„ Maedog, 47, 91, 93, 96, 458.
„ Maelisa, or Mell, or Mellissa, 47, 75, 91, 147, 428.
„ Manchin, Shrine of, 344, 348.
„ Mawnaula, 364.
„ Mochaimoc or Mochumma, 57, 95 375, 391, 463.
„ Mochay, 356.
„ Mochoe, Minus, 95, 391, 453.
„ Mochuarog, 464.
„ ——— Temple of, 276, 351, 462.
„ Mochudee or Mochua, 46, 55, 56, 57, 74, 75, 76, 92, 107, 153, 267, 335, 352, 368, 391, 397, 427, 433, 445, 455, 464.
„ Mochuma, 95, 375, 391.
„ Mochellog, 64.
„ Mocholmog, 80.
„ Moctee, 61.
„ Molach, 64, 147, 156, 335, 336, 357, 360, 369, 396, 418,
„ Molaise, 64, 109, 178, 335, 348, 396, 437, 450.
„ Molanfide, 77.
„ Moling, 59.
„ Molua, 340, 341, 372, 444.

Saints of Ireland, names of—*continued.*
St. Moronoc, 361.
„ Mura, 335.
„ Muras, 95.
„ Nessan, 46, 68, 73, 74, 85, 157, 395, 464.
„ Noe, 84.
„ Oadh, 356.
„ Ossan or Oissene (Ossian, Oceanus), 60, 88, 89, 120, 464.
„ Rioch, 60, 61, 62.
„ Rushann, 409.
„ Satan, 46, 66, 81, 89.
„ Shanaun or Senan, 39, 46, 47, 69, 70, 75, 109, 130, 141, 157, 293, 332, 361, 374, 377, 383, 393, 459.
„ Sinell or Senell, 46, 69, 77, 92, 93, 96, 396, 428, 464.
„ Siollan, 84.
„ Stellain or Colman-Stellain, (see St. Columb), 89, 93, 453.
„ Suairleach, 92.
„ Suirney, 409.
„ Tigernagh, 68, 92, 428.
St. John's Point, 393.
St. John's Wells, 75, (See Wells).
Salmon, the, (Earc), 72, 73, 293, 457.
——— of Knowledge, 71.
Salsette, Island of, 15.
Salt, Henry, 15.
Sanconiathon, 147, 206, 208, 218.
Sanconiathor, (Ancient Historian), 50.
Scattery, Island of, 26, 39, 70, 71, 141, 377.
Scots, ancient buildings of the, 9, 11.
Scythians, the, (Scuthi, Cuthites), 36, 203, 207, 208, 209, 220, 221, 348.
——— Empire of, 204 *et seq.*
——— Migrations of 233, 242.
Seirg-Kieran, 74, 427, 428.
Selby Abbey, 31.
Semiramis, 130, 168.
Serpents, 39, 135, 136, 156 *et seq.*, 175, 205, 388, 396, 464.
——— Entwined, 15, 320.
Serug, 232, 233.
Shan, as a prefix, (Old), 50.
Shannon, 70.
Sheela-na-gig, 69, 325, 335, 362, 372.
Sheeptown, 267, 329, 451.
Shepherd Kings, 138, 139, 207, 209, 210, 219, 223.
Shrines, 303, 329, 342, 343, 344, 348.
Sicily, 216.
Sillustani, 318.
Simon Breac, 38, 159, 160.
Simplicius, 130.
Sinell, 69.
Sirens, the, 216.
Sites of Ancient Irish Ruins, Descriptive Particulars of, 354 to end.
Sitric, 394.
Siva or Isa, 345.
Slane, 72, 73, 296, 442.
Sligo, 332, 335.
—— Abbey, 6.
—— County of, Ancient Cuthite Ruins in, 448, 449, 450, 451.
Smith, Captain, 318.
Socrates, 223.
Sourd *alias* Swords, 83, 310, 396.
Spain, 210, 220, 237.
Strabo, 228.
Stephens's *Travels in Yucatan*, 68, 119, 136, 284, 285, 319, 320, 332, 333, 337, 338.
Stewart, Sir W., 28.
Sullivahana, 119, 120, 122, 164.
Sun Worship, 204.
Sybil Head, 419.
Syria, 321, 346.
Scythian Invasions, (see Scuthi or Scots), 293.

Tallaght, 65.
Tallow, 69.
Tamlaghtard, 66, 83, 389.
Taptoo *alias* Taghadoe, 57, 421.
Tara, 37, 69, 296, 334.
—— Taltine Games at, 37.
Tarmon-Barry, 438, 447, 448.
Tartarus, 210, 213.
Tau, Egyptian, 118, 124.
Taughboyne, 55.
Teghadoe, (see Taptoo).
Teghdagobha, 63, 294, 392.
Temolog, 65.
Temple, (Teampull), 81, 336.
Temples, Cuthite, 81, 264, 277, 295, 303.
———— sites of, 354 to end.
———— stone-roofed, (see Cuthite Temples), 322, 323, 324, 325, 326, 327.
———— Egyptian, 206.
———— Rock, of Hindostan, 13, 14, 15. 18, 220, 304, 327, 332.
———— of Persia, 16, 170, 327, 345, 349.
Temple, Boodin, 55.
——— Brecan, 398, 400, 401.
——— Brendan, 398.
——— Bunaun, 400.
——— Ciaran, 400, 401.
——— Colman, 400, 401.
——— Cronan, 57, 284, 378.
——— Endee, 399, 400.
——— Iun, 405.
——— Kieran, 74, 81, 283, 428.
——— MacDara, 411, (see Mac Dara's Island).
——— MacOwen, 75.
——— Molloga, 65.
——— Murry, 401.
——— Shambo, 58, 459.
——— Shanaun, 71, 459.
Templecarne, 57.
Termon Fechin, 92, 433.
Tertullian, 171, 347.
Terryglass, 43, 93, 453.
Theodoret, 31.
Thevenot's Voyages, 16, 170, 327.
Thor, 61.
Tiber, 347.
Tigris, (Teth-gris), 210.
Timahoe, 56, 258, 259, 307, 311, 445.
Timolin, 59, 421.
Tipperary, County of, Ancient Cuthite Ruins in, 451, 452, 453.
Tir-da-Croeb, 60.
Titæa, 341,
Titans, the, (Cuthites), 46, 68, 155, 207, 209, 212, 213, 224, 234, 235, 336, 341.
Titicaca, 318, 319.
Tolmens, 171.
Tomgraney, 94, 188, 189, 264, 378, 379.
Tor-de-Glass, (the tower of the Green God—See Terryglass), 453.
Tory Island, 84, 390.
Traditions of Budhist Crucifixions, 116, 117.
Trim, 60.
Troy, Siege of, 298, 345.
Tuam, 72, 349, 350, 412.
Tuam Green (see Tomgraney), 296.
Tuath, (Tau, Boodh), 124.
Tuath-de-Danaans, (Cuthites), 35, 36, 37, 40, 41, 61, 69, 76, 89, 129, 153, 159, 224, 234, 239, 240, 245, 287, 288, 289, 290, 291, 294, 303, 341, 442.
———————— black color of, 235, 289.
Tubal-Cain, 62.
Tulach-Mhin, 65.
Tuirbi Traghmar, (father of Gobban Saer), 288, 291.
Tullowherin, 94, 425.
Tully Grain, 65.
Turgesius, 8.

Turough, 63, 294, 316, 439.
Tymologa, 65.
Typhon, 346.
Tyrone, County of, Ancient Cuthite Ruins in, 453, 454.

Ulster Journal of Archæology, 11, 76, 80, 136, 142, 179, 295, 296, 325, 355, 356, 360, 390, 391, 396, 443.
Umayu, Lake, 318.
Una, (Iun, Juno), 75.
Uxmal, 338.

Valentia, Lord, 316.
Vallancey, General, 40, 332, 333, 450.
Venus, 69, 79, 91, 257, 297, 298.
Vine Branch, the, 82, 83.
Vishnu, 85, 125, 131, 262.
Vulcan (Bolcain), 62, 63, 64.

Walshe's *Irish Dictionary*, 4.
War of the Sexes, 225.
Ware's "*Antiquities of Ireland*," 413, 423.
Warrior, armed, the, 173.
Waterford, County of, ancient Cuthite Ruins in, 454, 455.
Wells, Holy, (generally called by the name of St. John, Iun), 75, 303, 331, 332, 360, 364, 365, 366, 368, 369, 372, 374, 375, 378, 379, 380, 382, 389, 396, 398, 403, 409, 436, 446, 447, 448, 455, 456, 458, 459.
Westmeath, County of, ancient Cuthite Ruins in, 456, 457.
Wexford, County of, ancient Cuthite Ruins in, 457, 458, 459.
Wicklow, County of, ancient Cuthite Ruins in, 460, 461, 462, 463, 464, 465.
Wilde, Sir W., 344, 351, 352, 353, 397, 398, 399, 435.
Wilford, Sir W., 225.
Wilkinson, Sir Gardiner, 201.
Winged Quadruped, 167.
Windows not suitable for glass, 12, 17, 19, 268.
———— Ancient Irish (Cuthite), 268, 269, 274, 275, 276, 279.
———————— (pointed and circular), 279, 280, 281.
———————— (of wide and narrow splay), 303, 330, 331, 372, 377, 398, 401, 450.
Windows, modern, 268.
———— of Round Towers, 311, *et seq.*
Wolf, the, 132, 137, 274.

Yoni, the sacred, 172.
Yonijas, the, 225.
Yucatan, 68, 136, 284, 285, 333, 337.
Yule-Log, 143 *et seq.*

Zig-zag ornament, 21, 284, 285, 412.
Zoroaster (Nimrod, seed of the woman), 123, 136, 137.
Zeradusht, 120, 121, 136, 174.

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