

MISCELLANEA.

Royal Society of Antiquaries. At a public meeting of the Royal Society of Antiquaries held some months ago, Dr. P. W. Joyce, the newly elected president, submitted a valuable paper on the "Headstone of Luguaid, St. Patrick's nephew," in Inchagoil near Lough Corrib. When St. Patrick came to Ireland he brought with him a number of followers from Gaul, some of whom settled down and founded churches in the southern part of Mayo and the adjacent districts in the county of Galway. Among these were seven brothers, sons of Restitutus the Lombard, and of his wife, Liemania, St. Patrick's sister, otherwise called Darerca. The youngest of these sons was Lugna, or Lugnaed. There was no doubt that Lugna stood out clearly as a well recognised historical personage. Beside Lough Carra, in Mayo, stands a little ruined church, dedicated to Lugna, and beside it a holy well, which was revered by the people, known to all by the name of Tubber-loona, or St. Lugna's well. Thirteen miles southward, in the northern expansion of Lough Corrib, midway between Cong and Oughterard, is a narrow little island, three-quarters of a mile in length, called Inchagoil. On this island stand the ruins of two primitive little churches, and beside this church is a small pillar stone, now standing three feet over ground, the correct reading of which was the main subject of his (Dr. Joyce's) paper. The learned lecturer agreed with O'Donovan and Petrie in saying that this venerable little monument was erected and engraved to commemorate Lugna, the son of Liemania. Professor Rhys who was present, dissented from Mr. Joyce's conclusions, expressing the opinion that the inscription was of a period subsequent to St. Patrick.

School of Irish Learning. Professor Rhys in last February delivered a lecture on "The Ogam Alphabet and Inscriptions," under the auspices of the School of Irish Learning. Stones bearing Ogam inscriptions, the lecturer said, were to be found all over the United Kingdom, and particularly in Ireland and Wales. Ireland, in fact,

possessed nearly five times as many known Ogam inscriptions as all the other parts of the British Isles put together. The largest collection was at the Kildare Street Museum. The South of Ireland was particularly prolific in Ogam stones. They dated probably from the end of the third to the fifth centuries, and were to be found principally in the neighbourhood of old raths and graveyards, where they originally stood as monuments commemorative of departed chieftains. The alphabet consisted entirely of straight lines, and might be described as a sort of cypher, showing some relationship to the Latin alphabet as well as suggesting that it was designed partly on a system of numerical scores. These Ogam inscriptions were extremely interesting from a philological point of view, and they served to shed a light on an obscure period of Irish history. Professor Rhys pointed out how important it is that the clergy of the country should be instructed as to the value of these inscriptions, and that every precaution should be taken to ensure the preservation of every Ogam stone that might be dug up in old graveyards.

National Literary Society. Mr. W. H. Grattan-Flood delivered a lecture to the members of the National Literary Society on "Burns as an adapter of Irish Melodies," at which he brought out many facts respecting Irish Music not widely known hitherto. Beethoven was known to have used at least thirty Irish airs, and also Handel, whilst the French compositions were permeated with Irish airs. In the sixteenth century it was considered that no Scotch gentleman was fully educated unless he had paid a visit to Ireland to study the music of the country.

Coming to the immediate subject of his lecture, Mr. Flood stated that he was prepared to prove that at least sixty-eight of the airs used by Burns as Scotch were undoubtedly Irish in their origin. Amongst other instances he adduced the following:—"Over the Hills and Far Away," was known in Derry as far back as 1685. The first song of the Jolly Beggars was set to an air published by Sam Lee, an air of Jackson's Irish tunes in 1784. "Ye Banks and Braes" was undoubtedly Irish. The well-known air of "The Broom Blooms Bonny," was also the same as that of the Anglo-Irish street ballad, "The Inniskilling Dragoon." "The tailor came here to sew" (1782), was published originally as an Irish tune in Dublin in 1744. Other notable songs of Burns written to Irish airs were "Oh whistle and I'll come to you my lad," published in

Ireland previously in 1728, and "The smiling spring comes in rejoicing," a variation of a song written by a Cork weaver named Barrett. The air of "The Campbells are coming" was also an old Irish tune.

Royal Irish Academy. At a meeting of the Royal Irish Academy lately reference was made to a find which has been in the National Collection since 1861, and for which an extremely early date is suggested by Mr. G. Coffey, B.A. The find, which was believed to have been discovered at Tulla, Co. Clare, comprised two small socketted celts, a plain bronze ring, a pin, and a bronze fibula. The last-named object was the only one which called for special notice. Mr. Coffey thought that there was no doubt whatever that both finds belonged to the late Bronze Age, their date being between 500 and 800 B.C. Commenting in a general way on the subject matter of the paper, Mr. Praeger said that at first he, as a non-archæologist, was somewhat staggered at the idea of those articles belonging to such a remote period, as he did not think that in the Bronze Age textile art had advanced so far in this country.

ANIMAL SAGACITY.

By H. V. MORONY, B.E.

One day last November, when driving along the road from Adare to Rathkeale with Dr. Clifford and R. R. Ballingal, Esq., both of Adare, we noticed one of a flock of sheep in a field alongside the road lying on its back in a furrow, struggling frantically to get up but without success. As this is a dangerous position, and one in which a sheep quickly succumbs, I was in the act of getting out of the trap to go to its assistance, when we saw the ram that was with the flock deliberately approach the sheep and commence "butting" it on the side. As we were interested in the proceeding we refrained from any interference and watched the ram, by a succession of well timed blows, get the sheep into a condition of oscillation, and by a final effort, after perhaps a dozen blows, he succeeded in rolling the sheep over sufficiently to enable it to regain its feet.

Sheep are not animals generally credited with a high amount of intelligence, but in this case the ram certainly appreciated the seriousness of the situation, and I think the incident is worthy of record as an instance of "Animal Sagacity."