

St. Ann's Hill, Elarney, on the 7th June, 1856. The reputation of the bath rapidly extended, and in a few years similar ones were established in other parts of Ireland, in England, America, Australia, France, Germany, and elsewhere. Dr. Barter was the reviver of the hot-air bath in Western Europe, and it is undoubtedly owing to his initiative that the Turkish bath is known in parts of Germany to-day as the "Römisch-Irische Bäder."

In addition to the sources which I have referred to in this paper, some interesting remarks on baths occur in Cochrane's "Improvement of the Mode of Administering the Vapour Bath" (Lon., 1809). The general literature on the subject would however fill a small library, but papers specially dealing with examples of the ancient Irish bath will be found in the following antiquarian journals: "Journal of the Royal Historical and Archæological Association of Ireland," vol. vii., 4th ser. (1885), p. 211, and vol. ix., 4th ser., p. 268; "Journal Royal Society of Antiquaries of Ireland," vol. i., 5th ser. (1891), p. 589, and vol. iv., 5th ser. (1894), p. 180; "County Louth Archæological Journal" (1905), vol. i., p. 36; and the "Ulster Journal of Archæology" (1911), vol. xvii., p. 41.

*anon Lynchs - Lough Gur*

## Antiquarian Remains at Lough Gur.<sup>1</sup>

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THE word Comrair, which means an envelope, cover, or casket, is also the correct Irish term for what is usually termed a Cistvaen, or stone-chest, such as was discovered in 1869 in a stone circle at Knockadoon, Lough Gur, by the late Prof. Harkness of Queen's College, Cork, and Mr. R. Day of Cork. About four miles north of Lough Gur there is a large stone circle surrounding the summit of the hill of the Buachaill Breige, i.e., false boy or cowherd. I have heard a folk tale at Lough Gur concerning the Buachaill of Knockadoon and the Suidheachan, or "little seat," of Knockadoon, in which the term buachaill is used in its primary signification of cowherd, as in the old written Irish tales, and such is also the meaning of the term in the folk tale of the hill of the Buachaill Breige.

This circle of the Buachaill Breige formerly enclosed a cairn, destroyed about the year 1828, and at its centre, on the summit of the hill, stands a high pillar stone, the Buachaill. Between the centre of the circle and the circumference at south-east side, and about two-thirds of the radius from the centre, there is a small pillar stone, which may be termed Coirthe, and beside this stone is a comrair in which were found human bones of large size and a bronze celt when the cairn was destroyed. The late Mr. Charles Monck Wilson told me that these finds were preserved at Cahirconlish House until about 1865.

<sup>1</sup> See also article on Lough Gur in Journal for 1895.



The circle of Knockadoon agrees with the circle of the Buachaill Breige so far as the coirthe and the comrair are concerned, but the cairn is absent from the former, having most likely been long ago destroyed. These so-called stone circles of Knockadoon are, I consider, merely the remains of the protecting fences of the cairns, and in fact the stone circle on the rock near the Black Castle is marked cairn by Crofton Croker, and the large stone circle on Knockroe beside Lough Gur, with the enclosed "gaol," is much better named Lios, or "enclosure," by the old people. It appears to me that this monument of Knockadoon is of very great importance in connection with the pillar stone at Lough Gur Cross (Cros a locha or Cros na nointin, as it is locally named), and close beside the cross roads at Carrigal side Crofton Croker locates a dolmen of which there is now no trace, and the pillar stone at the cross roads was no doubt connected with this monument. The Knockadoon monument is in a little dell, and a few feet to the east is a rocky ledge through which runs a small channel, not, I think, the effect of rain, as it appears to be artificial.

The monument also, I think, has a connection with the pillar stone to the west at the foot of Paddock Hill, or Ardaghlooda, as I have seen the name written. We must also connect the monument with some northern point. Professor Harkness said that he found portion of the antler of a stag and bones of a pig in the grave, and that the body of the Iberian boy was laid in a position nearly north and south, with the head at the south side. These are important particulars. The symbolism of the antler of the stag and of the bones of the pig, or boar, may easily be determined from the old Irish mythological tales, which may be compared with similar Norse and German ones.

At Lough Gur we have a dolmen in the townland of Baile na gCaillech, named Leaba na muice, which is connected with the legend of the black pig told in various parts of Ireland, a variant of which in the Welsh Mabinogion is stated to have assumed its present form in the twelfth century, before the Arthurian legend was normanized. Near the village of Ballyneety is a stone circle having a pillar stone at the centre, and as a townland here (see map of the Down Survey) is named Labbynamucky, and as the monument is beside the route of the black pig to Lough Gur from Singland, as indicated to me by several old men, it would appear that this stone circle is a Leaba na muice duibhe. The route of the black pig to Lough Gur was, I have been also informed, bordered on one side by numerous pillar stones, some of which are still in position, as at Sandville and the west side of Knockroe above the old ford leading to Knockadoon, where there are three left. This track, which is that of an ancient chariot road, is locally called the Leagane Line and Gleann na muice duibhe, or "the valley of the black pig." In the Counties of Down, Kildare, and Cork there are ancient roads or boundaries named Gleann na muice duibhe, but the most important and the oldest of these is the chariot road which led from the North to Oenach Cuile Mna Nechtain, otherwise Oenach Senchlochair, at Lough Gur.

In Sandville, beside the pillar stones, the present old road is called (map of the Down Survey) Bohereennaleagaun (Bothairin na liagan), and a portion of it to the north of Sandville is still called Bothairin an chomhraic. Comhrac, which signifies combat or conflict, has, in various old tales, a mythological meaning. There is a ford near Sandville named



Ath an bhacaich, i.e., "the ford of the lame or crippled person." There is a relation, probably an identity, between the buachaill and the bacach; no tale has survived concerning the bacach. But in my own native district in the County of Cork the old people often told me stories about the wandering bands of bacachs or beggars who levied contribution in the district which they visited.

There is no surviving folk tale at Lough Gur concerning the stag, but such must have been told there, for many such tales are connected with other districts in Ireland. Numerous remains of deer have been found in the lake, and here, too, as we know from the written tales, was one of the chief hunting districts of ancient Ireland. The custom of burying the antlers and bones of deer with human remains is a very old one. Lewis, in his article on the parish of Slane, mentions that when the cave of Brugh na Boinne was discovered and entered in 1699, "two human skeletons were found entire and also some horns and bones of deer." See also Mr. George Eyre-Todd's Introduction to the Poems of Ossian, p. lxiii, for notices of similar discoveries in Scotland.

The oldest monuments at Lough Gur belong to the Mairtine, or Iberians, or Erne, who were expelled from this district by the Eoghanacht and the Dal gCais according to O'Heerin's Poems. See also Mairtine in O'Donovan's Supplement to O'Reilly's Dictionary, the old poem concerning Cnoc Aine, published by O'Grady in "Silva Gadelica," and the references to the Mairtine in the "Annals of the Four Masters." The Knockadoon monument appears to belong to the period of the Mairtine, and hence this description of the bones of the Iberian boy, given by Professor Harkness, is of extreme value.

In the dolmen at the foot of Killalough Hill at the south side of the lake, was found, according to Crofton Croker, an urn, so it is probable that at Lough Gur carnal interment and burning of the bodies were practised at the same time, the latter mode of interment being much the older.

I have never been on the top of Killalough Hill, but an old man has told me that there was a large stone circle on the top of this hill, and that there were marks on one of the stones, whether natural or artificial he could not say. This old man also told me that Killalough means "church of the lake," the site of the church being, he said, marked by the mound at some distance north of the hill, and near the edge of the lake, at the east side of the causeway of the Black Castle. This church, he further said, was the church of the Desmond period, and was superseded by the new church built by Rachel, Dowager Countess of Bath. An old road leading to the Desmond church, which, he said, was locally called the Round Church, is named Bothairín na gCapall, "the little road of the horses." A portion of this road leading through Rusheen ("the little wood"), at the east side of the hill of Killalough, is still left, and near its junction with the road leading to Holy Cross Crofton Croker locates a pillar stone.

On Knockadoon are four stone circles, and the site of Dun Gair, or the fort of Gar, an important word, concerning which much has yet to be written. In the State Papers Knockadoon is called the island of Dun Gair. The Suideachan, or "little seat," of the Bean-tighe or Bean a'tighe ("Housekeeper"), lies a little to the west of the western stone circle, at the old edge of the lake; and a little to the north, just above the old border of the lake, is a natural flagstone, called Leac Ruadhraighe Ruaidh, "the



flagstone of Red Rury," a supposed ferryman in the time of Gearoid Iarla. Two tales are told concerning the Bean tighe and her Suidheachan, which latter is a small mound provided with a seat at its west side. There are two caves in Knockadoon. One is mentioned by Crofton Croker; the second one, north of the Black Castle, said to have been occupied by a mysterious old man and his wife, of whom a tale is told, is locally held to be one of the entrances to the magical region of Tir na nog.

One of the rocks of Knockadoon is named Carraig na gColur, or "the rock of the pigeons." About the year 1700 Thomas O'Connellan, the Minstrel-Bard, some of whose compositions are given by Hardiman, died at Bouchier's Castle, where he was the guest of Mr. Baily, and when his funeral procession was passing to New Church burial ground, a Banshee, we are told, stood on the top of Carraig na gColur and wailed all the time. The exact site of O'Connellan's grave is not now known.

There were formerly two castles on Knockadoon, and a third castle on Geroid Island, and it is this third castle, from which the Lough Gur garrison fired at the English army in 1600, which figures most in the folk tales of Geroid Iarla, the enchanted Earl, to whom the Bean tighe pertains. Geroid is an Irish form of the Teutonic Gerald, which means great or powerful spear.

The Knockadoon height above Bouchier's Castle is called Carraig mor, or the great rock, on which height I have been informed was the site of Dun Gair. It is a windy height, much exposed, and hence it appears to me the origin of the term gar, which is an Indo-European word meaning noise.

The following names of places at or in the vicinity of Lough Gur occur in the State Paper, dated 1200, which gives the list of the possessions of the Cistercian monks of Mainister Abbey near Croom. "... from the ford of Seivil (now Skule, from scumhal, 'a precipice') towards the east with the whole marsh to Kilkillen, and Kilkillen itself, the grange of Cathercormi (now Cahercorney, the 'cormi,' is incorrect), Salcuarain, Bali Ichudin, Bali Inacalligi, from the ford of Crether (criathar, a 'bog hole') to Crangulligin, Makelkellain (Magh Cille Cellain, now Kilkellane, there is a well here named Tobar Cellain) and the ford of Seagainlag, the Grange of Locgeir (Loch Gair, now Lough Gur), Finnen (now Finnill, by change of n to l), a moiety of Dungeir (Dun Gair), the island which belongs to the vill of Locgeir, Corthascin ('the round hill of the storehouse,' the present name of a hill a little to the north of Caher-guillamore House), Clughur (compare Raith Chlochair, in the 'Annals of the Four Masters,' and Oenach Senchlochair, otherwise Oenach Cuile Mna Nechtain in 'Silva Gadelica,' 'Senchas na Releac,' 'Mesca Ulad,' 'The Lays of Finn'), Cromcon (perhaps Cromcheann, hardly Cenncon of Cathair Cinn Conn), the mill of Almarain with its land of Arddarigan, Greal Laoch-ilonbegan (perhaps Grellach Lonbegan, 'the marsh of Lonbegan,' which may be Grillagh, south of Lough Gur) to Cattercurrith (perhaps Cathair Curaidh, 'hero's fort,' now obsolete), Rathean ('little rath,' now Raheen, a little to the west of Lough Gur), Liamain, Catherflenn, Magdorach, the Grange in Camuis (now Camas, near Bruff, from cam, 'crooked'), Ceall-seanig ('church of St. Seanach'), Bali Ichearbain, Bali Ilemi, Baile Icinin, Conacad, Ceallconill with its appurtenance in length and breadth to Tulach-bracci (now Tullybracky, 'the speckled height,' close to Lough Gur, where



are the site of the old church, and some yards south of it, the site of a castle, both built by the Whites, who held Caherguillamore from the Earl of Desmond (see State Papers), Brug (now Bruff, from Brugh na nDeise, the brugh of the Deise beg), Cathircuain (Cathair Cuan, 'the fort of the troops,' it is stated in 'Cogadh Gaedhel Re Gallaibh,' p. 103, that Brian Boru went on a foray into the Ui Fidghenti, and took cattle, and plundered Cathair Cuan, and killed its people and Donnabhan mac Cathail, King of Ui Fidghenti, and Aralt or Harold, King of the Foreigners of Limerick), and Chillconill aforesaid." This State Paper records that only a moiety of the island of Dun Gair, now Knockadoon, was granted to the monastery.

The following are the names of the royal forts at Lough Gur given in the "Book of Rights," p. 87, Cathair Chinn Chon ("fort of the head of the hound") Dun Fir Aen Cholca, Cathair Meathais ("fort of fatness"), Dun Gair, and probably Teamhair Shubha, the tara, or "wide view" of joy or pleasure), but this may be the stone fort on Knockroe four miles north of Lough Gur. Dun Fir Aen Cholca I take to mean the fort of the hero of the one (or wonderful) sword. There is a folk tale told at Lough Gur that a giant and his golden sword were buried in the hill of Baile na gCaillech. A pillar stone and a burial mound stand about 300 yards south-west of the Leaba na muice (duibhe) in this townland, and there is also a second dolmen here, and two others to the south near the houses of Messrs. Leo and Leahy, along the line called Cladh na leac. The so-called large stone circle on Knockroe of Lough Gur is really a cathair or dun, and may be one of the forts of the above list. O'Donovan's identification of Teamhair Shubha with Tara Luachra, near Abbeyfeale, cannot be correct, for we must be guided by the succession of the names in the list, whence it follows that Aine, Ord, Uilleann Eatan, and Loch Ceann, are the names of royal forts at and near Knockaine.

I have given a note re Loch Ceann in a former number of the Journal, and have also referred to the stone circles, forts, and cairns of Knockderc, near Loch Ceann, where was most likely either Ord or Uilleann Eatan. In "Cogadh Gaedhel Re Gallaibh," p. 141, it is stated that Brian Boru fortified Inis Locha Gair, "the island of Dun Gair." Lough Gur is popularly regarded as consisting of two lakes, Loch mor and Loch beg, referred to in the Tales of Lough Gur published in "All the Year Round," and hence also Clondalough in Lady Gregory's "Gods and Fighting Men."

In Professor MacNeill's "Lays of Finn," the residence of Cathaoir, son of Oilill, is named Dun os Lochá, "the dun above the lake," meaning most likely Dun Gair, and not the fort on Knockroe, or Knockfinnil, or Carrggal. Dun Gair must have been the chief fort of Lough Gur, owing to its strong natural position, and here we must locate the residence of Cathaoir, the Ardri. Concerning the origin of the name Ruaidhri or Ruadhraighe, connected with the flagstone of Knockadoon, ri or raighe may probably be regarded as a suffix, and hence the Irish Ruaidhraighe is not exactly equivalent to the English name Roderic.

For the folk tales of Geroid Iarla connected with the castles of Knockadoon, see the tales of Lough Gur in "All the Year Round," 1870. The great northern road doubtless entered Knockadoon by the ford, near Bouchier's Castle, and the three pillar stones on the west side of Knockroe mark the site of this road. Knockroe, or portion of it, is named Ardacoileagh by Crofton Croker, a name now obsolete. On this height



Croker says criminals were hung by the Earl of Desmond, an item now also forgotten at Lough Gur. Between Knockroe ('the red hill') and the old ford at Cloghansoun are three pillar stones, relics probably of a pillar line marking the road from Knockroe to the ford. I have referred to the Ruadh Suidhe of Knockroe in a previous number of the Journal. Near Mr. John Hynes's house on Knockroe is a field containing numerous small stone graves a little under the surface, some of which, examined by Professor Harkness, contained human bones; and Mr. Hynes told me that he himself found iron implements in some others which he examined. There is an old tale concerning the vast treasure supposed to be concealed in Knockroe. Mr. Hynes, now a very old man, told me that when he was a boy a number of men from the County Clare appeared one night on Knockroe seeking the treasure, and that thereupon a desperate conflict took place in consequence between the Lough Gur men and the Clare men, who were pursued for miles from Lough Gur. This happened over 60 years ago, and Mr. Hynes told me that he participated in this fight. The treasure has, however, not yet been found. Two casks of gold also lie it is believed at the bottom of Lough Gur, about which a long tale was told me, and the endeavour of a magician to recover it. A couple of years ago a number of men excavated at night the ground near the pillar stone of Paddock hill in vain search for the treasure there. Many a pillar stone and other important monuments have been destroyed in this district by these treasure seekers. In the "Agallamh na Seanorach" we read much concerning the success of Caoilte Mac Ronain as a treasure seeker.

As Sir Bertram Windle has recently published an article on the megalithic monuments of Lough Gur in the "Proceedings of the Royal Irish Academy," wherein he has referred to my article on Lough Gur, published in the Journal in 1895, I now refer to his article, in so far as we differ about these Lough Gur monuments. I have already given particulars of the Knockadoon stone circle, and I am unable to agree with Sir Bertram's astronomical statements, and with what he says about the bearing of the pillar stone with respect to the outcrop of Killalough hill, and the incorrect position of the pillar stone. I have accordingly referred to the circle of the Buachaile Breige, which we know enclosed a burial cairn. The position of the pillar stone with respect to the cairn varies, sometimes on the top of it, sometimes in the side of it, and sometimes apart from it, as was, I think, the pillar stone of Fergus Mac Roigh beside Enloch or "Bird Lake" of Magh Ai, according to the particulars quoted in Windisch's Introduction to the Tain Bo Cualnge. It appears to me, as I have already noted, that those four stone circles of Knockadoon are merely relics of the protecting fences of the cairns. For stone circle there is not, as far as I am aware, any old Irish word. The stone circle of Teite on the old strand of Rosscarbery, Co. Cork, is called Lecht in "Silva Gadelica," and the dolmen of Clíodhna on the hill of Dorn buidhe is called Lecht, and I think that the stone circle of Teite enclosed a cairn, and that the entire monument is the Lecht. With regard to the three stone circles on the strand near the Leaba of Diarmuid and Grainne, the naming of these as stone circles in the Ordnance Survey map is due to me. I was asked by the late Colonel Conder, who had charge of the Survey, to help the local surveyor with regard to the monuments and their names, and I was present with the surveyor when I pointed out to him these stone circles,



which are denoted in Crofton Croker's map of Lough Gur as three stone circles. Sir B. Windle says that they are a natural arrangement of stones and that when the lake was full they were under water, and that no stone circles would be laid under water. I was aware of this, but I am also aware that before the retreat of the sea along the south coast of Cork Teite's stone circle was frequently under water, and perhaps permanently so for a period of time. One of the three wonders of Connaught was *Lighi n-Eothaile na tracht*, the cairn of Eothail of the strand, and the wonder consisted in this, that the cairn was first as high above the water when the tide was in flood as it was above the strand when the tide was in ebb (O'Donovan's Supt. to O'Reilly's Dictionary, p. 670). The stone circle of this *Lighi* was under water. The three circles of the Lough Gur strand appear to me to have enclosed cairns, and along the south strand of Lough Gur there is a flow and ebb of the water. With regard to the dolmen or cromlech of *Leaba na muice*, I quoted particulars from O'Beirne Crowe, one of the greatest of Irish scholars, concerning the symbolism of the *muc*, and I also gave items from William Hackett of Midleton, who was so well versed in Irish folk tales and popular customs. Sir B. Windle, who has no note concerning the three dolmens south of *Leaba na muice*, says that he is aware of a monument in Cork County named *Leaba na muice*, which is so much the better, as the more monuments he adduces named *Leaba na muice*, the stronger becomes my position; and previously to this, I referred, and now again, to the *Leaba na muice* near Ballyneety, as testified by the map of the Down Survey. O'Beirne Crowe stated that the boar was a war symbol of the ancient Irish, and in this connexion I now quote the words of the late M. H. D'Arbois de Jubainville, sometime editor of the "*Revue Celtique*," and one of the greatest of the continental Celtic scholars.

"Au cinquième rang parmi les enseignes romaines paraît le sanglier, "aper." Son image ornait aussi les enseignes gauloises: dans les bas-reliefs de l'arc de triomphe d'Orange on la voit figurer parmi les dépouilles enlevées aux Gaulois vaincus. Alexandre Bertrand et M. Salmon Reinach ont signalé quelques autres exemples de l'enseigne gauloise du sanglier." ("*Les Druides*," 156).

Tacitus (*Germania*, c. 6) mentions that the German line of battle is disposed in wedges, and from Routledge's edition, I take the following note: "A wedge is described by Vegetius (iii. 19) as a body of infantry narrow in front, and widening towards the rear; by which disposition they were enabled to break the enemy's ranks, as all their weapons were directed to one spot. The soldiers called it a boar's head." See also Caes. "*B. Gall.*," i., 52. This formation was called by the Norse *Svinfylking* or *Rani*, the boar's snout; by the Romans, *caput porcinum*, and the Greeks, *suos kephale*. This will explain the peculiar shape of the table stone of *Leaba na muice*, of which Crofton Croker has given a description, before the monument was knocked down.

With reference to the number of stones in the south circle of Grange, I have been told since the publication of my article, by old men at Lough Gur, that the late Mr. John FitzGerald introduced very many stones into this circle, which he obtained from the lake, and from other stone monuments in the district, and that the mound was deformed by him. With this agrees the description given of the circle



by the Rev. Patrick FitzGerald, Crofton Croker, and the older writer in the "Proceedings of the Royal Irish Academy." Consequently such astronomical theories as those given by Sir Bertram Windle, founded on the present state of the circle, must be regarded with the gravest distrust. The cromlech or dolmen attached to this circle was 105 feet from the outer edge of the mound, and SSW. of the centre of the circle. The former position which I assigned to this monument was due to a mistake by the late Mr. Edward FitzGerald, which he afterwards rectified. Edward FitzGerald was the only man at Lough Gur who knew of the existence of this cromlech, though well known at the time of the old Ordnance Survey (Borlase's "Dolmens"), and I had to depend entirely on him. From what he told me, there was, it appears, a passage from the circle to the dolmen, and that outside the mound was a fosse filled with water. Long before the time of John FitzGerald some other "improvements" must have been carried out here. I think that there were several passages to this circle. The dolmen was destroyed by the father of Edward FitzGerald, as it stood near the gate opening from the public road, and impeded his carts. Crofton Croker makes no mention of it, and it must have been destroyed before his visit to Lough Gur about 1830.

With regard to the name of the idol stone, Rannach Chruim Dhuibh, I gave the name as Ronadh Crom Dubh from Edward FitzGerald, but he afterwards told me that this was not correct, and that Rannach Chruim Dhuibh was the proper form. Rannach is my own spelling according to his pronunciation. The name is written Rounach Crom Dubh in Lenihan's "History of Limerick," and he got the name most likely from John FitzGerald. The ou of Rounach must, accordingly, be pronounced like the ow in the English row, a quarrel. No one else at Lough Gur save Edward FitzGerald knew the name of the stone, and the meaning of Rannach was not known by him. The name Crom Dubh was well known to the people of the district, and is mentioned in the tales of this district published in the "Revue Celtique," vol. iv. Crom Dubh was explained to me by an old man as "Black Stoop," and a tale is told here that Crom Dubh brought the first sheaf of wheat to Ireland on his shoulder, which was so heavy that he stooped under the weight, and hence the word Crom. Various explanations of the origin of the name Crom Dubh are given in the written tales. O'Curry's explanation (MSS. Lect., p. 632) of Crom Dubh as "Black maggot" is not correct, and the name is best rendered "the black bowed one" (see Sir John Rhys' "Hibbert Lectures"), or "Black Stoop" will do very well. I noted that the horn of a bos longi frons was found at the foot of the Rannach Chruim Dhuibh, which is an important particular. Crofton Croker mentions a search for treasure beside this stone. With reference to the diameter of the destroyed stone circle, had Sir Bertram Windle read the particulars of this and the other circles by the writer in the P.R.I.A., and his successors, he would have been saved the trouble of making an erroneous guess at the extent of this circle. I gave the length of the diameter from local information, for at the time I was not aware of the existence of the articles by Crofton Croker and his predecessor referred to in Borlase's "Dolmens," who mentions that there were two outlying stones belonging to this circle. In this Journal I have also referred to Crofton Croker's valuable article, of the existence of which Borlase was not aware, on the Lough Gur monu-



ments. On Mr. P. J. Lynch's interesting paper on two of the Lough Gur Dolmens, which has also been disregarded by Sir B. Windle, I had also some remarks in this Journal. Mr. P. J. Lynch is of opinion that my identification of Oenach Cuile Mna Nechtain, otherwise Oenach Senchlochair, was incorrect, but I had a reply to him published in this Journal. Borlase's Lough Gur notes, chiefly drawn from the Ordnance Survey Letters and from this Journal, have likewise been disregarded by Sir Bertram Windle; and one would imagine from the reading of his article that the hoary monuments of Lough Gur had been almost entirely neglected in the past. Mr. Grene Barry published an article in the "Journal of the R.S.A.I." concerning the discoveries made at Lough Gur during the late Ordnance Survey, and both of us gave all the help we could to the surveyor. To Mr. Grene Barry is due the first mention of the Leagane Line (which appears to be unknown to Sir B. Windle), as well as the recovery of the name Gleann na muice duibhe, likewise unknown to Sir Bertram Windle. Mr. Grene Barry said to me many years ago: "I have a problem for you to solve," and then he took me to the Line and told me the folk tales concerning it. There are in addition, articles on Lough Gur and Knockaine in the "Dublin Penny Journal" (new series) by the late Mr. Owen Bresnan and myself, and I have received numerous letters from Mr. Bresnan containing very valuable local information of the district of Lough Gur and Knockaine, much of which he obtained from old men whom I had not an opportunity of consulting. I do not think that there is a monument within a radius of three miles of Lough Gur which escaped Mr. Bresnan's attention, and he also sent me various scraps of folklore which had any connection with the monuments there. I told the Ordnance Surveyor to write the name of the idol stone Rannach Cruim Duibh.

There is no mention of the Cloch a' bhile by Sir Bertram Windle, which is a black conglomerate, while the Rannach is red. It was the late Madam O'Grady who directed my attention to the difference in shade between the two stones. The present map of the Ordnance Survey of the Lough Gur district is very far from being perfect, but it is much superior to the previous one. Col. Conder promised to send this map to me for revision, and to send the surveyor again to Lough Gur, but he did not do so. When men who have no knowledge of the Irish language and of the Irish monuments are sent to such a place as Lough Gur, mistakes must happen. With regard to the cup-shaped depression, I told Mr. Owen Bresnan to tell the surveyor to mark it stone circle, and to mark the stone avenue leading thereto as stone avenue, but I was unable to accompany him to the place, and so the depression is not marked, and the avenue is marked stone circle. Sir Bertram Windle says that the depression is a natural one, and that there was no stone circle, but he agrees with me about the stone avenue. This avenue had a serpentine course, like those at Avebury, to, I think, the south circle. With regard to the stone circle, Edward FitzGerald told me that there was a stone circle here, and that he himself saw some of the stones in position, the probable sites of which he pointed out to me. The fairies, it is affirmed, were often seen engaged at their sports in this field. I am not unaware of the curious modes in which Irish traditions are preserved, and I have not conversed with the old people of Lough Gur for the purpose of extracting particulars from them concerning the moonlight rides of Geroid Iarla on his white horse, or the exploits of the denizens of



the Sidh with the caman. But I think that in many of those tales there is a germ of truth, and the germ of the tale of the faïries' sports in this field is the ancient field of sports of Raith Chlochair, and that the monument is the Foradh. A little to the north of this Geroidh Iarla buys the black horse from the man who could not sell him at the fair of Knockaine. Why did Geroid buy a black horse when he had already a fleet white one, and why did he take the man to the enchanted castle, and give him his choice of drawing the sword or winding the horn? Such tales as this are told elsewhere, but there must be some reason for the tale being told here, and told here in the eighteenth century. This gives us the site of the Aenach Senchlochair. There is no old written account of the circles of Grange in the Irish documents, and in order to unearth the history of the monuments every scrap of folklore and every place name at all bearing upon the place must be hoarded. We have an old account of Emain Macha in the Irish documents, where there were three houses and a foradh, and a field of sports, called foradhmagh, and to these correspond the three so-called stone circles and the fairies' field of sports, and the cup-shaped depression of Raith Chlochair, once the chief seat of the Erne of Mumha, the Ivernias of the Ivernians. In the Chronological Poem of Gilla Coemain, edited and translated by the late Rev. Dr. MacCarthy, we read that Lughaidh Iarndonn ("the dark-brown") was slain at Raith Chlochair, 876 B.C., by Sirlam ("Longhand"), and that Eochaidh, son of Ailill Find, was slain at the Aenach (the Fair or Fair-green) of Knockaine, 776 B.C. Like statements are also made in the "Annals of the Four Masters," by Keating, &c. In O'Donovan's "Four Masters," Raith Chlochair is said to be unidentified. The statement by Keating concerning Lughaidh is: "Lughaidh Iardhonn, son of Eanna Dearg, son of Duach Fionn, son of Seadna Ionnarraidh, son of Breisrigh, son of Art Imleach, of the race of Eibhear, held the sovereignty of Ireland nine years. He was called Lughaidh Iardhonn, for iardhonn means dark-brown; hence through his dark-brown locks he got the name Lughaidh Iardhonn; and he was slain by Siorlamh at Raith Clochair."

Concerning Eochaidh, Keating says, "Eochaidh, son of Oilill Fionn, son of Art, son of Lughaidh Laimhdhearg, son of Eochaidh Uaircheas, son of Lughaidh Iardhonn, held the sovereignty of Ireland seven years; and he did not yield the kingdom to Airgeadmhar, but made peace with Duach Lagrach; and Duach slew him at an aonach," i.e., the Aonach of Aine, as stated in the other documents. According to the Poem of Gilla Coemain, Macha, the reputed foundress of Emain Macha, was slain B.C. 669, by Rechtaid of the Red Arm. I lay no stress whatever on the credibility or incredibility of the historical character of these ancient personages and the dates assigned to them, but I do lay stress on the succession of names, since we have thereby the Irish tradition preserved by Gilla Coemain and other old writers that Raith Chlochair and Cnoc Aine were places of note long before the foundation of Emain Macha, and this I believe is historically correct. At Lough Gur, implements of the stone, copper, bronze and early iron period have been found, and I believe that we may probably date the building of those cuairts in Grange at 2000 B.C., for they belong to the early Neolithic period, and are, I believe, older than Stonehenge, dated 1700 B.C. by the English archæologists. In O'Grady's "Silva Gadelica," we have a remarkable poem giving an



account of the settlement of Eogabal, Fer Fi, Aine, &c., of the Tuatha De Danann, at Knockaine or Sidh Eogabail, and the expulsion therefrom of the Iberians or Erne, termed Mairtine. Eogabal may be rendered "mighty grasp," since eo in this name is an intensitive term, and the name corresponds to the Welsh Gavaelvawr of the Mabinogion. Fer Fi may be explained "voiceful man," and Aine is from An, "bright." The two latter survive in the folk tales of Lough Gur and Knockaine, and in "Cogadh Gaedhel Re Gallaibh" the hill of Knockaine is called "the very high hill of Eogabal," to whom there are some references in the "Agallamh na Seanorach," where he is connected with Knockaine.

The expulsion of the Mairtine, or old Ara race, from this district is a historical fact, it being stated in O'Heerin's Topographical Poems that the Mairtine were driven from their lands in the present County of Limerick by the Eoghanacht and the Dal gCais. Hence we may make no mistake in referring the earliest monuments at Lough Gur to the Mairtine, or Iberians, or Erne, that is, the ancient Ara race, who are located in this district by Ptolemy (130 A.D.), by whom their chief seat is named Ivernis, while by Keating and older writers the Ivernians of Munster are termed one of the three heroic races of ancient Ireland, the Clann Rudhraighe, by whom the Erne were conquered, being also one of the three heroic races. Thus we have the Heroes of Raith Chlochair an older race than the Heroes of Emain Macha, commonly called the Red Branch Knights.

Some distance in a north-westerly direction from the cup-shaped depression, and nearly due west of the high limestone rock at the boundary of Upper and Lower Grange,<sup>2</sup> rises the hill of Knockanure ("hill of the yew-tree"), which must have been an island formerly, as all the surrounding corcass land must have lain under water before the sinking of the Camoge river a little to the west. Upon an elevation in the centre of the creek which separated the hill of Knockanure from Ballycullane (or Collins' town?) is an extensive triple stone circle in a fair state of preservation, though a great many stones of the outer circle have disappeared. Between the inner and the middle circle is a four-sided dallan elongated towards the north and south, and divided in the middle by the foundation of a square partition. The northern section has a well-preserved entrance from the west and the southern one from the east, equally distinct. This circle differs from all existing ones around Lough Gur, but there appears to be some similarity between it and the large triple stone circle on Knockderk, south of Lough Gur. Mr. Connolly, on whose farm this circle is, says that it is called Carraig breac, or "speckled rock," and Clogh breac, and Baelee's Drive. The meaning of the name Baelee, which may be the

<sup>2</sup> On the top of this rock, between Upper and Lower Grange, there is a very curious romantic den, and a natural series of steps leading up the face of the rock to it. Some old men whom I consulted thought that this rock might be the Clughur (Clochar) of the Mainister list of names, but this was only supposition on their part, and they were unable to give the name of the rock. I have seen an old list of the names of the hills about Lough Gur, and one of them is called Carrigerimear, but no old man knew anything about this name, which may have been obtained by Maurice Lenihan, the author of the list, from John Fitzgerald. Edward Fitzgerald told me that General Vallancey spent three weeks at Lough Gur taking copious notes and making sketches of the monuments, which would now be very valuable if attainable. Edward Fitzgerald said that his father acted as Vallancey's guide, and that he himself remembers very well Crofton Croker's visit.



Irish Baile, a townland, is not locally known, but the people say that it is not Baily, the name of a family connected for a long time with Lough Gur.

On Knockderk there is a large seat formed out of the natural rock called Cathaoir "Baelee," and Chair Baelee,<sup>3</sup> and in the little lake of Lough Gur there were two islands named Baelee islands. The place of the stone circle, Baelee's Drive, may be Liamain of the Mainister list of place-names given above.

I now append some particulars sent to me by the late Mr. Owen Bresnan in 1901 concerning the three southern dolmens of the Lough Gur group. "The main branch of an old road ran over the eastern slope of Ardanreagh (grey little height) and the high ridge to the south, through Greallach, until it met the existing old road at Ballydahin (Little David's town) and the hill of Bruff. The other branch passed through Knockanmore, and faced apparently towards those foundations in Greallach. The western fence of the main branch is still in existence, and Mr. Michael Kelly informs us that its old name was Cladh na leac, or "ditch of the flagstones," an appropriate one, for Mr. Kelly very kindly pointed out to us three different cromleacs<sup>4</sup> immediately beside it, and all south of the cairn of Baile na gCailleach. The first of these cromleacs is about 200 yards south of the cairn, and quite close to the house of Mrs. Bennett. It resembles the one (Leaba Dhiarmada agus Ghrainne) near John Punch's house, but is more dilapidated. According to Mr. Kelly, some of its stones were taken away by the late Mr. John FitzGerald to adorn the circle of Rannach Chruim Dhuibh near his own residence. On one of the two pinnacles of Ardanreagh, and near the house of Mr. James Leo, is the second cromleac, which consists of a large flagstone resembling the top one of Leaba na muice; it is sloping eastwards and retains its position through the large portion being concealed beneath the surface of the ground. The perpendiculars were taken away by a former occupier of the land from beneath the elevated portion, and according to local tradition, ill luck ever afterwards pursued him. The third cromleac is on the farm of Mr. James Leahy, and consists at present of but three stones. Two of these, which are perforated at the ends, were formerly taken away for the purpose of hanging gates from them, when they were holed, but they were afterwards

<sup>3</sup> Mr. Bresnan told me that the high pinnacle of Knockderk over Cathaoir Baelee is named Poll an Airgid, "hole of the money," and that according to tradition, the hole, which is like a funnel, came down to the level of the road. A high crag to the south of the chair is called Carraig a' pheacain, "rock of the little peak," and a field further south is called Paire a' ghabha, "the field of the smith." That portion of the hill near the Chair is called, as I was told by a gentleman, a native of the district, Magadh Baelee. Magadh means joking, and it is said that boys down to a late period were accustomed to amuse themselves here. On the south-western pinnacle of Knockderk is a triple stone circle, the outer circle has a diameter of about 50 yards, and the diameter of the inner circle is about 14 yards. At the north-eastern side of the middle ring is a leagane stone, 4½ feet high, 1 foot thick, and 10 feet wide. It is a limestone, and the hill is red sandstone. Several stones in the circle are red sandstone, and one is a pudding stone. The stone circles at the foot of Knockderk, described by Crofton Croker in his article on Lough Gur, are there still. The people say that Knockderk means conspicuous hill, or hill from which there is an extensive view.

<sup>4</sup> My use of the term cromleac appears to have puzzled Sir Bertram Windle, but I simply follow local usage in applying the term, as Mr. Bresnan does, to a dolmen. The term means sloping flag stone, and is adapted from the Welsh cromlech, an incumbent flag. I am aware that the English archaeologists apply the term cromlech to a stone circle, and that the German archaeologists have adopted Kromlech as synonymous with their Steinkreis.



brought back to the old site. The third and largest flagstone leans against Cladh na leac. A very large and apparently very old white-thorn bush<sup>5</sup> grows on the fence above it, a regular "touch me not," for Mr. Kelly states that a man who once ventured to cut branches off it got a sore finger, from the effects of which he died. Mr. Leahy, when searching for gravel a few years ago, found numerous bones within a few yards of it, and also as he imagined the smell of putrid blood. A gravelled footpath leads from this cromleac to the one near James Leo's house. Mr. Leahy says that the stone which leans against Cladh na leac is a sleeping stone, and asserts positively that neither he nor any one else could rest on it for ten minutes without falling into a profound sleep; that he unavoidably slept on it scores of times, and, to use his own phraseology, "was always called out of his sleep" through some supernatural agency. Just outside Mr. Leahy's yard wall is a fine conglomerate, which many years ago, Mr. Leahy was informed, was used as a Mass rock.<sup>6</sup> About sixty yards north of this Mr. Kelly pointed out the exact spot where the cave was discovered. Mr. Leahy, jun., heard old men from Bruff say that the entrance to the cave<sup>7</sup> was formed of cut stone. It is about 100 yards due east of the cromleac. Near the cave are two large flagstones where an old gateway was. The deep swamp east of Mr. Leahy's house is called Mona Gap, but Mr. Leahy is unable to say why it was so called. Two little black pillar stones stand a little apart on its western border, and divide two baronies, two parishes, and two townlands. Immediately in a line with these, towards the south, the late Mr. Joseph Carroll discovered a stone coffin,<sup>8</sup> but covered it up without examination. I forgot to mention that the three cromleacs lie east and west like Leaba Dhiarmada agus Ghrainne. South of Mr. Leahy's house, but east of the line of the old road, is a beautiful hillock, where stands the residence of the late Mr. Joseph Carroll. Mr. Kelly says that this is Knockanmore properly, and that when his family left they gave the old name to their new residence, which is a little to the north on level land. Between Knockanmore and

<sup>5</sup> An old man told me that the thorns of this bush all pointed downwards in the direction of the cromleac, but this idea may be due to the connecting with the bush the bioran suain, the "pin of sleep," mentioned in numerous Irish folk tales, which most likely is connected with a similar weapon (spear or dart) mentioned in Norse tales. At the north side of the hill of the Buachaill Breige there is a flat rock, detached from the surface, called Carraig na Codaíta, or the "rock of sleep."

<sup>6</sup> Mr Leahy said that he got this information concerning the rock from some outside informant, and it does not appear to me to be correct, and there is no local tradition that this rock was a mass rock. Mr. Bresnan suggested to me that in this district was the Mill of Almarain, owing to the name Mullin's stream, there were at least two windmills near Lough Gur.

<sup>7</sup> When I visited the place I was informed that the cave had been closed many years, and Mr. Bresnan refers to the site. I referred in the article published in 1895 in this Journal to the cave.

<sup>8</sup> Several stone coffins have from time to time been found in the vicinity of Lough Gur. One of the few objects of archaeological interest not found at Lough Gur is a Round Tower, but there was a Round Tower at Kilkellane ("the church of St. Cellan"), where the people point out the site of it, and they also say that the foundations near the church are those of a Franciscan monastery. The ford of Kilkellane, one of those noted in the Mainister list of place names, was strongly defended by forts in the Irish period, some remains of which are left. A castle was also built here by the Anglo-Normans. Iris Lochá Ceann, one of the royal forts where important discoveries have been made, is not far from Kilkellane Church. O'Donovan failed to identify Loch Ceann, and the identification is due to Hennessy.—("Chronicon Scotorum").



Knockderk a hillock on the swamp is called the Island, and a little east of this the streams from Mona Gap, Ardanreagh swamp, Rusheen bog, and Patrick's Well, all meet at Corcdota, and flow beside those old foundations in Greallach, but are thence called the Mullin's trench ("trench of the mill") until they fall into the Morning Star, after draining an extensive swamp between Greallach and Ardnaboula, Knockderk, and Ballydaheen. South-east of Knockanmore and Greallach, and on the very brow of the swamp, are extensive foundations. Various square buildings and square enclosures can be traced. The Messrs. O'Donnell, who own the land, informed us that when removing a central mound of earth some years ago they found beneath the blackened clay distinct traces of thatch. At the south-east extremity we found the Rock well, or Bullan<sup>9</sup>; it is 22 inches deep by 14 inches in diameter, and perfect in form as the exterior of an egg shell, and exactly similar to the one near Bouchier's Castle. Knockderk is only half a mile from the foundations, and separated from them by the hillock in the swamp, called Ballinvrana."

When Sir John Rhys visited Lough Gur many years ago with the Cambridge<sup>10</sup> archæologists and the R.S.A.I., he asked for a man that knew the traditions of the place, but when John Punch was brought to him, he became so shy that he was unable to tell any of the old tales to Professor Rhys. John Punch died a few years ago, and his memory was very defective when I became acquainted with him; he, however, told me some tales of the enchanted Earl, most of which are published in "All the Year Round." John Punch's father is mentioned by Crofton Croker, and his grandfather, from whom he heard the stories he told to me, was in the service of Mr. Baily, to whose daughter the tales of Lough Gur in "All the Year Round" are due, according to the statement of the writer, and hence I was able to test them, and I found them all to be in accordance with the tales told by the old people at Lough Gur in the eighteenth century. From John Punch I obtained the names of the Suidheachan and the leac of Knockadoon, and the item concerning Ruaidhri Ruadh, and one of the tales connected with the Suidheachan, the other tale being got from an old man, now also dead, named James Butler.

I think Mr. Grene Barry got the name Gleann na muice duibhé from an old man named Donnelly, but here in Caherconlish the legend of the black pig that was chased to Lough Gur by some great hero, both falling in the combat there, is well known to many old people still alive. The only point I was doubtful about was that some old men made the road pass to Knockfinnel, while Donnelly, who died some years ago, states it went to Knockroe at the north-east side of Lough Gur, and I now think that this is the correct route, owing to the course of the diocesan boundary. Various

<sup>9</sup> In my first article on Lough Gur in this Journal I referred to this Bullan, and I asked Mr. Bresnan and others to make local enquiry concerning it, but they could not get any particulars. No tales likewise have survived in connection with the bullaun of the Ruadh Suidhe of the Sentry of Knockroe, nor of the bullaun near Bouchier's Castle, which is locally called the Wart Well and the Desmond Rock Spring and the Druid's Rock Basin. Some distance from this bullaun, near Bouchier's Castle, and close to the old edge of the lake, Mr. Bresnan told me that he found a small stone circle. Bullaun stones are often in many lands of the East and West found in connection with the megalithic monuments, and are termed by the Germans Schalensteine.

<sup>10</sup> I have been informed that the Cambridge men published a report of their visit to Lough Gur. I have not seen it, but I know from his statement to me three or four years ago that Sir John Rhys was much interested in Lough Gur.



old men have told me that very many pillar stones of the line were smashed to pieces by treasure seekers.

In my former article<sup>11</sup> on Lough Gur I stated that Edward FitzGerald had found the site of a stone circle on Paddock Hill, but I afterwards examined the site, and now am of opinion that there was a large fort here. It is difficult, when all the stones are removed, to decide between a cairn and a fort. I also think that there was a cairn and a stone circle pertaining to the pillar stone at the foot of the hill, and here is the site of the old road with which the bowed pillar stone<sup>12</sup> may have some connection. Between this pillar stone and the stone circles was the dallan mentioned in that article, and the dimensions and distance of this stone from the stone circles are given by Crofton Croker, so that the position of it may now be accurately assigned. Edward FitzGerald told me that this dallan was the last stone of a stone chair, that his father had seen the stone chair before its destruction, and that he often spoke of it to his sons, and gave a description of it frequently.

In Cormac's Glossary occurs the following reference to Aine: "Aine a nomine Aine ingeine Eogabail," i.e., that the district of Aine was so termed from Aine, daughter of Eogabal, a name which means capable at seizing or grasping.

Aine and Dun Gair are stated in an old poem attributed to Cormac mac Cuileannain, quoted in Keating's "History," vol. ii., p. 371, to have belonged to Conall Eachluaith, King of Munster, and Brian Boru is stated to have granted to his son-in-law, Cian, King of Desmond, the district of Lough Gur, as noted by the late Canon O'Mahony in this Journal.

Some interesting particulars concerning Lough Gur, collected by Mr. John de Salis, were published in 1911 by Mr. W. Y. Evans Wentz in his "The Fairy Faith in Celtic Countries." According to Mr. Wentz, "one of the most interesting parts of Ireland for the archæologist and for the folk-lorist alike is the territory immediately surrounding Lough Gur, County Limerick. Shut in for the most part from the outer world by a circle of low-lying hills, on whose summits fairy goddesses yet dwell invisibly, this region, famous for its numerous and well-preserved cromlechs, dolmens, menhirs, and tumuli, and for the rare folk-traditions current among its peasantry, has long been popularly regarded as a sort of Otherworld preserve haunted by fairy beings, who dwell both in its waters and on its land."

<sup>11</sup> In that article I gave some particulars of Caberguillamore and Raheen, and in those districts some discoveries have also been made which I must leave unnoticed in this article, but I may mention that in a little grove in Raheen is a ruinous stone monument, probably a dolmen.

<sup>12</sup> If a person stands at this bowed stone, and looks southward along the site of the old road, he will see the pillar stone of Baile na gCaillech near the mound beside the old road. Between these two pillar stones is the site of the large stone grave, noted in my former article, and between this and New Church, and beside the old south strand of the lake, is, I have been informed, the site of another stone grave.