RATHMICHAEL HISTORICAL RECORD

2003

Editor: Del Sherriff
Assisted by Rosemary Beckett.

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THE SECRETARY'S REPORT

The year 2003 was very successful and busy for the Society.
We are very pleased to report that our membership which at this time last year numbered 80, now numbers 114.
After last year's AGM the committee was fortunate to be able to co-opt two new members: James Byrne and Ms. Frances Collins. James Byrne agreed to act as Hon. Treasurer, but as the search for a new Hon. Secretary was unsuccessful, the President agreed to fulfil this position for the time being.
A complete list of Committee members for 2003 is attached to this report.,
The Society's activities during 2003 were varied and included: In January, Aideen Ireland gave us a talk about the workings of the National Archive; in February, Dr. Geraldine Stout spoke to us about the various monuments at 'Brugh na Boinne': in March, Marie O'Neill spoke about 'Maria Edgeworth, Anglo-Irish Writer 1768-1849', and in April,Catherine Scuffil spoke about 'The Secrets in Dublin's Placenames'.
On a sunny Sunday in March, Michael and Helen Purser very generously opened their house at 36 Fitzwilliam Square and gave a memorable guided tour to members.
Our Spring week-end outing in April to Carlingford, Co. Louth, and the Cooley Peninsula, organised by June Burry, and guided by Paul Gosling, was thoroughly enjoyed by all those who participated.
Aida Whelan organised an excellent series of Summer outings which comprised, a guided tour of No. 25 Eustace Street, Dublin in May: a visit to the site of the Battle of the
Boyne, at Oldbridge, Co. Meath, in June; and not one, but two, boat trips to Lambay Island, in June and July.
We had a Monastic theme for our 29th Summer Series of Evening Lectures which took place 18th—22nd August. On Monday we had Heather King speaking about her Excavations at Clonmacnoise: on Tuesday, Charles Doherty spoke about The Monastic Town in Early Ireland 'A City of God Upon the Earth'. The annual Leo Swan Memorial Lecture on Wednesday was given by Conleth Manning, President of the Royal Soc. Antiquaries of Ireland, and was entitled; 'The Cathedral and

Churches at Glendalough; Results of new research'; on Thursday, Dr. Edel. Bhreathnach gave a talk about 'Early Irish Pilgrimage Routes'; and on Friday, Dr. Elizabeth O'Brien spoke about 'Rediscovering Columba's Monastery at Durrow, Co. Offaly.I would like to place on record the Society's debt of gratitude to Edel Bhreathnach, who, when on of our lectures withdrew at the last minute, stepped into the breach at literally a couple of days notice, and delivered an excellent lecture which was very well received.
Our Autumn/Winter lectures included; October, when Damien Shiels spoke about 'Irish Soldiers in the Napoleonic Wars'; in November we had Dr. Patrick Geoghan speaking about 'Robert Emmet, the making of a Hero'; and in December Dorothy Donnelly spoke about life 'Upstairs-Downstairs in Foxrock 100 years ago'.

Correspondence during the year, apart from our regular postings to members, and correspondence with speakers, included a report of our activities to the Federation of Historic Societies for inclusion in their 'Local History Review'.

Elizabeth O'Brien
7th January 2004
President/Secretary

Wednesday 8th January 2003

THE NATIONAL ARCHIVE OF IRELAND

Aideen Ireland

The National Archives of Ireland was created by legislation in 1986. It consists of two older institutions. The State Paper Office was established in Dublin Castle in 1702. This Office was to keep records of the British administration in Ireland at the close of each period of administration. In the nineteenth century the records were kept in the Record Tower in Dublin Castle. The Public Records Office of Ireland was established in the Four Courts complex in 1867. It was to hold all records over twenty years of age as well as the records of disbanded bodies and commissions. The first Deputy Keeper was Sir Samuel Ferguson while the Secretary was (Sir) John Gilbert.

The State Paper Office records were not available to the research public until well into the twentieth century—being created and retained for administrative purposes only. However, in the more recent past the wonderful collections of in-coming correspondence to the Chief Secretary's Office has proved to be of inestimable value to researchers, covering as they do the rebellions of 1798-1803,.the young Ireland and Fenian movements, the 1916 Rebellion and War of Independence, the Great Famine, the Land League and all political and agrarian events of the late eighteenth century until the disbandment of the Chief Secretary's Office in 1922.

The Public Record Office of Ireland was established as a public research institution with storage for records on the most modern and innovative basis. Amongst the collections were census returns for the nineteenth century, testamentary collections over twenty years of age, parochial records of the Church of Ireland prior to Dis-establishment and a wealth of medieval deeds and rolls. Unfortunately mostly of the records accumulated in the Public Record Office by 1922 were destroyed by explosion and fire in the course of the Civil War in that year. In 1923 the work of rebuilding the Public Record Office and its collections began anew.

The staff and records of the original State Paper Office moved to Bishop Street in August 1991 while the staff and records of the

original Public Record Office of Ireland moved to Bishop Street in September 1992. The new premises allocated to the National Archives were the original Jacob's Biscuit Factory on the corner of Bishop Street and Bride Street, then being vacated by the Government Supplies Agency. The Reading Room at Bishop Street was opened to the public in January 1992 and won a major architectural award later in the year. Very little of the original Jacob's Factory remains though a handsome redbrick tower and re-used granite slabs testify to the nineteenth century origins of the building.

The National Archives are located in a building which is six floors above street-level and two below. The public Reading Room is situated on the fifth floor. In the building are kept the records from the State Paper Office and the most frequently used records from the Public Record Office. These include the Rebellion Papers (1798-1903). Penal Transportation records (1788—1868), census (nineteenth century and 1901 and 1911), parochial records and transcripts from the Church of Ireland, court and testamentary records over twenty years old as well as records from the Commissioners of Public Works.
Under the 1986 legislation the National Archives was made responsible for all departmental records over thirty years old. This has meant that all departmental records since the inception of the State are now housed in Bishop Street and are available for public research—unless a bar exists to their contents being made available to the public. Included in these record series are the records of the Office of Public Works and Ordnance Survey. Records which are unavailable to public research (except departmental records which are retained by the creating department) are kept in a warehouse to the rear of the National Archives in Peter Street.
Despite the near total destruction of the records of the original Public Record Office the work of rebuilding the collections after 1923 and the large increments of departmental records received from 1990 onwards has had created problems for the housing of them. The premises at Bishop Street are now full and were storage not retained to the rear of the original Public Record Office in the Four Courts the National Archives would be in an

even worse state for storage space than it is at present. Amongst the most heavily used records are the census returns. These, in severely diminished form, cover the decades 1821,1831,1841,1851 while the records for 1901 and 1911 survive intact. For 1901 and 1911 the census returns consist of forms filled-out by the Census Enumerator and another filled out by the Head of the Household. These latter forms include the names of all those resident in the house on the night of the census, their relationship one to another, their age, their ability to read and write and knowledge of Irish and English, a return of their occupation as well as information on the place/county/ country of birth. In 1911 exactly the same questions were posed with an additional set of questions for married people. The duration of the marriage , the number of children born and the number of those remaining alive. The next census return after 1911 was that of 1926 which will be opened for public inspection in 2027. No subsequent census will be available for public consultation under the terms of the Statistics Act, 1936.

Less heavily used as a genealogical source but none the less of great importance are the parochial registers of the Church of Ireland prior to Dis-establishment in 1870. These cover registers of baptisms, marriages and burials. Unfortunately almost all the registers which had been sent for safe-keeping to the Public Record Office prior to 1922 were lost in the destruction of that office.

All court records over twenty five years old are automatically transferred to the National Archives. These include not only- the records of the court but also wills and Grants of Probate and Administration taken out in the Probate Office or in the District Registries. Unfortunately the survival for the Dublin area are poor for the period between 1858 and 1904 but survival for other District Registries is better. In many instances transcripts, duplicate copies or abstracts may survive of many of the testamentary documents.

Since 2 January 2003 the National Archive has offered a free, professionally staffed Genealogy Service similar to that offered by the National Library of Ireland. This Service is available to all during the opening hours of the National Archives and has

proved to be immensely successful.

Wednesday 5th February 2003

BRUGH NA BOINNE

Dr. Geraldine Stout.

The famous lower Boyne valley, on the banks of the River Boyne, is where in 1690 one of the most important battles in Irish History was fought, the Battle of the Boyne

The Bend of the Boyne contains the passage tombs of Knowth, Dowth and Newgrange, and the area around these, extending to approximately 8 x 16 km, is low lying. The general topography of the lower Boyne valley is that of deep terraces and steep glacial gorges, along with marsh and woodlands, all of which go to make up the valued land of this World Heritage site, that is Ireland's first protected Archaeological Park.

The Boyne Valley formed part of the ancient region of Brega, which stretched form Dundalk (with its backdrop of the Carlingford mountains) in the north, to the River Liffey in the south. The Passage tomb builders first settled here about 3700 BC, and over time, ritual enclosures, amphitheatres and stone circles were also erected. It is in Brega that legend says the foundations of Irish Christianity were laid down, and it is also the home of Ireland's first medieval Cistercian monastery at Mellifont.

The passage tomb monument at Newgrange is the best known of the three large monuments in the area, and has the oldest megalithic art in Europe. The main mound at Newgrange was surrounded by a stone circle and research suggest that the stones of this circle may have been placed to mark sunrise positions at key periods in the solar calendar. This was done by shadow-casting on the entrance stone of the passage tomb, much like a sundial.

At Knowth, pottery, flint, worked stone and animal bones were carefully placed as offerings in the bottom pits which were used to hold timber posts forming a ceremonial enclosure. The pottery

found at Knowth is of a special kind, called *Grooved ware* by archaeologists.

The term 'henge' monument is derived from the type-site 'Stonehenge', and the Bend of the Boyne has the most remarkable group of henge monuments outside of Britian. These are characteristically circular or oval in plan and are defined by a high, flat-topped bank, usually having a single entrance. They often exceed 100 metres in diameter. Only one has so far been excavated, that at Monknewtown, where the absence of an outer construction ditch was confirmed.

Using a wide range of slides, colour photographs, and maps, the speaker illustrated the Boyne cultural landscape and emphasised the need to ensure its protection and preservation in the future.

Dr Geraldine Stout is an archaeologist with the Archaeological Survey of Ireland. She has assisted on the excavations at both Knowth and Newgrange and has undertaken postgraduate and doctoral research on the Boyne valley.

Saturday 15th February 2003

A VISIT TO THE NATIONAL ARCHIVE –a half day outing

About fifteen members met at the National Archive in Bishop Street by kind invitation of Aideen Ireland who also conducted the tour.

After leaving our possessions downstairs with Security we were taken to the 5th floor where the bulk of the public records are kept. We were asked what we would like to see and Census papers and more recent items were shown to us. We were supplied with pencil and paper to take notes, only pencil is allowed in an archive due to damage caused by ink, though you may use your lap top computer.

Aideen gave us a résumé of the history of the archive and answered many questions. We were told of the new Genaeology department which opened earlier in the year.

After an enjoyable hour and a half we left with the intention of returning and getting a reader's card, this wasn't available that

day as the Archive is closed to the public on a Saturday.

Wednesday 5th March 2003.

MARIA EDGEWORTH, A Famous Irish writer (from 1768—1849).

By Marie O'Neill.

Maria Edgeworth was born a year later than originally thought on 1st January 1768 in Black Bourton Oxford. Her father Richard Lovell Edgeworth the son of an English family who had settled in Ireland. He married Ann Marie Elers, the daughter of his tutor. There were five children, Maria was the third of these. Her Mother died while she was barely five years old. The family remained in England until Maria was only 14. Maria's father married a young woman Honora Snyde. They had two children of their own. At the age of eight she was sent to school in Derby, and after that at her second school she learnt French.

Following the death of his second wife, (who died of consumption) Richard Lovell Edgeworth then married her sister Elizabeth Snyde, there were religious difficulties and objections by the Snyde family to be overcome.

Maria was transferred to a school in London, remaining there until her father brought the whole family to the estate he had inherited at Edgeworthstown. This was 1782 and Maria was 14 years old. Edgeworthstown was to be her home for the rest of her life. There were more children added to the Edgeworth's family and they settled well in Ireland in Co. Longford, though they found the countryside dull and lacking charm and quite bleak.
The children were educated at home and usually girls led a very sheltered life. From the beginning Maria helped her father in his work as landlord and rode beside him when covering the estate, keeping accounts, acting as clerk or sub agent. This was a broader experience for a young girl of her age and stood to her in later years. Maria helped with younger family members sharing in their mostly Montessori type education. It is believed she often hid in her father's study when he was

dealing with clients and litigation cases Thereby getting information into his work as a landowner and landlord.

Story telling was a large pastime and Maria excelled at this, all of which led to her writing and her mostly famous novel '*Castle Rackrent'* Maria thought deeply about the landlord-tenant relationship which inspired this book

In 1797 Elizabeth, Richard's third wife died (also of consumption). The years 1797– 1798 became a period of mourning for them. Preoccupied with protecting his family as trouble was breaking out. Richard Lovell met a young woman through Maria's work. This was Francis Beaufort, daughter of the rector at Collon, Co. Louth, (a man he had known for many years). She was only twenty-nine years old he was fifty two. At first Maria totally disapproved of this union, (Maria was only a year or two younger herself) she eventually came around to the idea. Infact, as time went on both Francis and Maria became close friends and confident. Richard and Francis married on the 13th May 1798 in St. Ann's Dawson Street.

The French invasion came in the summer of that year and while their home was threatened, they moved temporarily into the Inn, the French bypassed the town and Edgeworthstown was spared.

Both father and daughter and a few family members took a trip to France and due to fluent French speaking were able to cope really well during their time there. Maria tried to explain the Irish situation to English readers in her book *Castle Rackrent*. In 1801 a follow up to her book was expected and she wrote '*Belinda'* a novel describing fashionable life in England. The heroine was considered too cold and the probability of her father's editorial hand was an influence on the work.

In one of their many visits to France she met a Swedish gentleman, the Chevalier Edelcrantz, described as the scientific secretary to the King of Sweden he was quite taken with Maria. He proposed marriage to her, she was taken by surprise but declined his proposal, this indeed had a large effect on her for a long time afterwards. She was more affected by her response

and was full of remorse, but got over this in time.

Maria had a shy nature and her first aim was to please her father, who was quite dominant of his famous daughter, and indeed when she was asked a question he often stepped in and replied for her. They entertained, and followed pursuits and interests, and had a large circle of friends, she had a gift for friendship and when she worked at her writing she did so in the corner of the family library, with day to day activities going on around her. The description of the absentee landlord was portrayed with much accuracy in her book the 'Absentees' acclaimed as one of her most powerful novels, depicting the absentee Irish Landlord living in England.

In 1813 on a long visit to London she received a warm welcome and was entertained, in the course of this time she was introduced to Byron, who found her unassuming and described her as 'shy, unable to make conversation and didn't see how she could write her name' While a woman writer, Joanna Baille found Maria 'frank, animated sensible and amusing free of affection and warmed to her. Her father did not impress to the same extent. Despite this she was a wealthy woman earning £11,000 a year while Jane Austin, writer, earned only £7,000 in comparison.

Her father's return home from his long spell in France showed his health had suffered and as a result of bouts of illness, he died on the 13th June 1817. This was a huge adjustment for Maria and the family and she showed regret for her departed father. As Edmonstown and the task of running the estate was to be hers from the years 1826-1839 at which she proved very capable although the problems were formidable. The completion of her father's memoirs was looked on by Maria as daunting as she was a private person and didn't want to expose her father's files and memoirs, but did so successfully, and they were well received.

Some years later after the completion of another book '*Helen*' her writings became less after her father's death, illness dogged the Edgeworth family and bereavement followed. Her brother Lovell died in 1842, and then the death of her favourite half-sister Fanny dealt a crushing blow to Maria.

During the early years of the Famine Maria worked hard to bring relief to the local people. It was an active and vigorous time in her older years. Maria wrote her last book '*Orlando'* for the relief fund. She died in a way she would have liked, she went out for a drive and had a heart attack on her return and died fairly quickly. This was the 22nd of May 1849.

The house was later sold on and in the 1930s became a nursing home.

Sunday 9th March 2003

VISIT TO 36 FITZWILLIAM SQUARE half day outing

Helen and Michael Purser graciously opened the family home to members of Rathmichael Historical Society.

This building 36, Fitzwilliam has been in the same family for over one hundred years. There were fifteen members who met at 2.30pm and we divided into groups, while one saw around the house, remaining members were taken on a tour of the Square.

The Square.
The proposed site for the new square of Fitzwilliam was first indicated on the survey map by Pat and John Roe in 1789, and the first leases were granted in 1791—1792.

The building of Fitzwilliam Square took thirty years from 1798 to 1828, with most of the buildings being carried out in the decade between 1814 and 1824. The houses were laid out to the strict provision of the leases. Each house had to have four stories over the basement. Brick was the stipulated material, exact pavement to be laid outside each house, no protrusions allowed, such as bay windows. Only in the design of the door-cases and the fanlights were the owners permitted to give rein to their personal taste.

Each side of the square had a stable lane at the rear to provide access for the horse and carriage to the stables opening into the rear gardens. The plots were on average twenty -five feet wide and approximately two hundred feet in length. This long narrow plot so typical of Georgian terraced housing. The same as featured in Mountjoy Square and

Merrion Square. The four sides of Fitzwillliam Square enclosed an area in the centre for the garden.

This is particularly remarkable as Fitzwilliam Square garden hasn't changed since (its') beginning in 1813, one of the reasons is that of all the Great Dublin Squares it is the only one remaining private.

As early as 1792, when the first leases for Fitzwilliam Square were being granted, before any buildings. The Dublin assembly proposed to erect a statue of King George 11 and enclose it by railings, (the statue was never erected). At this time only twenty of the final sixty nine houses had been built, two on the east side, ten on the west side and eight on the north side. Building on the south side did not commence until the 1820's.

The running of the Square was set out in the act. Annual payment not exceeding five debentures. Monies raised were to be used to pay for the lampposts. The early years planting of the garden concentrated on greenery. Flowering shrubs and open green lawns were added by the Victorian era, bringing riots of colour! During the 1840's tulips, snowdrops, and crocus bulbs were ordered from Nurseries. Major tree and shrub planting took place in 1849 with many varieties being brought in from Thomas Bridgford & Sons, Seedsmen and Florists.

The 1850 and 1860's Edmondson & Company continued to supply the garden. The fourteen members of the Commissioners had been living in their houses since they were built (Reverent Truell and Richard Williamson and Henry Roe) were still occupying their premises. The signing of the agreement with the corporation for material water in the Square, taking charge also of the consumers servicing of the fourteen Gas burners previously looked after by the Hibernian Gas Light Company. In 1875 new Gas pillars were erected, shortly afterwards old lampposts were disposed of. In 1880's significant improvements were made by the commissioners, the widening of kerbs and concrete, and pathways outside the railings all took effect.

A summer house was built a few years later made of wood, (repainted in 1890). In 1892 a copy of the dilapidated Gooseman fountain was erected in the Southeast, the small bronze figure had been stolen during neglect in the 1970s The polished granite bowl of the fountain remains today.

Tennis was, and still is the only game permitted in the Square. Creating its own little bit of sporting history. In 1879 the committee of the Fitzwilliam Lawn Tennis Club advertised to hold a Championship of Ireland open to all comers a mixed doubles and a men's and ladies singles included. Due to lack of space in Pembroke Street, application was obtained and these were the first ever such events played anywhere in the world. Five years would pass before the All England Club (Wimbledon) included a ladies singles in their Championships! This became the big event involving (Band playing, the Welsh Regiment or the King's own Regiment) taking part, a social highlight of the year.

The House no. **36 Fitzwilliam Square**.

Over the front door is a traditional fanlight that set the character of this family house. It has been in the Jellett family since 1897 and remains largely unchanged except for the Hall floor rooms and return that are leased out as offices.

Flagstones greet us in the Entrance Hall. The high ceiling and decorative cornice are all original. The room on the right, before the inner Hall door, was always a study or business room and is now an office. This room to the back was the original Dining Room with an ornate marble fireplace. Mainie Jellett, the artist, used the room at the back as a studio. The next return is the bathroom and on the floor above are two large bedrooms. The very top of the house reached by a narrow staircase was the Nursery floor, with low ceilings and smaller windows and Belfast sink on the landing. It used to be three rooms, now divided into four, where the children lived with their Nanny who slept with them in the large back night nursery.

Both top floor and basement are still used by family

members, which typifies the character of the house. The Kitchen still has its original range and water boiler and arched ceiling which supports the hall floor above.

The original pipe and whistle communication system is still mostly intact. Our hosts told us how as children they delighted in dropping things through to annoy the cook!

Outside, the original water tank and coalhole still exists, the later accessed by the portholes in the pavement, just as it was built in the early 1800's. At the rear of the property was a Stable and Tack Room and Coachouse with accommodation for the groom. It is now a modern mews house., The Jellett nameplate is still on the door and Mainie Jellett has a plaque on the exterior indicating her home and work.

Helen and Michael offered us tea and biscuits at the end of our tour, which we really appreciated.

Wednesday 2nd April 2003.

THE SECRET IN DUBLIN'S PLACENAMES.

By Catherine Scuffil.

Our speaker introduced us to the area of Dublin when it was uninhabited, the land would have had a ring of mountains in the distance, countryside with variety to the north and south, streams and valleys, and the coast line completely different to what we know today. She invited us to visualize this scene.

Where the city of Dublin first appeared to the early settlers. The ring of mountains are the Dublin and Wicklow ranges. The Sandyridges, Droneagh or **Drimnagh.** The Curved Glen Croimlinne, Crumlin, Cabra, translates into the Place of Rough Ground and the corner bog is Coolquay. The Shrubland, trees, willows, hazelwoods all in the placenames of Ballymun, Sillogue, Coultry and Kilsallaghan.

The Fresh or fair stream—Fionn Glas**, Finglas** also mentioned in Glasnevin—Nevin's stream.

The **Greenhills** between **Walkinstown** and **Tallaght,** the source of the river Poddle, this in turn 'clear water' - Caim

Uisce or **Kimmage**. The wooded valley—the **Coombe**. **St. Patrick's Cathedra**l known as 'insula' or on the island. The black pool—the original Dubh Linn—**Dublin.** The large river flowing into the sea, Anna Livia, the Liffey. The waves on the shore, Cluain Tarbh**, Clontarf—**the Bull Meadow names the **North and South Bull and Bull Island.**

Ancient Dublin; The source of clean water and fertile land provided opportunity for these settlers to develop and cultivate the new place **Balcurris** town of the weir blocked stream, and **Cappagh & Cappoque** mean 'a fenced field', indicating cultivated farmland. The gaelige word for meadow is Clun, anglified to Clon—we have Clonskeagh, Clondalki n, **Clonshough and Clonsilla—Clonsilla** or **Cluain Saileach** was the dirty Meadow. **Goatstown** need no explanation, **Glenamuck—Gleann na Muca**, the Glen of the Pig farmers and **Glenageary** or Gleann na Caoraigh, the Sheep Glen.
Fox and Geese need no explanation, but Foxrock needs a little more attention. Cnoc an Sionnaigh reappears in the locality of **Knocksinn**a, perhaps a rock size hill where a fox stood?
Leopardstown was really **Leperstown** a leper colony situated outside the Medieval city. The River Liffey was double the size it is today with its wide estuary and where the sea joined by a long sandy spit on its south bank known to the Celt's as Deire na Rinne, end of spit or An Reinne, now Ringsend.**Glencullen** a landmark hill and in the distance **Bri Chualann,** today we call **Bray.** The wooded area of Cullen gave the ancient village of **Cullenswood,** today preserved in Cullenswood Avenue, Ranelagh.
Celtic Chieftains gave place names, **Ballyfermot** which comes from Baille Diarmuid, A 6th century princess Isolde, daughter of Aengus, King of Ireland is mentioned in **Chapelizod, Stillorgan** or **Tigh Lorgan** means Lorcan's house or burial place, Stoneybatter, a stony road on the northside of the city is the Dublinese variation, linking the hurdle ford which is responsible for the Gaelic name of Dublin, Baile Ath Cliath.
Accent changes from north to southside, a variation of bother in **Booterstown.** St. Patrick visited Dublin and founded a number of churches in the area**, St. Margaret's** Co. Dublin, oldest known as Dovemachor—Domhnach Machnoir—the church of

the East. Others would have been **Donnybrook, Donnycarney**, **Donabate** and **Donaghmede.**
A closer look at street names the street sign for **Nassau Street** shows us **Tobar Padraig** as the Gaelic translation. Tobar Padraig was Patrick's Well.
Christianity's numerous placenames such as **Monkstown.** There are other with Cill as a prefix. e.g. **Killmainham (maighnan's church), Kilmashogue, Kilnamanagh (**thr Church of the Monks). **Kilmacud, Kiltiernan** and of course **Kiliney**, which means the Church of Leni 's daughters, five of whom were nuns. Even Shankhill refers to the Old Church (or wood) the district of Killeen—The Church of the Young burial place for young and anabaptised children of Dublin. **Tully or Tullach an Easpic,** hill of the bishops commemorating a Bishop's gathering prior to meeting at St. Bridgid or Bride in nearby **Bride's Glen.**
Medieval and Viking Dublin; Christ Church Cathedral, **Fishamble Street** commemorates the Fish market and **Dame Street** named after a dam on the river Poddle. **Baldoyle** translates as town of the dark stranger, most likely Danish Viking pirates. The arrival of Vikings from Scandinavian countries are as follows. The arrival of Vikings is still mentioned every time someone says **Fingal.** The Viking tribe of Harold had lands in the South Dublin hence **Harold's Cross**, and **Harold's Grange.** Glencullen comes from ancient Sli Chualan a route taken into the Dublin Hills. The Vikings being seafaring people feature place names on the coasts e.g. **Howth, Bullock,** (formally 'Blowich'). And **Skerries** (meaning rocks) all Viking place names, 'EY' the Viking word for Island is mentioned in **Dalkey** formally Deilginis the thorny Island, and Lambay—Lamb Island and of course '**Ireland's Eye'**! Vikings having boats travelled as far as the Salmon could swim upstream—**Leixlip.**

Norman Dublin The Norman invasions of the 1170, the Viking of Dublin City relocated to the north side of the river known to this day as **Oxmanstown,** an Anglification of Ostman—Viking**. Ballygall** was a considerably important source of wood for building purposes in Dublin. **Phibsboro** nearby commemorates another Norman Adems de Phepoe who was a follower of Strongbow. Adem de phepoe was responsible for building

Clontarf Castle in 1175.

Dublin's St. James's Gate commemorates returning Pilgrims from Santiago de Compostella in Spain, the Pilgrimage center of St. James. The name carries into **James's Street and St. James's Hospital**. Dredging work on the River Liffey in the 1800's revealed hundreds of scallop shells near Usher's Island. The shells collected by Pilgrims used like a passport stamp to celebrate their safe return to Dublin tossed them into the Liffey. Any letter from St. James's Hospital contains a scallop shell as logo on headed paper.

Ballyboughil 'the town of the staff' - in North County Dublin has a special legend. The staff of St. Patrick or Christ was lodged for safe keeping later transferred to Christ Church Cathedral, Dublin where Norman pilgrims revered it. It was finally destroyed in the 1500's when King Henry VII, dissolved the Monasteries.
In 1188 one Ailred the Dane returning to Dublin from Pilgrim to the Holy Land entered the city in triumph by St. Audeon's Arch, carrying sprays of Palm. Known afterwards as Ailred the Palmer' gave his name to **Palmerstown.** He was founder of the world's 2nd Hospital at John's Lane Dublin. His hospital put to good use in the 1200's terrible Plague called the Black Death. Dublin in order to cope had mass burials outside the city. Known today as **Blackpitts.**
The Priory of the Holy Trinity in Dublin also an extensive manor known as Manor of Glasnevin and Gorman. The Priory Grange is **Grangegormon** know to all. Others include **Kill o' the Grange**.
The Gaelic for **Dolphin's Barn—'Carnan Cloch'** means the 'Pile of Stones' This also extended to the Kilmainham area.
The Church of St. Thomas a Beckett became an extensive abbey known as the Liberty of **Thomas Court** and gave its name to **Thomas Street**.
Cromwell's Dublin; The scourge of Cromwell came to Ireland in 1647 who with his army of Roundhead soldiers tried to destroy **Dunsoughly** castle. Even their canon fire failed to do huge damage except crack a side wall of this castle. After the destruction of Cromwell's 'visits' many people left the land and emigrated. The Irish inhabitants were forced out of the city to

Dublin, this area they occupied became known as **Irishtown.** The Restoration brought the construction of many beautiful homes to Dublin. The 1600's Sir Edward Fisher built his family home near the present Magazine Fort. He called his house 'The Phoenix', this became the present day Zoo in **Phoenix Park**.

Ranelagh takes its name from Lord Ranelagh After his death the lands were turned into the famous Ranelagh Pleasure Gardens. The next family the Hollister converted the same to mirror those in London. Later the whole area became **Ranelagh.**

Huguenot's Dublin; Marrowbone Lane street showed how it acquired its unusual name. In Gaelige it is 'lane Muire Maih'. The English being a Dublinese corruption of the French 'Marie le Bon'. **Weaver Square** formerly Cloth Square got its name from the area in the last century many people were employed as poplin and silk weavers. The weavers dried their cloth in the open. **'Tender field's** now **the Tenters**. After some of these fell into disuse a Fr. John Spratt of Whitefriar Street, encouraged the Sisters of Mercy to take over these premise for their Convent and School.

Dublin Guinnesses and the 1700's; Arthur Guinness leased a one acre site at St. James Gate at £45 per annum for 9,000 years from Sir Mark Rainsford. His brewery was near **Rainsford Street**. The location was considered very suitable on account of the ample water supply from the City Watercourse. By 1775, Dublin Corporation had decided that Guinness's had no right to water from one of the celebrated pipes that ran through the brewery, a work gang—including a sheriff was dispatched to cut off the supply. Arthur Guinness stood over the pipe with a pickaxe 'borrowed' from one of the workmen, and defied any of them to touch either him—or his pipes! The dispute lasted nine years, finally ended when Guinness was granted a lease of the Watercourse for 8,975 years giving it the same expiry date as the brewery lease from Rainsford. We can thank the Guinness family later too because as well as producing a pint of plain, through Lord Iveagh they gave us the place names of **Iveagh Gardens, Iveagh Buildings** and **Market** and paid for the restoration of St. Patrick's Cathedral. Also the Storehouse, the newest and most exciting tourist attraction

in Dublin, giving us panoramic view of Dublin and all its secret place names

An entrepreneur, Mr. John Pigeon set up a sea ferry service to provide boat trips, established an alehouse for visitors and his Pigeonhouse has never been forgotten.

The **White Heather** laundry, the largest contract for the Vice Regal lodge in Phoenix Park. As late as 1948 this laundry was paying over £60.00 per year for water from the Grand Canal, quoted at 3 old pence per 1,000 gallons so they used 60,000 gallons of water per week! Another laundry was the **White Swan** in Donore Avenue. **White Heather** and **White Swan** are the names of two industrial estates today.

The **Canal Main Line** and **Circular Line** both made an indelible mark on the City of Dublin. Obvious street names of Grand Canal Place at Guinness's, and Grand Canal Street near the Liffey at Ringsend, Grand Canal Bank linking into James's Walk.

The Construction of the canal bridges also effected placenames Harcourt Bridge after Lord Harcourt, this name didn't' t stick, as it was elaborate and called Rialto, altered and rebuilt remains as does the suburb of **Rialto.**

The curious place name of **'Pass if you can'** is located at St. Margaret's near the Dunsoughly junction. This area fully named is '**Pass if you can. Without being robbed, You'll do very well'**! A reference to the activities of the Highwayman who patrolled this area in the 1700s. The local shrubland (Ballymun) and woodlands (Kilshane-the old wood) made this easy for them.

Islandbridge from the earliest times originally of stone carried main water pipes to the north side and during a great flood in 1791 collapsed. By 1791 Sarah, countess of Westmorland laid the foundation stone for a new bridge, **Sarah's Bridge**.

Donnybrook was famous for its fair. **Galloping Green** on the main N11 refers to a horse riding track, perhaps the forerunner to the Leopardstown Races.

The construction of roads brought with them the tolls. The toll road to Dublin crossed the **Royal Canal** at **Cross Guns Bridge.** All these toll roads had to close for one day a year. Cross Guns closed on Good Friday, with soldiers standing on the bridge with guns crossed.

As time passed the names of Irish artists and scholars were embraced in name placement , places, famous people and mountains, sea loughs and bays in Ireland were all used accordingly, and last but not least the railway stations.

All these **placenames** are secret and close to the fascinating history of Dublin and indeed Ireland.

4th-6th April 2003

WEEKEND OUTING TO CARLINGFORD AND COOLEY PENINSULA

Report June Burry

We were blessed with glorious sunshine for our visit to Carlingford.

On Saturday morning we visited the County Museum, Dundalk where we were treated to a detailed and enthusiastic tour of this prize winning museum by our guide, Hugh Smith.

After a hasty lunch we met our guide Paul Gosling. Paul is a native of Dundalk and author of 'Carlingford Town-An Antiquarian's guide'. We went first to the Hill of Faughart where there is the possible remains of an Iron Age hillfort, and early Christian ecclesiastical foundation associated with St. Brigid, a Norman motte-castle and a medieval church ruin. Edward the Bruce is reputed to have been buried in the graveyard and John found the Lennon family plot next to that of Edward—exalted company indeed. The views from the hill were quite spectacular.

We then visited the court tomb at Rockmarshall. The unusual configuration suggests that it may be a rare example of a double court.

We donned hiking boots and took to the Tain Trail, crossing the southern shoulder of Slieve Foye where we had a wonderful bird's eye view of Carlingford town and the lough before descending into Carlingford where we enjoyed an excellent and lively dinner at the hotel.

Carlingford 'Carlinn Fjord', was named by the Vikings though no trace of Viking settlement has been found. The whole of the Cooley Peninsula was granted to Bertram de Verdun by John, Lord of Ireland, c 1189-91 but it was probably Hugh de Lacy, who married de Verdun's daughter in 1195, that developed the town of Carlingford. It was a planned town with a town wall, enclosing an area of 11 hectares. Its medieval layout and streetscape is still visible together with sections of the wall complete with musket loops.

The castle, situated on a rocky promontory guarding the harbour, dominates the town. It was already in existence when King John visited in July, 1210. The castle roughly D-shaped in plan has many interesting features including a massive cross-wall cutting off the courtyard from a spacious hall. Fifteenth and sixteenth century features suggest that the castle was refurbished and occupied for many centuries perhaps until the eighteenth century.

We were then able to visit Taffe's Castle, the Mint and Tholsel together with a medieval house. Several stone heads were pointed out. Paul maintains that buildings such as the Mint and Taffe's Castle should more correctly be referred to as fortified merchant's houses. We also learned of interesting former residents such as Fr. Murray, tireless contributor to the Co. Louth Archaeological and Historical journal and Thomas Darcy McGee, known in Canada, as father of the Federation.

Our final stop was the Dominican Friary, situated outside the town walls, and thought to have been built c. 1305 under the patronage of Richard de Burgh, Earl of Ulster. Portions of the church and bell tower remain together with portions of the cloister and domestic buildings. There are remains of a mill and mill-wheel adjacent to the friary but historical references suggest that milling in the area predates the friary.

It was a great pity that only eleven of our members could avail themselves of the opportunity to visit this area of outstanding beauty abounding in archaeological and historic monuments. Paul was a wonderful guide who shared his knowledge and enthusiasm of his native county with us resulting in a memorable weekend.

18th May 2003.

OUTING TO 25 EUSTACE STREET, DUBLIN.

On Sunday 18th May about fifteen members and friends visited 25 Eustace Street, Temple Bar in Dublin, we gathered at the Film Centre across the road

Eustace Street, itself has a rich and varied history, famous as much for its religious nature, as for the house and bars since the 17th century. Both Quakers and Presbyterians have a presence in Eustace Street, the Society of Friends Meeting House, directly opposite No. 25, has served the Quaker population that settled in the Sycamore Street locality 200 years ago. The old Presbyterian School (now the Ark) was established in 1715, and the church served one of the richest Presbyterian parishes in the city from 1685.

No 25 was the respectable home of J.D. Williams & Co. Merchants. By 1830, and thereafter the counting house of W.T. Mayler & Co. Merchants in 1841. By 1845, Patrick Costelloe, Merchant Tailor, shared no 25 with a junior solicitor called William Bloomfire, who continued to have premises here with 8 other solicitors at no. 25, at any given time.

No 25 Eustace Street is one of the few remaining houses in Temple Bar that still has its timber panelling intact. It was occupied by merchants, among other, and therefore was quite modest in its appointment. Unlike the grander Georgian houses in Merrion or Fitzwilliam Square it would probably have been used for conducting some type of business or commercial affairs. These rooms are now the offices of the Irish Landmark Trust.

Although there is no exact evidence as to the family business who occupied the house in the 1720's, it is known there was a wallpaper printing studio next door which perhaps explains the amount of wallpaper found in the drawing room—in some places up to 7 layers were found dating back to the 18th century, and some remnants are displayed in the house.

The panelling in the hallway, stairs and landing on the first floor are all finished in a very simple timber panelling featuring bolection mounding—a mounding used to cover the joint between

two members with different surface levels. It projects beyond both surfaces. The stairs are also very modest and do not display any great amount of ornamentation. Colours chosen throughout the house were based on research done on traditional Georgian colours. A hierarchy existed and often the entrance hallway was painted in a colour imitating stone. The use of Farrow and Ball traditional paints and a colour called bone.

Progressing upstairs there is a traditional Georgian green used on the panelling in the drawing and dining room. The stairs was painted a traditional 'mahogany' colour again showing aspirant nature of these modest Georgian houses. All the windows and some doors had to be replaced and they were done in accordance with the correct period detail.

The floorboards in the drawing and dining room are original and hand knotted rugs add colour to the rooms without concealing the floorboards. There was no evidence of any decorative ceiling plaster work and the cornice itself is a very simple 'box' cornice as opposed to a more decorative one that would be found in a grander Georgian house. Unfortunately both fireplaces in these rooms cannot be used due to structural repair work that was done on the chimney.

The furnishing throughout the house is eclectic and range from the late Georgian to early Victorian and almost all pieces are in mahogany. There is a small functional kitchen off the dining room. The original kitchen would have been in the basement (which is currently being used as part of the Irish Landmark Trust offices). Two bedrooms on the second floor have been decorated and furnished in a similarly modest fashion. The colours used upstairs is again a traditional Georgian blue/grey and is also a traditionally-made paint.. All the blinds throughout the house are based on the original type of blinds that would have been used and the type of the method of stitching and fabric is known as 'Holland Blinds'.

On the top floor there is a cruciform roof structure and so the ceilings are lower and slanting.. There would originally have been two bedrooms here (perhaps for the maids), but one of the bedrooms has been turned into a large bathroom. The original privy would have been in a shed in the back garden. The bedroom has 3 matching mahogany beds made by the well known manufactures 'Heal & Sons' and the windows in this room are much smaller than throughout the rest of the house

No 25 Eustace Street was in a bad state of repair when it was acquired by the Irish Landmark Trust but there were enough original features and information to reconstruct or repair most of the original. The façade was replastered and painted and some repair work had to be done to the sandstone casing around the front door. The original hall door was found dumped out in the back yard and it was meticulously copied as it was in a very bad repair.

Any sloping floor or stairs surface were left this way, as it would have disturbed the fabric of the building too much to return them to level.

The general feeling throughout the house is an early Georgian simplicity and modesty which some people to-day even perceive as Spartan, even though it is quite true to the period. .

Sunday 8th June 2003

BATTLE OF THE BOYNE OUTING

By Aida Whelan.

On a pleasant Sunday afternoon (June 8th) about 13 members and friends visited Oldbridge, (the site of the Battle of the Boyne).

This site has just been developed by Ducas, The Heritage Service. It is well organized, with a small car park, seats, picnic facilities and toilets.

We were welcomed by Aisling McMahon (supervisor) and by Peter, a young local guide. Peter gave us an informative and vivid account of the famous battle and of the events leading up to it. At stake were—The British Throne with French dominance in Europe. Two Protestant verses Catholic powers in Ireland. Both Kings William 111 and James 11, (his father-in-law) commanded their armies in person. William had 36,000 men and James only 25,000. Many European Countries sent troops as the results were of interest to them also!
It was strange to be standing on the exact spot where the last of the fighting took place! At our feet was a large stone marking the spot where William's General Schomberg (aged 75) fell and was

buried. He was later interred in St. Patrick's Cathedral. In the distance to the south, we could see the Donore ridge where Jacobites were encamped, the Williamite army marched down a narrow wooded ravine north of the river. It is still called King William's Glen, and is almost unchanged to this day.
As Peter explained where James' army were beaten was chiefly due to bad leadership and having less troops and arms. They fled southwards and were not pursued. William was not anxious to capture his father-in-law.
Later we were guided over to the clearing and the 'Horse Lady' Mildred, someone very fond of horses included her two lovable charges. She chided them gently as one muzzled at our coats and the other fell asleep disdainfully, still standing.! The first was a larger rougher horse, the type used by ordinary solders and for transport. The other a smaller neater type was ridden by officers and by the two kings. Both were dark brown, as probably then. So the familiar depiction of William 111 astride a large white charger is just a myth!
We were shown too the kind of saddle and stirrup of the time. The saddle was partly built up around the body. Mildred told us in a most natural way all about the different types of horses of the past.
The final stage of the tour was equally intriguing. John dresses in the uniform they wore with a large plumed hat, demonstrated on various replicas of arms and cannon. He showed us the slow detailed steps taken to load the cannon, and let us hold a deep live, heavy cannon ball, as he explained the devastating effect it could have on a troop of soldiers when he fired one of the guns, (purposely restricting its power). We got a small idea of the fierce noise and smoke endured by the poor men.

Our group which was joined by other members of the public, had many questions to ask, as they were impressed by the 'living history' display. And all of this was free of charge!
Afterwards some people walked along the trail to the Dondre ridge and also visited King William's Glen, which is not too far away.

Tuesday 17th June 2003.
TRIP TO LAMBAY ISLAND
A group of twelve members met on the quay to take the boat to Lambay Island. A favourable day was with us yet again, the journeys there and back necessitated the tide to be in for our departure and arrival at the respective keys.
The owners met us and showed us around, and for full details on this please refer to the 2002 Record.

Saturday 5th July 2003.
TRIP TO LAMBAY ISLAND
Another successful trip to Lambay Island and again the weather favoured us with relatively little swell, again reference to 2002 Record where all information is given following the first Rathmichael trip.

29th SUMMER SERIES OF EVENING LECTURES. 18th—22nd August 2003.

Monday 18th August, 2003.

EXCAVATIONS AT CLONMACNOISE.

Heather A King, MA, Archaeologist, Duchas

Excavations during the 1990's would appear to provide the material evidence necessary to fulfil the criteria identified by some historians as being critical in identifying a monastic town. There is settlement complexity, houses workshops, streets, evidence of trade, enclosure and political importance. The documentary evidence for a town at Clonmacnoise is concentrated on the 11th and 12th centuries and it has been suggested that this may have been the result of influence from Scandinavian port towns established in the 10th century but the evidence from the excavations points to a much, much earlier urban settlement.
Excavations in a very small corner of the New Grave yard at Clonmacnoise were initiated in 1990 following the discovery of the first ogham stone on the site. Four main phases of activity are present. The uppermost strata are of the late 11th and 12th centuries, characterised by flagged and cobbled areas, pits, well-shafts and postholes, below which is the main occupation phase,

dating back to the 9th/10th century, illustrated by a series of houses and buildings. There is also an earlier phase dating to the 7ht/8th century characterised mainly by stake-holes and spreads of burnt soils and charcoal.
Running southwards from the low-lying Callows adjacent to the Shannon is a metalled road on either side of which there was evidence for round houses, sub-rectangular structures, hearths for cooking and metal working, corn drying kilns, a possible boat slip and a number of other features. Three round houses were discovered and were constructed by laying down a raised platform of esker sand,c.7m in diameter, revetted by large stones and with a central hearth. The superstructure of these buildings did not survive but they were possibly constructed of sod walls with uprights to support a roof. An external large cooking area was uncovered adjacent to the Round House 1 and a gravelled enclosed yard is associated with Round House 2. Two corn-drying kilns were also excavated.
Finds, apart from the animal bone, numbered over 6000 and included both objects of and evidence for iron, bone, bronze, lignite, glass, silver and gold working.
Three small excavations were also carried out at the sites of the High Crosses and these indicated that the area had been used for settlement before it was designated as a burial ground sometimes in the sixth century. More recent excavations have shown that an early ninth century bridge survives in the bed of the Shannon; the early medieval enclosure has been discovered close to the present wall end enclosure and the location of the main iron working area has been located.
These findings have confirmed that the criteria now exist to describe Clonmacnoise as a town in the second half of the first millennium AD.

Tuesday 19th August, 2003

THE MONASTIC TOWN IN EARLY IRELAND; 'A City of God upon the Earth'

Charles Doherty, MA, Dept of History U.C.D.

We normally think of early Ireland as a land of monasteries. Yet research shows that this is not quite the whole story. We now

realise that there was a great variety of church types from isolated hermitages to great bustling settlements. And some of the largest we now call towns. How did the early Irish think of their church settlements?
Since we often approach these sites archaeologically we are constantly confronted by the material aspects of the settlement. But that is only one aspect of our enquiry. We cannot properly appreciate what these sites were about unless we approach them liturgically. How did our ancestors imagine their ecclesiastical settlements? This is not easy to answer due to lack of detailed written evidence. We do know that the Irish were becoming Christian from the fourth century onwards. However we often forget just what this implies. This was the century in which the church became the official religion of the Roman Empire. It was only then that large public buildings could be used for worship and images of the essential elements of the Christian religion could be openly displayed. The earliest Christian art found in the catacombs and on sarcophagi is described as paleo-Christian to describe its ancient quality. It was out of this milieu that Ireland received its Christianity.

We have a glimpse of how the church was perceived in some of the ancient art. The great church historian Eusebius was the first to describe the Church in 325 AD in a sermon preached at Tyre. As well as describing the new physical buildings that were being erected everywhere he also described the church metaphorically as the bride of Christ and the physical structure as likened to the ecclesia the 'assembly of the faithful'. The church on earth is a mirror of the City of god, of the Heavenly Jerusalem. This is the image so clearly depicted in Ezekiel and in the Book of Revelations. This image is found in the domes of many of the earliest churches. Here we see Christ in majesty surrounded by the starry vault. The hand of god stretches down from above almost touching the cross of Christ that stands on the celestial mount, the hill of Calvary. The cross itself is the Tree of Life. The waters of life spring from its base and flow to the ocean giving life to all creatures.

All of this imagery we find in our earliest documents. Saint Patrick himself says 'And He has given to Him all power over every name of beings celestial and terrestrial and of the lower

regions…! In the hymn in praise of Patrick, the Audite Omnes, written c.600 the imagery of the high fortified city is prominent. In the monastic Rule of Bangor in the Antiphonary of Bangor this imagery also occurs. Bangor is the home of the New Rule, it is likened to the Ark of the Covenant. It is the True Vine out of Egypt, it is where the New Perennial Praise—the continuation of the psalmody of the Celestial Choir—is sung. Bangor in this description mirrors the Heavenly Jerusalem.

In the Book of Armagh too we find the imagery of the City of god in the text known as the Book of the Angel. Here too Armagh is set on a high place. It is referred to as an *urbs,* a 'city' and likened to Rome. It claims to be the chief ecclesiastical court of appeal beneath Rome. It has a large population made up of various elements of society. It claims the status of the 'City of Refuge' following the Biblical examples in the Leviticus and Deuteronomy. It is surrounded by a vast *terminus* (Irish *tearmon)* an 'area of sanctuary'. The concept appears again in St Brigit's life by Cogitosus .written c. 650. We find it further elaborated in Irish canon law where ecclesiastical cities are said to be surrounded by different areas of sanctuary*, sanctus, sanctior and sanctissimus,* holy', 'more holy' and 'holy of holies'. At the core of the site lay the alter of the church surrounded by the cemetery where reposed the bodies of the holy ones. Church sites could grow on the periphery around a sacred core. In time the High-cross came to be the symbol of the Christian message. It stands on a pyramidal base (the Celestial Mount), the cross itself is the Tree of Life and the building placed on the top is the Heavenly Jerusalem. The entire message is here as in the Domes of the great churches of the ancient world. The cross points towards Heaven on one axis while the areas of sanctuary spread outwards from the centre of the sites.
By the eight century the major Irish churches were towns and heavily involved in politics and commerce but they still had their sacred core. This world was given a profound shock when the Vikings attacked Iona at the beginning of the ninth century. It was a rending of the Temple of the Lord. When the new church at Kells was completed in 814 it was described as a *Templum.* The imagery of the period reflects all of this. The

South cross at Kells, the 'Cross of Patrick and Columba,' has the apocalyptic vision on it.. The Book of Armagh has the image of the 'City that standeth Four Square' following the end of the text of Revelations. Ninth –century writings are full of these images and allusions. But nowhere is this more powerfully expressed that in the art of the Book of Kells that I believe was created to adorn the alter of the *Templum* of the new City of God on its consecration in 814.

Wednesday 20th August 2003.

LEO SWAN MEMORIAL LECTURE .

THE CATHEDRAL AND CHURCHES AT GLENDALOUGH; Results of new research.

Conleth Manning MA, President Royal Society ofAntiquaries of Ireland.

There are very few references to Glendalough in the annals other than it being burned a number of times. Nonetheless it is an ancient site and many of the buildings are early.

The Monuments at Glendalough came in to state care with the disestablishment of the Church of Ireland in 1870 and in 1911-12, there was a detailed report carried out by the Commissioners of Public Works. The report was written by Robert Cochrane and revised by Harold Leask.

The Cathedral

The cathedral is an early building, as seen by the antae which projected to the front—they are chamfered, which is an early feature**.** The antae don't appear to be continuations of the walls of the church as they are 820mm thick, whereas the thickness of the walls is 1040mm. At the base are what appear to be large stones, but they are thin, made of micaschist, and only about 200mm in depth. These stones seem to be reused and may have come from an earlier church which was demolished. This may also explain why the chamfer on the antae is only up to a certain height—the earlier church being smaller, with walls only 820mm thick. The doorway is flat-topped or trabeate and has a raised band or architrave carved into it. This architrave doesn't reach to the top,

suggesting that the doorway may have been raised, and possibly widened. Raised architraves are common in early stone churches, mimicking the earlier wooden doorways.

Built in to the walls of the cathedral are some D-shaped stones initially thought to have come from an earlier feature. Measurement shows that they are different diameters so that they would not have fitted together to form an engaged column or the soffit of an arch.

The chancel arch was added circa 1200 and may have been connected with the building of Christ Church Cathedral which is also late Romanesque and uses Dundry stone from near Bristol similar to that at Glendalough. The north doorway of the Cathedral was added at the same time. It is difficult to date the earlier part of the Cathedral, but the presence of antae suggests 10th century.

Amongst the other buildings at Glendalough are:

The **Round Tower**—possibly dating from the 11th century and with its door facing the cathedral, which is usual.

Kevin's Kitchen—the dedication of this church is unknown and nothing is known about it. It was originally just a nave, possibly with a round tower, and the chancel and sacristy were added. The stone roof suggests that it is not earlier than the 11th century.

Priest's house—this lies to the west of the cathedral and has been much rebuilt. The stone over the doorway is not in its correct place and may have been a tympanum.

St. Mary's church—this may have been a nun's church.. It has a trabeate doorway but no antae. There is a saltire cross on the soffit of the doorway..

Reefert church—This church had a nave and chancel from the start and thus can be no earlier then late 11th century. The doorway seems to have been put together wrongly.

Trinity church—The nave and chancel are the same date and there seems to have been little rebuilding. It has corbels like Reefert. Its chancel is the same width as the arch, whereas in most churches of this period the chancel is usually a little wider. Trinity church had

a round tower until 1815.

The Gateway at Glendalough is unique in Ireland. It has antae and the granite in it is similar to the chancel arches at Reefert and Trinity. It may date from the 11th century and may have had an upper storey.

St. Ciaran's church—there is very little left of this church which lies near St Kevin's Kitchen. It is difficult to date, but is possibly 12th century.

Teampall na Skellig—This is also possibly 12th century.

St. Saviour's priory– This church was presumably Augustinian, dating from the 12th century but largely rebuilt. It has fine Romanesque carving, but suffers from leaching from the Portland cement used in its repair.

Glendalough must have been very important between the 10th and 12th centuries and even into the 13th. It was probably important as a place of pilgrimage.

Thursday 21st August 2003

EARLY MEDIEVAL IRISH PILGRIM ROUTES

Dr Edel Breathnach

In the medieval period churches throughout Christendom claimed to be the portals of heaven with their patron saints awaiting the arrival of those who were buried in their foundations. Some churches, including Glendalough, even claimed to be 'a second Rome' because they possessed the clay or saintly relics of the eternal city. Such sites attracted pilgrims and with pilgrims came pilgrim routes. Pilgrim routes linked churches together and became an important source of income. Networks existed between churches with the same patron or where it was claimed that founding saints were on friendly terms.

The life of Enda of Aran describes an agreement between the saint and St. Ciaran of Clonmacnoise. This story reflects a genuine union between the churches on Aran and many others on the mainland and more significantly, a network of pilgrim

routes that stretched across the Irish midlands from the river Boyne to the Aran Islands. There is even a suggestion in the Life of the Welsh Saint Cybi (of Holyhead) that this pilgrim route continued across the Irish Sea and linked into the pilgrim routes of north Wales. Wales had its own holy island: Ynys Enlli (Bardsey Island) located at the tip of the Lleyn Peninsula. This island was the Rome of Britain and it may have been visited in medieval times by Irish pilgrims.

Friday 22nd August 2003
REDISCOVERING ST. COLUMBA'S MONASTERY, DURROW, Co. Offaly

By Dr. Elizabeth O'Brien.

The purpose of this talk was to raise the profile of the often forgotten site of the Monastery founded by St. Columba at Durrow (Dair Maigh), Co. Offaly. This Early Monastic site is located on the northern side of the N52 between Kilbeggan and Tullamore. In the earlier times the strategic importance of Durrow was its location on the Slighe Mhor, the ancient road along the length of the Eiskir Riada, from the east coast to the river Shannon.

History: [1]

- Durrow is the only monastery known to have been founded in Ireland by Columba himself. It was founded sometime in the late 580s/early 590s (Columba died AD597). Adomnán, the ninth Abbot of Iona, refers to the foundation in his Life of Columba written in the late 600's. [2]
- From the time of its foundation Durrow was a royal monastery, similar to Kildare, Clonmacnoise and Armagh.
- It is claimed in tenth-century sources that the land at Durrow was granted to Columba by Aed mac Brenainn, king of Tethba, (died 589), but it is more likely that the land was appropriated by the Cenel Conaill from another Ui Neill dynasty, the Cenel Fiachach.

Further references by Adomnán to Durrow include:

- The name of Laisran who was in charge of building work at

Durrow during Columba's lifetime, and the building of a large round house at the site.[3]

- The name of another monk, Finan, who also lived at Durrow: [4]
- Reference to a fruit tree on the southern side of the monastery (this suggests that there may have been an orchard at that spot); [5]
- The name of a monk, Librán, who died and was buried at Durrow in the seventh century.[6]

It is possible that the synod held at Mag Lena in the 630s in order to discuss the Easter question was located either at Durrow or in its immediate vicinity. Monasteries such as Durrow replaced Tara in importance in the early medieval period. While kings of that period still held the title 'King of Tara' they neither resided at, or were buried at Tara. For instance Domnall Midi, King of Tara, who promulgated the Law of Columba in AD753, resided at times at Durrow, and is reputed to have been buried there in AD763. It is reputed that 200 Durrow men were slain in the battle of AD764 between Durrow and Clonmacnoise, fought in order to decide the succession after the death of Domnall Midi, and Durrow provided an army for Donnachd Midi in his conflict with Munster in AD 776.

Other episodes include:

AD 833, the Munster king, Feidlimid mac Crimthainn entered Durrow and burned church lands;

AD836 the Vikings invaded Durrow

AD1059 Diarmait mac Mael na mBo, King of Leinster was defeated at a battle in Durrow

AD1095 the monastery lost all its books in a great fire

On each of these occasions, Durrow survived and recovered to play a significant role in ecclesiastical and political affairs. While we cannot say for definite that the beautifully illustrated late seventh-century Book of Durrow was actually written in Durrow, because at that time Durrow was part of a cross-cultural contact zone of Iona, Northumbria, Lindisfarne, and the book could have emanated from any of these monasteries, we

do know that the book was in Durrow in the early 12th century, because the earliest known Irish Charter, that of a land transaction between Durrow and Killeshin, was written into the manuscript of the Book of Durrow at that time. Durrow continued to attract kings: Murchad Ua Mael Sechlainn probably endowed the Augustinian foundation at Durrow *circa* 1144, possibly at the instigation of St. Malachy.

In 1186 Hugh de Lacy was killed by Gilla gan Inathair O Miadlaigh at the instigation of local lord Ua Sinnaigh, at his 'vill in Durrow' (the site of the present motte behind Durrow Abbey House), while he was building a castle there. The Annals of Lock Cé record that O Miadhaig '…..gave de Lacy one blow, so that he cut off his head, and he fell, both head and body, into the ditch of the castle…..'. It is also recorded elsewhere that de Lacy was assassinated'….in reparation to Colmcille while building a castle in his [Colmcille's] church in Durmagh (Durrow)….'

Archaeology

One of the most important aspects of Durrow is that while other monastic sites in Ireland and abroad have been built upon, at Durrow we have a unique site which had been practically undisturbed for over 1,000 years. In appearance it could be compared with Tara in that it is a green-field site, but full of archaeology and history, and if the site is ever built upon or otherwise destroyed, it can never be replaced.

In 1985 during the excavation by Raghnall O'Floinn of the NMI, assisted by this writer, of burials uncovered when Durrow Demesne had been ploughed for the first time in the living memory, we noticed a very large curved feature showing as a soil stain in the ploughed field, and realised that this was the outline of the original Monastic enclosure. A subsequent geophysical survey carried out at Durrow [7] has shown that the outer boundary, which is roughly oval in shape and encloses an area approximately 300m x 400 metres in diameter, consists of two close parallel ditches and banks with a further possible inner revetment. This is a very substantial boundary, but this is not surprising when the monastic/royal importance and the turbulent history of Durrow are taken into

account. It is also possible to identify part of a second inner circular boundary and part of the line of a third boundary or inner enclosure. It is in the eastern part of this latter enclosure that the highly ornamented ninth-century High Cross, the base of a further High Cross, several inscribed grave slabs dateable to the ninth/eleventh centuries, the cemetery, and the disused C. of I. church are located. The enclosure at Durrow conforms to the classic model for a monastery as set out in the eight-century *Collectio Canonum Hibernensis*.[8]. This defines the boundaries around a monastery as: 'the first division, which they call holy, into which laymen and women enter; the second division which is holier, into which clergy only go; and the third division which is very holy'. The third, or inner sanctum, usually contained the church and cemetery in which people of importance such as abbots, bishops and kings were buried.

There is evidence for much occupation/habitation activity within the second enclosure, represented by features such as post-holes for houses, hearths, pits etc.

The importance of this material lies in the fact that features revealed by geophysical survey and subsequently tested by controlled excavation, can be read, almost like a book – they can provide

- Dating for various phases of activity at the site
- Information about the habits and life-style of the people who lived there, i.e. diet, living conditions, etc.
- Information about the occupational activities of the people who lived there.

At the southern part of the outer monastic boundary enclosure there are two features which were cut by the creation of the enclosure ditches and therefore pre-date the main enclosure. These consist of circular enclosed areas (one large and the other smaller) each containing a central pit-feature. These are ring-barrows each with a probable central burial. This type of burial is known from the Bronze Age, Iron Age, or even the very early medieval period. Close to the eastern side of a sub-rectangular enclosure located outside the main monastic enclosure there is what appears to be the outline of a possible rectangular house with internal hearth, and a further rectangular (field) enclosure to the south west might be

associated with this. This could represent a small farmstead.

Approximately 200 meters south east of the outer monastic boundary enclosure in the area formally known as Sheean Hill, is the site of the burials excavated in 1985.

The burials consisted of extended supine inhumation burials, with their heads to the west. The dead had been wrapped in shrouds and deposited directly into the graves dug into the earth. They had no grave goods, and the burials are dated to the 9th century. They probably represent people who were not clerics or royalty and who therefore would not have been eligible for burial in the monastic cemetery with in the enclosure (especially in the early period), but who would have wished to be buried 'close to the saints'. They could also on the other hand represent a familial or ancestral burial place which would have been originated in the pre-Christian period but which continued in use into the 9th century (this would be a normal occurrence at that period).

The mound at the west of the house is the Motte which was built by Hugh de Lacy in 1186 to accommodate his castle, at the site of which he was assassinated. This is an area which would have known intense occupation and habitation activity in the Norman period. The area has not yet been surveyed. It is possible that Durrow Abbey House which straddles part of the outer monastic enclosure, may be located on or near the site of the Augustinian Abbey founded *circa* AD1144.

Other artefacts associated with Durrow include:

- A decorated (metal) Abbot's crozier dateable to the 11/12th century (reputedly made to enclose the original wooden crozier said to be associated with Columcille). This is now included in the Medieval exhibition on the upstairs gallery in the National Museum in Kildare Street;
- The upper part of an 11th/12th century stone cross from Durrow, which is now on display in the room behind the Treasury exhibition on the ground floor of the National Museum.

- Also in NMI is a hoard of the Anglo-Saxon and Viking silver pennies which had been buried in Durrow c. AD940;
- The seal-matrix of one of the Augustinian abbots of Durrow, of the 13th century.
- The seventh-century illustrated manuscript, the Book of Durrow, is in the Library of Trinity College, Dublin.

Brief summary of recent history of the site.

In July 2000, Offaly Co. Council granted planning permission for a Hotel, Golf course, tourist sporting , leisure, retail and residential development (468 residential units) at Durrow Demesne. This speculative development would have obliterated the site of Columba's monastery.

An appeal was lodged to An Bord Pheanala, and this was successful by default.[9]

After two years lobbying of relevant Government Ministers, and Offaly County Councillors, by this writer, ably backed by Dr. Edel Bhreathnach and Kevin O'Dwyer a local resident, as well as some very high profile academics both in Ireland and overseas; and public lectures in Tullamore and Durrow by both Edel and myself, Offaly County Council took the courageous decision in November 2002 to re-zone the lands at Durrow Demesne as agricultural land. Edel and myself were privileged to be present in the Council chamber (at the invitation of several councillors) for this vote. We were pleased and surprised to be invited by the Councillors to give them a presentation about Durrow, in the Council Chamber, at their next Council meeting – an invitation which we gladly accepted and fulfilled in December 2002.

In December 2003, the Government acquired a large portion of the lands of Durrow Demesne, including the northern half of the monastic enclosure, the High Cross, cemetery and disused church, the medieval Motte, Durrow Abbey House and gardens. An acquisition for which they must be congratulated. However a large field in which the remains of the southern half of the enclosure are located has not been so acquired and is still in private ownership. It is therefore important that this land should retain its agricultural zoning status and be the subject of a

registration or preservation order. Steps are currently being undertaken by the writer to ensure that this happens.

[1] My thanks to Dr. Edel Bhreathnach for help in compiling the history of the site.
[2]Anderson, A.O., and Anderson, M.O. 1991, *Adomnan's Life of Columba* Oxford p. 25 [i.3].
[3]op.cit.p.57, [i.29] and p. 203. [iii. 15]
[4]op.cit.p.89-91 [i.49]
[5]op.cit.p.97 [ii 2-3]
[6]op.cit.pp.161 [ii 39]
[7] This geophysical survey was carried out by M. Gowen & Co. in advance of proposed development at the site.
[8]Wasserschelben, H.1885. *Die irische Kanonensammlung* Leipzig. P.175, [XLIV Cap 5].
[9]Appeals were lodged by this writer (with a request for an oral hearing), also the Heritage Council, An Taisce. The Tullamore Historical Society. The High Cross Committee (both of which Societies have been campaigning for many years for the State to take responsibility for the High Cross), and several local people.

Wednesday 3rd October 2003

IRISH SOLDIERS IN THE NAPOLEONIC WARS

By Damian Shields.

The purpose of this lecture was to describe the day-to-day lives and experiences of the ordinary men and women who witnessed these wars that shook Europe between 1803 and 1815. The Irish experience of these wars, where they mainly saw service with the British forces, has heretofore received relatively little attention. This is all the more disappointing due to the sheer numbers of Irish participants and accounts they left behind.

Two Irish soldiers penned particularly excellent accounts of their time in the army, namely Private Edward Costello, of the 95th Rifles, and Ensign (Equivalent to the modern rank of Second Lieutenant) William Grattan of the 88th Foot (Connaught Rangers). Their literary efforts, coupled with the numerous short accounts relating to the Irish, allow us to build

a picture of what life was like for the ordinary Irish men and women embroiled in this massive conflict.

Some 90,000 Irish men enlisted in the British Army between the years 1800 and 1815. This was part of a tradition of service in the army that saw the Irish outnumber English in the British army of 1830. This was due to a combination of factors ranging from the poor wage in Ireland for seasonal labour to the sheer number of British Regiments based in Ireland. Many 'English' Regiments became almost completely Irish in character due to this influx. For example, in 1806, the rank and file of the Somerset Light Infantry consisted of 485 Irishmen, 80 Englishmen, 6 Scots and 2 foreign soldiers.

Life in the Napoleonic Armies was a difficult one, and it was more likely that soldiers would meet their deaths through illness or disease than through battle. In the Iberian Peninsula in 1809, the British Army had the misfortune of being camped in a swampy area, and almost one third of the army (or almost 10,000 men) were sick, with men dying daily 'by tens and fifteens'.
If men survived death through illness or fatigue, they had to face terrifying situations on the field of battle. The aftermath of such engagements were described in brutal detail by Ensign Grattan (following the Battle of Fuentes d'Onoro in 1811);

It would be difficult to convey an idea of the frightful appearance of these men; they had been wounded on the 5th, and this was the 7th; their limbs were swollen to an enormous size. Some were sitting upright against a wall, under the shade of a number of chestnut-trees, and many of these poor fellows presented a dismal sight. The streams of gore, which had trickled down their cheeks, were quite hardened with the sun, and gave their faces a glazed and copper-coloured hue; their eyes were sunk and fixed, and what between the effects of the sun, of exhaustion, and despair, they resembled more a group of bronze figures than anything human- there they sat, silent and statue-like, waiting for their turn to be carried to the amputation tables'

A not commonly known fact about warfare in this period is that a number of women travelled with their husbands through the long

and arduous campaigns. A number of Irish women had the misfortune to endure the rigours of childbirth while on full retreat in terrible conditions, and also to be close at hand when their husband fell in battle. If this latter fate befell them, they had little choice but to marry another member of the Regiment as soon as possible, or risk being abandoned.

It is quite apparent that Irish soldiers contributed to the Napoleonic Army of Britain and to a lesser extent the French and Spanish Armies. We can follow their experiences through the words they left behind them. Whatever the colour of their uniform, these men and women experienced similar hardships and trials. It is unfortunate that no recent major study has taken place regarding the Irish who took part in this conflict, as it is much needed and the individuals who make up the subject matter deserve more recognition.

Wednesday 5th November 2003

ROBERT EMMET, THE MAKING OF A HERO.

By Dr. Patrick Geoghan.

Report by Aida Whelan.

Robert Emmet was deified after his death. His youth, idealism and tragic romance and death made him the most loved of all the Irish patriots. Honoured in song and in story, he became a myth!

He was born on the 4th March 1778 in St. Stephen's Green, Dublin into a wealthy and privileged family. His father who was the State Physician, was a great admirer of the American Revolution, and imbued all his family with his own ideas of patriotism and freedom. Young Robert dreamt of one day becoming an Irish Washington! Robert had three older siblings Temple and Thomas Addis, who both became distinguished lawyers and a sister, Mary Anne. Unfortunately Temple died young.

At the age of fifteen Emmet entered Trinity College, having previously got a wide education at Dr. Whites Academy, Grafton Street. He joined the Historical Society at Trinity and there he became renowned for his *oratory.* It was to stand to him in later

years! Apart from this he was an excellent student and intended to follow in his brother's footsteps and become a lawyer; He was described at this time as gentle-mannered and unassuming but becoming animated and outspoken when he perceived any injustice (especially to Ireland). Having great personal charisma he had much influence over his colleagues.

In the 1790's there was a good deal of unrest in the country in the wake of the French Revolution. A new society was formed called 'The United Irishmen' whose aim was to free Ireland from British rule. Thomas Addis was one of its leaders and Robert also became a member and enrolled many colleagues. A rising was planned for 1798 but just before it took place the government (having been 'tipped off' by informers) arrested and imprisoned most of the Dublin leaders. Thomas Addis was among them. Robert too was under suspicion by the authorities for his anti-establishment views and was soon afterwards expelled from College. This meant that all the professions were barred to him.

When the 1798 Rising took place it was a failure. No fighting took place in Dublin, (mainly because the Dublin leaders were in Jail). Emmet was deeply involved in the conspiracy. In the counties the fighting was brutally put down.

After this young Emmet decided to have one more try for freedom and to learn from the mistakes of the past. He believed that an important reason for the failure in 1798 was that too much publicity had been given to the plans and therefore information had got into the wrong hands. He resolved to keep any future plans extremely secret. (In the event – in 1803 this extreme secrecy proved to be a disadvantage, as many followers did not know what was happening and confusion arose.

He now went to France to seek help from Napoleon. While there he made some useful contacts with some of 'The United Irishmen' leaders who were now released (but forbidden to return to Ireland). These included Thomas Russell, and Emmet's brother Thomas Addis. Emmet studied the Art of warfare there. He became disillusioned with the French believing that even if they came, it would only mean changing one conqueror for another.

Late in 1802 Emmet returned home and soon determined to put his plan into action. He was well aware of the personal risk he was taking, (as he wrote to his brother) and of the fate awaiting him if he failed. He rented a house in Rathfarnham (on Butterfield Lane) and several storehouses around Dublin, which he used as depots for arms and ammunition.

The rising was planned for the 23rd July 1803, Dublin Castle was to be attacked first and when Dublin City was taken, those other countries taking part. Emmet's plans were well thought-out and quite clever. Unfortunately his one failing (though his most attractive) was his complete trust in human nature. An explosion took place in one depot. Men and money he was promised did not materialize. There was confusion, as he marched down Thomas Street. Only about 80 men followed – instead of the large crowd he had expected. Most of his followers were still drinking in the many taverns in the vicinity, a drunken rabble attached itself to the marchers and murdered Lord Kilwarden (a humane and popular judge) who was passing by.

Downhearted Emmet saw that all was lost and before even reaching Patrick Street called off the rising in order to avoid more bloodshed. He and a small band of loyal followers escaped to the Wicklow mountains, where, they hid for several days before returning to Dublin. He could have escaped abroad but wished to stay around for two reasons.

One reason was that he would not desert his followers. The other important reason was that he longed to see Sarah Curran again and she was the sister of his best friend in College, and the daughter of the renowned lawyer John Philpot Curren. They were deeply in love and during the few weeks while he was in hiding in Harold's Cross they managed to meet secretly and exchange letters. These letters were delivered by his loyal housekeeper Anne Devlin.

When Emmet was finally captured two of Sarah's letters were found on his person. Distressed that she might be arrested, he offered not to defend himself if her name were left out of the proceeding.

At the trial in Green Street Courthouse after being found guilty of treason, he was sentenced to be executed (by hanging and beheading after death the following day). Before his sentence he delivered his moving speech from the dock (which has since echoed down the centuries.)

On the 20th July 1803 he was brought from Kilmainham jail to Thomas Street where (in front of St. Catherine's Church) he met his death with great courage and dignity. He was 25 years old.

Shortly after burial his body disappeared and its whereabouts are still unknown. The mystery of his unknown grave has added to the myth of Robert Emmet!

Wednesday 3rd December 2003,

UPSTAIRS-DOWNSTAIRS IN FOXROCK 100 YEARS AGO.

By Dorothy Donnely.

Foxrock is an area opposite the Catholic church at the junction of the now N11, extending to Brighton road, the village of Foxrock and Tully and as far as the Leopardstown area.
The original Foxrock House of 1838 was knocked down later when the Lisney family came to reside in the house known as Loretto Lodge.
The estate came into being in 1860 and was the dream of a William Weldon. It was proposed to be an exclusive residence of detached houses for the well-to-do and also for week-end retreats from the city. In general, a leisure parkland for recreation. Both a coach service and the building of a railway (the old Harcourt Line) making it accessible for people from the city, the year 1861. £300 was paid for a plot and the building of a Hotel and shop commenced. Paul Sexton ran the shop during the early years and back in 1851 George Hall the owner of a large house residing there. By 1859 a good number of houses were built and Auctioned for 25/= per acre. All this was put in place by William Weldon. The 1901 census has records of Cabinteely house and the owners of the time.

Back in 1796 Leopardstown House was owned by a James Power,

of Power whiskey fame! Hillside was owned by George R. Hamilton, but the first house built was owned by Rachel McElwaine. Whitehall belonged to Thomas Townsend. Glenmire (now called Cedar Grove). Also Wheaverly was in the possession of the Bank of Ireland. The large house known as Fairy Hill owned by John Barton. (This property is now a Nursing Home). Stamp Auctioneers were the occupiers of Cornelscourt House. Primrose Cottage converted to a tea room was in the Walsh family from 1870-1895. Torquay Road where the temporary Catholic church was up till 1935.

The house known as Rockbury was in the hands of the Elvery family and the Hanna's had the Glebe house for the Tully area. Brighton Lawn, Glenamuck and Cross Grange where the Hon. Arthur Hill resided was the coach house. Tullow church and all houses on the Carrickmines house side of the road were owned by the Wilson family.

The Elvery family whose sons all resided in the area sometime between 1916 and 1917 (their mother was an aunt of the owner of the Coolmine which was also the home of Samuel Beckett).

The social life of the times were both Victorian and Edwardian where most entertaining was done in the home. The women were in residence in their homes and the men went to work in the city. The domestic staff sometimes lived elsewhere but mostly in the large house where they worked long hours six to seven days a week for their employers.

In many cases there was only one person residing in these large houses. Yet a staff of at least three was kept for the domestic work. Families stayed after the young had departed. There were open fires in the living rooms (and also some bedrooms). The carrying of coal and indeed water was all done by hand. The lighting was all oil lamp and candles. The children were washed and fed by the nanny and the domestic staff. The clothes washing was catered for by women who came in daily solely to do this chore. The hours were long for the domestic staff they were given rigid rules by which to run their day and the days started at 6am and finished well after 6pm. They wore

a regulated uniform and were given time off on a Sunday to attend church.

By 1906 the Findlater family had come to Foxrock and settled there. By 1923 the installation of electricity had arrived which made everything much cleaner and easier. As time went on eight more cottages were built. Then another twelve were added near to the Brighton road side. By now the Foxrock Hotel had been rebuilt and the shops and the dispensary were all changing hands and developing .