

A very happy Christmas, Pat,
Mary and girls. And may the
New Year be one of health,
peace, joy, and hope.

Pat, we were cleaning out a
cupboard and some shelves to make
way for new equipment and
reference books. I rescued the
enclosed -- everything is utility
now -- no place to hoard.
Anyway it is good to clear out
No one really knows where any
thing is, after a few years.

These are, as you will see,
letters etc. about Dagh Gar. I
was undecided who to give them
to, but decided on you. If you
do not use them yourself, you
can give them to someone who
might find information or help
for projects for the Festival. Or

Kilmallock Rural District Council.

- Agenda -

For ordinary Meeting to be held on
Friday 23rd August 1901.

1st Minutes of last meeting to be read and confirmed,

2nd Reports of Officers,

3rd Correspondence,

4th Notices of motion:-

W^t Fitzpatrick:—"That the Limerick Leader be continued as Contractor for the advertising of the District Council at the [redacted] in their Tender which came before [redacted] and that all resolutions to be passed" W^t O'Donnell:—"That

Timothy [redacted] be appointed as tenant, to the cottage now occupied by Patrick Boughlan at Tullybracken, Bruff. C. D." G^r. Sheedy:—"That as there is a circular from the S. G. Board asking to consider the area of charge for Sanitary works. All steps to carry out such be suspended until this circular be finally considered and decided on."

By order

P Gleoll

Clerk to the Council

Almost equi-distant from the stone circles are three Liajan stones, one to the N.E. another to the west within a few yards of the ~~the~~ Northern brow of the aileen or beautified ivy-mantled precipice from which Ballock aileen the surrounding locality was named (ballock a roadway and aileen a cliff). This is about mid-way between the circles and Doon Castle as Boucher's Castle will be named in the new ordnance map. The third Liajan stone to the N.E. of circles mentioned by Crofton Croker more than 60 years ago stands on the summit of the hillock called Park na Liajan. The old stone seen by Croker was only about 2 feet high & the body was barrel-shaped and on the top were two pointed projections which gave it the appearance of a cow's head. This curious Liajan stone was replaced in 1881 by a present one as the occupier of the land apparently thought more of accomodating his cattle than preserving the former important weather worn relic. In another field north of Park na Liajan is another remnant of an old pillar-stone about 2 ft high. And further north on the same hill in a place named Stuc (which is I believe the older name of Knockentry) is a very important pillar-stone. 9 ft high a little over 6 ft broad and 1 ft thickness. The quarry from which this immense flag was taken is about 300 yds to the S.W. though this flag we^{re} probably weigh about ~~25~~³ tons the limestone quarry from which it was taken is about 300 yds to the S.W.

Knockentry or Stuc is the highest pinnacle of the Knockrae hills and on a clear day without the aid of glasses the Shannon can be distinctly seen from it between Lmⁿ City and Carrigogunnell.

About 300 yds N.E. of Knockentry and about 4 rods of the boundary fence which divides the de Salis and Croker estates is the Ruadh Sighle (locally called the Roe Lee) or Red Seat or Fairy mound it is also called Tubber Cummer or Rabbit well as there is a rabbit warren in the adjacent fence. Within about 4 ft of the top of the mound at its Wern side is a curious little well in the form of a bullet-mould which contains several gallons of water and though the ditch ^{or seat} to 30 ft high at the Northern side the fairy-well never goes entirely dry. Due west of Knockentry a beautiful ivy-mantled cliff overhangs the shore of the lake. Old residents of the locality call this shore Carrig Croghera or the Hung man's rock. It is still known by the latter English appellation to those in the neighbourhood (and as Carrigcinn near w^m mean the rock of the executions it is probable that this rock must be the genuine Carrig Croghera of Longfellow and the description must therefore be about ^{the way up the hill} over Grange Hill House to Carrigcinnasay. About a few rods south of Carrigcroghera and directly over the new quarry on the shore is a small stone circle only 4 yds in diameter with its entrance to the S.W. This rocky part of the shore has always been called the Steiree and indeed the sheltering rocks between the circle and the shore present the appearance of a rude staircase. In repairing a fence at the northern end of the precipice many years ago a large human skeleton was discovered beneath the mossy surface probably some unfortunate victim on whom the unscrupulous Croghera had operated ^{*in} by gone days. A little to the N of Carrigcroghera is the hill-ridge called Dromlea which must as the name implies and from its southern aspect have been an enclosure for calves in the older times for immediately at its base and between it and Knockdipine are the ruined gables and enclosure of a bouda or large dairy-house of which history or tradition gives no account. It ^{can} also mean the hill-ridge of the hero.

Editor of "The Dublin Penny Journal"

Dear Mr. Editor—So much has been written of late regarding the antiquities of Loughgur, its extraordinary stone circles. Cromleacs, leabas, bullas or rock-wells, liagans, seachans and Cairns and so many of those have been omitted from the ordinance map of 1840 and fearing that several of them have escaped the observation of the last Ordnance Surveyors; (as a native of Loughgur who has repeatedly traversed the whole district during the last half a century astonished at the extraordinary numerical as well as physical power, (unless they were aided by some mechanical contrivances at present unknown to art,) of those pre-historic settlers and stone-builders which enabled them to remove those immense boulders, from their native beds and quarries as stones of them weigh several tons) And as every hill and crag and valley in this historic district has its groups of circles or other monuments to attract the attention of the interested visitor, I shall endeavour in a series of papers to the D.-T. Journal to give an accurate description including exact measurements of each group in the Loughgur Grange-Knocknancy Knockdark and Cahercormey districts, giving the phonetic spelling of all the old names that are still preserved in the district and shall commence with the Knockrae group, locally known as the lisheens.

Though Crofton Croker found 3 circles in this group, there are at present only 2, unless he counted the beautiful small circle in the centre of the principal one as a third, which he probably did. The principal circle which measures 150 feet in diameter in the clear of the surrounding rampart had no fosse outside of the embankment and as the interior is several feet lower than the surrounding land the earth of the embankment ^{which is 15 ft broad} must have been removed from the floor of the circle. The inner circle 45 m. diameter is in a better state of preservation as the majority of its single line of encircling pillar stones are still perpendicular but at the eastern side is composed of a double line in the form of a crescent having the interior filled up with earth. Both of those circles are disfigured by an old farm dairy ^{fence} which runs E and W through them.

Exactly S.E. of the Grans circle at a distance of 29 paces is a third one 36 feet in diameter. The interior of this circle is raised about 3 feet over the level of the surrounding field and must have been a Cairn where probably the bouldering remains of some hero or heroes of antiquity lie entombed.

Due North of those circles in the angle field between the old Knockrae hedge and the Ardacclear road is the pre-historic Cemetery discovered years ago. The graves ^{about many} ^{lie} ^{and are} composed of regular lines of perpendicular flag-stones, a great deal longer and broader and deeper than ordinary coffins. My informant John Hynes states that they were carefully and smoothly flagged both ^{wideth} ^{above} and ^{under} ^{and over} the huge skeletons which some of them contained. John Hynes also states that his father found a pair of very large, heavy spurs in one of those graves which must have been buried buried with some sporting enthusiast according to a dying injunction, so as to save him the annoyance of having to replace them. In his collection to the Royal Socy. One of those spurs was for many years afterwards, when deprived of its rowel, converted into a Costhore by its ingenious discoverer. Mr. Hynes also states that there was a large monumental stone, about 5 ft high, in another part of the Cemetery which he assisted in breaking up and beneath it were found two thin metallic urns which contained some dry ^{mixed up with} ashes and what resembled dried leaves. These urns have

* about a foot here at the surface

PH 81 B (6)
25.1903

The enclosed cutting is from Limerick Chronicle June 25, 1903
& will serve to illustrate the Circle in Grange with
the extract from "Great Thoughts" re Stonehenge.

In connection with the Clochabhlile affi
giving the tradition that ~~tradition~~ that it was
a altar stone in the Pagan period it will
be necessary to say something re human
sacrifice and you might add.

It is now necessary for us to say somewhat
endeavour to support this tradition for
it appears to me like many of our
other old traditions at L Gue to be
correct, and I think that during the
pagan period human sacrifices
were offered at those ~~old~~ shrines
beside the lake. There is an old tradition
that a human being must be drowned
every seven years at Lough Gue, and
such a tradition as this must have
reference to the human victims
immolated ~~in~~ in the lake in the pagan
period for there is abundant evidence
that such sacrifices were offered in
other lands. Professor O'Curry, indeed,
who is followed by Dr Joyce and some
other ~~old~~ Irish writers denies that
human sacrifices were ever offered in
Ireland, but Caesar whose evidence
is conclusive so far as the Druids of
Gaul are concerned says that they
offered wholesale human sacrifices
by burning, and in the Book of
Leinster which is quoted ~~which~~ is
quoted by Dr Charles O'Connor (Prof.
part I p 22) it is expressly stated
that the ~~old~~ pagan Irish offered the
firstlings of their cattle and the first-

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preserved by Lucian and other writers on the nature of the worship of the Syrian divinities are no fiction, but sober facts. There is reason to believe that the infants sacrificed in the temple were first-born children, and that the Amorites of Geyer followed a custom of sacrificing their first-born to the divinity whose temple stood in their midst."

In *Silva Gadelica* p. 377 it is stated that when Fiachra died of wounds received in battle with the Munster men that the ^{fifty} hostages brought from Munster were buried alive round about the grave of Fiachra

In connection with the Serpent Story of Lough Gur it will be necessary to say something re Serpent & you might add.

That as it is stated by Pliny that the Druids wore a "Serpent's egg" suspended by a string from the neck we may assume that the serpent was the object of Druidic cult and hence the numerous Serpent tales which are told in Ireland. Solinus an early writer says that there were no serpents in Ireland and so we must assume as origin of the serpents which frequent the lakes of Ireland the cult of the Serpent which most

durrah, fowls, and dates are made to him, that his hunger may be appeased, and it is not only the natives who give themselves to these superstitious practices. Part of the ground belonging to the Karnak hotel at Luxor having been carried away during the autumn of 1884, the manager, a Greek, made the customary offerings to the serpent of the Nile."

Quoting from old Egyptian documents Maspero says. "Peacefully the bark (of the sun) glided along the celestial river amid the acclamations of the gods who dwelt upon its shores. But, occasionally, Apopi, a gigantic serpent, like that which hides within the earthly Nile and devours its banks, came forth from the depth of the waters and arose in the path of the god. As soon as they caught sight of it in the distance, the crew flew to arms, and entered upon the struggle against him with prayers and spear-thrusts. Men in the cities saw the sun faint and fail, and sought to succour him in his distress; they cried aloud, they were beside themselves with excitement, beating their breasts, ~~beating their breast~~, sounding their instruments of music, and striking with all their strength upon every metal vase or utensil in their possession, that their clamour might rise to heaven and

In Miss Banin's "Here and There through Ireland", a reprint of some articles published in "Freeman's Journal", will be found a variant of the serpent tale of Lough Gur in which variant the serpent is connected with the lake on the Galtees named Loch Murkay Muraraighe, Loch Bel Sead, and Loch Bel Dragain, the lake of the jewel-mouth and lake of the dragon-mouth, and the dragon or serpent is stated to have been banished to the Galtee lake from Croagh Patrick, but compare the account given in O'Curry's "Peetures", p. 426, and by Professor Rhys in his "Hibbert Peetures", p. p 169-173, who quotes one of the tales of the Galtee lake from Revue Celtique, vol iii, in which it was published by Dr Ed. Müller from an Egerton MS. in British Museum. Professor Rhys also refers to M. d'A. de Jubainvilles Cycle Myth. pp. 282-9. Several tales are still told in Tipperary concerning the fiery serpent of the Galtees. It is related that many years ago Mr Masby-Dawson of Ballinacourty determined to drain the lake and expose the serpent in all his fiery grandeur, and went to the lake with a party of men, but only the first end of the trench was dug when Mr Masby-Dawson happening to look in the direction of Ballinacourty saw the house in flames but when

That old tower near Down Castle and you might refer casually to it again and say that this building is incorrectly marked Turret on 6-in Ordnance map for it is the Pigeon-house or Tech na gColum of the Castle, the residents were partial to pigeon pies and a pigeon house was often near castles & on insides of walls you will see pigeonholes.

Carraig an eithig means rock of the lie and on Knockgreen there is rock of same name said to have been cast there by Finn

At opposite side of lake from Bolin is Carraig a' mhargaidh or rock of the market on which John Hyne's 2 acre flat exposed for sale

Knockadoon is Cnoc a' duin or hill of the fort ~~at~~ i.e. Dun Lair

In giving fragments of tale of Caoine in Knockadoon you might say that in Hardiman's "Irish Minstrelsy" there is a curious tale which gives description of Tir na n-og in which
 a castle occupied by an old man
 In "Children of the King Norway" ^{translated by Dr Douglas Hyde} p. 185 we read "After his (Buinne Rough-strong) leaving thi bridge it was not far he went when ^{he} chanced on a very great royal cathair, and he goes into it without delay, and variegated, wondrous, high, handsome, and well made was this dun, and he found no people in it except one knight only, who had spent

I have written to Editor of D.P.J. that I have placed at your disposal all the particulars which I have collected re L. Gur and district and so you need not ~~more~~ delay in applying for payment for your second article and I have also withdrawn the article on Green Knights of which I now send particulars which you can insert in article on Knockfinn.

In connection with the Red Cellar I wish to say that Andy Flanagan an old man who lives in Ludden parish has stated that the Red Cellar is the Apartment of the Green Knight, in which, according to the ~~one~~ romantic tale in "Galloping O'Hagan", Theobald Burke ~~also known as~~,

O'Hagan, and Patrick Sarsfield, Earl of Lucan, were confined by Gideon Grimes. It is not possible from the particulars given in "Galloping O'Hagan" to identify the Green Knight's Apartment and no trace of the ~~tree~~ he survived at Lough Gur, nor has the name Pisnaemmera survived whence it is stated an underground passage led to the Apartment from which also it is said that a second passage led to some pre-historic structure. The writer of "Galloping O'Hagan" appears both to have borrowed and to have invented, and though no trace of the source tale has survived we may be certain that there were tales told at Lough Gur in which the Green Knight was mentioned. Numbers of the local tales of Lough Gur have perished with the old folk as I am well aware.

The Green Knight or Green Champion was a most important personage in the old Celtic romances.

There is an early English alliterative romance of "Sir Gawayne and the Green Knight", edited by Sir F. Madden, which is so consider-

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saw the Dwarf who seemed to be in a great rage. These men described the Dwarf to the late Edward Fitz Gerald as being very diminutive in size, and dressed in antique garments, with curious cap, and having very long red hair, and beard which reached to the ground.

Sir Walter Scott (Appendix to *Lady of the Lake*) has the following note to the verse

"Why sounds you stroke on beech and oak,
Our moonlight eireles screen?
Or who comes here to chase the deer,
Beloved of our Elfin Queen?"

"It has been already observed, that Fairies, if not positively malevolent, are capricious, and easily offended. They are like other proprietors of ^{of} ~~male~~ and venison, as appears from the cause of offence taken, in the original Danish ballad. This jealousy was also an attribute of the northern Duergar, or dwarfs; to many of whose distinctions the Fairies seem to have succeeded, if, indeed, they are not the same class of beings. In the huge metrical record of German chivalry, entitled the Helden-Buch, Sir Hildebrand, and the other heroes of whom it treats, are engaged in one of their most desperate adventures, from a rash violation of the rose-garden of an Elfin, or Dwarf King.

There are yet traces of a belief in this worst- and most malicious order of Fairies, among the Border wilds. Dr Leyden has introduced such a dwarf entitled the Count of Keeldar

On the high land a little north of Lough Gur there is a hollow ~~now~~ named Logdearg or "red hollow" which is said to have been the site of a small lake named Loch Dearg or "red lake". Here the ~~Fenians~~ Fianna are said to have fought a great battle in which so many of them were slaughtered that the lake became red with their blood and hence Loch Dearg or "red lake". I think but am not quite certain that this battle was ~~not~~ fought with a piast or serpent which lived in the lake. Loch Dearg in the County Donegal is stated to have been so named from the slaughter of the Fianna by a piast which abode in the lake of which an account is given in the Fenian lay termed Seilg na Feinne or Conn Lochá Derg or "The Fenian Hunt" on the borders of Lough Derg. In O'Curry's "Lectures" p. 304 it is stated that there is a poem in the Book of Leinster consisting of fifty-four quatrains ascribed to Oisin son of Finn and written when he was blind and popularly called Guaire Dall or Guaire the blind. O'Curry says that in this poem Oisin gives an account of a visit which he had made with his father Finn and a small band of the Fianna to the races held at Denach Clocchair ~~on the~~ by Fiacha Milleathan, King of

in contrast to the great assembly held
beside Lough Gur and not as Dr Joyce,^{(Irish Name),}
thinks in contrast to the Assembly
held at Renagh in Co. Tipperary.

In Silve Gadilea p. 140 we read

"Derg against whom or what was
the desperate and distressful race
run?" "Against the black horse that
Dil mae da creaca had: in all sports
that they set on foot at the rock
which dominates Lough Gur he clean
swept off the three prizes of the meeting"

"Caeilte," said Derg; "in what house
were we on the night in question?"

"In Cahir son of Ailill's house; he having,
upon his invitation issued, himself
conveyed Finn and the Fianna thither.
and in Cahir's house ~~were we~~ for three
days and (i tigh Cathair meic Ailella)
we were for three days and three nights,
during which our numbers suffered
no lack of meat, of flint, nor of any
good usage whatsoever." Gave we him
anything at all?" continued Derg.

"Finn gave him three hundred cows,
as many mantles, and three
hundred ounces of gold," answered
Caeilte; and he said: "Three hundred
kine, three hundred mantles, three
hundred swords of solid temper, Finn
gave to Cahir son of Ailill". Derg
questioned again: "Who was it that
actually gave the horse to Finn; was
it Dil mae da creaca or was it
Cahir son of Ailill?" It was Fiacra

and will send it to you if I succeed.
 I wrote to Dr Douglas Hyde if he had
 particulars from Senchas na Rebe of
Denach Culí Oenach Culí (spell the name
 this way when you refer to it) and he had
 not copy of Sebor na h-Uidhre in which is
 the History of the Cemetery and he referred
 me to Coffey who he said had consulted
 the Senchas na Rebe for his history
 of the Boyne Monuments. It might be as well
 now for you to write at once to

George Coffey, Esq. F.R.S.A.I
 National Museum,

Kildare St

Dublin

telling him that Dr Douglas Hyde had
 referred the Rev. J. F. Lynch to him for
 particulars of Oenach Culí which ~~had~~ ^{has been} identified
 with the old pagan cemetery beside Lough
 Gur but that the Rev. J. F. Lynch thought
 it better that you s^e undertake the history
 of L. Gur and district being on the spot
 and having an intimate knowledge of
 the folk lore and monuments of districts
 and that you were desirous to make the
 history of L. Gur which is now running
 through the Dublin Penny Journal as
 exhaustive as possible and so that you
 would feel much obliged when if he would
 procure and send to you in English
~~the part~~ ^{for} the particulars given
 concerning Oenach Culí in Senchas
 na Rebe which you might add had
 been incorrectly ~~identified~~ identified by

Staff

the mark of the ~~Staff~~ lives in his left side still,
although the Staff did not leave Patrick's hand;
and the earth swallowed the other twelve
idols to their heads; and they are in that
condition in commemoration of the miracle"

O'Curry (Lectures p. 632) says. "It is a remarkable
fact that the name of the celebrated idol of the
ancient pagan Gaedhil was Crom Cruach,

which would signify Bloody Maggot";
whilst another idol, or imaginary deity, in
the western part of Connacht was called
Crom Dubh, or the "Black Maggot", whose
name is still connected with the first Sunday
of August in Munster and Connacht."

Dr Lanigan is quoted by Rev. Canon O'Hanlon
in his Life of St. Patrick in "Lives of Irish Saints"
considers that Penn Cruaich of Magh
Slecht and the twelve pillar Stones, represented
the Sun and the twelve signs of the Zodiac.

~~and~~ Professor Rhys (Hibbert Lectures, p. 200)
^{quotes} ~~sixth~~ quoting the extract given by O'Curry from
Tripartite Life ~~is~~ but gives the translation by
Dr Whitley Stokes in the ~~Penn~~ Revue Celtique,
and says that Penn Cruaich means Head or
Chief of the Mound, and that possibly,
Crom Cruaich, another name for the idol,
"the Crooked or Bent One of the Mound"
was so named in reference merely to the
attitude of the image in the later days of
its decadence". Here you might say
that the Crom or Bent Stone on Arelaghboole
was when erected placed in a stooping
posture and that O'Curry has written the name
Crom Cruach not Crom Cruaich.

In "Todd Lecture Series", vol iii, p. 159, the Rev. Dr