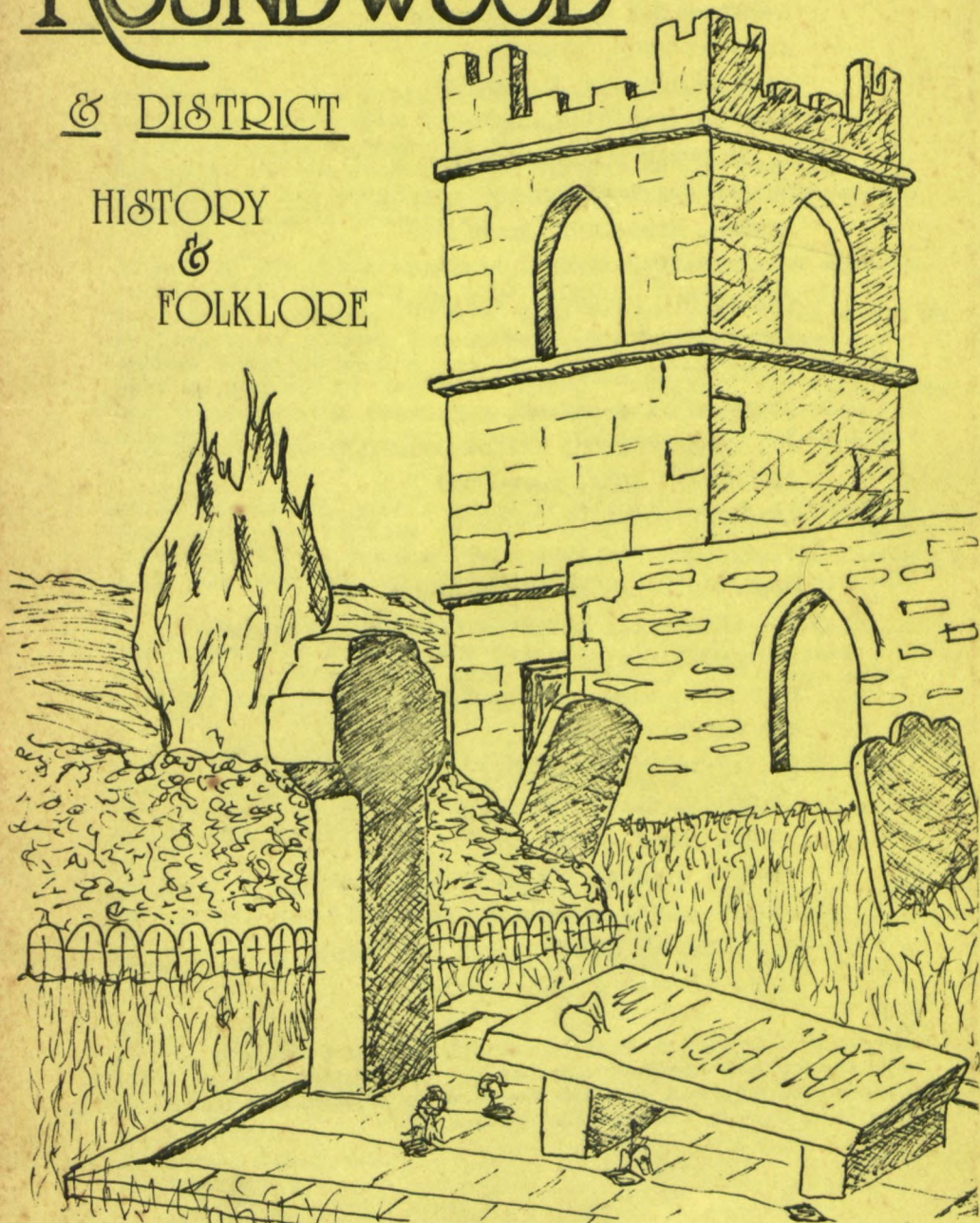


ROUNDWOOD

& DISTRICT

HISTORY
&
FOLKLORE



VOLUME ONE

NUMBER ONE

PRICE £1.00

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Roundwood & District Historical and Folklore Society are indebted to all our patrons for the generosity and goodwill extended to us, and we look forward to a mutually beneficial association with them in the future.

JOURNAL OF THE R.D.H.F.S.

FOREWARD

The Roundwood and District Historical and Folklore Society was formed in December of 1987 by a small group of people with an interest in, and love of, our local heritage. Since those humble beginnings one year ago the Society has steadily grown and now has an enthusiastic and ever growing membership.

At one of our early meetings it was suggested that members should write an essay on some facet of local history or folklore in the hope that at some future time these would be published in our own journal. At the time the financial outlay alone of such a project for a fledgling group like ours seemed almost insurmountable. However, the enthusiasm and determination of all our members, and the generous support of our patrons has made the hopeful dream become a reality.

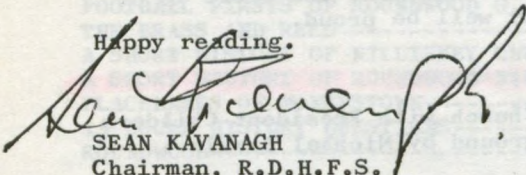
It is therefore, with a sense of pride that we now present the first ever edition of our Journal. As this is our first attempt at such a venture we feel that in the future, with your support, we can improve on this initial effort.

It is the earnest wish of everyone connected with this publication that after you have read it you will have learned something which will help you to appreciate and cherish more our wonderful local heritage.

If you are a visitor to the area, we hope this booklet gives you an insight to our local traditions, and if you are an exile reading it in foreign places we hope it brings you closer to home.

Finally, I must acknowledge the dedication and commitment of our Editorial Board who expended so much time and effort in getting this project to fruition. To Martin, Michael, Monica and Shay, we say thanks on a job well done.

Happy reading.



SEAN KAVANAGH
Chairman, R.D.H.F.S.
December 1988

ROUNDWOOD AND DISTRICT HISTORICAL AND FOLKLORE SOCIETY

OLD SCHOOL

ROUNDWOOD

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AIMS

The aims of Roundwood and District Historical and Folklore Society are to gather, record and disseminate information of an historical nature, and to study the traditions and beliefs popularly held and relevant to the people of the village and its environs.

Unless historical and folklore facets pertaining to a specific area are collected and recorded for the interest, information and education of the people concerned - and indeed for future generations - much valuable and as yet unearthed material could be lost forever.

The growing interest in all that embraces Roundwood and its environs raises the hope that the study of its history and folklore may soon become general among its inhabitants, both adults and children. Among the current school going children are some who, in the future, could possibly be the custodians of the local historical and folklore heritage.

There is no reason why Roundwood, like other places, should not make the study of its own and surrounding areas' history and folklore the concern of its people.

There is little in the history and folklore of Roundwood and district of which we need be ashamed, and there is certainly much of which we may well be proud.

Front Cover: Derralossary Church with President Childers grave in foreground by Michael Larkin

INTRODUCTION

When entrusted with the task of getting this project together, we had as our brief, the production of a booklet which would contain short articles on the many different facets of our local heritage.

We have endeavoured to adhere to that brief by including articles relating to as many different areas in the locality as possible.

Although these articles are produced in a non-academic, easy readable fashion, it is our hope that the information contained in them is correct and accurate, but if you feel we need to be corrected on any point we will endeavour to do so in future editions. Likewise, if you have any information or material which you feel may be of interest to us, please come along to our meetings or give it to any member of our Editorial Board.

We hope in future editions of the journal to expound on many of the themes which we have only touched on briefly in this our inaugural issue.

Finally, we would like to thank Dr. Kent for all his help and everyone who submitted articles and material to us, without which our job would have proven impossible.

The Editorial Board.

CONTENTS	PAGE
A SHORT HISTORY OF DERRALOSSARY CHURCH-----	4
ST. LUINS WELL-----	5
THE TWO HUNDRED-----	6
THE MOVING MAGAZINE-----	7
BIOGRAPHY OF W. J. DUFFY-----	8
ROARING BESS FAILED WICKLOW REBEL-----	9
THE ROCKING STONE-----	11
CHRISTMAS IN ROUNDWOOD 1935-----	12
SOLDIERS SONG OF HOME-----	13
PLYMOUTH BRETHERN AND THE CALARY CONNECTION-----	14
LONG AGO IN ANNAMOE-----	15
LOUGH DAN GAELIC HALL-----	16
RED HUGH AND ART O'NEILL-----	17
TRIAL OF NEAL DEVITT-----	18
SWEET SOLITUDE-----	20
FOOTBALL FIRSTS OF ROUNDWOOD G.A.A.-----	21
THE BRASS AND REED-----	23
A SHORT HISTORY OF KILLISKEY CHURCH-----	24
A SHORT HISTORY OF ROUNDWOOD N.S.-----	25
PLACENAMES OF MONEYSTOWN-----	27
15 LOCAL HISTORY QUESTIONS-----	31
ROUNDWOOD-----	32

A SHORT HISTORY OF DERRALOSSARY CHURCH

By Annie Taylor and
Martin Timmons

Derralossary which is situated one mile south of Roundwood just off the road to Glendalough may originally have been the site of a hermits cell as witnessed by the "Bullaun" stone nearby. These stones may have been used by small groups of monks living at a distance from a monastery (in this case Glendalough) to grind corn.

The earliest documentary dating for Derralossary Church is early in the 13th century, however it is likely that a church stood there at a much earlier time.

With the incorporation of the old Gaelic Diocese of Glendalough into the Anglo-Norman Diocese of Dublin in 1216, Derralossary became the Principal Church of the parish, which included Glendalough and extended as far north as Glasnamullen.

In 1229 all the woods in the demesne of the See of Glendalough were granted to the Church of Dublin and Luke, Archbishop Elect. In 1231 Archbishop Luke granted the revenues of Derralossary and its appendant Chapel of Villa Harpe (Knockatemple) for the support of the Chancellor of St. Patricks Cathedral in Dublin. In 1531 Archbishop Alen called Derralossary the Mother Church of the territory of Fertir (Vartry).

By the early 1700's after the Cromwellian confiscation and the suppression of Penal times, Derralossary had become a Protestant place of worship, and was to remain so until recent times.

One of the oldest tombstones in Derralossary relates to a Thomas Freeman who died in 1715, this family are said to have come from England and settled in the area over 300 years ago. Between 1757 and 1766 three Catholics conformed to the Protestant faith at Derralossary Church.

In 1799 in the aftermath of the 1798 rebellion when the Catholic churches of Roundwood and Annamoe were burnt down, the then Protestant Church of Derralossary escaped retaliation burning. The story is that when a meeting was held in Ballinacor to urge that it be burnt down, one of the rebel leaders, a Roman Catholic said that the war was one of liberty not of religion, and that he would put his pike through anyone who attempted to burn it. The fact that Joseph Holt, a Protestant had been a leader of the local United Irishmen during the rebellion may have also helped to save Derralossary Church on this occasion.

In 1974 Derralossary became the focus of national and international attention when Erskine Childers, himself a Protestant and the 4th President of the Irish Republic was given a State funeral in the churchyard, thus ensuring a place in national history for the little church that has been the centre of so much of our own local heritage.

In 1985 Derralossary was deconsecrated and rather than let it fall into decay it was decided to remove the roof and all the interior wood and thus it stands to-day, a dignified ruin on a hillside in this beautiful part of Wicklow.

After more than 800 years, Derralossary Church still stands as a testament to the chequered history both Catholic and Protestant of the Roundwood area.

It is for this reason that we have chosen it to appear on the front cover of the first ever publication of the Roundwood and District Historical and Folklore Society.

ST. LUINS WELL

By Mike Kenna

St. Luins Well which is situated in Moneystown is well known in the area for its continuous supply of water, for even during a very dry summer, the flow of water remains the same.

I have been told that during my grandfather's time there was a cure in the water, and people travelled miles for bottles of water to cure various ailments, and on leaving, they would hang various types of cloth on a thorn tree beside the well.

It is believed a man brought a horse with a sore leg to the well and washed it. The horse was cured but the well dried up and sprung up a short distance away.

The cure remained in the well, and the people kept coming for water. Again, somebody brought another sick animal, I believe a cow, to be washed with the water, the animal was cured, but the well dried up and sprung up further down the field.

After that, I was told the people became fearful and stopped coming to the well.

Roundwood and District Historical and Folklore Society wish to acknowledge posthumously our debt of gratitude to the late Johnny McDonald of Drummin from whom we recently gleaned many interesting items of local history.

THE TWO HUNDRED

(After Tennyson's "Charge of the Light Brigade")

(On the 4th of August 1865, the Dublin morning papers carried reports of an excursion of some 200 members of the Institute of Mechanical Engineers to the Vartry Water Works at Roundwood, where they were entertained on the previous day, August 3rd by Sir John Gray, M.P. and Mr. John Jameson. This poem written by one of the engineers gives an amusing account of the days events. Supplied by Larry McAllister)

Half past nine, August three
Half past nine onward!
Off to the Vartry Works
Went some two hundred
Off to the Vartry Works
Where the good water lurks
Down on the Wicklow line
Thinking of how they'd dine
"Toasting" with best of wine
Off -- with the weather fine --
Went the two hundred

Forward! said Sir John Gray
On to the station, Bray
There, there was some delay
Some of the party said
Waller has blundered
But they were wrong, to doubt -
Forty three cars set out
On from the station there
Into the mountain air
Through Wicklow's mountain air --
Drove the two hundred

Arrived at the Vartry stream
Inspected each shaft and beam
Saw how the men with spade
Embankments and "puddle" made:
Crowds there of every grade
Admired and wondered
Gray -like an engineer -
Explained what was strange or queer;
All the works far and near
He showed the two hundred

Then through the Vartry pipes
As niggers bend to stripes
Right through these monster pipes
Like string through a bodkin
Sir John led a lot of us
Making small shot of us
The first man he caught of us
Was our "London Times" -Godkin

Done with the Vartry Works
Flashed all our knives and forks
To work, like some "Hungry Turks"
Went the two hundred
Soup, fish, meat, fowl and ham,
Ice, jellies, pies and jam;
At this wild mountain cram
All the guests wondered

Champagne to the right of them
Champagne to the left of them
Champagne around them
Popping and spurting
Toasts then came from the chair
Toasting the ladies fair
But not a female there
Therefore no flirting

Good wine of every sort
Speeches with joke and sport
Then we went back again
But not the two hundred
Some of them went astray
O'er hills and far away
But, getting home next day
Made up the two hundred

THE MOVING MAGAZINE

by Sheila Holt

In his "Lives of the United Irishmen", Madden tells of Susie O'Toole from Annamoe whom Joseph Holt, the 1798 leader called his "Moving Magazine".

She was the daughter of one Felim O'Toole, who was a blacksmith. Having no sons, he had brought her up to his own trade, and she could wield a sledge hammer as good as any man.

She was an ardent supporter of the United Irishmen, and being a master of disguise, was able to make her way in and out of the English lines without being detected.

Her favourite impersonation was that of a pedler. Dressed in ragged clothes, and carrying a basket of ginger bread, she went among the enemy doing intelligence work and collecting what she could in the way of ammunition and guns, concealing the weapons under the ginger bread.

She was well able to defend herself or disarm a soldier with one blow of her fist.

A BIOGRAPHY OF W. J. DUFFY

By Martin Timmons

The remarkable W. J. Duffy who was also known as the "Laragh Lad" and sometimes called the "Shaughraun", was born in Dublin but came to live in the Trooperstown area at an early age, his mother being a native of the area.

In later years he lived in both Laragh and Roundwood at different times. He was a local postman and served on the Lough Dan route.

He played football for Laragh, Roundwood, Clara, Moneystown and Mitchells of Dublin, and he won a Junior Championship medal with Vallemount in 1911.

From 1902 to 1909 he was Secretary of the County Wicklow G.A.A. Board. On his retirement from this position, he was to be presented with a gold medal for his services to the G.A.A. but one person objected and as a result he refused to accept the honour.

In 1903, when the first County Feis was held in Rathdrum, he was a member of the organising committee representing Trooperstown Gaelic Class.

He was also an official member of the Croneybyrne Band being its Hon. President at that time.

During the first World War, he joined the Irish Brigade, 3rd Leinster Regiment (no. 4985). He saw action in France, and Flanders and was decorated for bravery on the Western Front.

For many years he wrote the Glendalough and Togher notes of the Wicklow People, and he was active in the nationally known Togher Agricultural day.

He is, however, best remembered for his poems in which he wrote about the people, places and local events of the Roundwood-Laragh-Moneystown area, some of which appear elsewhere in this publication.

W. J. Duffy died on the 24th of April 1951, a fact which is regrettably omitted from his headstone in Glendalough. This headstone which was erected by his friends in the locality bears the following inscription taken from one of his poems:

"And o'er my grave some comrade brave perhaps might breathe
a prayer"

"ROARING BESS" FAILED WICKLOW REBEL

by

LEO BOWES

Since I first set foot many years ago in the picturesque countryside of Castlekevin - a couple of miles or so from the old world village of Annamoe - I have heard many versions of the story of a local youth, Andrew Thomas, who was caught up in the turbulent and gory aftermath of the abortive 1798 Rising. His tragic and untimely death at the hands of the Rathdrum Cavalry shocked and horrified the whole county.

My late father-in-law, Christopher Stacey (born and reared in Knockraheen), who served as an altar-boy in St. Laurence O'Toole's Church, Roundwood towards the close of the last century, could give quite a graphic and creditable account of Thomas's exploits. However, some of the stories I have heard about this young man have apparently been romanticised and have become somewhat distorted in the telling through the years.

The account that follows has been compiled after some research and a collation of those facts which I consider have a ring of truth about them, and as gleaned from various people. I hasten to add that I am always open to correction, and so any accurate amendments to this article will be warmly welcomed.

During the journey from Bray to Glendalough visitors who take the turn just before the bridge at Annamoe village and travel along the lower road for 15 or 20 minutes, can find themselves in the historic district of Castlekevin, a place redolent with memories of the O'Tooles.

It was in Castlekevin that the last stronghold of this once powerful clan was situated and it was here also that brave young Andrew Thomas - a firm friend and staunch ally of the redoubtable insurgent leader, Michael Dwyer, is said to have spent a great deal of his boyhood time.

Not far from the grass-cloaked ruins of the O'Toole's remaining bastion lies a huge boulder, until fairly recently overgrown with moss and weeds and now visible after a Co. Council clean-up in the area. Local tradition has it that it was on that very same boulder that troopers of the Rathdrum Cavalry tried to smash Andrew Thomas's famous gun, "Roaring Bess", after they murdered him as the climax to a desperate chase.

Thomas, who was born in the village of Annamoe, about three miles from Roundwood in 1780, went to work for William Hugo, a Wicklow magistrate, at Drumeen. He showed such outstanding skill and enthusiasm for shooting, and proved such an unerring shot, that Hugo made the youth his gamekeeper.

Thomas, at eighteen, was, in fact, one of the very few to

whom the magistrate would entrust any of his expensive sporting guns. Aside from this, there was little apparently to commend Hugo as a humane man, for during and after the rebellion of 1798 he was noted for his ferocity. He was described as "a savage exterminator".

On the outbreak of the 1798 Rebellion, John Healy, an uncle of Andrew Thomas, persuaded the youth to throw in his lot with the insurgents. Thomas agreed, and, after making off with one of Hugo's best guns, "Roaring Bess", he remained out through the whole of the Rising.

During one battle, it is said, he hid behind a turf clamp, and, firing with uncanny accuracy, wreaked havoc among the enemy troops.

With the defeat of the rebels at Vinegar Hill, and the subsequent collapse of the Rising, the yeomen and militia became even more lawless. Hospitals were burnt, churches torn down, and hundreds of persons, innocent and otherwise, hanged and flogged. They were helped in their sadistic work by informers, who, for a few shillings, told them when and at whom to strike.

Bands of Irish rebels who had taken part in the Rising either escaped to other countries, or went into hiding. Such a band was that of Michael Dwyer of Glenmalur. After the rebellion they retreated to their mountain hideout to carry on the fight against the enemy.

It is not unreasonable to assume that Andrew Thomas was proud to be one of Dwyer's men, and even prouder when his name appeared in a proclamation issued in Dublin on July 29, 1800, offering 500 guineas for the capture of Michael Dwyer, and 200 guineas for the taking of many others, including himself.

It was decided by Dwyer and his band to root out and destroy the many informers who had sent scores of innocent people to their grave.

In December 1800, the band met in a house at Greenane to hear about an informer who lived at Clara. The next morning a group of them crossed the river near the Seven Churches, on the way to one of their many hideouts. During the journey themselves and their muskets became wet.

The wanted men hid themselves in a hollowed out turf clamp at the rear of a house owned by a man named McDonnell. While they were resting there word of their whereabouts was relayed to the authorities by an informer.

Shortly after a troop of the Rathdrum Cavalry headed in the direction of the house. They stopped some distance away on the road, uncertain if the house was that named by the informer.

The owner, McDonnell was shaving. When he saw the cavalry

approach he dropped everything and ran. As he scurried to freedom, a fusillade of shots rang out.

Fleet of foot, Andrew Thomas, was one of the first away. He headed for high ground. When the cavalry reached the top of the rise, he was already out of sight in the hollow. Then they saw him.

The young rebel turned round, and raised "Roaring Bess" to his shoulder. He squeezed the trigger, but there was no explosion. Again, and again he tried without success. Then came the exclamation that has been repeated countless times in stories about him throughout the County Wicklow. "You(his gun) never deceived me before"

Andrew Thomas turned and ran, and received a charge of buckshot in the thigh from a man named James Weekes who, at the time was out duck shooting. But the wounded rebel kept on running. As he was going through a narrow passage a rider on horseback loomed up and struck him on the head with a pistol as he passed by.

Then the cavalry were upon the unfortunate Thomas. They shot him, and, as he fell, three more shots were fired into his body. Then one of the troopers battered his head with the butt of his carbine. As if this wasn't enough, another of the group leaped his horse on the dead man.

Mutilated almost beyond recognition, the young rebel was thrown unceremoniously across a horse's back, and brought to Rathdrum some eight miles away. There they cut off his head and spiked it on the Flannel Hall.

Today, the district in which Andrew Thomas was born and reared is a busy farming one. But those who till the soil there like to be told of the daring deeds of a young rebel and his gun, "Roaring Bess", which failed him only once.

THE ROCKING STONE

By Martin Timmons

On the eastern side of Luggala valley there formerly stood one of those extraordinary druidal remains called a "Rocking Stone". A large stone was placed on top of another so balanced that the smallest effort would shake it, and was supposed to move itself in the presence of a guilty person. In some cases, the guilty person was placed under the stone which was made to vibrate over his head, and threaten death at any minute, until he made a full confession of his guilt.

In the year 1800, a party of soldiers passing by dislodged the "Rocking Stone" from its pedestal, and it now lies some yards away from its original position, deprived of its power of motion.

CHRISTMAS IN ROUNDWOOD 1935

(Extracted from the Glendalough and Togher notes of the Wicklow People as written by W. J. Duffy)

CHRISTMAS CUSTOMS

Old, time honoured Christmas customs are disappearing gradually like the melting snow. The old Christmas raffles locally held must perforce be abandoned. These raffles which always afforded pleasure are now declared illegal under the Lotteries Act. In the absence of such seasonable novelties, it can not readily be realised that Christmas is so near.

The local shops have on their Christmas complexion with holly, ivy and mistletoe decorations, but local trade is not too brisk for the season. The few remaining days may bring changes for the better in this respect.

The abolition of the usual turkey, ham and goose draw is much regretted. The powers that be might have reasonably relaxed the rigidity of the laws for Christmas at least.

LESS LABOUR

The reduction of the labour staff in the local quarries within a short period of Christmas comes as a disappointment to local labour. They, at least, expected to be left on at work until Christmas. However, it is consoling to know that all are pleased to have got a turn and hope for better luck in the new year.

ENJOYABLE ENTERTAINMENT

The picture display in the Parochial Hall on Sunday night last despite the uninviting atmospherical conditions prevailing captured a full house.

The electric lighting, essential to the production of the picture, was transmitted from the dynamo in Doyle's Garage, voluntarily given by Mr. W. S. Doyle. The picture was appropriate for the festive season - depicting the life of Our Lord from the Nativity, the tortuous journey to Calvary, the Agony of the Crucifixion and the glorious Resurrection.

The pictures were followed with rapt and reverent attention throughout, being nicely diversified with records - "Ave Maria", "The Angelicus" etc.

At the close of the entertainment, Rev. Father Whitney, St. Patricks Mission House, Kiltegan, warmly thanked and complimented the audience on their splendid rally, and marked appreciation of the picture, the proceeds of which go to the Catholic Missions in South Africa, where the members of his Order were rendering such signal services to the conversion of thousands of pagan minds at personal risk and sacrifice.

SOLDIERS SONG OF HOME

(Written by W. J. Duffy in Kimmel Trenches in August 1916 whilst sitting in a dug-out with a moonlit view of Hill 60 in the distance. The writer was a volunteer in the ranks of the Irish Brigade 3rd Leinster Regiment. The lines were written as a fond farewell as he thought he would never see Wicklow again)

I'm sitting in a dug-out in the trenches far away
'Tho' the shells are breaking round me I'm all
heedless of the fray
For I fancy I'm in Ireland among the
Wicklow hills
With the friends whose names to mention my
heart with pleasure fills

I travel back in fancy to that land beyond
the sea
A gem 'midst nature's jewels 'tis all and
all to me
I'm longing for the laughter and the music
ringing there
Re-echoed through old Cronney's grove so
beautiful and fair

Once more I roam in fancy where the
song birds sweetly call
With comrades fine to sport and play at
dancing or football
Or stand in lonely Laragh, the quaint old
bridge upon
To contemplate your beauties - Glendalough
and Derrybawn

I can hear the singing river there
beside the silent mill
I can see the little chapel on the
slopes of Brocagh Hill
Where, with old friends and neighbours I
was wont to kneel and pray
Oh! Paradise to me on earth is
Wicklow far away

I'm not afraid of dying, but Lord it's
hard to go
Without atender fond farewell to friends
in sweet Wicklow
Think kindly of the exile who has bravely
borne his part
While you pray - come back to Erin and
the loved ones of his heart

THE PLYMOUTH BRETHERN AND THE CALARY CONNECTION

By Revd. Robert Jennings M.A.

The Revd. John Nelson Darby, as a curate of Delgany Parish was in charge of Calary district before the official establishment of the parish and the building of the Church in 1834.

He was the youngest son of John Darby of Leap Castle, Co. Laois. He was born in 1800 and died in 1882. The name "Nelson" was derived from the connection between his uncle Henry Darby Commander of the "Bellerophon" in Nelson's famous battle of the Nile.

Darby was educated at Westminster School and later called to the Irish Chancery Bar, but in 1825 he was ordained Deacon in Raphoe Cathedral and ordained to the Priesthood in Christ Church Cathedral, Dublin, by Archbishop Magee in 1826. In the same year he was appointed to Calary where he lived in a farm house up the lane opposite the Tavern.

Before the building of Calary Church he held Church Services in the old Calary School. When the church was built it is understood his pulpit was transferred from the school to the church, where it is to this day, at the west end of the church.

At a later period, a new pulpit, reading desk and Holy Table were erected at the east end. So Calary Church has the distinction of having two pulpits.

Darby ceased to be an active minister in the Anglican Communion from about 1828 when he left Calary. It is said that he had a bad accident at this time when he fell from his horse. He became disenchanted with the Established Church when he was forbidden to drop the State Prayers from the Service, as he believed the Church should be independent of the State.

He also felt that in his day the Church neglected the work and power of the Holy Spirit, and did not give enough prominence to Christian hope.

He and those of his friends with similar beliefs founded what were called The Darbyites. The movement began in Powerscourt under Lady Powerscourt and from there moved to Brighton Terrace in Bray. Their followers later built Crinken Church but remained in the Church of Ireland.

After Calary, Darby moved to Dublin where he formed a gathering of followers, which later became the Merrion Hall. Darby then moved to England and helped to found the Plymouth Brethren and became one of their chief men. He carried his "message" to Switzerland, Holland, France, Italy and Germany, as well as England. He also spent some time in Canada, the United States, the West Indies and New Zealand.

John Nelson Darby died in 1882 at the age of 82.

by Martin Timmons

It may surprise some people to find that in the 1820's, the village of Annamoe was a centre of some importance when all that existed in Laragh was a probably disused Military Barracks. Annamoe at that time boasted a Roman Catholic Chapel and the Parish Priest lived there. The Protestant Rector also lived there (in the Glebe) and there was a "tolerable inn".

The demise of this "tolerable inn" is accredited to a local landlord who on returning from Dublin one day in his coach, had his way blocked by a drunk "asleep" on the road. He subsequently had the inn closed down and that's the reason why Annamoe has no Public House to-day.

The bridge at Annamoe which is now undergoing major changes as a result of storm damage during "Hurricane Charlie" in August 1986, was built in 1746, and an inscription to this effect is believed to be placed on a large stone in the battlements.

During repairs to the bridge in the 1820's the workmen were permitted to cover the face of the stone inscription as it was expected that in the course of time, the inscription would reappear. One wonders if this has happened during the recent damage and subsequent alterations to the bridge. There is a local tradition that the inscription stone was washed down the river during a storm.

Although the mill at Annamoe was in a dilapidated condition circa 1820, it was later modernised and was in use up to early in this century.

During the famine years, Mr. Murphy who owned the mill, is reputed to have allowed it to be used free of charge on condition that the people with the most corn would share it with those who had none. As a result of this humanitarian policy, the locality did not suffer as much as other areas from the ravages of the famine. It is the writers earnest wish that what remains of the mill to-day should be preserved in view of this.

There is also another reason why the mill at Annamoe should be cherished by the people of the locality, for it was the scene of an extraordinary event in the early life of Laurence Sterne, the famous author, about which he gave the following account.

"We lived in the barracks at Wicklow one year, 1720, (where Devijher was born) from which we decamped to stay half a year with Mr. Fetherson, a clergyman, about seven miles from Wicklow at Animo. It was in this parish, during our stay, that I had that wonderful escape in falling through a mill-race whilst the mill was going, and of being taken

up unhurt, the story is incredible, but known for truth in all that part of Ireland, where hundreds of the common people flocked to see me".

Laurence Sterne was born in Clonmel in 1713, making him seven years of age when he fell through the mill-race. His father was an officer in the English army, and he was educated at Cambridge University. He became a Minister and lived most of his life in Yorkshire. He most famous works are "Tristram Shandy" and "Sentimental Journey". He died in 1768.

During the traumatic years around 1798, Annamoe Chapel was burnt down and an unsuccessful attempt was made on the life of Father Lowe the Parish Priest. The chapel was rebuilt soon after and was in use for another eighty years until the last Mass was said there on the 17th of August 1879. The Parish Priest continued to reside in Annamoe until the move to Roundwood in the 1890's.

LOUGH DAN GAELIC HALL

By Michael Larkin & Shay Hyland

In 1912 a Gaelic Hall was established in Lough Dan under the auspices of the Gaelic League. The purpose of the hall was the promotion of the Irish language and Irish dancing.

The first Irish teacher was Seamus Macken who travelled from Barndarrig to instruct both young and old in the Irish language. Other teachers of Irish in the hall were Nicholas Tobin and Michael Hickey.

Joe Brady, an Irish dancing teacher, travelled from Kilmacanogue to give lessons in the hall. He received 10 shillings a week for this purpose, and his forte was the eight hand jig which required pupils to learn 16 steps.

At the instigation of Erskine Childers (snr.) a Pipe band was formed in the hall and he supplied the instruments. Members of the band included Mick Brady on bass drum, Tom and Paddy McDonald on kettle drums and six pipers. The best musician was Lizzie Doyle of the lodge who was an excellent piper. Special nights were held when Mr. Barton would bring his guests to see the locals dancing to the music of the pipe band.

In 1918 the James Harmon Sinn Fein Club was formed in the hall, and this was in operation until the Civil war.

In 1922 a group of young people broke the rule which stated that Irish dancing only could be performed in the hall and this led to a dispute which resulted in the committee closing the hall, which for over ten years had been the centre of so much cultural activity.

The hall was situated at Oldbridge beside the Lawless family home, and its remains can still be seen today.

RED HUGH AND ART O'NEILL

By Sheila Holt

We all know the story of how Red Hugh O'Donnell was tricked and captured by the English, imprisoned in Dublin Castle, from where he subsequently escaped, was captured and escaped again.

In his first escape he came for help to Felim O'Toole who lived in Castlekevin at that time, and whose wife was a sister of Fiach McHugh O'Byrne of Glenmalure. History is not too kind to this O'Toole, showing him as a man who tried to "hunt with the hound and run with the hare", which may, or may not, be true. On this occasion he certainly tried to do this.

He sent a fast messenger to Fiach McHugh and a slow messenger to the English hoping that Red Hugh would be safe in Glenmalure before the English arrived. But fate was against this, as the Avonmore river was in flood, and Fiach's men were unable to cross the ford at Murphy's mill in Annamoe. They were forced to go to the head of the river to get across. When they came in sight of Annamoe again, the soldiers had taken Red Hugh into custody and were on their way back to Dublin Castle.

On his escape the second time (in the company of Henry and Art O'Neill, and a guide who met them outside the Castle) it was winter and the countryside was covered in snow. Nevertheless, they decided to try and get to Glenmalure directly across the Dublin-Wicklow mountains.

Early on, Henry O'Neill, the older of the party, became separated from the others and they had to proceed on without him. When they reached the Wicklow mountains, Art O'Neill who had been a long time in prison, became exhausted and Red Hugh sent the guide on alone to Glenmalure.

Fiach McHugh immediately sent his men to the rescue, but alas, Art O'Neill died on the mountain from exposure. Red Hugh was taken back to Glenmalure suffering from severe frostbite and spent some weeks there recovering from his ordeal.

A messenger was sent from Donegal by his brother-in-law, the Earl Hugh O'Neill and after a very hazardous journey (having lost the use of his feet due to the frostbite) Red Hugh eventually reached Ballyshannon safely with the aid of the messenger.

The following is a report of the proceedings of a Military Tribunal held by order of Major General Eustice in Wicklow on the 28th of March 1799. It concerns the trial of Neal Devitt of Carrigeenshinagh, who was charged with robbing arms from, and burning the house of, Thomas Hugo, during the 1798 rebellion.

Hugo, who was a notorious local magistrate and landlord lived at Dromeen, later owned by Bartons and now Johnstons.

Ned Brady of Vartry Heights, who supplied us with this information from the archives of Dublin Castle, is a direct descendant of Neal Devitt on his maternal side. The prisoner was not allowed to speak in his own defence, and one witness, Thomas Byrne, was described as unwilling.

The Military Tribunal

President: Major John King

Members: Capt. Leslie Capt. King
 Capt. Carroll Lieut. Winslow
 Lieut. Gabbitt Lieut. Armstrong

Neal Devitt, charged with being a rebel under arms and robbing the house of Thomas Hugo Esq., of arms and for burning the said house.

Joseph Irvine (sworn) was present at Mr. Hugo's house at Dromeen when robbed of arms in the month of May 1798 by a party of armed rebels, but did not see the prisoner there, is positive he never told Mr. Hugo or any of Mr. Hugo's family that he saw the prisoner there with a gun in his hand.

William Hugo Esq., (sworn) was at his father's house in the latter end of May when it was attacked by a large party of armed rebels and robbed of several guns, that witness and John Braghan were shot at by John Harmon, one of the party with intent to kill them and said Braghan was wounded by the said shot.

In about 10 days after that, the dwelling house was burned by a second party of rebels. When witness and Braghan made their escape they left former witness John Irvine at Mr. Hugos house and heard and believes Irvine went off with the rebels to a mountain called Scarr. Prisoner was used to firearms and was considered a good marksman.

Thomas Byrne (sworn) some time in the rebellion last summer he was at a place near Old Bridge in the mountains and saw the prisoner having a gun passing with several other persons and heard the said prisoner say to those with him "Where is Mr. Hugo and his house and his pack of hounds, by God, I was the man that put a wad under it", and these words were expressed in a boasting way. (An unwilling witness)

John Rochford (sworn) knows the prisoner Devitt, some time he was at the mill at Anamoe where he had a horse waiting for some corn to be ground. When the prisoner took his horse and mounted him, and attempted to ride him away, but upon witness representing that he had before two mares taken from him and suffered other great losses, the prisoner left the horse. He believes the prisoner and the person with him were rebels.

Joseph Harding (sworn) about Christmas before the rebellion broke out, he was returning from a funeral at Seven Churches in company with the prisoner and Edward Brady, that near Brocka Bridge, the said Brady asked witness to become a United Irishman, which the witness refused, in consequence of a dispute having arisen thereupon and the said Brady threatening in a short time he would drag witness out of his house, and make a show of him, witness struck Brady whereupon Devitt, the prisoner, struck witness, he was severely beaten by the prisoner and the said Brady.

William Carr (sworn) prisoner, confided to witness that he still had the gun which is concealed near his house in the mountains.

The Court are of the opinion that Neal Devitt is guilty of the crime laid in his charge, and do sentence him to serve His Majesty during life.

Signed: J. King (Major)
President

Confirmed the prisoner to serve
the King of Prussia

Signed: Cornwallis

Editorial Note:

Frederick William the Third, was King of Prussia at this time, and allied to the British, his aunt having married King George the First of England.

It is possible that Neal Devitt fought in the Battle of Jena, which took place on October 14th 1806 during the Franco-Prussian war. In this battle, 122,000 French troops under Napoleon defeated 114,000 Prussians in what is modern East Germany. 24,000 Prussians were killed and 20,000 captured.

If he survived this battle, Neal Devitt may have fought at the famous Battle of Waterloo where the Prussians and British finally defeated Napoleon.

SWEET SOLITUDE

(W. J. Duffy)

Let me stroll through the fair scenes of Wicklow
Let me stroll through the woodlands serene
Let me stroll where the gay brooks are babbling
Where the kine are at rest on the green

Where the heather bells gaily are ringing
Stirred by the brisk autumn breeze
Where the song birds would woo me to slumber
Yes, there let me linger at ease

I would not feel alone or deserted
My thoughts would be good company
The past would be fondly unearthed
And all would be pleasure to me

I would think on the days of my childhood
And manhood where often I wooed
Away in shades of the wildwood
Ah! blest be that sweet solitude

How sweet to reflect and to dream on
The sorrows and joys of the past
And to find in the stillness of nature
Contentment and pleasure at last

THE FOOTBALL FIRSTS OF ROUNDWOOD G.A.A.

(Compiled by Martin Timmons)

FIRST CLUB: The first football club under the new G.A.A. rules was formed in Roundwood on the 8th of August 1885 by Larry Murphy of Togher House. He was then a student in Dublin and it was there that he first learned the new G.A.A. rules.

A Club had been formed in Ashford a short time previously by Jack Byrne, a friend of Larrys who was himself a student in Dublin at that time.

FIRST MATCH: Although formed in August 1885, Roundwood did not play their first official match until March of 1886. Their first big try-out was against Ashford on St. Patricks Day, which that year fell on a Monday.

On Sunday morning a heavy fall of snow covered the pitch (on which the Parochial House now stands). Undaunted, the local team and supporters assembled on the field on the Sunday and cleared the pitch with shovels.

Ashford who had the benefit of playing two games prior to this match (against Dalkey and Bardarrig) won the game. It was hardly surprising to find that Larry Murphy and Jack Byrne captained their respective teams as these two friends had introduced the G.A. A. to Wicklow, with Ashford and Roundwood being the first two clubs to affiliate.

We don't know the rest of the team who played in Roundwood's first match, but it is reasonable to assume that it was much the same line-up as played seven months later in a famous Inter-Club competition between Wicklow and Wexford teams. It was played before 12,000 spectators (including Michael Cusack) in the grounds of Avondale House on Sunday October 31st 1886 and featured six teams from each county.

Roundwood salvaged Wicklow pride that day when they not only became the only Wicklow team to win a match but in the process beat Rosslare who were then the Wexford champions by 4 points to nil.

The Roundwood team on that occasion was as follows:
Larry Murphy (Captain), Patrick Keane, Mick Keenan, Jim and John Murphy, Andy Doyle, Andy Halpin, Pat Murphy, Gerry McDonnell, Charlie Nolan, John Martin, Morgan Byrne, John Redmond, Tom Jones, Dan Redmond, Jim Brady, Jim Meath, John Keane, Jim Mason, Mick Keogh, Jack Mason and Christy Byrne in goal.

FIRST DELEGATES: The first convention of the county took place in Wicklow Town Hall on the 26th of December 1886 and the first delegates from Roundwood were Larry Murphy and James Kennedy.

FIRST CHAMPIONSHIP MATCH: Roundwood played their first game in the Wicklow Championship at the Willow Grove on the 19th of February 1888. The opposition were Newtown O'Connells, and Roundwood were well beaten by a scoreline of 1-7 to 0-1.

FIRST EVER TITLE: Roundwood won their first ever title in 1931 when they beat Ballymanus in the Intermediate Football Final at Rathdrum after a replay by a score of 2-3 to 1-1.

46 years after Larry Murphy had set the ball rolling, Roundwood had won a title and we heard that there was no hay made in Roundwood that year!

The team that made history and brought the first title to Roundwood wore black jerseys with an amber band and were as follows: Paddy Davis, Matt Davis, Ger McDonald, Ben Clarkson, Billy Hughes, Joe Keenan, Bill McCabe, Mick Meehan, Jack Byrne, Mick Donohoe, Jimmy Timmons, Jack Doyle, Bill Keenan, Joe Malone, Jack Fortune, Ben Malone.

FIRST SENIOR TITLE: Two years after winning their first title in the Intermediate Grade in 1931, Roundwood won their first and only Senior Championship in unusual circumstances.

Having won their way through, they met Ballymanus in the Semi-final. This turned out to be the longest marathon ever recorded in a Wicklow Championship, taking four games and more than a year to settle.

The first game ended in a draw, we don't know what happened in the second game, the third game was abandoned due to incidents, but finally, on the 14th of April 1934, the Roundwood team had a clear cut victory 2-4 to 0-3 in Bray. Ballymanus objected after this game and this took some time to sort out before the Leinster Council finally decided that the player concerned was legal to play for Roundwood.

The team were then fixed to play Blessington in the Senior Final towards the end of 1934, but for some unknown reason, Blessington failed to field a team and gave a walkover. Thus did Roundwood win the Senior Football Championship of 1933, their first and only Senior title.

The team was as follows: Joe Keenan (Captain), T. Doyle, W. McCabe, B. Clarkson, M. Meehan, J. Byrne, J. Timmons, P. Burke, M. Doyle, L. Timmons, D. Carthy, S. Murphy, G. McDonald, T. McGuirk, W. Doran, Subs: M. Davis, J. Doyle, B. Hughes, M. Donohoe.

FIRST ALL IRELAND MEDAL: The first Roundwood player to win an All-Ireland medal with his native county was Joe Keenan, who played in the 1936 Junior Campaign. This was the first All-Ireland title ever won by Wicklow and came to fruition on September 13th of that year when they beat Mayo in the final at Croke Park 3-3 to 2-5.

FIRST SENIOR FINAL IN ROUNDWOOD: The first and only time the County Final of the Senior Championship was held in Roundwood, was on the 30th of May 1927, when Kilcoole faced Annacurra in the final of the 1926 competition.

The match was played at Diamond Hill in the field across the road from the entrance to Roundwood Park estate, recently used as a soccer pitch.

This match was noteworthy for two other reasons as well. It drew the biggest crowd ever to attend a County Final up to that time with large crowds of people arriving in Roundwood from early morning by pony and trap, on sidecars, bicycles and walking.

Annacurra were kingpins of the game at that time, being the holders and with seven previous titles to their credit. While Kilcoole were just up from Junior grade. Kilcoole created an upset by winning the match easily, 4-3 to 1-1. However, Annacurra, somewhat unsportingly objected because a Kilcoole player's Christian name was incorrect. Despite many appeals, Annacurra went ahead with the objection and were awarded the match and championship.

THE BRASS AND REED

by Pat Doyle & Martin Timmons

The St. Laurence O'Toole Brass and Reed Band, Roundwood, had certainly a remarkable record behind them before their demise in the 1950's.

They were formed by Father John Gowan in the early 1840's and their first big day was on the 3rd June 1846 when the famous Temperance Priest, Fr. Matthew visited Roundwood (On his way to bless the foundation stone of Laragh Church) where he was "met by that excellent band of that interesting town and hundreds of rejoicing people".

They played at the unveiling of the O'Connell monument in Dublin in 1882 when they linked up with their fellow parishioners of the Seven Churches (Glendalough) band and marched in one body. This was to be sadly the last public appearance of the Seven Churches band, their demise being due to the closing of the lead ore mines in Glendalough.

The Roundwood band also marched in the early Parnell anniversary processions as well as at the unveiling of the Parnell monument in Dublin in 1911. On the 30th of June 1946 they took part in the march from Rathdrum to Avondale House where a memorial plaque was unveiled by Eamonn De Valera on behalf of the County Wicklow Parnell commemoration committee.

At the time of their disbandment in the 1950's they were the oldest brass and reed band in county Wicklow and for well over 100 years had been an integral part of Roundwood community life.

A SHORT HISTORY OF KILLISKEY CHURCH

by Matt O'Neill

Five miles east of Roundwood on the Ashford Road lies the quiet little hamlet of Killiskey.

To-day, it consists of little more than a crossroads and a few houses, but it was formerly a thriving community and suffered some of the worst atrocities of the 1798 period.

The village and townland of Killiskey gets its name from the old church situated there, the ruins of which still exist in the old graveyard (just above the crossroads on the Roundwood side).

This ancient old church is reputed to be one of the first churches to be built outside of the enclosed monastic settlements (such as Glendalough) to cater for the expanding Christian population.

Its origins date back to 1227 A.D. when it is first recorded in Vatican records, where it is known as "Celleaque Dei". The official language of the Catholic Church being Latin, one can easily see the connection between the Gaelic name of Killiskey (Cill-Visce) and the Latin "Celleaque" (Cell meaning church and aqua meaning water) hence the translation of both names is the same meaning "the church near the water or stream".

It remained a place of Catholic worship until Oliver Cromwells march through the area in 1649, when it was confiscated and afterwards used as a Protestant church, which it remained until the end of the eighteenth century. It then fell into decay and disuse, and a new church was built to replace it at Nuns Cross to serve the local Church of Ireland community.

The graveyard then reverted back to a Catholic burial place which it remained until the 1960's. It is now closed as a burial ground, but one can visit the place at any time as there is public access to the graveyard.

The old headstones, some of which date back to the eighteenth century can give valuable information to people who are investigating their family history and it is well worth a visit.

Roundwood and District Historical and Folklore Society meets on the last Monday of every month (except Bank Holidays) in the Old School, Roundwood at 8.30 p.m.

A SHORT HISTORY OF ROUNDWOOD NATIONAL SCHOOL

by Michael Larkin

It seems that the old school situated at Oldtown opened on 13th October 1862 under the new national Board of Education. The attendance was very small at first, so small in fact, that the school closed for a while on the 27th February 1863.

The Headmaster's name was Mr. Keane. For the five months the school was in operation the enrollment was 60. However the average daily attendance was about 27. The school was inspected by Mr. C. Manning between 4 o'clock and 5 o'clock on the 30th March 1863.

The first girls name on the Register is that of Mary Nolan of Ballinacor. She was aged 5 years. Her parents were farmers. The first boys name is that of David Murphy, aged 4, of Roundwood. His father was a shopkeeper.

A Mr. McDonald took charge of the school on the 4th April 1870. We do not know why Mr. McDonald took charge as Mr. Keane the Headmaster did not resign until 1872. In 1873 Miss Margaret Nolan was appointed as an Assistant Teacher.

The numbers in the school were increasing all the time. Miss Nolan was a Catholic and she was aged 20 when she was appointed. The numbers in the school continued to rise. In 1874 there were 141 children on Rolls. The average attendance was 55 when she was appointed as a Monitor. Her salary was £8 a year. Monitors were usually pupils from 6th Standard who sat an examination and if successful used to help teachers with large classes.

In 1875, a new Headmaster, Mr. Lawrence Phillips, aged 43 and married was appointed. His salary was £32 a year. The Manager at this time was the Rev. Robert Fagan P.P. Four years later in 1879 the Rev. Pierce O'Donnell took charge as Manager.

1887 saw a change of Headmaster when Mr. J. B. Quirke got the job. However, he stayed only two years and he was replaced by Mr. Charles Cullen. In 1890 the Rev. James Manning became manager. His residence was in Annamoe. Mr. Cullen stayed until 1892 and he was succeeded by Mr. Patrick McHenry.

Mr. McHenry remained until 1898 when Mr. Morgan Curran took charge. He was there until 1917 when Mr. Redmond took over until the school closed and transferred to the new premises in the Main Street.

The need for this new school was becoming more apparent as the numbers grew. The state of disrepair of the old school was mentioned by Mr. Cussen (Inspector) in 1907. He wrote "The want of a second room is much felt". We know that two teachers were working in the one room. Mr. Stronge, another

Inspector wrote. "The teachers are very painstaking and skilful and the result of their work is very creditable especially the written exercises: Discipline is excellent. As there are now two teachers there should be two rooms. In 1908 Mr. Cussen visited the school. Again he wrote in the Observation Book. "The premises need considerable repair". There were 65 children present in the room.

In 1910 another Inspector, J. D. Lynam visited the school and he reported the bad state of repair. On a lighter note he recorded that the clock was out of order since 1905. Mr. Bateman another Inspector, visited the school on 16th July 1916. He commented on the high degree of work by the teachers. He was critical of the ceiling and the glazing. He said a clock and a fireguard were needed as well as a new press. The clock was still out of order in 1916!

Here is the text of a Report written by Thomas D. Grace in the Observation Book. It gives a good description of the school and its pupils of the time. "Have visited the school this day (23rd October 1916) and I am really pleased to observe first the excellent manners of the children, their neatness and attention. The number of children present is 45, and as an old national teacher and the son of distinguished national teachers and consequently as one who takes a profound interest in everything concerning national Education and the teaching of children especially in rural districts, I should like to say that I think it is a pity that the school is so small for the attendance. I gladly recognise that the ventilation is excellent but to use a homely phrase - "one may have too much of a good thing".

I must repeat that the discipline of the school is admirable. The children are remarkably quiet and well mannered. In this respect they compare greatly to their advantage, with the children of Dublin schools and I hope that in time to come, and the sooner the better, Mr. Curran, the capable Headmaster and Miss O'Sullivan his amiable and energetic colleague will have more suitable accommodation in which to discharge their great responsibility to the little ones of Roundwood".

In 1918, Mr. Bateman says in his Report, "Arrangements should be made to build a new school immediately after the War". However, it took years to get this new school built. In 1923 the school moved to a new two roomed premises at the corner of the Lough Dan road. In 1956 because of increasing numbers it was modernised and extended. A class was being taught in the Parish Hall in 1966.

A "Pre-Fab" was then acquired but as time went on this was not adequate. Some years later the two cloakrooms of the school were joined to make a new classroom. As the numbers increased two rooms in the Old Teachers Residence were converted to classrooms.

During this time moves were being made to acquire a site and plans drawn up for a new school. The playground and toilet facilities were totally inadequate for the numbers of children. Finally the Fair Green was purchased and in 1982 the building of the new school began. In September 1984 the new school year began in the bright and very attractive new school.

THE PLACE NAMES OF MONEYSTOWN

By Frank McGillick

Introduction:

While giving the derivation of local places as they sound today, whether through translation from Gaelic or through land markings etc. it is nigh impossible to be truly accurate.

A place name was given by a person or persons at a particular time for some particular reason pertaining to the place or spot. At that exact time of naming, the circumstances of the particular name were clear to all living in the area, and had a relevance to the particular location.

With the passage of time, the naming incident would have been forgotten (unless recorded in some historical document) while the name in some form remained.

The difficulty lies today in the background to the name rather than in the direct translation. For this reason, scholars may differ in the meaning and explanation of various place names through lack of local history, folklore or information which would have given substance and backing to the translation.

Place names in Moneystown are no exception, and in some place names after the normal procedures have been exhausted, one is left with the feeling that the whole picture is not present and that some bit of forgotten history still remains hidden in the name.

1. Moneystown:

An Muine or Baile Muine, Muine Glas, "the shrubbery", "the grove", "the thicket", "the copse" (coppice) - an area of land covered or cloaked with trees, bracken furze, undergrowth.

2. Parkmore:

An Phairc Mhor: "the big field". Where the present school and church are located today. Area bordering on Moneystown and Ballycullen.

3. Parkroe:

An Phairc Rua: "the red or ochre field", or possibly "the tawny field", named because of the red/brown earth or vegetation peculiar to that particular location. (furze or bracken quite profuse in that particular spot)

4. Ballycullen:

Baile Cuilinn: "the town of the holly trees or bushes". Area stretching down from the present church towards Nuns Cross and Ashford - mostly located in Ashford parish.

5. Aghowle:

Achad (Acad) Ulla: "the apple acre" or the apple patch or the apple field = the orchard. Located below Moneystown near Sleanlough on the road to Ashford.

6. Sleanlough:

Sli na gCloch or Sliabh na gCloch

(a) Sli na gCloch: the way or path of the stones or the stoney path (towards Carraig Hill?)

(b) Sliabh na gCloch: the mountain of stones or the stoney mountain which refer to "Carraig Hill" standing quite close by and the highest and most predominant land mass in the locality.

Footnote: "the stoney path" (pass) could or may refer to the ancient path or pass from Castlekevin to Wicklow town in mediaeval times - quite a number and scattering of isolated boulder here (Ice Age deposits?)

7. Garryduff Crossroads:

This spot which is located approximately halfway on the main road between Moneystown and Rathdrum could have two translations or derivations from the Irish:

(a) Garrai Dubh: the black field (garden)

(b) Garrai Daimh: the field of the oxen

8. Croneybyrne:

Cron Ui Bhroin: "Cron" is a hollow, dip or depression usually with a small stream crossing through it. Hence Croneybyrne could be translated - "Byrnes Hollow". The "Byrnes" referred to must be the Byrne family who were the local masters of the manor. Croneybyrne House which still stands on its original site although in poor repair.

It is worthy of note that this family is now extinct. The manor or big house belonged to a Catholic wealthy family which survived penal times. The house had a private chapel which was allowed to have the Blessed Sacrament - this was a rare privilege. The last survivor of the family was Abbot Kevin Byrne O.S.B. who died recently at Ampleforth Abbey in England.

9. Glenacoria:

This place name presents difficulties - even Judge Liam Prices explanation does not seem to fit the picture with total satisfaction. The derivation may be more simple than Judge Price presents in his book "Place Names of County Wicklow".

There are three options based on the local tradition and the phonetical or aural sounding from the Irish:

(a) Glenacoria: "Gleann a(n) corr-fhia"
"the glen of the odd(rare) deer" - the historical record agrees that this fact about the local deer population could be a factor in naming the townland.

(b) Glenacoria: "Gleann na giorria" (less likely)
"the glen of the hares". Again, this could also be factual if at a given time a large population of hares inhabited this particular area.

(c) Glenacoria: "Gleann na (g)Cairde: A most recent sounding received by the writer and must be considered.
"the glen of the friends or neighbours".

Possibly the last explanation could be the most accurate as it would refer to the close knit community existing in this end of the locality where people showed warm friendliness towards each other. However, as stated in the introduction, the exact meaning may be lost in time and we are left to surmise.

10. Lickeen:

Licin: Leach bheag "the small flags", probably referred to some landmark which was a mere flatstone or flagstone. Area lies near Moneystown Bridge, Trooperstown and Glenacoria/Castlekevin.

11. Red Bank:

Small area adjacent to Annamoe and Castlekevin. Probably received its name from the ochre coloured soil of the area or from vegetation peculiar to the area.

12. Trooperstown:

Tig an Tearmainn: "the sanctuary house" Judge Price goes into considerable detail about this place name, pages 23 and 507.

Firstly, the present day name Trooperstown seems to be a corruption of the "Tyntormainne(1617)" - Tinterman (1665 - 69) - c. 1660 Tinternan c. 1668 Trooperstowne. He also admits a further complication or mistranslation of the word "termon" with "men of warre" in 1533. Hence the idea of "Trooper" (soldiers: men of warre) so termon was loosely translated in Trooperstowne.

To return to the original Tig an Tearmainn - the tearmann was sanctuary land belonging to the Abbey of Glendalough - Tearmonn Caoimhginn (St. Kevins Sanctuary (AFM pp. 712, 842). There was probably a building (tig) where fugitives could claim sanctuary near the present location of Trooperstown.

The ancient road from Glendalough to the east ran through this area e.g. Garryduff crossroads was known to be close to a path known as St. Kevins Road.

Older inhabitants of Trooperstown Hill still refer to the hilltop as maoilleen = maoilin: the small bald hill because of lack of vegetation!

Close to the now defunct Trooperstown National School is a flat stone located at the top of the rise or steep slope called the "Bread and Butter Stone".

Traditionally, the stone was at the top of the old coach road from Laragh to Ashford. From the lower valley in Trooperstown the coach passengers coming from Laragh had to alight and walk to the summit, or even push the coach up the incline depending on the weight of luggage. The tired passengers on reaching this flat stone at the top of their climb would sit down and eat a simple meal of bread and butter! Hence, the name "Bread and Butter Stone".

13. Castlekevin:

Caislean Chaoimhin: "Kevin's Castle or Stronghold"

The mediaeval stronghold of the O'Toole's and later the O'Byrnes - has historical association down through history from earliest times. One reads of Red Hugh O'Donnell's escape from Dublin Castle in 1591. In ruins - early 17th century.

14. Knockafrumpa:

Cnoc a' rumpa: "the hill of the (animals) rump" - a townland between Moneystown south and Annagowlawn - how it received its name is lost.

15. Annagowlawn:

Anna Gabhlain: Anna: a marsh. Gabhlain: tall Bronze/Iron Age standing stone, i.e. "the standing stone in the marsh" - this could be one explanation (Judge Price has a second)

There is a gabhlain or standing stone at Moneystown, i.e. "the giants grave" which is a "pipers stone" and it could be reasonably argued that similar standing stones might be located across Moneystown bog via Knockafrumpa at Annagowlawn.

16. Kilmullen: (East of Knockafrumpa)

Cill Maoilinn: the church of Mullen or Maoling cf. Liam Price & Canon Scott. Both refer to this St. Moiling when writing about Glasnamullen between Roundwood and Djouce mountain. Possibly this second church was dedicated to the local saint!

17. Tomriland

Tuaim Roilleain: "Roilleain's Tomb. Townland between Moneystown and Roundwood. Tuaim Roilleain maybe not the accurate translation - it also could be Tom Reidhleain: "the bush place on the level land below the hill" (Price) which is a very accurate description of Tomriland.

18. Montiagh

Mointean: soft, boggy or marshy land. Located near Garry Duff and Croneybyrne.

19. Glenwood

Part of Croneybyrne

Footnote:

While most of the local place names have been accounted, the translations and definitions are by no means definitive and as stated have their individual origins in the early mists of time but were a simple translation bearing on the topography of the locality that has been accepted and placed before the readers.

15 LOCAL HISTORY QUESTIONS

1. Who founded the Roundwood Brass & Reed Band?
2. How old is Annamoe bridge?
3. Who died on April 24th 1951?
4. Why did Joe Brady cycle from Kilmacanogue to Lough Dan for 10 shillings a week?
5. What was the connection between King Frederick the Third of Prussia and Carrigeenshinagh?
6. What caused the demise of the Seven Churches Brass Band?
7. Where did the James Harmon Sinn Fein Club meet?
8. Where is the bread and butter stone?
9. What happened in Roundwood on 8th August 1885?
10. Who or what was "Roaring Bess"?
11. Who bought the instruments for the Lough Dan Pipe Band?
12. What was the Calary connection with the Plymouth Brethern?
13. Who was President of the Croneybyrne Band in 1903?
14. Where was the rocking stone?
15. Where did the Seven Churches Brass Band make their last (public) appearance?

Answers to all the above questions can be found elsewhere in this publication.

ROUNDWOOD

(W. J. Duffy)

I love my native hills around
The Vartry's silver flow
For nowhere else do scenes abound
So fair in sweet Wicklow

Majestic Djouce and famed Lough Dan
Are scenes I dearly prize
Ah! here's a home for any man or
Woman, be they wise

The cities rush and bustle may
To other minds appeal
But here contented, I will stay
Come glory, joy or weal

'Twas here thank God, I first saw light
And here I hope to die
To sound your praise by day and night
I'll ever always try

For I ever love the homely ways
Which stand for all that's good
And thus I hope to live my days
For long in dear Roundwood

OUR PATRONS

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AVONMORE STUD, ANNAMOE
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