

Roundwood & District



Reefert Church, Glendalough

History & Folklore Journal

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Foreword

After the outstanding success of our first Journal last year, it gives me great pleasure to introduce this the second edition.

We hope it will be as successful as last year's issue, which found its way to many countries around the world and can now be found in the libraries of Trinity College, U.C.D., U.C.C., Edinburgh, Oxford and Cambridge Universities among other places.

I would like to thank all those people who commended us on our first issue, it is much appreciated and makes our society's work all that much more enjoyable.

Since our last edition we have set up an archive in which we keep books, documents, maps, folklore items etc. relating to the area. If you have anything you wish to contribute we would be glad to hear from you. This material will be stored for future generations as well as for our benefit. We are especially interested in items relating to Laragh village as we have uncovered very little relating to it so far.

The production of this booklet has once again been made possible by the outstanding generosity of our Patrons by which we have alleviated much of the substantial cost of printing.

I must take this opportunity also to commend all our contributors who took the time to write and reasearch the articles you are about to enjoy. We are indebted to them all.

Finally, and most importantly, I must thank our hard working editorial team who have once again produced the goods in fine style.

Happy reading,

Sean Kavanagh

Chairman R.D.H.F.S.

December 1989

Journal of the R.D.H.F.S.

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Front cover illustrated by Michael Larkin.

Back cover illustrated by Maria Medlycott.

How Synnotts Corner Got It's Name



Synnotts Corner is a well known landmark just north of Roundwood at the turn-off for Newtown, and newer residents of the area often ask how it got its name.

The reason is very simple for it was once the site of a shop owned by the Synnott family of Newtown.

The Store was built about 1910 to cater for the influx of workers who came to work on the construction of the North Reservoir at Roundwood, which began in 1908.

My father, Mick Hayes was Manager of this store for many years, and others who worked there were Kit Brady, John Ferguson and Tom Timmons.

It was a General store and meat, groceries, drapery, hardware, medicines, coal, paraffin, animal feeds, cycle parts etc. were sold there. I remember the sugar-cane came in 2cwt. bags which had to be packed in small lots. The butter came in 56 lb. boxes and the tea also came in boxes or chests. The lighting in the store was provided by petrol lamps.

The store had about 70% credit customers which meant a lot of book-keeping at which my father was excellent.

The store was a wooden structure and its end came in the early 1940's when it was destroyed by fire. Houses are built on the site now but almost 50 years later the memory of the little shop which served the people of the area during the boomtimes of the Reservoir construction and the economic depression of the 1930's lives on in the name "Synnotts Corner".

Mick Hayes

The Valley of the Two Lakes

In Glendalough my heart will lie
From time of writing until I die,
With mountains rugged and lakes serene
And richest verdure ever seen.

They come to this spot from near and far,
By foot, by cycle, by motor car
To view rare sights made by God's hand,
Which cannot be seen in another land.

My all I'd give if I could sing
Words in my heart that pen cannot bring -
The Seven Churches, the Upper Lake,
Sturdy trees man cannot make.

A place that's filled with stories rare
Of holy men whose only care
Was serving Him, the King of Kings,
Creator of all earthly things.

Several years have passed since I penned the foregoing very inadequate lines about what will always be to me one of the most breathtaking and inspiring places of natural beauty anywhere. And I do not exaggerate when stating this for I have gazed on other vistas of scenic beauty in lands beyond the shores of our beloved Green Isle.

Glendalough - the Valley of the Two Lakes - a storehouse of rich verdure and captivating natural grandeur, has fascinated me ever since I first strode across its grassy sward. There in this sheltered glen in the Wicklow Hills, some thirty miles from Dublin, the saintly Kevin and his holy monks lived, prayed, worked and died.

Here also the sage and pious St. Laurence O'Toole entered the Monastery of the City of the Seven Churches at the early age of twelve years, and began a life of service to his Creator that culminated in him being chosen Abbot of the monastic settlement, and, in 1162, Archbishop of Dublin. Incidentally, our own beautiful church in Roundwood perpetuates the memory of this great ecclesiastic.

Rare indeed must be the person who does not at least feel a twinge of emotion when visiting this hallowed spot for the first time.

St. Kevin's monastery was established about 530 A.D. after he had passed the age of fifty, according to some authorities. His paternal uncle, St. Eugenius, to whom he went for more advanced religious studies, had opened a school at Kilnamanagh, in the parish of Glenealy, north-east of the town of Rathdrum. Eugenius told him that he would like Kevin to succeed him as principal at the school.

Kevin, however, did not consider himself worthy of such a responsible post

and he fled into the rocky and rugged area of Glendalough, where he was to live like a hermit enduring cruel hardships. Before he took up his abode in the remote recesses, Kevin was ordained priest by Bishop Lugidus.

Glendalough, or the Valley of the Two Lakes, to which Kevin retired, is over two miles long by three-quarters of a mile wide. It is a valley closed in by lofty precipitous mountains, and in the western part of this valley towards the south he found a lake enclosed between two mountains. For seven years the saint lived on the shores of the lake, without a roof to shelter him, according to tradition, and with barely enough food to sustain life.

On the northern shore of the lake his dwelling was in a hollow tree, but on the southern shore he dwelt in a very narrow cave to which there was no access except by boat, for a perpendicular rock of immense height overhangs it from above.

It was probably Kevin's intention to remain separated from the outside world and to spend the remainder of his years in prayer and meditation, but God had planned otherwise. His sanctity attracted much attention and he soon had many disciples. He established another monastery in the lower glen. It flourished until Penal Times. Eventually it became the "City of Glendalough", and the foremost centre of learning in Europe.

According to local chronicles, the city was destroyed by fire on nine occasions between 775 and 1071. It was pillaged by the Norsemen on four occasions (in 984, 985, 1012 and 1016) and was devastated by flood in 1174. But its greatest catastrophe was when the Dublin-based army of Richard II plundered and burned it in 1398, leaving it in smouldering ruins. In spite of all these misfortunes, the See of Glendalough preserved its independence and maintained direct relations with Rome until the end of the 15th century. Actually, Glendalough was an independent diocese from 1107 until 1214, when it was united to that of Dublin. But there is still a Bishop of Glendalough - he is auxiliary Bishop of Posnan in Poland!

Bishops of Glendalough were recorded from 1107. After St. Kevin the greatest was St. Laurence O'Toole, from 1153 to 1161, when he was appointed Archbishop of Dublin (before he was thirty years of age). The City of the Seven Churches endured until the 17th century. Its buildings then became ruinous and would have deteriorated beyond repair but for the Office of Public Works, which restored them in 1873.

The ruins of this once great monastic settlement are spreadeagled around the upper and lower lakes and the history of it can be traced in them - from St. Kevin's original establishment there, through its Golden Age and the plundering of the Danes and Normans, and to its desertion in 1398. The ancient gatehouse of the Monastic City is sited near the Glendassan River, and faces almost opposite the Royal Hotel (built in the 19th century).

The earliest monastic site Temple-na-skellig a small oratory, is on a rock-shelf above the Upper Lake. Behind it is a wall, erected as a protection from avalanches of snow and stones from Mullacor Mountain.

Nearby is Reefert ("a burial place") Church and the burial ground of the O'Toole Clan. This was used as a monastic church until later times, according

to archaeologist, George Petrie. The oldest church - that of Our Lady - is not far from the Round Tower by the Lower Lake. In the church's nave traces of burning can be seen.

Longest of all the churches is the cathedral of Saints Peter and Paul with its 10th-century Romanesque nave. This measures 58 ft. long and 30 ft. wide, and has a 12th-century chancel. It was in use as a cathedral up to the time Glendalough was merged with Dublin in the 13th century.

Also within a short distance is St. Kevin's Church (or Kitchen). It is a fine example of the characteristically Irish stone-roofed oratory developed from the beehive-shaped buildings called clochans. Its stone roof-vault is built on the corbel principle. All the walls have a delicate inward batter precisely an inch and a half to each face, a refinement of most early medieval work in Ireland.

From 1810 to 1850 it functioned as a parish church. The round tower belfry is an addition, though of early date, and the isolated round tower, 103 feet high, dates from the 9th or 10th century.

Close to the road to Laragh is Trinity Church, a small primitive structure, once the Church of St. Mocherog (grandson of Brachan, King of Britain). It supported a 60 ft. belfry, which collapsed in a storm in 1818. St. Saviour's Priory, the most recent of all the structures, was founded by St. Laurence O'Toole in 1162. Its Romanesque nave and chancel have gorgeous sculptures and floral decorations.

The fragmented ruins of St. Kevin's Church are mentioned in the Annals of 1163. The city was then set on fire. It stands outside the caiseal (stone-wall enclosure). They were hidden below ground level and forgotten until discovered in 1875.

Glendalough, probably Ireland's most historical site, is the magnet that each year attracts tourists, historians and archaeologists from all over the world. It is also a place of exquisite natural beauty and a spot where one can feel that much closer to Almighty God - its creator.

Leo Bowes

Roundwood and 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.

Glendalough House

"Hugo was a terrible man altogether", an old lady said to me recently. From a safe distance of a hundred-and-ninety-one years, she could think of nothing more incriminating. A "squireen" is what he is referred to in one text; elsewhere, he is nominated for the post of High Sheriff; in another we find a Major Hardy at Arklow nominating him for appointment as Magistrate - "the local magistrates", Hardy says, "are too soft". The date was May 27th. 1798 and evidently Thomas Hugo of Drumeen had earned himself a reputation. In Annamoe and its environs he was feared and hated - not least for his methods of dealing with rebel activity. Legend has it that suspected insurgents were tied to trees on his estate and executed - a legend that would seem to have been given credence when years later the trees were felled and bullets were found embedded in the wood. Hugo's house was known locally as "the slaughterhouse" and a window, six feet above ground level under which Hugo dined - out of sight of rebel gunfire - is still there, a reminder of the bitter, brutal past.

A new chapter in the life of Annamoe opened in 1838 when Thomas Johnston Barton bought the Hugo estate. He immediately set about a programme of construction and reconstruction, some of which is recorded in the unpublished memoirs of his grandson, the late Robert C. Barton whose testimony begins:

"Somebody, possibly Jack Porter or John Doyle told me that my grandfather re-roofed and repaired all the small houses in Annamoe, that they were thatched and in very poor condition when he purchased the property from the Hugos in 1838. I was also told that he built the large Annamoe House and the two houses opposite".

Thomas Johnston Barton's development plan included the purchase of additional land from Murphys of Laragh and the establishment of a school for the tenants' children at Oldbridge where he installed two of his daughters as teachers. He had four daughters, one of whom, Anna married Robert Caesar Childers, an English oriental scholar of unusual distinction. A son, Charles Barton married Agnes, sister of Robert Childers. The Childers and the Bartons each had five children and when tragedy befell the Childers family with the untimely death of their father from tuberculosis, followed by the death of their mother, also from tuberculosis eight years later, the five orphans found a home with their cousins, the Bartons at Glendalough House. One of the five orphaned Childers was a lad of fourteen named, Erskine who with his cousin, Robert C. Barton would figure prominently in the shaping of Irish history. The bereavement of the young Childers was eased somewhat by becoming part of a family with whom they had very close ties and by the enchantment of the place to which they had come to live. Glendalough House - as it was now named - was a long low granite building with a stable wing at right angles to it and a Victorian gothic extension incongruously tacked onto its southern end. The whole house was a series of extensions added on for various reasons including the provision of a nursery as well as more accommodation for the young English cousins. The Victorian gothic facade was built across a laneway

that ran between the two original buildings. The laneway was roofed over and became a wide corridor with a staircase leading to an upper floor. It was a well-loved, well-lived-in family home in the heart of the Wicklow Mountains, in a land of streams and lakes and deep woods of spruce and oak. Here, young Erskine Childers probably acquired his love of solitary cross-country running and absorbed a great deal of Irish history which at the time concerned itself with the emotive, on-going struggle for independence. Like his father however, he was educated at an English prep school, public school and at Cambridge University where he developed the characteristics and tastes which were to remain constant throughout his life: intense powers of concentration, a love of English and the Classics, and a less conventional passion which he himself described modestly as "an hereditary predisposition to the sea". In fact, his life-story is one great love-affair with the sea and sea-craft. His last great exploit under sail - the arms-smuggling run in his yacht, "The Asgard" in July 1914 - has become part of the legendary history of the foundation of the Irish Republic. In 1921, as Chief Secretary to the Irish Delegation that negotiated the Treaty with Britain, he is said to have been mistrusted by some delegates, notably Michael Collins and Arthur Griffith who felt that he was spying on them for De Valera. He bitterly opposed the compromise Irish Free State which resulted, and when civil war followed, Childers joined the anti-treaty forces dedicated to replacing it with a full republic. In October 1921 he was summoned by De Valera who was in hiding outside Dublin. On the way, Childers stopped at his old home in Annamoe where he was betrayed. The house was surrounded by Free State troops, he was arrested and taken to Dublin where he was tried by a military court, charged with possession of a firearm and sentenced to death. On November 10th. 1922, he was taken from his cell in Beggar's Bush Barracks and executed by firing squad. While family and friends mourned, his fame had only just begun. His many sea voyages had provided a wealth of material for another talent - his writing - which revealed that perhaps it was not so much the zeal of the convert as his love of adventure and an impulsive, romantic side to his nature that motivated what he called, in the words of Carruthers, one of his best-known fictional characters, "the gay pursuit of a perilous quest" - in this case, the cause that led ultimately to his sad and untimely death in 1922. His novel, "The Riddle of the Sands" was made into a film in 1979, his yacht, "The Asgard" was given the status of a national monument and Erskine Robert Childers became a legend.

His two sons, Erskine Hamilton Childers and Robert Childers were seventeen and eleven years old when their father was executed. Like their father, the boys were educated in England and young Erskine followed his father and his uncle, Robert Barton into Irish politics. He was first elected to the Dail in 1938, one hundred years after the estate at Annamoe had been acquired by his grandfather from the Hugos. He held a post in every Fianna Fail government and in 1969 he was elected Tainiste, a post he held until 1973 when he was elected to the highest office in the land - President of the Republic of Ireland. Sadly he died in office in 1974 and is buried in the family plot at Derralossary, a tiny country churchyard that looks across at Scarr

Mountain and the family's beloved Annamoe.

Robert Barton, who was a member of the Irish delegation that signed the Treaty of 1921 had been chosen, partly for his economic interests but also as an ex-English schoolboy and a landowner he understood the background and mentality of those such as Birkinhead and Churchill on the opposite side. A staunch Nationalist, he was a member of the first Dail and had served time in prison along with many of the men who worked on the estate which he inherited. His unpublished memoirs deal mainly with these men and their families and acquaintances whose fathers and grandfathers had been employed in the expansion, development and prosperity of the Glendalough House estate in peaceful and harmonious co-existence with their employers, the Bartons. One of these men was the late Johnny McDonald of Drumeen of whom Robert Barton writes:

"Johnny McDonald came to me at the age of eighteen to work in the woods with John Doyle. He became a sawyer and a carpenter and he has been the mainstay of all construction aspects of the estate for fifty years. He was a keen Republican and spent a period in gaol".

Another employee was Din Doyle of Drumeen whom Barton describes as "my devoted friend who had inherited a very strong Nationalist enthusiasm and he gloried in being with Da (Barton's sister, Dulcie Bella) and me in the thick of the political fight. We had no political secrets from him and he canvassed the district at all elections. I could fill a book with the story of Din. He loved all the Bartons and the Childers, and they in turn all loved him".

The Hawkins brothers, Tom and Jim also served time with Barton in gaol. Their father, Bill Hawkins was the blacksmith in Annamoe. Jack Porter of Raheen was a carter and is described by Barton as a man:

"with a fine red beard and an intelligent open face". He continues: "His mother must have been a seeker after knowledge for she had learned some Latin and French from a hedge-schoolmaster before there were any schools in the district to which Catholics could go. Jack took after her, and was always posing questions to me about the movements of the earth and the planets, the composition of gunpowder and similar things about which I knew very little. He seemed to know all the lore of the ancients and had a fascinating manner of relating local history of which he knew a great deal".

The Doyle family that lived where Tom and Maureen Gaffney now live were ancestors of Tom Gaffney on his grandmother's side and Robert Barton describes the family as

"a notable one, blessed with unusually good brains, mechanical aptitude and manual skill. My grandfather employed John Doyle as gamekeeper and in an old book I found an entry that the last Golden Eagle was seen by John Doyle in the Lough Dan area in 1842. Tom and Larry were two of his sons. I do not know what function Larry performed on the farm, but my father, Charles Barton made him into quite a good cricketer and he became the fast bowler of the Glan Cricket Eleven and on one occasion bowled Charles Stewart Parnell! Parnell was so annoyed that he almost withdrew his team! I was well acquainted with Tom who was short, stout and very strong, always clean

and well dressed and walked with a springy step and the sure foot of one accustomed to rough places and much walking. Tom taught all the young Booths of Laragh House, the Childers and the Bartons to shoot and fish. He always mowed the tennis lawn with a large mowing machine drawn by a donkey shod in leather boots!"

Amongst an army of local Catholic household staff and farm workers at Glendalough House, it is surprising to come upon

"A Protestant of Belfast origin and an ardent Loyalist. His name was Thomas Strickland who was Butler to the family for twenty-two years. We children all adored Strickland and he adored us. It almost broke his heart when I joined the Nationalist Party which was of course anathema to a "Primrose-Leaguer". Nevertheless, we often went to Strickland when in difficulty and he was always wise and sympathetic. He died in 1920 while I was in gaol and is buried in the family plot at Derralossary".

The gardens at Glendalough House were Charles Barton's pride and joy. Everything was grown, from cabbages to orchids and among the gardeners employed were Bill Kinlan and William Rochford.

Bill Kinlan was almost a constant companion to Robert Barton and his sister. He was a first rate gardener and assisted the children in all their mischievous exploits which included the harbouring of their dogs and cats and snakes and anything else prohibited in the house! "We called him the Oracle at Delphi" writes Barton, "because he could answer all our questions and it is not surprising that we considered him to be our best friend".

Of William Rochford, Barton says "He was one of the great characters who has lived in Annamoe. One of the Rochfords of Castlekevin, he has worked for me for many years as gamekeeper, trapper and skilled man at all trades - wall-building, draining, gardening and bee-keeping. He has taste as well as skill and has taken the greatest interest in re-making and planting the waterworks garden. He has taken many visitors shooting and fishing and his field lore and wit have been greatly appreciated."

William Rochford's son, Dan now takes his place and has spent all of his working life on the Barton Estate, now under new ownership.

The "wings" that constitute the older section of Glendalough House remain much as they have done for over a hundred-and-fifty years, retaining the charm and well-lived-in feeling of generations of family life. The Victorian gothic extension, unoccupied since 1977 had fallen into disrepair and was demolished. On the front lawn reposes the lintel stone of the village chapel built at Annamoe in 1801. Robert Barton, on hearing it was to be broken up following the demolition of the chapel and old priest's residence, asked the contractor to give it to him for preservation. Its inscription reads: "In Domino Confido 1801 C.L.P." The letters "C.L.P." have puzzled many scholars. In fact they are an abbreviation of "Christopher Lowe, Pastor" who was the Parish Priest at the time the church was built.

Glendalough House is a monument to a benevolent and enlightened family and to those whose skills maintained the estate for generations. Their labours were rewarded in the security of gainful employment, friendship and very often a home and a pension. Robert Barton voices the appreciation of his entire family when he writes:

"This is the great procession of notable associates that have passed by in my lifetime, a pageant of noble people, many of whom, if they had but the opportunity, might have risen to fame and wealth elsewhere. I wish to pay them the tribute that is due to their memories and their sterling worth and to record the fact that they were the personal and respected friends of myself and my beloved sister, Dulcie Bella".

The houses occupied by the workers along the fringes of the estate have been bought out by their occupants. The Brennans live in the house that Thomas Johnston Barton built for his kennelman in the 1840's and the Bradys reside in the lodge at Oldbridge that housed the school and later the laundry where Lizzie and Mary Doyle took over the laundry work when their mother and aunt Rosie died. Robert Barton describes Mary as:

"fat and amiable like her aunt Rosie. Lizzie was of somewhat sterner metal, a great Nationalist and Gaelic enthusiast. She joined the Drumeen Pipers' Band and was as good a player as the best in it".

Other cottages on the estate have changed hands and have become homes to people from Dublin and elsewhere, lured by the beauty and the peace.

Of course no self-respecting country house would be complete without its ghosts and Glendalough House is no exception. The Barton memoirs introduce us to John Doyle, the estate forester since his early teens. He was one of the Doyles of Drumeen and uncle of the young Bartons' companion, Din. His loyalty and cheerful companionship were without rival. His services were often used by George Booth of Laragh House because his work was so good and his "planting thumb" so green. He had a fund of fascinating stories and traditions. One of these was the story of Crooks, an unfortunate individual who was garroted at the far end of the "white plains", just inside the wood. John Doyle alone knew the spot where Crooks was buried and showed it to young Robert Barton. John, a strong able man who "would let loose the most terrifying stream of bad language when anything went wrong" was nervous of going home alone by the Oldbridge avenue after dark because it was haunted by the ghosts of Crooks and Thomas Johnston Barton in a boiled shirt!

Robert Childers, second son of Erskine Childers and brother of the late President now resides at Glendalough House. The estate has changed hands twice in the last ten years and is now owned by the Johnson family.

Imelda Duffy

I am indebted to R. A. Childers for putting the Barton Memoirs and other material at my disposal.

General Joseph Holt

How did it come about that Joseph Holt, a Protestant, should have been leader of the Wicklow rebels in 1798?

Joseph Holt's 'history' may not be History writ large but then the history of 1798, as represented by Gordon, Musgrave, Teeling and others may be suspect and lacking in objectivity.

In his 'history' Holt never actually denies in so many words that, prior to the burning down of his farmhouse at Mullinaveige, near Roundwood, he had been secretly enlisted as a United Irishman; and one might say that, being demonstrably an ambitious man, a man with an eye to the main chance, it would be surprising if he hadn't. The defeat at Vinegar Hill, in mid June, still lay ahead and, at that time, the prospects for victory looked auspicious. Indeed victory would still seem to have been on the cards until the surrender of General Humbert's forces on September 4th or even later, until the capture of Wolfe Tone on the 'Hoche' on October 21st. 1798 has been called 'The Year of the French': After the French Revolution and the successful war for American Independence revolution was 'in the air in Ireland. United Irishmen invoked that war as 'a light shining through our prison.' Nor would his Protestant creed have deterred Holt, for the United Irishmen movement had had its origins in Belfast among dissident Protestant (mainly Presbyterian) merchants who burned with resentment that they, as well as Catholics, suffered discrimination at the hands of England; while the ideology of the movement derived from Wolfe Tone who, at least nominally, was counted 'Protestant'.

After the burning of his farm by Thomas Hugo and the Fermanagh militia, Holt took refuge in the Devil's Glen, three miles from Roundwood, and he informs us that about one third of the others sheltering there were Protestants. Later in the 'history' he also tells us that many of the Yeomen taken captive were doubly enlisted as United Irishmen. Was Holt also, Janus-like, ready to face both ways until the fortunes of war projected the likely victor?

For the remainder of his life (Holt died in 1826) Holt's attitude to Irish Nationalism remained equivocal, and even contradictory. In the second half of his 'history' he tells us that he refused to lead the revolt at Castle Hill, near Sydney, in 1804, not necessarily as a matter of antipathy to the United Irish cause but because the rebels would probably make a botched job of it: 'They had not army enough nor could they ever rally or get together... I always seen a weakness in men... but if I had not my wife with me it would be but a short job in my 'head on' plan.'

In facing the corrupt toper, Judge Atkins, at Sydney, two months earlier, the judge had warned Holt against his habit of wearing his beard in a fashion that advertised allegiance to the United Irishmen. Holt says: 'I told him that it was the first mourning ever was worn in Ireland and, at the time when the ancient inhabitants was betrayed and tyranny took the place of Justice and Equity, that the people of Ireland wore their beards...'

It should not surprise us if Atkins was left with no doubt about where Holt's sympathies lay.

And yet there is no evidence that Holt had ever been enlisted, prior to May 10th,

1798, and, in particular, no evidence that he had ever taken part in military action other than in the manoeuvres and exercises entailed by his enlistment in the Arklow Volunteer Corps, under Captain Ryan. It might be argued that, as he implies, he was a reluctant rebel only aligning himself with the rebellion through force of circumstances, and that, thereafter, once committed and fired with personal resentment against those who had persecuted him, his 'gut' reaction would have been to wage war against them and the other squires and squireens who were taking advantage of the state of anarchy to seize the property of innocent men.

Who was responsible for burning down Holt's house? The short answer is Thomas Hugo, the squireen of Drumeen, Annamoe. Why should Thomas Crofton Croker have suppressed the name of Hugo in his much revised version, and indeed falsified version of Holt's 'history'?

In his 'Life of Michael Dwyer' Charles Dickson tells us this about his view of the circumstances surrounding Holt's enlistment:

'In the accounts of events given in after years by Holt's contemporaries one finds, here and there, evidence of grudging praise, or frank hostility.

Luke Cullen tells a curious story of his unpopularity even before the rising. Holt was an intimate friend of his neighbour James Kavanagh who kept an inn and general store in Roundwood. Kavanagh was one of the first of the United Men in the Roundwood district and he suffered ruin for his opinions. Early in 1798, it is alleged, Holt induced Kavanagh to administer the oath to him, which Kavanagh did somewhat reluctantly, fearing Holt's loquacity. His defence was that Thomas Hugo's steward at Drummin (now Glendalough House, Annamoe) was a friend of Holt - that he had some young ash trees for disposal that were very suitable for pike handles, that it was desirable to induce the steward to become a United Man, that Holt was the person to approach him and that he would be more likely to bring him in if he himself were already sworn.

It appears to me that here we may have a more convincing explanation than the one which Holt himself gives, of the prime cause of his misfortunes, for if he, having taken the oath, endeavoured unsuccessfully to bring in his friend the steward, it is not unlikely that the latter would have hinted of the attempt to his master and by so doing have betrayed the fact that Holt was already a sworn United Man.'

Not knowing that Holt had named Hugo as the author of his subsequent misfortunes, Dickson naturally makes no connection between Hugo's supposed knowledge of Holt's United Irish allegiance and the burning down of Holt's house. And yet, if Luke Cullen's account is true, Hugo would seem to have had sufficient provocation, or justification, for his action.

But need we grant credibility to Hugo's story, as relayed by Cullen? Isn't it possible, even likely, that Hugo concocted it so as to justify reprisal as a patriotic act rather than the one of personal vengeance Holt declared it to be.

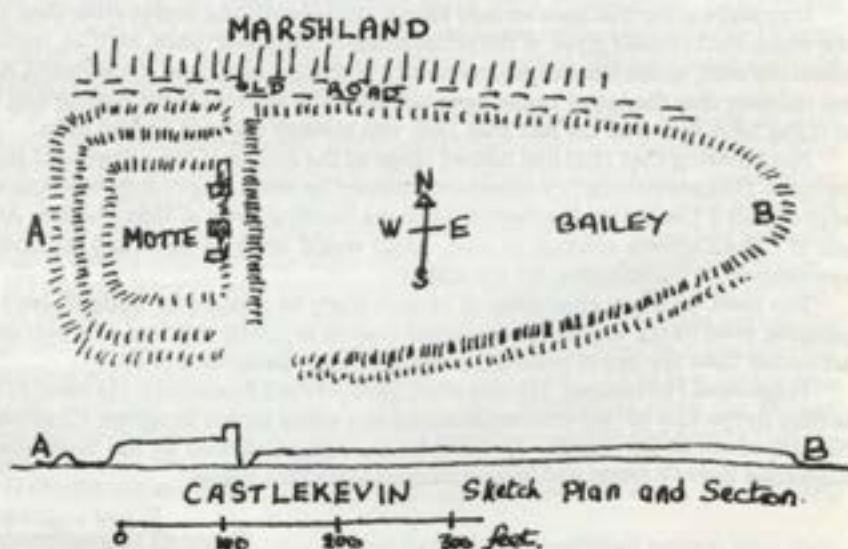
Hugo owed Holt money. He was often hard pressed financially. He owed £100 to Billy Byrne who he had once entertained as a suitor for his daughter, Elizabeth. Nothing came of the match. In 1799 Hugo, using Caldwell as his 'front man' blackened Byrne's name and helped to send him to his death.

Peter O'Shaughnessy

Castlekevin's Historical Background

The ancient ruin of Castlekevin is situated in the townland of the same name about one mile south-east of Annamoe Village, just off the Dublin-Glendalough road. To-day, it is quiet, peaceful countryside disturbed only by an occasional motor-car passing along this seldom used by-road which leads from Annamoe to Moneystown. The casual passer-by would probably be oblivious to the once great political and military significance of the overgrown mottee that lies just ten yards from the roadside, close to a sharp bend in the road. Yet here are the remains of a medieval castle which figured in the forefront of Irish history for many centuries.

The castle was an almost square structure flanked by towers on each corner. The mottee which remains is flat on top and was formerly lined on the outside with masonry. It is surrounded by a ditch about ten yards wide with a bank outside it on three sides. On the fourth side facing east are the scant remains of the Gate Tower, and some of the North-East Angle Tower can also be seen. The mottee is about twenty feet high and between thirty and forty yards in length on each of the four sides. Its natural defences were the bog on the edge of which it stood and the thick woods which surrounded it. When the castle was first built however, it was probably like others of the period, no more than a wooden tower on top of a mottee surrounded by a ditch and a rampart. The earliest recorded name of the area was "Samhadh Caomhgin", meaning "The Community of Kevin". Castlekevin was part of the lands belonging to Saint Kevin's religious community of Glendalough and the name, in time was apparently extended to it.



The Castlekevin story really begins with the coming of the Normans to Ireland in 1169. This produced a cultural duality in Irish society with the existence of new Anglo-Norman laws alongside old Gaelic customs. It was this conflict of interests which put Castlekevin to the fore of Irish history. The Normans came to Ireland with the consent of the Pope and as a result the bishops supported them, and they in turn granted the Church large tracts of land. In 1216 the old Gaelic diocese of Glendalough was absorbed into the Anglo-Norman See of Dublin and the Castlekevin lands passed into the possession of the archbishops of Dublin. The present name of Castlekevin obviously came about after 1216 when King Henry 3rd granted the Manor of Swords in Dublin to Henry de Londres, the Anglo-Norman archbishop of Dublin on condition that he should build and maintain a castle on his lands at Castlekevin. The manor of Castlekevin contained 15,000 acres and stretched from Ballinastoe to Moneystown and included Killadreenan and Killiskey. The fortress of Castlekevin was probably intended for protection in the area against invasion by the O'Byrne and O'Toole clans who had taken refuge in the hills around Glenmalure.

As well as being the head of the church in Ireland, the Archbishop of Dublin was also a powerful lay lord, and was sometimes appointed by the king as his deputy in Ireland. As a result he owned vast tracts of land in Dublin and Wicklow, and in order to administer this wide area it was divided into manors, each with its fortified house. At Castlekevin, as well as other manors the Archbishop held his courts in rotation, presided over by his "Seneschal" who dispensed summary justice to local criminals. Consequently, Castlekevin had its own stocks and gallows. It was also often used by the Archbishop as a hunting lodge, the woods around being well stocked with deer. The Archbishop's bailiff farmed the land or let it to tenants who paid in money or in kind. In 1225 Archbishop Henry was granted a weekly market at Castlekevin.

The O'Byrnes and O'Tooles who fled to the Wicklow Mountains when dispossessed of their lands in Kildare were at first too weak to cause any trouble and had to accept the Normans as new rulers of Leinster. Surveys of the Archbishop's land made around 1256 show that the area was peaceful and no mention is made of any trouble with the Irish. However by 1270 the Wicklow clans had grown strong enough to become hostile and were treated as enemies. The armed resurgence of the Gaelic race in the second half of the thirteenth century may have influenced the Wicklow clans to rebel at this time. For more than three hundred years after, Castlekevin was to be the centre of the conflict between the Irish clans and the English. In 1277 Castlekevin was used by the king's deputy, Robert de Ufford as the base of operations for the expedition of that year against the Irish rebels in Glenmalure, and was provisioned for the occasion as follows: "Bread, beer, wheat, oats, hogs, cows and other victuals, iron, salt, nails, boards, canvas, ropes etc. and their carriage from divers parts to Castlekevin to fortify and construct it anew before Michaelmas. £348. 4s. 5d." It is clear from this account that Castlekevin was "constructed anew" and strongly fortified at this time,

and it is probable that on this occasion the mottee was lined with masonry. For the years 1277 - 1278, John de Saunford, Dean of St. Patrick's had custody of Castlekevin and was responsible for the defence of the area.

In 1295 the Irish attacked the Wicklow Normans, and Newcastle and other towns were burned. This outbreak was followed by extensive operations against the O'Byrnes and O'Tooles, with Castlekevin again being used as a base. In 1296 the English invaded Scotland and took little interest in Ireland for some years. The Irish took advantage of this and they burned Wicklow, Rathdown and other places in 1301. The Norman tenants raised their own army and suppressed the rising in 1302. On May 12th, 1308, Castlekevin was burned and its garrison slain by the O'Tooles. This was followed on the 8th of June by an expedition of the Viceroy, John Wogan to Glenmalur which again ended in defeat for the English. In the first half of 1309, Piers de Gaviston who had been exiled the year before by the English nobility and sent to Ireland by Edward 2nd as viceroy, successfully subdued the rising and rebuilt Castlekevin. He also cleared a pass from Castlekevin to Glendalough in spite of the Irish, and made an offering in St. Kevin's Church. He had been exiled for "estranging the King's affection from his queen, Isabella", and subduing the O'Byrnes and O'Tooles was an ideal way for him to appease the English. He returned to England on June 23rd after rebuilding Castlekevin. As regards the work at Castlekevin, the Archbishop of Dublin granted £100 to the King as an aid for building work and payments were made to stone quarries, to men for carting lime from Newcastle, to men employed in making and serving a limekiln, to masons, carpenters and overseers, amounting in all to £50. 13s. 9d. for the period from May 4th. to June 23rd. The part the Crown took in rebuilding the castle in 1277 and in restoring it in 1309 shows the importance attached to it, and it seems to have given the King a claim on it for military purposes, although it never ceased to be regarded as belonging to the Archbishop.

The O'Byrnes again created turmoil in the area in 1316 when they burned Arklow, Newcastle, Bray and all the surrounding villages. It seems strange if Castlekevin escaped, but between 1313 and 1315 Thomas de Fonte was paid £51. 2s. 11d. for being custodian, so up to then the castle must have been intact. By 1324 Utlagh, the Lord Chancellor and Viceroy of Ireland is reported as having defeated many incursions by the Wicklow clans, but he was not always able to protect the Pale from the marauding Irish bands, for in the same year the O'Tooles made a raid on the Summer Palace of the Archbishop of Dublin at Tallaght and carried off three hundred sheep and slaughtered all the servants.

In 1339 the then Archbishop, Alexander de Bicknor received royal orders to repair his fortification at Castlekevin, but in 1343 the castle was again destroyed and laid low by the Irish. It seems to have been repaired again the next year as there is a royal mandate for the payment of £5 to four of the King's valets for their labour and expenses in relieving the castle. At any rate the whole district appears soon to have passed into the hands of the O'Tooles who probably rebuilt and occupied the castle.

In 1346 the Chancellor of St. Patrick's said he "received nothing from his benefice of Harpystown which was devastated". This was a church near Roundwood in the manor of Castlekevin. The Irish attacks had become so fierce at this time that the English colony of the Pale was in danger of being wiped out altogether. So desperate did the situation become that in 1355 de Rokeby did a deal with the O'Tooles, and as a result, Castlekevin was probably left in their hands. In 1368 however we find the chancellor, Burley saying that he "had to find soldiers at his own expense" to resist the O'Tooles. In 1419 the O'Tooles raided the Archbishop's manor at Ballymore Eustace and took four hundred cows. In retaliation the English, under the Archbishop went to Castlekevin and raised it. This infers that the castle and the district was in the hands of the O'Tooles at that time and as a measure of war, the archbishop caused it to be demolished.

In 1449 Richard, Duke of York arrived as Lieutenant to Ireland and such was his charisma that he won over the Gaelic Irish causing one observer to say that "before twelve months the wildest Irishman would be sworn English". The O'Byrnes gave him four hundred cattle as a present but the O'Tooles only gave forty. His own ambiguous political position however, prevented him from establishing any real authority, and the FitzGerald of Kildare would soon rule the whole of Leinster.

With the collapse of the Kildare supremacy in 1534, Henry the 8th adopted a policy of "Surrender and Regrant" by which instead of treating the Irish as outside the law, he tried to appease them with this new land policy. Under this policy lands were to be surrendered to the king and regranted to the Irish chieftains under feudal tenures, and English laws and customs were to be observed throughout the country. In this regard, Henry in 1540 by Letters Patent made grants to Art Og O'Toole and heirs the manor of Castlekevin and the Farrtree (Vartry), on condition that "they use the English habit, language, education, hostings, aidings and the like, and that he should keep Castlekevin in repair". This grant was subject to the yearly payment of five marks to the Archbishop of Dublin and his successor, thus still recognising the rights of the See of Dublin. The O'Tooles were now installed by the English as the legal owners of Castlekevin and its lands. Art O'Toole was succeeded by his son, Luke in 1551 and Luke's son, Barnaby took over in 1585. In Barnaby's time, Castlekevin was the scene of an interesting historical episode.

In January 1591 Barnaby's brother, Phelim was in charge of Castlekevin when Red Hugh O'Donnell escaped from one of the gate towers at Dublin Castle where he had been held hostage for three years. O'Toole had visited him in prison during this time and O'Donnell thought he was safe in seeking shelter at Castlekevin. However, O'Toole was divided between helping the young Irish prince and fear for his own head at the hands of the English, as four months earlier he had received a pardon from them and had probably given sureties to keep the peace. It is therefore easy to understand his dilemma. His sister, Rose who was in Castlekevin at the time was married to Fiach MacHugh O'Byrne of Glenmalure, who unlike O'Toole was in "open rebellion" with the English at the time. Rose advised her brother, Phelim to send a fast messenger

to her husband in Glenmalure and a slow messenger to the Lord Deputy in Dublin, in the hope that her husband would arrive first and take O'Donnell off before the English arrived. The clever plan backfired however, for the rescue party sent by O'Byrne was unable to cross the Avonmore River in time because it was in flood. In consequence the king's men arrived first and took O'Donnell back to Dublin Castle from where he did manage to escape the following year. Although he was absent during this episode, Barnaby was head of the Clan O'Toole at the time and later became implicated in Fiach MacHugh's rising in 1596. As a result, in November of that year, Lord Deputy Russell placed a ward in Castlekevin after Captain Charles Montague had written to him stating that Fiach MacHugh O'Byrne had threatened to besiege it with three hundred men and in preparation he had provisioned it for a month. This indicates that the O'Tooles had abandoned Castlekevin for Glenmalure. In 1597 Barnaby died in O'Byrne's camp and Castlekevin was finally seized by the Lord Deputy. In 1599 a commander was appointed to it and in 1600 the O'Tooles submitted to Lord Mountjoy. In 1609, after the rebellion failed we find John Wakeman who had received the confiscated estate of the O'Tooles selling it back to Luke O'Toole. In the deed recording the transaction it is remarked that "the castle for some years past hath been waste and in utter decay". In 1629 Luke O'Toole played host to the renowned Irish scholar, Michael O'Cleary, the most celebrated of the Four Masters. His "Life of St. Kevin" being put together from two manuscripts he found in Castlekevin which was probably in ruins at the time.

In 1636 an official enquiry found that Castlekevin had been "Uncovered for thirty years" and this was deemed sufficient for forfeiture, as it had been granted on condition that it be kept in repair. Accordingly, in July of the year 1636 an ordinance was issued by the king taking possession from Luke O'Toole. The Castlekevin lands were then granted to Sir John Coke. In August, the Secretary of State, Alan Cooke, writing to Coke in England described his new property thus: "It hath a goodly wood, but with no great timbers and very fine young oak. Castlekevin is the fittest place to build the manor because of its strength. The bawn is very good, nearly twenty feet high. All the castle is down and a fine small river runs at its foot". It appears that John Coke never took possession as the Rebellion of 1641 would soon intervene. This rebellion was soon to merge into and become part of the English Civil War between King and Parliament led by Cromwell. This led to a strange situation whereby Irish Catholics fought on the side of the Protestant King against Cromwell. When Cromwell arrived in the area on his mission in 1649, Luke O'Toole's son, Barnaby is reported to have stolen his favourite horse. The O'Tooles were encamped in Glenmalure at the time and Cromwell offered £100 to Luke O'Toole for its return. "But for gold or silver he would not give him back but preferred to keep him as a monument". The O'Tooles were too weak to engage Cromwell in open battle and stealing the horse may have been a defiant act of bravado by Barnaby O'Toole, the only way of letting Cromwell know he was passing through O'Toole land. It is reputed that in revenge, Cromwell ordered Castlekevin to be levelled.

Some historians are sceptical of this as Cromwell states that "from Killincarrig to Arklow he marched through almost desolate country". However, PL. O'Toole infers that Cromwell suppressed the fact that his horse was stolen to cover his personal embarrassment, and that Ludlow bombarded the remains of the castle from the nearby roadway. This could account for the fact that Castlekevin does not appear on the list of Leinster castles reduced by Cromwell. Another reason for this may be that only part of the castle was standing at the time and its final destruction had no strategic value. There is a local tradition that the ring-fort some four hundred yards to the north-west of Castlekevin was built by Ludlow in order to get a strategic position for his cannons to fire at the castle. G.H. Orpen however, states that this was probably a Celtic island-fortress and had no connection with Castlekevin. What is certain however is that Castlekevin would never again figure prominently in Irish history. Luke O'Toole was "the last of his clan ever to ride at the head of a rebellious army". The afore-mentioned General Ludlow who was Cromwell's Master of the Horse in Ireland, in his memoirs, gives the following account of the demise of Luke O'Toole: "Being conscious of his guilt had desired a pass and offered to surrender, but to obtain conditions of a more merciful nature, offered his horse and saddle valued at £100 as a present." Ludlow apparently refused this offer and the treaty was broken off. Some time later, in 1652 the ageing seventy-five year old O'Toole did surrender, apparently on condition of submitting to be questioned for murder, (generally understood to mean killing an Englishman). He was taken to Dublin Castle where he was quickly sentenced and executed. His head was spiked on a gate between Nicholas Street and Patrick Street where it remained for some days.

So now in 1652 the English were firmly in control of Ireland and the sun had set on Castlekevin and the once powerful O'Toole clan. Seven thousand acres of their land from Glasnamullen to Laragh were granted to a Lieutenant Conway in the Cromwellian confiscations of 1654. The O'Tooles were reduced to the role of tenant farmers and some of their descendants are to be found scattered throughout Wicklow today. Castlekevin is almost forgotten now and very few visitors come to see its remains, even though it is just one mile away from the Dublin-Glendalough road - the second busiest tourist route in Ireland. Indeed the Board of Works sign erected to warn people not to desecrate the site is itself in a dilapidated condition. Yet the pages of history stand testimony to the great part it played during four hundred years of political, military and religious upheaval in medieval Ireland. It is perhaps ironic that the site now grazed peacefully by cattle is littered with spent shotgun cartridges, the place being sometimes used by sportsmen of to-day for clay-pigeon shoots. Perhaps Castlekevin has come full circle, for it was once used by the Archbishops of Dublin as a hunting lodge; a case of history repeating itself, no doubt!

Martin Timmons

Roundwood's Drink Problem of 1888

It all began at the fortnightly Court of Petty Sessions which was held in Newtown Court House on Saturday February 11th 1888 before Captain Henry O'Neill Sergrave, presiding, Dr. H.P. Truell and Mr. Thomas Dowling.

A number of cases were held and during the morning's business Dr. Truell remarked that he had been trying for some time to have the Act relating to the adulteration of food put into force in the district, and also trying to discover who was responsible for its enforcement so that those guilty of adulterating whiskey or porter could be detected and made amenable to the law. He said that he had been informed that the magistrates should request the County Inspector to appoint a special constable for this duty who would visit premises, take samples and forward them to the county analyst. He concluded by stating that as far as he could ascertain there was an immense adulteration of liquor going on in the county and that the Act was not being enforced.

Captain Sergrave said that there was no town in Ireland requiring the operation of the Act more than Roundwood.

The matter concluded with a decision that the Clerk of the Court should communicate with the County Inspector at Wicklow.

Present in court was a reporter from the 'Wicklow Newsletter' and he submitted a full report of the day's proceedings to his editor who published them in the Saturday February 18th 1888 issue.

When issues of the 'Wicklow Newsletter' arrived in Roundwood, the hoteliers and publicans were highly annoyed when they read what had been said about them and following a series of discussions and meetings the following letter was despatched on Thursday February 23rd to the 'Wicklow Newsletter' for publication.

The following letter was published in the February 25th 1888 issue of the 'Wicklow Newsletter'.

"Dear Sir,

We were rather surprised to see in last week's issue an allusion of Captain Sergrave, as chairman of the Newtown Petty Sessions Bench, to this town, pointing it out as the worst place in Ireland for liquor adulteration. We would wish to know where in Roundwood Captain Sergrave got the liquor he complained of, and we wish to protest against such unwarranted remarks from a gentleman holding the position Captain Sergrave does, and to remind him of the injury to the trade of the town which such unthinkable imputations may cause. For the last half century Roundwood has been one of the principal tourist routes in Wicklow, and consequently the traders here have to supply

all classes and nationalities, and so far as we know, no complaints as to the quality of liquor supplied have been made by anyone, save Captain Sergrave, whom none of us have even seen in this village.

(Signed) William Murphy (*Prince of Wales Hotel*)
John Kean (*Royal Hotel*)

William Doyle (*Licensed Publicans*)
Michael Murphy
Patrick Murphy
Anne McGuire

Publication of this letter seems to have concluded the matter, and the accusations made against the Publicans of Roundwood never substantiated. It is interesting to note that while both the Newtown Petty Sessions and the 'Wicklow Newsletter' are no longer, 101 years later the publicans of Roundwood are still selling liquor to tourists and natives alike and no one has ever been known to complain, I'm sure!

James Scannell

There are still some copies of issue No.1 available by sending £1.50 to the secretary. For copies of this issue (No. 2) send £2. If you require both issues please send £3.

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.

Standing Stones in the Roundwood Area

A standing-stone is simply a single upright stone, taller than it is broad, that has been set upright by man. As well as the single standing-stones, paired standing-stones also occur, and more rarely clusters of them. One of the problems with standing-stones is the difficulty in distinguishing between them and the more modern cattle scratching-posts. A simple rule-of-thumb is that if the stone is slender and squarish in ground-plan, and has either dynamite or wedge-marks along the edge of one or more faces, it is a scratching-post rather than a standing-stone.

Study of the excavated standing-stones suggests that the majority were erected in the Early Bronze Age (c.2,000 - 1,200 BC). They appear to have been mainly used as grave-stones, either being placed in the midst of a cemetery or at the head of one particular grave. In either case the grave or graves were small and often stone-lined. Usually the body was burnt and accompanied by a pottery-vessel. Sometimes the pot was placed upright beside the bones, and contained food or drink, or at a slightly later period, an urn was turned upside-down over the bones to act as a protective covering.

Frequently in the last century, people dreamt of finding gold at the foot of the standing-stone, and had a little dig to look for it. Without exception the dreamers were disappointed when their digging only revealed bones and a pot. Popular tradition held the theory that if you slit the throat of a black cat at midnight over the bones, they would turn into the desired gold. One enterprising gentleman is actually recorded as having done so, and was much put out when his charm failed to work!

Some standing-stones do not appear to have had burials in their vicinity at all, and thus must have had some purpose other than that of grave-marker. Often scatters of flint have been found at the foot of these stones, usually consisting of arrow-heads and scrapers, used for removing the flesh off animal hides. It is possible that these stones had a religious significance, and that the flint scatter was in the nature of an offering.

Standing-stones are mentioned in the ancient Irish texts as a common feature of the landscape. Cu Chullain is said to have tied himself to one so as to ensure that he died standing upright. At a later date the Brehon Laws recommended using them as a local landmark when settling boundary disputes.

There are four standing-stone sites in the Roundwood area that I know of, and there may well have once been more. The current destruction rate of standing-stones in Ireland as a whole stands at 50% in the last 40 years.

Two sites consist of single stones. One in Kilmurry townland, halfway up Ballinaslaught Hill, on the Roundwood/Newtownmountkennedy road. The other is in Moorstown townland, near Killiskey. District Justice Price looked at this site in the 1930's and recorded that the field contained numerous large flat slabs, he did not however investigate under these to see whether they

covered cists. The other two sites consist of paired stones. One in Parkmore townland, in the field beside Moneystown church, here the two stones are set at either end of a long low mound, they are known as the "Giant's Grave". It has been suggested that this site is actually a famine grave, but I know of no proof of this. The other pair is in Laragh East townland, on the western slope of Paddock Hill, near the top, they were once known as the "Gossan stones". The Roundwood stones can be considered as typical examples of the monument-type.

Maria Medlycott

Memories of "The Gunner"

He was one of the most unforgettable characters I have ever met, though not for any world-shattering achievements, business success or literary fame. I never heard him utter one word of criticism or say a harsh word to or about another human being. His philosophy was "if you can't say something good about a person, don't say anything" which may be summed up as "live and let live". He was a very humble and gentle person, so self-effacing that with the passage of time most people, with few exceptions did not know his real name, John Byrne. He was known everywhere only as "The Gunner".

The nickname came at an early age, ten or twelve years. He had found an old gun and with loving care he dismantled it, cleaned, oiled, polished and restored it to first class working order. He and his gun became inseparable. No matter how long or short the journey or errand, the gun went with him. As a consequence of this familiarity he became a crack shot with unerring aim. He was deadly as far as rabbits, game and vermin were concerned. His attachment to the gun might possibly be explained by the fact that he was an only child, orphaned at a very early age. He lived with an uncle and aunt in Bolinass, just above Annagowlan Bridge.

In the early years of this century most roads in the area were little more than cart tracks and the lanes, narrow passages. The huge hedgerows were havens for all manner of wildlife and "The Gunner" had plenty of scope for practise and bagged a variety of food. He re-lived his exploits in many a conversation and in one of his favourite stories his uncle's horse strayed up Knockadreet Lane and "The Gunner" was sent in pursuit. As always, he brought the gun with him. He found the horse grazing in a field halfway up the lane and having secured the bridle he mounted and set out for home. As he was about to leave the field he spied a rabbit. In reflex he raised the gun, aimed and fired. Next thing he knew he was lying in the midst of a clump of brambles, scratched and bleeding with thorns all over him! In time he realised what had happened. At the sound of the explosion from the gun the horse had taken fright and bolted, throwing "The Gunner" who unfortunately landed in the thorny brambles. "It could have been worse", he said later, "I might have been thrown onto the rocks in the field and broken some bones. Of course, I still had to set out and catch the horse all over again, scratched and all!" When asked about the rabbit he replied, "He was lying in the field where I shot him and I picked him and my gun up later!"

Sean T. O'Kelly

Sean T. O'Kelly was born in Lower Wellington Street, Dublin on 25th August 1882. His father Samuel O'Kelly was a master bootmaker in Berkeley Road. His mother's maiden name was O'Dea and he was educated at the Christian Brothers' School in St. Mary's Place and later at O'Connell School in North Richmond Street.

In 1898 he secured employment as junior assistant in the National Library, but four years later - when he was only twenty - Sean T gave up his job. He had come to the conclusion that in view of the political opinions which he had formed he could not retain a post which earned a salary from the British Government!

He had, in fact, joined the Gaelic League. Sean T joined the Ard-Chraobh and later the MacHale Branch, where he taught Irish and lectured on Irish history.

WORKER FOR THE LANGUAGE In the old Celtic Literary Society he first made the acquaintance of men like Douglas Hyde, Arthur Griffith and William Rooney. Griffith had returned from South Africa to start the "United Irishman" and he quickly made the new journal a power in the land, culturally and politically. Amongst those who contributed to its columns was the young O'Kelly.

At the turn of the century Sean T was associated with George Clancy - later Mayor of Limerick in founding the Confederate Literary and Debating Society. There was also a Confederate Hurling Club of which he was an active member. In 1903 he became manager of An Claidheamh Soluis, the weekly organ of the Gaelic League of which Pádraig Pearse was editor.

In 1909 the daily "Sinn Fein" newspaper was founded. Of that paper - edited of course by Griffith - Sean T was the manager and he worked in close association with Griffith until the paper was suppressed some time after the outbreak of the first World War. Other journals - such as "Eire", "Nationality", and "Scissors and Paste" - followed. As soon as one was suppressed, Griffith and Sean T started another.

As far back as 1900 he had joined the Irish Republican Brotherhood and as an organiser he travelled not only throughout Ireland but to parts of England and Scotland as well.

FOUNDER MEMBER OF SINN FEIN When Sinn Fein was started Sean T was one of the comparatively small number at the inaugural meeting. In 1908 he became one of the honorary secretaries of the organisation and was associated with it until 1925.

He stood as a Sinn Fein candidate in 1906 and won a seat on Dublin's Municipal Council (Corporation). As Chairman of such Committees as Finance, Improvements, Libraries and others, Sean T gained a wide experience of municipal administration and remained an active member of the Corporation up to 1932 when he became a Minister of State.

Sean T. was present when the first small meeting brought the Volunteers into existence in 1913 and he was one of the central figures in the series of

dramatic events which culminated in Easter Week 1916.

At the request of Tom Clarke and Sean MacDermott he undertook important missions to Britain to purchase arms and in March 1915 he was sent to New York to inform the leaders of the Clann na nGaedheal of the plans for a Rising.

It is interesting, in view of Ireland's present position on neutrality to recall that Sean T. was one of the founders of the "Irish Neutrality League" shortly after the outbreak of the first World War. James Connolly was President of this Society and Sean T. was Honorary Secretary. It had only a short existence being suppressed by the British Government.

About December 1915 Sean T. was invited to act as Staff-Captain to Padraig Pearse, the Commander-in-Chief when the Rising should take place. Between this time and Easter Week he was busy on general intelligence work.

WITH PEARSE IN G.P.O. Easter Monday found him beside Pearse in the G.P.O. Sean T. fought through the 1916 Rising and then his first period in jail began. Released on Christmas Eve 1916 he enjoyed only a few weeks liberty when he was re-arrested and deported again. But this time he succeeded in breaking out and arrived in time to take part in the Longford by-election of June 1917 won by Joseph McGuinness.

The night before the historic Sinn Fein Convention of October 1917 Sean T. with John O'Mahony and Alderman Cole, met Arthur Griffith and after a long discussion all agreed that the right course for Griffith to adopt would be to resign voluntarily the Presidency of the Organisation which he had founded in favour of de Valera.

At the end of 1918 came a momentous General Election. Sinn Fein was working under great disabilities, and the country was under military rule; nevertheless, it was decided to issue an election manifesto which would make the election a plebiscite on the question of national independence, Sean T. O'Kelly was appointed Director of Organisation and he it was who drafted the manifesto.

After Sinn Fein's victory - in which Sean T. was elected by a sweeping majority for College Green - he was made Chairman of the Committee entrusted with the arrangements for calling Dail Eireann into existence. Sean T. O'Kelly prepared the final draft of the Democratic Programme, which along with the Declaration of Independence and the Message to the Free Nations was unanimously adopted by the Dail. After the first public session on January 21 1919, a private one was held at which a Provisional Government was set up. At this session Sean T. was appointed Ceann Comhairle.

DELEGATE TO PARIS When it was announced that President Wilson of America would attend the Paris Peace Conference, it was decided to send Sean T. O'Kelly - Chairman of the Foreign Relations Committee of Sinn Fein - with others to Paris to secure for Eamon De Valera, Arthur Griffith and Count Plunkett, Delegates of the Provisional Government of the Irish Republic, a hearing at the Peace Conference but all efforts to secure an official hearing were in vain.

Nevertheless Sean T. was doing invaluable work. In April the Irish-

American Delegates, Frank P. Walsh, Governor Dunne and Michael J. Ryan who had been sent by the federated Irish organisations of the U.S.A. to help Ireland's claim at the Peace Conference arrived in Paris. They were met by Sean T. who gave them all the necessary data. But Wilson, acting under pressure from Lloyd Goerge, refused to do anything.

In January 1920, Sean T. who was feeling the strain of the work sent his resignation to the Government and paid a visit to his friend in Rome, the Rt. Rev. Msgr. Hagan, Rector of the Irish College. He had hardly arrived in Rome before he was stricken with a serious illness. When he recovered he was urged by Eamon de Valera and Arthur Griffith to resume the valuable work he had been doing.

While in Rome he was received in audience on several occasions by Pope Benedict XV, who was anxious to keep abreast of events in Ireland, at that moment ravaged by the Black-and-Tan war. British influence was powerful in Rome and strong efforts were being made to influence the Pope to denounce one phase or another of the Irish independence movement. It was the task of Sean T. to ensure that the efforts made were not successful.

In September 1920 he returned to Paris. Back in Dublin in 1921 he attended the Dail meetings after the Truce and was one of the 57 who voted against the Treaty. Immediately after he went back to Paris to the Irish Race Convention in January 1922. Before finishing his work on the Continent he paid another visit to Rome where he met the new Pope Pius XI, to whom he expressed his views on the changed Irish situation.

ENVOY TO UNITED STATES During the period immediately preceding the Civil War he was home again, and worked strenuously to preserve peace and unity in the national ranks.

Like many of his colleagues he was arrested and remained in jail until Christmas 1923. In 1924 he was sent to America as Envoy of the Republican Party and remained there for two years, speaking at hundreds of meetings and touring the U.S.A. from coast to coast. On his return he threw all his energies into helping Fianna Fail, then newly founded, and in 1927 he established a weekly newspaper, "The Nation" to aid the new organisation. It remained in existence until the Irish Press appeared in 1931.

When the General Election of 1932 brought Mr. de Valera into power Sean T. O'Kelly was nominated Vice-President of the Executive Council and Minister for Local Government and Public Health. He held this office until the outbreak of the second World War when for a short period he acted as Minister for Education. He became Minister for Finance and had the arduous task of piloting five war-time Budgets through the Dail. After the new Constitution came into operation in 1938 he was nominated Tanaiste.

CAME TO ROUNDWOOD In the autumn of 1939 Sean T. came to live in Roundwood and he was resident here when he defeated Sean McKeown to become the 2nd President of Ireland, succeeding his old friend Douglas Hyde on June 25th 1945. On the 25th of June 1952 he was returned unopposed as President for a second term. During his 14 years as President he met many world leaders and had many honours conferred on him.

Sean T reached the high point of his diplomatic career during a 16 day visit to the United States of America in March 1959. During this visit on St. Patrick's Day he and Mrs. O'Kelly were guests at a state banquet given in their honour by President and Mrs. Eisenhower in the White House. The following evening Wednesday March 18th Richard Nixon (then Vice President) was their host at a banquet in the Mayflower Hotel in Washington. The following day, Thursday 19th they went to New York where they were guests of Governor Rockefeller. In the space of three days Sean T O'Kelly as President of Ireland was guest of three of America's most powerful men.

Some 40 years earlier in Paris, President Woodrow Wilson had refused to recognise the Provisional Government of Ireland despite the best efforts of Sean T. O'Kelly.

On June 24th 1959 Sean T retired as President and spent his remaining years in Roundwood. During his retirement on the 23rd of August 1962 Eisenhower (also in retirement) came to visit him at Roundwood Park. Among other notable people to visit Sean T at Roundwood was Cardinal Montini who afterwards became Pope Paul VI.

Sean T O'Kelly's first marriage in 1918 was to Mary Kate Ryan of Tomcoole, Co. Wexford. She died in 1934 and in 1936 he married her sister Phyllis.

Many residents of the Roundwood area will remember Sean T O'Kelly, the bootmakers son who resigned his British Government job aged 20 and became involved in the dramatic chain of events which led to the creation of an Independent Irish State.

At the age of 63 in 1945 he became the first citizen of that state. Sean T O'Kelly died on the 23rd of November 1966 aged 84 years and lies buried in Glasnevin Cemetery.

Martin Timmons

Séan T. O'Kelly

Honours and Decorations

1. Grand Cross Order of St. Gregory the Great, 1935
2. Grand Cross of the Legion of Honour, 1950
3. Grand Cross of the Order of Charles III, 1950
4. Hon. Bencher of the Honourable Society of King's Inns, 1951
5. Doctor of Laws, *honoria causa*, National University of Ireland, 1952
6. Grand Cross of the Order of Merit, Federal Republic of Germany, 1956
7. Doctor of Law, *honoria causa*, University of Ottawa, 1956
8. Doctor of Law, *honoria causa*, University of Dublin, 1956
9. Grand Court Order of Pius IX, 1957
10. Grand Cross & Cordon of the Order of Merit of the Republic of Italy, 1957
11. Honorary Fellow Royal College of Surgeons in Ireland, 1958
12. The Gold Collar of the Pian Order, 1958
13. Grand Cross of the Order of the House of Orange, 1959

Ghost who loved St. Kevin

It is hard to believe that glorious Glendalough is reputed to be haunted by the ghost of a maiden in red, the legendary Kathleen, who, tradition has it, fell in love with the handsome young St. Kevin and tried to seduce him.

It was a priest called Cronan who baptised him, and he predicted that Kevin would grow into an exceptionally handsome young man. This came true, and a local girl named Kathleen fell in love with Kevin. One day, the story goes, she watched him and his brothers going into a wood to hunt and play, and when she saw that Kevin had become separated from Acemhan and Morcuemin, she crept towards him in the shadow of the trees.

There she tried to charm the young man, but Kevin flung himself into a brake of nettles. He gathered up an armful and thrashed Kathleen about the face and arms with them. The stinging nettles, it is said, brought her to her senses. Recounting this incident, the author of a life story of the saint put it thus:

"The fire without extinguished the fire within".

Kathleen's heart was filled with remorse and flinging herself on her knees, she begged Kevin's forgiveness.

We are told that she later asked him to pray that God would give her the grace and strength to mend her ways. She became a sincere convert.

Another story, usually told to tourists, is that Kathleen became so infatuated with Kevin that she even followed him to his cave, cut into the face of Lugduff, a mountain 1,000 feet high, and the young man pushed his tormentor into the lake below. But the nettle story seems more probable.

Incidentally, the "drowning" of Kathleen is, presumably, only an invented tale, and we are advised to treat it lightly.

A newspaper dated April 25, 1975, reported that a Co. Wicklow carpenter and his bride-to-be were convinced that they were alone in Glendalough on All Souls' Day in 1970. That is, until they developed pictures they had taken during the visit.

Their surprise can be imagined when, in one of the pictures taken by the bride-to-be, an old woman wearing a shawl appeared standing a few feet away from her fiance. She said, "There was nobody there when I took the photo. We took it where a new road was being laid by the Forestry people and all I saw through the lens was my fiance and machinery which was in use there".

Now married and the mother of a family, she is a firm believer in ghosts and is convinced that she has a rare photograph of the legendary Kathleen of Glendalough.

Her husband, who is more sceptical about ghosts, said that he didn't believe in them, but he admitted that the person who appears in the photo certainly wasn't beside him when it was taken. Incidentally, the names and address of this couple are in the writer's possession.

Another story about the Glendalough ghost is told by an American housewife who actually has a colour photograph of the "woman in red".

It all started on a bitterly cold day in November, 1974, when Mrs. Everette

Chisamore from Watertown, a small city near the Canadian border, arrived in Glendalough with thirty-four other people during an eight-day tour. It was, as in the foregoing story, All Souls' Day.

Mrs. Chisamore and her daughter, Doreen snapped pictures of the cemetery and the round tower.

The colour picture was reproduced in the local newspaper, The Times of Watertown, and the editor subsequently wrote to the "Mayor of Glendalough" to help solve the mystery.

One of the pictures showed a woman wearing a long red gown and shawl. She was hurrying along a pathway towards the round tower.

Dick Fuller from Anderson Avenue, Rockville, Maryland, U.S.A., was another who claimed he saw the ghostly Kathleen. He was in Ireland for the St. Patrick's Day parade, and he visited Glendalough on March 15. After his eerie experience he remarked:

"I have never believed in ghosts, but now I do".

He described what he saw in Glendalough's ancient cemetery on that bleak March evening at 5.30 in 1975.

"My wife had gone to see if the gift shop was open, while I visited the cemetery. I walked from the entrance to the Tower and went around to see if I could read the inscriptions on the back of the stones.

"I glanced around to see if my wife was joining me and, as I did so, I saw a red figure moving from the left to the right, towards a fallen-down building. I thought it was another person in the cemetery. I walked towards the ruins, expecting to see a person dressed in red, but there was no one there."

When he went inside, he discovered to his astonishment that the place was empty.

He added: "Since there was only one entrance the person couldn't have disappeared without passing me."

He was absolutely certain that he was alone in the cemetery because his wife never entered the grounds.

"As a matter of fact," he said, "she was wearing a black fur coat at the time. As far as I am concerned, I saw a ghost."

Since I came to live at Castlekevin, about five miles from Glendalough, I have visited the ruins of the old monastic city and the graveyard there many times, and I have spoken to numerous people about the alleged appearances of the spectral Kathleen.

Some say she exists, others just smiled at me. One old-timer from Bray, however, remembered that, when as a boy during the 1920s, hearing of an English woman having revived after encountering "a phantom woman in red."

Leo Bowes

Moneystown Jubilee School

(Air, "The Minstrel Boy")

*Respectfully dedicated to Ben Horan (Wicklów L.O.L.) and his supporters by
A Wicklów Clansman*

The Moneystown boys into school have gone
In an Orange Lodge you'll find them
With proselytized parisheens they've tackled on,
And their conscience slung behind them
Oh! Land of Dwyer, will you calmly stand
Your children's degradation
Taught to betray their native land
By way of education?

To our "National" school our boys must go
With Turk or Jew or Haythen
A good P.P. has told us so,
Now don't let me hear you braythin'
Of the lofty schemes of our great Arch-B
For our mental cultivation
Shure he doesn't know the A.B.C.
Of a Land-grabber's education

So Moneystown parents, send your girls and boys,
It's just beyond old Reilly's;
Mrs. Barton will hand round the soup and toys
As they do in Mrs. Smyly's
And if our youth don't gladly haste
To this Jubilee celebration
Our brand new Coercion Act will give them a taste
Of compulsory education

N.B. (Paste this in the hob-corner, where ye can sing it any cowld night).

Editorial Note:

In 1888 Queen Victoria celebrated her 50th Jubilee and Moneystown National School was opened around this time, the new National School System being compulsory for all children.

The fact that Catholic and Protestant children were to be taught together seems to be the reason for "A Wicklów Clansman" composing this satirical piece.

The Roundwood Press

In 1817 John Synge, Grandfather of the playwright John Millington Synge set up in Roundwood a private press for the publication of revolutionary educational texts.

The obscurity which surrounds the Roundwood Press is due to the rarity and unusual nature of the books printed there.

Synge's name does not appear on any of his books and those printed at Roundwood do not even bear his pseudonym which was "An Irish Traveller". However, at Roundwood Park between 1817 and 1820 with the help of a small staff he printed such wonderfully titled books as "Pestalozzi's intuitive relations of Numbers" (in four volumes no less) and "The Use of the bean table or an introduction to Addition, Subtraction and Numeration with visable objects on the principles of Pestalozzi".

So the next time you're in a second hand book-shop keep an eye out as our treasurer would be very interested in either!

In 1832 Synge went to live in Glanmore Castle and there he set up a smaller press called, yes, you guessed it, "The Nuncross Press".

Martin Timmons

Ode to Ned Browne

by Michael Bolger

We were not there to say goodbye,
How quickly came the call.
But the great God called you for his own,
As the leaves of autumn fall.
I often sat and heard you play
In your favourite, Vartry House
Your talented hands stole o'er the keys
On that masterpiece of Strauss.
As each day passes we'll miss you more
As through life's surge we toil
But thank God you rest in peace tonight
In Derralossary's sacred soil.

Ned Browne who lived in Thornhill, Roundwood and who was a talented piano player died suddenly in 1970. These lines were written in tribute to him by the late Michael Bolger of Tomriland.

Annamoe House

Annamoe House was built in the 1830s. It was built by Thomas Hugo. He leased Glendalough House and estate to Thomas Barton in 1838. Other houses built around the same time are now Healy's shop and the small cafe. The Estate was bought by the Bartons around 1900. A possible tenant of Annamoe House was John Harding, but we don't know when he lived in the house. He owned a pub, which was converted from part of the house but the licence was taken from him before the 1850s.

The first person that appears in the Valuation records was Simon Smith. He lived in Annamoe in 1831 but we know he lived in the house from 1854 to about 1860. From 1860 to 1865 John O'Brien and Joseph Edge lived in the house. Around 1865 Ann Hatton leased the house. Soon after she married Hugh Doyle who died before 1868. Ann lived in the house until she died in 1912. Her son sold the house around 1925 for £1,000 to Mrs. Mary Anne Farrington. "It was said that Matt Doyle returned after the sale was completed because he had forgotten to take the nails out of the walls but that Mrs. Farrington chased him out".

There are many stories about the Doyle family and I will give a few of them. They come from Robert Barton's memoirs. He says "She gave us sweets when we visited the P.O. These were named Surprise packages, Peggy's leg, striped Blackrock sticks and Conversation sweets, they all seem unattractive now; we guzzled them with enthusiasm. Mrs. Doyle usually kissed us at the same time as she presented the offerings and this was rather a penance because her kisses were always wet and redolent of cheese and bacon". She once complained that she had such a bad cold that she had not been able to wash her face for 3 weeks. Mrs. Doyle could not get a beer licence "but it was always said that porter could be obtained at the back door by those who knew the ropes". Her niece Maggie Keane ran the post and telegraph office. In the house "A small room served as the post office where Maggie Keane presided over weird instruments that were the means of sending and receiving telegrams. She used to say that the electrical shocks from pressing the keys were bad for her rheumatism."

Mrs. Doyle had a daughter Mary who married a horse breeder in Limerick. When asked how she had enjoyed a recent visit to her she said "Oh it is a grand place, very fine land and they rear splendid horses but I was glad to get home again and hear more general conversation. One evening I got tired of the horses and the races and said to them, - it is always horses, horses, horses do yis never talk about cows?"

Annamoe house is now owned by the Nally family who run a successful Leisure Park and Fish farm.

Tadhg Cantwell (Aged 12)
Laragh N.S.

I wish to thank Mr. Robert Childers for his help in lending me the memoirs of Robert Barton.

The Trial of Patrick Murray

A Puzzle and its Aftermath

The involvement of Patrick Murray in the 1798 rebellion and his subsequent trial raises many questions which this article will try to answer.

Patrick Murray was from Castlekevin and had a farm consisting of thirteen acres on a thirty-one-year lease from the landlord, Samuel Semple from July of 1787. The holding was bounded on the north by the Castlebrook river and on the east by the main road to Wicklow, about a mile from Tomriland crossroads which places it near Moneystown bridge. His rental was £6.12.6 per annum paid twice yearly. When the Yeomanry were enrolled he offered to become a member and he paid a subscription to the building of a barracks in the neighbourhood. When the proclamation to surrender arms was issued he gave in a pistol to the local magistrate, James Critchly. His house was burned down in May of 1798 and he lost thirty barrels of potatoes, forty sheep and a hundredweight of oatmeal. He sought protection from the local Protestant militia through James Critchly without success and took to the mountains in the Devil's Glen to protect himself and was forced to join the rebels. He managed to prevent the burning of the home of Andrew Weekes, the local Minister and to preserve the life of Robert Mahon described as "Protestant". Following the proclamation of amnesty, he surrendered. The information concerning the circumstances under which he joined the rebels and his subsequent surrender is contained in a petition by his wife, Mary and dated 1799 when he was fifty-six years old and she forty-four.

There is an obvious problem when reviewing the evidence of his trial to decide what really happened as the prosecution was doing its best to paint as black a picture as possible while Murray was trying to minimise his involvement as much as possible. No evidence was put forth against him for being involved in any of the military engagements in the county. The prosecution centred on his role as "Captain" and charged him with robbery. While he denied that he was leader of rebels, there is no reason that he could not have been involved in the underground activities of the United Irishmen. Recent historical analysis by L.M. Cullen and others shows that the Rising was less spontaneous than was previously thought and notwithstanding later denials by rebel leaders who survived to write their memoirs, there was a lot of military organisation and training for several years previous to the outbreak of the Rebellion. A witness for the prosecution, Mary Rochford of Tomriland agreed with the court when asked if it was not well known that Murray had joined the rebels in the Devil's Glen prior to the burning of his house. While he did not deny he had been with the rebels, bore arms and was involved in the theft of food, he said that he was neither a captain or a leader, contrary to the evidence of some of the prosecution witnesses. He said there had been confusion and misunderstanding about a nickname and explained that other nicknames he had were "Red Paddy" and "Counsellor". While the court accepted his contention that he was not a rebel leader and

found him not guilty of that charge, the evidence does suggest that he did have influence over the men he was with and being cleared of the charge of rebel leader only served to place him in a no-win situation as the amnesty only referred to the leaders of the rebels of 1798.

The trial was conducted in Wicklow Town by Military Court, of whom five were members of the Fermanagh Militia and one each from the Wicklow and Rathdrum Cavalry. According to his wife's petition he was freed following his surrender. William Wybrants, a carpenter from Powerscourt (possibly the same who worked on the Annamoe Mill in 1764) who had forcibly possessed Patrick Murray's farm informed against him. He spent five weeks in the Provost prison and was then released. Wybrants informed against him again and this time Murray was tried, found guilty of robbery and was sentenced to be transported for life. The sentence was commuted to seven years by Lord Cornwallis and subsequently changed to enlistment in the Ancient Irish Fencibles then stationed in New Geneva (Waterford) under the command of Col. Fitzgerald. It was this latter sentence that his wife appealed on the basis of his age and loyal behaviour before the Rebellion.

A summary of the evidence shows that Robert Moran, Anne Brady, Catherine Harding and Mary Rochford testified on charges of personal theft. Mary Pochford also testified that on an occasion when Murray had threatened her with a pistol, she asked him if he would shoot a woman (she was married with seven children). He replied "Not yet, and not unless the other side started". William Healy and Tim Connor testified that Murray had driven off Hugo's cattle which he shot at Seven Churches. Biddy Savage, Widow Wybrants and Bridget Dowling testified that Murray and others had chased after Robert Mahon and fired shots after him. Bridget Dowling implored him on her knees to stop and allow Mahon to go free. Edward Moran testified that he was at a meeting at Castlekevin at which he paid sixpence (presumably a subscription to the United Irishmen). Michael Moran testified that he was summoned to attend the Glen, (presumably a rebel meeting) and told that if he did not that he would "have his gullet out" by Murray who also told him that he was a sergeant and offered Moran a pike. Another interesting piece of prosecution evidence came from Isaac Sutton who stated that he and other Protestants were brought to Seven Churches to be tried by a rebel court and were sentenced to death by the Wexford men who were present (he estimated that there were 14,000 rebels there) but they were released by Col. McMahon. Sutton's claim that Patrick Murray expressed disappointment at his having escaped execution when they met a few days later was, of course denied by Murray. In his own defence, Murray made a distinction between plunder and robbery and said that he should be tried on what he had done and not on what he had said. The fact that he might have called certain people "Orange dog" or "Orange bastard" was irrelevant. He also pointed out that his adversary, William Wybrant was a brother-in-law to Catherine Harding's husband.

Murray's final defence submission presented to the court after the trial shows a literate and educated man with poetic talent. He conducted his own defence and cross-examination and his contention was that the blame should

have been put on men of learning, influence, station and property who had set up an evil organisation and attempted to coerce and dupe the lower orders into rebellion. There had been a claim that the Protestants had set up a secret organisation for the purpose of exterminating all Catholics. It is doubtful however that Patrick Murray would have fallen for such crude propaganda, if such existed. Tensions were undoubtedly mounting during this period and extreme paranoia was prevalent amongst Catholics and Protestants alike. This must surely have had some influence on those involved in the Rebellion which in some cases led to the mindless brutality practised by both sides, and Patrick Murray may well have been caught up in the emotion of the times. He ends his defence with a poetic and poignant plea: "Gentlemen, I claim the benefit of amnesty. Allow me to observe that the dues of Justice have not been unpaid, the soil of this country has been saturated with the blood of rebels. Perhaps the measure of human calamity is full, perhaps the tribunals of this country may now feel that a man may repent his last crime without dying for it and the tranquillity which is procured by extermination is dearly purchased. Oh, let me hope that we shall live to see in this beautiful and once peaceful county crimes, convictions and punishments cease and leave the happy valleys as of old to sound soft echoes to the whistling swain".

His wife's petition was unsuccessful and he was sent to Egypt where he was wounded and from where he returned after his discharge around 1803. He was then aged about sixty. Meanwhile, William Wybrants was still in possession of his land. Murray, through various court proceedings tried to recover his farm and while the courts appeared to find in his favour, he had neither the resources nor the backing to take the matter to its full conclusion. Meanwhile, Wybrants was refusing to pay any rents to the new landlord, Charles Frizell, spuriously claiming a lease with Samuel Semple, even though Frizell took successful court action against him. Finally, Charles Frizell leased the land in December 1810 to Edward McDonough but when the latter took possession the following day, Wybrants and others ejected him with arms, swords and clubs, causing around £100 in damage which resulted in another court case of Frizell and McDonough V. Wybrants to be held in the Spring Assizes of 1811. This information comes from a legal brief prepared for the case. The result has not been researched and the outcome is unknown. (The Tithe Applotment Book for 1831 shows no McDonoughs or Murrays in Castlekevin, nor does it show any farm of thirteen acres, though it does show an Isaac Wybrants holding land there.)

The brief is interesting for the following comment on Patrick Murray: "Having unfortunately become involved in the public troubles of that period which few of his class or like in the county, either through fear or persuasion could keep clear of, he was taken up and sent in an Irish regiment to Egypt and shortly afterwards, the defendant, William Wybrants, a man of most litigious, troublesome and improper conduct in that part of the county illegally came on Murray's house and farm and took forceable possession thereof and has ever since contrived, in spite of law and justice to withhold same". This highlights the ambivalence of the Protestant landlords to the Rising. The

ownership of the land proved to be the ultimate emotive question in the above quotation, suggesting that a person who illegally took over land and even worse, refused to pay rent, had a worse reputation than someone who took part in the Rebellion. While Patrick Murray's case was viewed with sympathy it was not given the support of the landlord, Frizell. This attitude suggests that the landlords treated the Rising as an aberration, not condoned but understood. The brutality with which rebellion was put down probably evoked some sympathy for the surviving rebels. It is likely that the ruling class tried to brush the whole thing aside without trying to address the underlying causes, resulting in the storing up of trouble for themselves in the future.

The subsequent fate of Patrick and Mary Murray is unknown.

Ian Cantwell

Folklore – It's Study

The term "folklore" was first coined by W. J. Thomas, an Englishman, and it means the scientific study of a nation's culture - its traditional customs, beliefs and ways of life. It was the famous German storyteller, Jacob Grimm (born 1785; died 1863) who originated the scientific study of folklore.

Those who study folklore interest themselves chiefly with the traditional observances and notions of ordinary folk - these include legends and old tales; their rhymes, songs, and symbolic dances, as handed down from generation to generation.

There are many facets associated with traditional lore, including a minute study of their environment - their homes, dress, food, diseases and old cures, domestic and farm implements; observances relating to births, marriages, and deaths - especially those foretelling the future; "calendar customs: and seasonal feasts (like Shrovetide, May Day, and Hallowe'en); superstitions and luck omens (like rings, horseshoes, and charms); proverbs, rhymes, conundrums, prayers for special contingencies; and the magical influence of fairies, leprechauns, druids, bards, brehons, gypsies and the like.

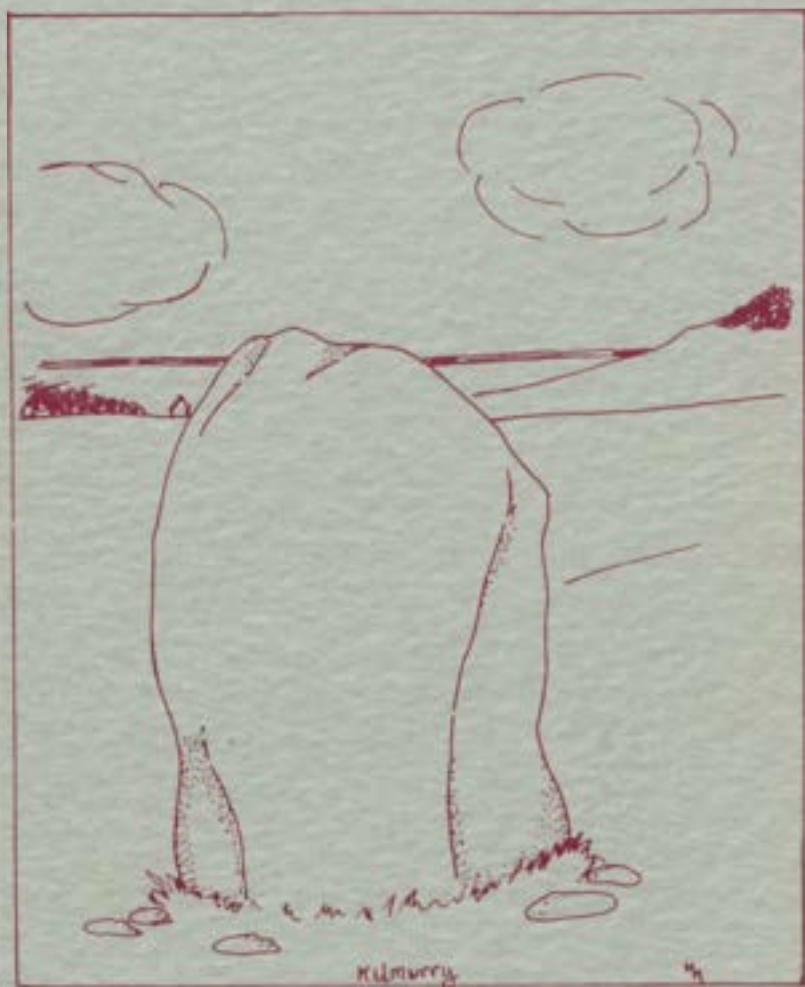
The study provides invaluable information about the ethnographical, linguistic, and antiquarian origins of the race. It also gives a most fascinating insight into the outlook of our forebears, and greatly helps to explain their true evolution. Of all European countries (with the possible exception of Norway), Ireland is the only country in which the folk tradition is still alive. Our country's folklore is a great source of inspiration and enlightenment to historians and archaeologists alike. Ireland's first folklorist, I am told, was a bookseller in Anglessea Street, Dublin, a Wexfordman named Patrick Kennedy, whose folklore material, however, is in English only. He died in Dublin about 1877.

Incidentally, some time after the establishment of the Folklore of Ireland Society, national teachers in many parts of Ireland obtained wonderful collections of folklore material - in their own school areas, especially. It is on record that their contributions gave a great impetus to the newly founded folklore movement.

Leo Bowes

Our Patrons

Avonmore Gun Club, Roundwood
Avonmore Stud, Annamoe
Bank of Ireland, Rathdrum
John Boorman, Annamoe
Tom Brady, Baker's Corner
The Hon. Garech Browne, Luggala
Byrne's, Newagent, Roundwood
Mr. R. A. Childers, Annamoe
Clarke Auctioneers, Ashford
The Coach House, Roundwood
E. M. Doyle Associates, Bray
Jerry Doyle's Garage, Roundwood
Mrs. J. Hatton, Roundwood
Tommy Healy, Sand & Gravel, Roundwood
Terry Kavanagh, Butcher, Roundwood
Kavanagh Construction, Roundwood
Dr. John Keating, Newtownmountkennedy
Kinsella's Shop, Roundwood
Lynhams of Laragh
Modern Display Artists, Dublin 2
Mulcahy Robinson, Solicitors, Dublin
The Reservoir, Coffee & Wine Bar, Roundwood
Roundwood A.F.C.
Roundwood Home Producers
The Roundwood Inn
St. Kevin's Bus Service, Roundwood
The Tavern, Roundwood
An Tochar G.A.A. Club
Tochar House, Roundwood
Vance & Wilson, E. & M. O'Brien, Bray
Vartry House, Roundwood
W & D Motors, Sallynoggin
Whites Foodmarket, Roundwood
J. J. Wolohan & Sons, Rathdrum



Standing Stones at Kilmurry