

Roundwood & District

Historical & Folklore Journal

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***Roundwood and District
Historical and Folklore Society***
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From the Chair

Monica Farrell

It is a great pleasure to introduce you to our 22nd Historical and Folklore Journal.

Our society (founded in 1987) has had a busy year, starting with an illustrated talk in February by one of our members Derek O'Brien on life in the Loire Valley in France.

Throughout the year lectures were given to the society and included a most interesting talk by Dr Ron Cox who spoke on how water from the Vartry Reservoir gets distributed though Dublin.

Professor Diarmaid Ferriter made it to Roundwood on his third attempt, snow and President Obama having foiled the earlier efforts. He spoke in a packed Parish Hall about Eamon De Valera. It was well worth the wait to get such fascinating insights into De Valera's life.

Dr Paula Murphy kept us enthralled with her illustrated talk describing the nineteenth century Monuments of Dublin and their various fates.

Early in the year we visited the Maritime Museum in Arklow and were guided by Jim Reece who imparted his knowledge on the town and marine heritage with enthusiasm.

We also visited Baltinglass Abbey on the banks of the Slaney and admired the work of tradesmen of years past.

In July we were in Dublin City and called on the Office of the Taoiseach. We visited Trinity College and admired the Book of Kells (thank you to Claire and John) and the wonderful experience for some of us ringing the bells of Christ Church Cathedral.

We are going through enormous changes in our country at present, historical times which, no doubt, in years to come will make for interesting reading. As this Journal was being put to bed, the Presidential election campaign was underway, when Michael D Higgins was elected our 9th President.

Amongst the aims of our society is the gathering and recording of historical events, photographs, documents, etc (please remember this). We invite all who are interested to come along to our monthly meetings - held on the last Monday of every month in the Old School, Roundwood.

Thank you to Elinor for her stewardship of the Chair for the past two years, to Derek Neilsen for all his work, to our Editorial Board for this year's Journal, and a special thank you to our patrons for their generosity down through the years .

We hope you enjoy the read!

Highlights of Society Events 2010 - 2011



Annacarter School: From 1840 to 1900

Ian Cantwell with information provided by Arthur Hall

Annacarter school was founded in 1840 by Andrew Bourne Esq who built, furnished and gave it gratis with three acres for his tenant's children. It was a one storey thatched building with one room (26 feet by 13 feet), two desks and large table. When Bourne moved to Paris, the school management passed to the Parish Priest.

Local opinion was that the school would be best to become a 'National School'. The government had introduced the innovative non-denominational National School system in 1830s. It remained non-denominational until it closed in 1967.

In October 1854, an application for salary and books was made by Rev Coleman. The Board of National Education allowed £11 salary pa. Thomas Kavanagh was appointed. He received circa £8 pa out of local funds and supplemented this income by tuition. The school seemed to be thriving with 17 boys and 20 girls. There were three reading, three writing, two spelling, grammar and arithmetic and one geography and algebra classes per week. Religious education lasted a half-hour per day and used Christian Brother texts. The records show that between 1855 and 1875 the school received grants for a book press, teacher's desk, whitewash and maps of the world.

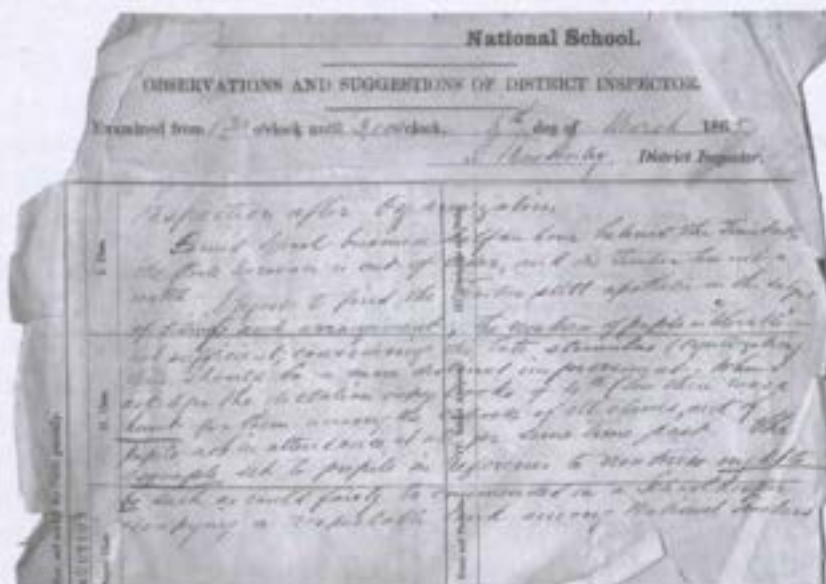
The school did not alter much over the years. Around 1893-1900 the Board asked the manager to provide an out-office, possibly a euphemistic way of phrasing the need for some form of sanitation.

Accommodation for the teachers may have been provided initially as Thomas Kavanagh, was resident in 1854 but was to move out. However, the location was not given and there was no further mention of accommodation until a 1903 loan application was made for a teacher's residence. There was reference at this time to a previous house that was dilapidated and 'twice lately the straw roof was carried away in a storm'.

Edmund Day was appointed in 1860. He initially seemed to be an enthusiastic teacher. In September 1863 Rev White made an application for an additional salary for teacher and books for an evening school. The

average attendance of 18 was mostly farm labourers, with an average age of 19, who paid 4d per week. Day taught this night school reading, writing, dictation, arithmetic and mensuration from 6-9 pm. The school was open eight months a year but closed during harvests, etc. The Board rejected the application because of insufficient attendance.

However, by 1865, things appeared to change, as the Manager reported that the discipline and economy are very unsatisfactory, notwithstanding that the school has been recently organized. The Inspector attributed the existing defects to sluggishness and indifference on the part of the teacher, Day, 'who seems not to regard the suggestions of the Board's officer. Should another unfavourable report be received, Day will be fined or depressed.' He was dismissed in 1868 but allowed continue until 1870 as a consequence of Day's allegation about the school inspector.



MacSheehy report dated 8th March 1865 Inspection from 1.30 o'clock until 3.10 o'clock.

Found school business half an hour behind the timetable. The clock however is out of order and the teacher has not a watch. I regret to find the teacher still apathetic on the subject of tidiness and arrangement; the number of pupils is 'tolerable' and sufficient considering the late stimulus (organisation) there should be a more distinct improvement. When I asked for the dictation copy books of 4th Class there was a hunt for them among the c. books of all classes, and of pupils not in attendance at all for some time past. The example set to pupils in reference to neatness ought to be such as could fairly be commended in a Schoolkeeper occupying a respectable rank among National Teachers.

This led to an inquiry into the allegation that Mr MacSheehy, the school inspector, was drunk in Roundwood some years previously. Day said he heard of the inspector's lack of sobriety from Christopher Murphy, Mullinaveigue, and William Heavy, late of Roundwood but now of Lowpark NS Co Mayo. The inquiry was conducted by John Sheridan.

At the inquiry, Day had two witnesses, Charles and Christopher Nolan. Rev Edward Rowan was also briefly examined. Murphy denied seeing MacSheehy drunk but said he may have heard a vague rumour from a Sally who had lodged in his father's house some years previously but he never said anything about it to Day. Heavy said it was a 'wicked charge' and gave it 'the most emphatic contradiction'. It was established that there was a vague rumour probably derived from 'an idiot', who may have got his notions from the Nolans who helped MacSheehy when his pony and cart got stuck in a ditch at Stoney Pass while on an inspection. The Nolans say that they had helped and noticed a smell of drink but never said he was drunk.

There was no evidence for drunkenness. Day was found to have attempted to intimidate MacSheehy in writing by alluding to and then specifically referring to the incident and for this he was dismissed.

A petition as to Day's good character came from Rev John Edge, John Sheil, Thomas Fiddler, William Garrason, Robert Taylor, James Pharr, Patrick Nolan, James Clancy, Patrick Kelly, Thomas Cooley, Thomas McDonnell, Edward Somers from Ballinastoe, James Kavanagh, John Roberts, Thomas Sutton of Glasnamullen, Michael Ward of Knockraheen, John McCaul, Robert McGee, James Kearns, Thomas Kearns, Darby Kearns, John McCaul, Edward ..., James McCaul, Christopher Roche, John Roche, William Ireland, Owen Fisher, Joseph Fisher, James Magee, Charles Ward, Laurence Ward, Patrick Neale from Carrigower.

He was dismissed again and refused employment in Co Wicklow. The Board also implied that Day had employment elsewhere unconnected with National Schools.

Daniel O'Connor, aged 35, was appointed in 1871. His career also seemed to have its ups and downs. He initially appeared to be full of enthusiasm. An application was made for a teacher's salary for agricultural instruction

on the adjacent farm of four arable acres. He erected a byre and piggery. The farm soil was part black rich loam, clay and cut away bog, and had been partially drained and cleaned of stone but needed additional drainage and levelling. There was a milch cow, a goat and twenty poultry and the farm grew oats, potatoes and grass. It averaged 12 students from III and IV classes and had class books, farm account book, Hodge's *First lessons in Agricultural Chemistry*, 18 copies of Johnston's *Catechism of Agricultural Chemistry*, Stephen's *Catechism of Practical Agriculture*, 18 copies of Campbell's *Farmer's and Cottager's guide*, Agricultural Inspector's Observation Book, totalling £1-10s. Next nearest such schools were in Delgany and Bray. The Board allowed £5 salary and £1-10s for books per annum. However, in 1880 the Board ordered 'Strike off school as an agricultural school and cancel all grants as instruction is worthless'. But there were also other problems; in 1872 O'Connor was admonished for permitting needlework during religious instruction, failure to keep to the timetable and neglect of order and cleanliness; and a further comment in the report was 'Teacher to adhere to the truth'. In 1873, 1874 and 1876, he was again in trouble for bad record keeping when he was threatened with withdrawal of salary.

In 1878, the Annamoe postmistress, L. Coleman, preferred a charge of abuse; the Board refused to make further inquiries but ordered that a record be kept of his conduct. The complaint was backed up by an official letter from the GPO, relating to Daniel O'Connor's rudeness at the post office. She said that on receiving a £10 note he asked for small change but there was none; he then refused to leave the room while other teachers were having private business transacted. He stood outside and used abusive and nasty language and insulted her sister, 'who is very delicate and grew quite hysterical', in the sitting room. He was the worse for drink and she requested that he be paid some other way. He later returned and apologised, which her sister accepted, so Coleman withdrew the complaint but suggested that the post office in Newtownmountkennedy was nearer than Annamoe. A letter from Rev Fagan repeated that an apology had been made and that other teachers said that while he may have been under the influence, he was not drunk. Fagan added that he will cooperate with any further inquiry and that this was the first such complaint against O'Connor.

In 1882, Rev O'Donnell finally gave him notice to the satisfaction of the Board who hoped that he 'will adhere firmly to his determination'. Rev O'Donnell wrote that it was 'my anxious desire to get rid of O'Connor' for being inefficient and unsatisfactory and rejected that O'Connor was threatened over his refusal to join the Land League.

This was explained by another file of various letters starting with one from O'Connor, October 1882, to Lord Powerscourt regarding his dismissal. He stated that he refused to join the Irish Land League, to let his wife join the Lady's Land League, and son (aged 10 and a half) join the Boy's League even when threatened with boycotting. There is also reference to complicated disputes about a boy who would not learn and an anonymous letter that the daughter of a grand juror thought he wrote. He complained of the Board's ingratitude and said he successfully prepared children for exams.

The Board replied that he was admonished for neglect and non-observance of timetable in 1871, reprimanded for allowing girls to do needlework during religious instruction and for setting aside the timetable for vacation in 1872, reprimanded severely for erasures in the roll book and inaccuracies in the exam roll in 1873, reprimanded severely for irregularities in accounts in 1874 and admonished on lack of punctuality, on exam results and neglect of records.

In November 1882, Samuel Brown, District Inspector, wrote that he suspected that 'O'Connor is insane and wanting in common sense; his school was always the worst in the parish' and quoted the manager as saying it was painful to visit the school and also because of the bad relationship between the two.

O'Connor wrote to the Board in December 1882 apologising for the inconvenience and offence he had caused. He described his career of twenty-four years, Rev O'Donnell added that while he still wanted to be rid of him, he thought he should not be struck off the rolls as he is strictly sober, his conduct is exemplary, school attendance constant; he may be a bit unbalanced but the letter 'was like a drowning man clutching at a straw'. The Board replied that they were willing to give him another trial if he got another position.

The next teacher, James O'Gara, had thirty-three years experience having taught in Rathmullen Co Sligo, Ross Co Sligo, Ballaghderreen Co Roscommon, Park Co Wexford, Gort Co Galway, Elphin Co Roscommon, Ballyhaunis Co Mayo, but a file showed that he was compulsorily retired within the year due to deafness caused by tinnitus. He was granted a pension of £196-10s, his average annual income was £60. The Board minutes for 1883 indicated the private debts of O'Gara as claimed by M and E Murphy were not the responsibility of the Board.

The same 1883 Board minutes notified the Manager that the minimum number for needlework class is 20 girls. An application was made by Rev O'Donnell in January 1884 for a workmistress's salary for Mary Martin, aged 25. Students were to 'learn cut out or making any article of dress and be proficient in stitching, working button holes and knitting and various kinds of plain and fancy needlework' for two hours a day. Of the average attendance of 43 boys and 32 girls, 22 did needlework.

In summer of 1890, the Manager dismissed James Brady for 'good and sufficient reasons.' Mrs Anne O'Rourke, a respectable widow, was appointed due to her competence in needlework instruction. She had been an assistant and workmistress in Roundwood and assistant in St Kevin's female school.

In 1891 the Manager was informed that his plan to change from male to female teachers could be sanctioned but an application for a male senior monitor must then be dropped.

A memorial, October 1891, from Patrick Nolan from Ballinastoe, Michael Kearns, William Murphy, Richard Pierce of Mullinaveigue, James Brady, Laurence Smyth, and John Keenan of Slemaine against the substitution of a 3rd class female teacher for the male teacher, in whom they had confidence, by the manager. The writers had no objection to her but to her sex, as they believed she cannot control the boys, but they admired the previous teacher who was so severe that 'mitching' was very common. They also claimed that the land had been granted on the basis that a 1st class teacher would be provided but no evidence was found in the Archbishop's archives and the published schedule of the Bourne estate showed the land was granted without restrictions. The inspector also noted that a National School board did not exist and 'is a myth'. The Manager said that Lord

Powerscourt withdrew his grant last year and now the teacher's post was less attractive. The inspector recommended she study to become a 2nd class teacher as this was acceptable to the petitioners. In a postscript he added that he was informed privately that the difference between the manager and petitioners was political.

An inquiry in 1892 gives the school's history, the schoolhouse and residence were built by public subscription and it received £10 annually from Lord Powerscourt. It was described as 'tolerably comfortable and fairly furnished'. The attached field was let to John Keenan for £6-5s. per annum. Boys outnumbered girls 3:1, which is the reason for the complaint.

In the mid 1890s, O'Rourke was admonished for lack of judgment in treatment of James Walsh and for beating Mrs McDonald's children for theft when it had not been proved. She was also severely reprimanded and fined £2 for falsification of records. In 1898 her salary was withdrawn, as 'She is incapable of providing efficient instruction to seniors and has lost the confidence of the parents'. An appeal by the manager was rejected in the interests of the locality who had stopped sending their children there. As she was under fifty, she was ineligible for voluntary retirement but could have her pension premiums refunded.

A file on Anne O'Rourke showed she was dismissed in 1898 for falsification of school roll by including Mary F Keenan, seven years old, when she was with her uncle in Tomdarragh, and her own two children, Ellen and Patrick, when they were marked absent in the rolls. She was seen as misleading her manager with confusing and contradictory statements. The inspector concluded that there was falsification and recommended severe censure and a fine. The Board notified the manager that she was to be fined £2 and severely reprimanded and that if it happened again she is to be dismissed. In another document the Board queried what the manager means when he said that the rules are complied with 'in a sort of a way' and that the teacher's character is 'middling'. He replied that she has no discipline, tells him untruths and he wants her dismissed, the Board saw this as due to friction. A further letter said she had lost the confidence of the parents even though they acknowledged she had attempted to improve; they claimed that she was sometimes 'under the influence of drink' but were unwilling to complain about it. The result was that her

salary was withdrawn from March 1898 for being incapable of giving effective instruction. She finally wrote to the Board and asked how is she to teach 'when the manager comes in a furious temper and is always threatening dismissal and disparaging the school from the pulpit'.

Manager/Parish priest	Teacher	Senior monitors
Rev Coleman 1853 - 1866	Thomas Kavanagh 1854?- 1859	-
	Edmund Day 1860-70	Owen Kavanagh 1860 -65 Esther Connolly 1865
Rev Clarke 1866 -1875	James Kean 1871	-
	Daniel O'Connor 1871-82	P Lloyd 1879
Rev O'Donnell 1875 - 1890	James O'Gara 1883 (retired),	-
	<u>John Martin</u> 1884-89	-
Rev Manning 1890 - 1899	<u>James Brady</u> 1889-90	
	Mrs Anne O'Rourke 1890-8	Wm C Owens 1898
Rev Fegan 1899 - 1908	Michael Donohoe 1899 -1917	

Timeline of Annacarter School managers, teachers and monitors

A memorial of 1898 from James Pharr, Mary Harrison, Thomas McDonnell, Marianne Somers, Sarah Anne Ferguson, Frank Hendy, Peter Doyle from Ballinastoe, Catherine Sally, George Murphy, Charles O'Toole, John Kearney, Luke Kelly, William Keenan, Laurence Mitten, Richard Pierce and Michael Kearns of Mullinaveigue, Catherine Smyth and Michael Neil of Sleamaine who protest against her harsh and unexpected dismissal and said that she was entitled to three months notice; she is now destitute and homeless. 'In unity with the rest of the parishioners we petition that Mrs O'Rourke and her family be retained and request His Grace and the National Board that any little difference between Rev Manager and her be rectified.' Fr Manning replied that many did not sign it and said he had put the repairs to the school and teacher's residence in the hands of tradesmen but needed vacant possession, but she refused to leave; but if the Board wish to re-instate her he will concur. She wrote again saying the repairs

were complete but school was not yet open; she asked the reason why and requested that her salary be not influenced by this, but to no avail. There were problems in finding a replacement and Wm C Owens was appointed in 1899, though his salary was delayed due to 'misapprehension' of his certificate as senior monitor.

In a file concerning local government election meetings held in the school in February 1899, the Board were notified that political parties were holding public meetings in Annacarter, Lough Dan, Roundwood and Moneystown schools; a copy of the *Wicklow Star*, 18th Feb 1899, was enclosed. The article said that Rev Manning had fallen foul of a meeting to appoint Nationalist candidates organized by the Roundwood Federation and Roundwood Independent League. He refused the chair at the meeting, but subscribed to the advertisements and requested that his presence be kept private. Even though the area was 'rent for years by political disunion', this meeting united the factions. However, this détente collapsed and at the next meeting Rev Manning made attacks on several leading men and denounced various meetings from the altar. Manning's reply to the Board was that they were not political meetings but purely for choosing candidates and therefore not against the rules. The Board disagreed and Manning wrote confirming that no such meetings will be held in the schools in future.

Michael Donohoe was twenty-three years old when he was appointed teacher in 1899.

The enrolment records* exist from 1863. These list the child's name, address, the parent's occupation and previous school (if any). Most of the parents worked on the land, but other occupations included gamekeepers, caretakers, herdsmen, housekeepers, charwoman and stewards presumably working on the large estates. In addition there were the children of teachers, carpenters and unspecified tradesmen. Enrolments seem to be consistent with about 70 to 80 children over any six-year period and a ratio of 5 boys to 3 girls over the years. What we do not have are any records of their attendance.

Sources:

Cantwell, Ian, 2010, *Schooling in the Locality in the 1800s*, R&DHFJ, 21 p38-46

The records of National Schools are held in the National Archives

*It is hoped that shortly these may be available on line

The Legend of the Twelve Graves

Denis Gill

On 15th August 1649 Oliver Cromwell landed at Ringsend, near Dublin with an army of three thousand battle-hardened soldiers known as 'Ironsides', his objective, to crush the Catholic Confederacy who had been in revolt since 1641 and were in control of most of Ireland.

After the massacres by Cromwell's army at Drogheda and Wexford, Cromwell ended his campaign with an assault on Clonmel.

However Irish Confederate soldiers, known as 'Tories' from the Irish *toraidhe* meaning 'pursued man', regrouped in small bands to continue to fight a guerrilla war against the English Parliamentary forces. The Irish Tories operated from wild places such as the Bog of Allen and the Wicklow Mountains, causing the occupying English forces a great deal of trouble by attacking vulnerable garrisons, tax collectors and supply columns and then melting away into their wild places when faced with a detachment of English troops.

During the summer campaign of 1650, Cromwell's commander and son-in-law General Henry Ireton led eight hundred men on a punitive expedition into Wicklow, seizing livestock and killing any armed Irish that could be found, while smaller detachments of soldiers raided deep into the Wicklow Mountain's more inaccessible glens and bogs to try and rout out the Tory guerrilla bands.

It was almost certain that on such a raid that our story begins.

The Massacre

A troop of Cromwell's Roundheads, on a raid into the Wicklow Mountains, crossed over the Three Crosses Pass from Laragh and was descending into Glenmalure, when they chanced upon a group of local people attending worship at a Mass Rock on the lower slopes of Little Braigue Mountain (shown as Ballybraid on the Ordnance Survey maps). The congregation, caught unawares, were cut down by the troopers and according to local tradition, a nearby lookout had fallen asleep, when he was awakened by the cries of the dying, he dashed down to the Mass Rock and was also

slain. After the departure of the troopers the local people of Glenmalure who had escaped the raid, buried the bodies of the twelve dead where they had fallen close to the Mass Rock.

The Twelve Graves

Over the intervening centuries the unmarked location of the Twelve Graves has been a part of the tradition and folklore of Glenmalure, its history never forgotten and its location passed down from generation to generation.

J B Malone wrote in his book, *Walking in Wicklow*, 'the site of the Twelve Graves [was] destroyed in ploughing this hill for forest'.

But not so. The inhabitants of Glenmalure, many of whom were foresters, ensured the location was preserved and protected the earthen mounds of the still visible graves that are located on a narrow shelf on an otherwise steep hillside, from being planted over with forest.

During the Millennium Year of 2000, the residents of Glenmalure celebrated Mass and marked the graves with wooden crosses. Alas, time was taking its toll and the crosses were rotting into the hillside and with the impending tree felling on Little Braigue Mountain, the graves were again under threat.

Prompt action was essential and an alliance between the Glenmalure Historical Society and the Roving Soles Hill Walking Club was created.

Local historian Carmel O'Toole contacted Coillte Teo, the States forestry authorities and notified them of the location of an historical site on Little Braigue Mountain.

Action was swift: Coillte's Area Amenity Officer Nicky Kirwan visited the location and cordoned off the immediate area of the graves.

The protection of the site took on an international aspect when Gilles Clausard, a Parisian émigré, hill walker and carpenter brought his woodworking skills to the project and created twelve teak crosses.



A quiet moment to remember the twelve killed

So it came to pass on Saturday 11th October 2008 a bright fresh day, Peter Murphy a local farmer from Glenmalure brought sand and cement on a trailer as close as was accessible to the gravesite and seventeen hill walkers from the Roving Soles began to transfer the crosses and other materials up the mountain. If there were wages to be paid for this hard labour, no amount of money would have been sufficient!

Instead the rewards were sweat and laughter, grunts and smiles and a camaraderie that made the morning pass swiftly, as bucket after bucket of concrete was carried up to the graves. By early afternoon the mission was complete, the new crosses were in place and the site was once again preserved and it is pleasing to report. Coillte have committed to replant the immediate area of the Twelve Graves under deciduous tree cover.

Reference

JB Malone, *Walking in Wicklow: A Guide for Travellers (afoot & onwheel) through the Wicklow Mountains*, Helicon, 1964

LITTLE KNOWN GAELTACHT

LECTURER TELLS OF AREA
IN WICKLOW

THE OLD CULTURE

(Special to IRISH PRESS.)

TH**E**R**E** is a Gaeltacht in Leinster, a place within 30 miles of Dublin, where Irish is the playing language of the children, where the hand loom is still worked by young women as well as old, and where the Gaelic culture of manner and salutation is to be encountered.

The place is in the district of Lough Dan, near Roundwood, in Co. Wicklow. According to Mr. Frank Stephens, who is the lecturer in history and in Irish at the famous Kildare St. (Dublin) Training College, that little area almost "within the bray of an ass" of the capital, offers a better picture of our Irish-speaking civilisation than does the modernised Kilronan in the Aran Islands.

This interesting cutting found by Martin Timmons was taken from the Irish Press, 3 November 1931. Any memories about this Gaeltacht would be appreciated.



This snippet, from the *Wicklow People*, 12/3/21, suggests this was a longstanding tradition in the area.

'Irish Language. Much credit is due to the teachers in the district for their excellent teaching of Irish in their schools. The children are getting on splendidly and can speak the language in a very pleasing manner. The evening classes are also making good progress having good attendance.'

The Frizell Family of Castle Kevin

James Doyle / Seamus o Dubghaill

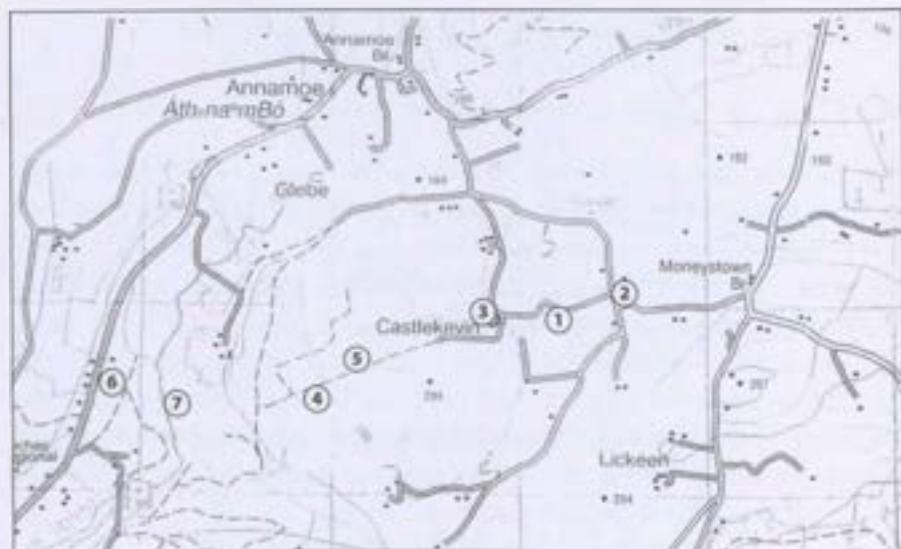
The Frizells of Castle Kevin played a very large and influential part in the general life and events of the townland and its surrounding area for a period of one hundred and thirty-two years 1789 to 1921. Their involvement embraced five generations and five tenancies. The departure of the last Frizells to occupy Castle Kevin House, being about ninety years ago, means that their tenure could have overlapped with the early years of some of the older residents of Castle Kevin and neighbouring townlands. The story of the Frizell-Castle Kevin link is an interesting one as it bore witness to, and sometimes played a significant part in the events of those one hundred and thirty-two years

My own interest in the Frizells developed as a result of researching the history of my mother's family, the Rochfords of Castle Kevin. When the first Frizell, Charles, (1741-1812), arrived in Castle Kevin in 1789, he brought with him two Rochford brothers (Thomas and John) who were in his employ. They, in turn were accompanied by their mother (Jane) who was, presumably, a widow. From then on the history of the Rochfords was so inextricably linked to that of the Frizells that it was impossible to research the former without uncovering considerable detail about the latter.

First Owner

Charles Frizell was the grandson of a Charles Frizell of Wexford who was born in the 1600s and died in the 1700s. His father was also named Charles and was a West Indian planter 'who owned many slaves'. The Charles Frizell who came to Castle Kevin was obviously a man of some influence, as he was appointed Deputy Lieutenant of Co Wicklow four years after his arrival in 1793.

To begin with, any lands in Castle Kevin associated with Charles Frizell were initially on a leasehold basis only, actual ownership coming about in stages between 1789 and 1826. It is possible that some of the lands initially leased to him were not all within the Castle Kevin townland as Thomas Rochford occupied a farm in Tomriland thought to be one of



1 - Wilmount House 2 - Lavin Gates 3 - Castle Kevin House
 4 - Famine road 5 - Flat Pond 6 - Annamoe-Laragh road 7 - Avonmore / Annamoe River

Frizell's. These leases of the lands were made over to Charles Frizell for the down payment of £2,000 and at an annual rent of £165 thereafter.

In Castle Kevin the first residence known to have been occupied by the Frizell family was Wilmount House which no longer exists. It is reported to have belonged to the Freeman family and in 1792 was the subject of a transaction, the details of which are not known to me. Freeman was a name well-established in the area as the oldest dated gravestone in Derralossary Church graveyard is reported to be that of a Freeman. Another source says that Charles Frizell bought it from W F Ayres in 1789. Either or both are possible. Exactly when Charles Frizell took up occupancy is unclear but what is known with certainty is that his occupancy was dramatically terminated in 1798 when Wilmount House was burned to the ground by the Wicklow rebels. This was on the night of 13th - 14th June, Wilmount being just one of a number of loyalist properties in the area put to the torch on the same night. (The homes of the two Rochford brothers suffered similar fates.)

Wilmount House (no 1 on the map) was situated off the road that runs through Castle Kevin. The closest point is at the T-junction where the road



Castle Kevin
print by George Petrie, 1820 (courtesy of the NLI)

from Annamoe past the Castle Kevin ruins takes a bend to the left in order to pass down to Moneystown bridge (the road ahead being a cul-de-sac). This junction is known locally as the Lawn Gate (no 2 on the map). The closest modern dwelling is probably Ned and Ann Rochford's bungalow and is actually named 'Wilmount' to mark the connection. The house was situated to the right of the cul-de-sac two fields in from the road and its foundations are now hidden below ground. Some decades ago the late Willie Murtagh of Moneystown found that the blade of his plough would occasionally strike the foundation stones when he was working the field.

On the night Wilmount House was burned down Charles Frizell managed to escape by jumping from a window followed by a faithful servant who carried 'his money bags'. The faithful servant was probably Cavan Daniel to whom Charles Frizell left £10 in his will. As to how much money 'his money bags' contained, there was an interesting letter written less than three months later (4th September 1798) by Charles' brother Richard. Writing from his home in Rathfarnham to 'My Lord' (presumably Cornwallis) Richard warns of 'a General Insurrection against the Dublin Magazine'. He goes on to say 'my brother, my son and I have lost near 10,000 [ten thousand guineas] in the Rebellion'. Whatever the exact sum in the moneybags it could not have been any modest amount.

Having made his initial investment in Castle Kevin in 1789, Charles Frizell was involved for the remainder of his life in further transactions involving the townland, including another one in 1789, two in 1790, three in 1792, one in 1794, 1797, 1809 respectively and a final two in 1810. That of 1797 involved an assignment he made to his youngest son, who was to be the next to inherit the Castle Kevin leaseholds. The twelve-year gap in transactions between 1797 and 1809 was doubtless due in part at least to the 1798 Rebellion and its aftermath in the Roundwood area, unrest not being finally quelled until about 1803. Charles Frizell commanded the local yeomanry throughout this time, constantly patrolling the surrounding countryside with his mounted troop in their unflagging hunt for fugitive rebels. He would have been well acquainted with the trials of rebels Neal Devitt and Captain 'Black' Paddy Murray as well as the killing of Andrew Thomas, the escape of Thomas Harmon from 'Castle Kevin bog', the attempts on the life of Fr Christopher Lowe and the burning down of Fr Lowe's chapel in Annamoe.

Second Owner

Mr Charles Frizell died in 1812. In his will, drawn up two years earlier, he left 'the Town and lands of Castle Kevin... to my youngest son Charles Frizell'. This second Frizell to be associated with Castle Kevin is more accurately entitled Dr Charles Frizell, a leading obstetrician in Dublin. He was aged twenty-nine when he inherited and in the same year he married Margaret Jones of Mosstown, Co Westmeath. He records for 1812 'Marriage settlement between Me and Margaret.'

Dr Charles continued the habit of his father in acquiring Castle Kevin land whenever the opportunity presented itself. In 1813, he carried out a search in the Registry Office in Dublin in relation to all deeds that related to Castle Kevin going back to the year 1711. He was to carry out a further search in 1817. An important development occurred in that same year, when Walter Bourne, acting as agent of Dr Charles, bought at auction in Dublin 'Lot No 7' for £245. 'Lot No 7' was land in Castle Kevin and it was bought by Bourne in trust for Dr Frizell. Payment for the land was made in two instalments. In his listing, there is also mention that in 1816 'McMahon conveys trust to Dr Frizell'. Added to the list at a later time is the entry '1819 Lyons sells to Frizell'. The year 1819 was just after his



*'Anamooe from Castle Kevin Kevin', drawing, 1839 (courtesy of the NLI)
Note the bridge that was destroyed in Hurricane Charlie (1986)*

*Castle Kevin, 1839
Castle Kevin, 1839*

son was born. His son, not surprisingly, was also called Charles and was destined to be the next owner of the Castle Kevin estate.

Probably the most significant event as regards land acquisition was in 1826 when Dr Frizell was able to buy up the remainder of the Castle Kevin farms not already in his possession. A total of nine people were involved in the transaction, including Dr Frizell and Walter Bourne.

Signatories of the Castle Kevin Deed / Indenture of Land Release 1826

Vendors

George William Pierrepont Bentinck MP, son of Admiral William Bentinck and 3rd cousin to the 4th Duke of Portland

Henry John Temple MP, Viscount Palmerston and later Prime Minister of Britain

John Anders, a minority owner of Castle Kevin lands

William Henry Cavendish-Bentinck-Scott, 4th Duke of Portland

Three executors of the will of Thomas Coultts (a banker) representing the interests of Harriett Coultts, his widow: Sir Coultts Trotter, Edward Marjoribanks and Sir Edward Antrobus, Jnr

Purchasers

Dr Charles Frizell (1783-1866)

Walter Bourne, agent in trust for his close friend Dr Charles Frizell (also owned some Castle Kevin lands acquired by auction in 1817)

The indenture consists of nineteen large-format pages and does not make for easy reading for anyone without some knowledge of the law. What Dr Frizell bought is described as 'the Manor Town and lands of Castle Kevin comprising sundry parcels of Land containing in the whole by estimation 685 acres of plantation (being the English measure)'. At about the same time that this purchase was made, the building of Castle Kevin House (no 3 on the map) was undertaken. A descendent of the Frizells believed Castle Kevin House to have been built by Dr Frizell's older brother John Richard Frizell in 1817 and sold to Dr Frizell in 1826 but he could not provide any documentary evidence to support this belief and could possibly have been confusing it with a later brother-brother transaction.

Dr Frizell's time at Castle Kevin covered a span of fifty-four years. It was the longest occupancy of any of the Frizells and witnessed much. One of his main projects was the development of the fine Castle Kevin plantation. A print of the townland's castle was made by the famous Irish artist George Petrie in 1820 and it shows the surrounding landscape quite barren of trees compared with today. The 1839 drawing of 'Anamoe from Castle Kevin' gives much the same impression. It seems that much, if not

all, of the improvement by way of tree planting can be attributed to him. He must also have played a major part in the renovation of Derralossary church in the 1820s.

The 1830s witnessed general unrest in Ireland and Castle Kevin did not escape it. Some crimes were directed against landowners. In 1836 Dr Frizell had a 74 perches length (407 yards or 372 metres) of one of his banks thrown down. Two years later he had 320 yards (293 metres) of newly-made ditch destroyed. He would have been well acquainted with the 'outrage' against his close neighbour William Weeks in early 1845 when Weeks' house in Castle Kevin was burgled. Dr Frizell probably looked to improve his own security as a result.

From 1845 to about 1849, Ireland suffered the Great Hunger, (controversially designated a famine by British officials), the worst year of that dreadful time being 'Black 47'. Dr Frizell contributed to the overall scheme of relief works set up by the Government by having a 'Famine road' (no 4 on the map) laid up the side of Castle Kevin Hill, over the top and down past the Flax Pond (no 5 on the map). The intention was that the Commissioners of Public Works would continue the road down the far side of the hill so as to meet the Annamoe to Laragh road (no 6 on the map), building a bridge across the Avonmore/Annamoe river (no 7 on the map) as part of the overall project. However the Commissioners did not agree to this and so the road remained, like many others of the national scheme, 'a famine road to nowhere'.

In the aftermath of the Great Hunger the Griffiths Primary Valuation (GV) of Ireland's townlands took place and the results for the Castle Kevin townland were published in 1854. It provides much valuable information for us today. The GV shows Dr Frizell as being the owner of all of the townland, the total area of which exceeds 1,148 acres. As his large lands purchase of 1826 involved 685 acres he must already have been the owner of 463 acres before that large purchase was made.

The GV lists Castle Kevin as consisting of twenty-nine separate parcels of land. One parcel, Number 3 was sub-divided into five (A to E) and another, Number 5, being sub-divided into two (A and B), thereby making thirty-four in total. Dr Frizell retained seven of these for his own use (five of them being described as 'plantation') and had the remaining twenty-seven leased off.

Mention must also be made of the discovery on the Castle Kevin estate of what is generally referred to as Mrs Frizell's Fern or the Tatting Fern but which is officially classified as *Atherium filix-femina 'Frizelliae'*. Dr Frizell's wife Margaret discovered it. She saw the original plant in 1857 growing between two large boulders on a reach of the Avonmore River at Castle Kevin. She then watched the plant for two whole years before she decided to lift it and Dr Frizell himself helped her dig it out. She presented the fern to the curator of the Trinity College Botanic Gardens who put it in a greenhouse where the plant produced spores. Descendents of the plant were distributed to other gardens and one of them is in the garden of Glendalough House, a short distance from Castle Kevin. I am informed that there are only three ferns native to Ireland. That being the case, Mrs Frizell's discovery must have increased the then known total by fifty percent!

Summary of Frizell Family at Castle Kevin from 1789

Name and lifespan	Involvement with Castle Kevin	Relationship to previous owner	Residence(s)
Charles Frizell 1741 - 1812	1789 - 98 Leaseholder initially of parts but also bought up other parts	None	Wilmount House 1789 - 1798, 7 Dublin 1798 - 1812
Dr. C Frizell 1783 - 1866	1812 - 1826 Leasehold of parts and owner of other parts until 1826, then outright owner	Youngest son	7 Dublin 1812 - 26 Castle Kevin House from 1826
Charles Frizell JP 1818 - 1892	1866 - 92 Outright owner but debts accrued	Son	Castle Kevin House North of Ireland
Rev Charles Frizell 1850 - 1920	1892 - 1901 but heavy charges and encumbrances	Son	North of Ireland
W H Frizell 1854 - 1930	1901 - 1921	Brother	Castle Kevin House
Miss Hyacinthe Frizell 1897 - 1963	1897 - 1921 Lived there for the first twenty four years of her life 1921 sold to Dr. Stevens	Daughter of the last Frizell owner	Castle Kevin House

Third Owner

On the death of Dr Frizell in 1866 the Castle Kevin estates passed to his son, Charles Frizell JP (1818 - 1892). He was married to Jane Bourne, granddaughter of Walter Bourne who had acted as agent for Dr Frizell. Charles Frizell JP was to occupy Castle Kevin for a period of twenty-six years and they were destined to be turbulent ones.

Charles Frizell JP had ten children, five sons and five daughters. His eldest son, another Charles, was destined to inherit the Castle Kevin estate and his third son, Walter Hugh, would also become the owner after his brother's tenure. Within nine years of becoming owner of Castle Kevin, Charles Frizell JP appears to have been in some financial difficulties. There is evidence that he borrowed £1,600 from the Royal Exchange Assurance Company on 3rd February 1875, surrendering the 1826 deed of sale/release to the Company as 'collateral security'.

Agrarian unrest developed and grew. The Land League, the campaign to revolutionise the landlord-tenant relationship which was inspired by Michael Davitt and led by Charles Stewart Parnell, was founded in 1879. Its ultimate aim was to convert tenant farmers into landowners, the movement having come about in response to deteriorating economic conditions. Locally, men formed a Land Leaguers in Roundwood and a Ladies Land League was also formed there in 1882, ladies from Castle Kevin being among the 82 members. Landlords everywhere were boycotted, among them the Frizells.

Mary Carroll of Castle Kevin, a widow whose daughter served on the committee of the Ladies League, came under pressure from Charles Frizell JP to settle her £77-10s rent arrears or surrender her farm (which had been in her family for eighty years). Frizell did not want to be forced to evict and suggested that her brothers assist in the matter. Her farm was valued at £21-10s but the rent demanded was £33-10s. Mrs Carroll was evicted by the sheriff on 15th April 1882. In a debate in the House of Commons at about this time the Frizells were referred to as 'evicting landlords'. In September of the same year, an ex-soldier, Thomas Ryan, assaulted John Frizell (eighth child and fourth son of Charles Frizell JP) at Roundwood Fair. John Frizell would have been in his early twenties at the time. He had been directing the constabulary to note the names of some disorderly men when Ryan struck him, shouting, 'You b-----d boy called Frizell, what has it to do with you?' Ryan was given four months hard labour for this assault. At some time after this Charles Frizell JP moved his family from Castle Kevin House and its boycott circumstances to live in the comparative security of the north of Ireland. Castle Kevin House was closed up for some considerable period of time and the house, farm and garden were left in the care of Henry Harding, a Castle Kevin

farmer who had been leased his farm by Charles Frizell JP in June 1877. A Castle Kevin Rochford, writing in 1889 to his brother in the USA, who had emigrated some forty years earlier, stated 'Mr Frizell is alive and well, but he is not in Castle Kevin now he is in the north of Ireland and no one in his place - he is begging like lots of Ireland.'

Fourth Owner

Charles Frizell JP died at Dunluce Rectory, Bushmills in the north of Ireland in 1892 at the age of seventy-five, the Castle Kevin property passing then to his eldest son the Rev Charles William Frizell MA (1850-1920). This fourth Frizell at Castle Kevin was Canon at St Patrick's Cathedral, Dublin and inherited a property which featured not only a large, abandoned house, neglected farm and overgrown garden but one which also was heavily encumbered with large debts. The Rev C W Frizell was to be the owner of Castle Kevin for just nine years, Whether Rev C W Frizell spent even one night at Castle Kevin House is doubtful as, throughout the time that he was the owner, the house was available for renting out during the summer months.

The family of the famous playwright, John Millington Synge, who were friends of the Frizells, spent seven summers at Castle Kevin House during this nine-year period. The hostile social atmosphere surrounding the boycotted Castle Kevin House during this period can be gauged from two incidents which occurred in 1892. One was the poem that was chalked on the door to greet the Frizells when they arrived for the first of their summer rentals. The poem referred to rack-renting, landgrabbing and 'a proud, heartless landlord' who, after the Land League was started, had to fly to 'the cold north of Ireland'.

The second incident occurred when the Castle Kevin stableman took the Synge family's cart-horse ('Joey') to the forge to be shod. The blacksmith Darcy (quite likely to have been Peter, at his forge in Moneystown North very close to Moneystown bridge) refused to deal with the stableman due to the stableman having been involved in the Castle Kevin evictions that had taken place. (Cullens had been evicted in 1889). However, Darcy had no objection to dealing directly with a member of the Synge family and had that message conveyed to them. One of the Synges rode over to Darcy's forge in response and the shoeing proceeded in a friendly atmosphere.

It was whilst holidaying at Castle Kevin House that John Millington Synge wrote 'A Landlord's Garden in County Wicklow'. He describes the garden as one that 'had been left to itself for fifteen or twenty years' which gives some estimate, however approximate of the length of time that the Frizell family had absented themselves.

Fifth Owner

In 1901, the Rev C W Frizell sold the Castle Kevin estate to his younger brother, Walter Hugh Frizell JP (1854-1930). This last Frizell to have ownership of Castle Kevin was a Member of the Legislative Council, Straits Settlements and was married to Clara Maud Wellesley, granddaughter of the older brother of the Duke of Wellington. W H Frizell was able to clear the estate of all the charges and encumbrances over it. He carried out many improvements all-round, restoring Castle Kevin House to its former state and putting the houses of the tenants in repair also. Clara Maud had some talent as an artist as some of her surviving work shows (see sketch of Castle Kevin House circa 1910). W H Frizell owned Castle Kevin for twenty years, selling up in 1921, to move to London and bringing to a close the Frizell-Castle Kevin connection, after a hundred and thirty-two years.

The Last Generation

W H and Clara Frizell had a daughter Hyacinthe who was born in 1897, the last Frizell to be born at Castle Kevin House. She lived there until the age of twenty-four. Prior to selling the Castle Kevin estate, W H Frizell started to suffer from deteriorating eyesight, principally caused by cataracts. He was anxious to have the best possible treatment for his eyes and believed that this was obtainable only in London, hence his decision to sell up and move there. Castle Kevin House was bought by Dr Stevens.



*Walter Hugh Frizell
Castle Kevin House - c.1924*



Castle Kevin, circa 1910 pen and ink sketch by Clara Maud Frizell



Walter Frizell's daughter Hyacinth with her two children at Castle Kevin

W H Frizell died in 1930. Hyacinthe Frizell married a musician and composer who was of Dutch descent. There were two children of the marriage, John and Diamond. John served in the Royal Air Force during World War II, after which he worked in the film production industry, later becoming an antiques dealer. John married Barbara and they had a son (Richard) and a grandson (Cormac). John died in early 2007. His widow, son and grandson live in the south of England.

Acknowledgements

I am deeply indebted to the late Maureen (Mauny) Timmons for putting me in touch with John some years ago. Their respective mothers were good friends and the two families kept in touch after the Frizells removed to London. I am also much indebted to the late John, who always loved Castle Kevin and its surroundings and also took great pride in his family history. He provided me with much of the information contained in this article. A nicer, kinder gentleman it would be difficult to find.

Photos with kind permission from McNally, Joseph, 2003 *A Pictorial History of Roundwood: 1870 -1970*. Martello Press, Blackrock

Finally, the author (son of Brigid Rochford, born Castle Kevin 1902) would welcome any additional information, corrections or clarifications. Jim Doyle / Seamus o Dubhghail.



Storage of Butter for Winter Use

Surplus summer butter of good quality can be stored for winter use, but it should contain more salt than usual – at least 3/4 oz. to each lb. A low moisture content is desirable. The butter must be packed in clean suitable containers and stored in a cold room or in a cold airy space. Seasoned boxes or crocks are satisfactory. Should a box be used, it is best lined with a good quality butter-paper which, for preference, has been boiled in a dairy salt solution and dried. The container should be filled to capacity from one churning. The more firmly butter is packed the better; it may be surfaced with a layer of salt, but this is not essential. The container should be covered with a lid or a sheet of strong paper.

From Department of Agriculture and Fisheries Leaflet 78, February, 1972.

Turlough Hill

Joe Timmons

Turlough Hill is located in the Wicklow Mountains and is Ireland's only pumped storage hydro-electricity plant. Basically, water is released from an artificial reservoir at the top of a mountain, which turns four turbines and thus generates electricity

This water runs into Lough Nahanagan at the bottom of the mountain and at night when the demand for electricity is low, the water from Nahanagan is pumped back up to the upper reservoir and is then ready to use when required. The purpose of Turlough Hill is to provide some balancing capability between day and night time supply and demand, this it achieves. Turlough Hill can supply about one tenth of the average national demand continuously for about five hours. It is called Turlough Hill because like a true turlough, the lakes regularly flood and empty.

Turlough Hill was built by a German contractor for the ESB. Work began in 1968 and in December 1973 the station's first generator came online. By the summer of 1974, all four generators were in operation. The project was a major feat of civil engineering and cost 20 million pounds.

The upper reservoir is egg-shaped and has a capacity of 2.3 million cubic meters of water. Below this reservoir is a vast cavern which was hollowed out of the granite mountain. This cavern contains all the plant and is 82m long, 23m wide and 30m high.

The head of water from the upper reservoir falls a distance of 285m through a single pressure shaft which is 7.2m diameter. The Siemens reversible turbines, when operating as generators can generate 272 megawatts and when operating as pumps they use 292 megawatts. The operating floor level is 15m below the low water level in Lough Nahanagan.

Lough Nahanagan is a corrie lake dammed by debris that was deposited during the last ice age. The back wall of the corrie is 95m high. When the ESB were building the pump station, the lake was drained off and the empty hole revealed a small glacial moraine inside.



Aerial photo of Turlough Hill (egg shape upper reservoir on right) and down the hill the smaller Lough Nahanagan (courtesy of irishenergynews.com)

The moraine had been deposited by a glacier that formed after the last ice age. Plant material found at the site was carbon dated and was found to be about 10,000 years old. At this time there was a spell of cold weather which would have seen the temperatures drop by about 7 degrees centigrade, this was cold enough for a small glacier to form inside Lough Nahanagan. This cold period is now known to geologists and climatologists as the Nahanagan period.

The name Nahanagan means 'Lake Monster'. Tradition tells us that St Kevin, who lived nearby at Glendalough in the sixth century, drove a monster out of the Glendalough Lakes and into Lough Nahanagan and that the lake was named for the creature living in it. Another source says that Lough Nahanagan is a corrupt form of the old name Loch na n-Ohchon the lake of the otters.

The lake allegedly had a standing stone in it. It is said that if anyone hit the stone with a stick or cane there would be an instant shower of rain; the rain never lasted long and was always followed by clear skies and bright sunshine.

The lake contains plenty of trout and an area surrounding the lake is the nesting spot for peregrine falcons. Back in the 1830s, water from Lough Nahanagan was used to turn the waterwheels at the nearby Glendalough lead mines.

Letter to Editor

Dear Editor

I was interested to read in last year's Journal about the practice of hanging the legs of calves that had died with black-leg up the chimney as a magical aid to ward off further cases of black-leg. I work in archaeology in Essex, in the UK and it is not a practice I had come across before.

Here in Essex (and in the UK in general) the discovery of shoes, 'witch-bottles' and the occasional cat that have been walled into cavities in the house or occasionally placed on a ledge up the chimney as a means of warding off ill-luck and keeping witches at bay is well-known. In addition there are numerous recorded witch-marks, these consist of scratched or carved letters and symbols – often a W (attributed to V V for the Virgin Mary (Virgin of Virgins)) or an M (also attributed to the Virgin Mary) or an X or X within an A (this maybe a variation of the Chi-Rho symbol). It is of course possible that the W's and M's were actually someone's initial, but names beginning with X are most unlikely in Essex. In addition saltire crosses and 'daisy-wheels' (Close up compass-drawn stylised flower within a circle) are also found. These largely date to the 16th and 17th centuries (Essex was deeply implicated in the mid-17th century hysteria about witches).

Although the use of witch-marks and other protective charms within houses seem to have largely died out by the 18th century it is evident that a version of the beliefs survived as a form of folk-lore until relatively recently. Essex is famous for the number and quantity of its historic barns, (it was and is a large-scale producer of grain). However many of these ancient timber-framed buildings are currently being converted into homes and part of the work of myself and my colleagues is ensuring the recording of the historic fabric of the barns prior to conversion. An unexpected consequence of this is the discovery of the persistence of the use of magic and charms in agriculture. The evidence consists of scratched witch-marks on the porches of barns, in stables and in one case on the walls of an adjoining piggery. What is interesting is that these marks are found on 19th century buildings, in one case on a building that was built in 1851. There were a number of so-called 'cunning men'

active in 19th century Essex (Cunning Murrell, 1780-1860, was the most notorious) who practised a mixture of home-made medicine and spell-casting. It is suggested that the witch-marks may have been carved by a cunning man called in to provide a remedy for an outbreak of disease in a farmer's livestock.

I was wondering whether the Roundwood examples of agricultural magic included anything equivalent to the witch-marks, or indeed to the earlier traditions of walling in shoes and 'witch-bottles'.

Maria Medlycott



The legend of Lough Nahanagan

Most lakes are reputed to have a monster, never seen but the stuff of legends. Lough Nahanagan has one, according to a tale told by an old man to the sister of Lloyd Praeger. The tale involves a woman from County Down who could barely walk 'as the power of her legs was gone from her intirely'. Advised by a wise man, the only cure was to wash her legs in the waters of Lough Nahanagan.

At first the poor sowl thought it was impossible but then decided she would be better dead than limping on. After an arduous journey, she got to the foothills below Lough Nahanagan. Two strong young men carried her, through the heather, up to the lough in a chair, leaving after the chair was in water deep enough so the old lady 'could wash her legs quite handy.

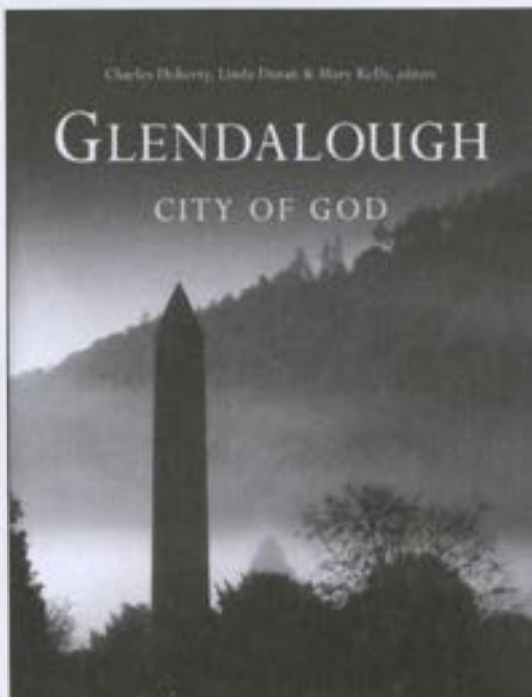
Now, at the bottom of the lake there was livin' a terrible monster called a water-horse. An' when the water-horse heard a splashin' an' dashin' goin' overhead, he gets in a towering rage an' up he comes to see who darred make free with his property. The poor woman was sittin' as aisy as you plaize washin' her legs and watchin' to see thim growin' straight an' strong, when she heard a noise, an' lookin' roan' her here she sees the frightful beast risin' out of the middle of the lake with his eyes rowlin' an' his tail lashin' out behin'. When he saw the woman he let a roar an' made wan rush at her. But my dear! did she wait for him? In wan minute she was out of the chair, an' through the water, an' up the bank, an' over the mountain like a hare! An' she never stopped till she sat down by her own fireside in County Down. An' the legs of her were cured from that out.

Praeger, RL, 1939 The way that I went: an Irishman in Ireland, Hodges Figgis, Dublin.

Glendalough: City of God

Mary Kelly

No chalices, no reliquaries, no decorated book shrines, not a single jewel-encrusted artefact survives from one of the largest and most powerful medieval church settlements in Ireland. Nor do any of the ordinary things of life, no houses, beds, clothes, utensils or the domestic accoutrements that accompany human life in any time, place or culture. What does survive is the landscape of mountains and lakes, rocks and streams and buildings whose stones have been hewn from the very mountains that shelter them.



Whatever one's personal response, Glendalough is impressive and it has an immediate and often profound impact on those who visit it. Beyond this though, can it ever be possible to understand medieval Glendalough? That it is a sacred space is undisputed but how was this understood, why are there so many churches, was Glendalough really isolated and what about the Vikings, in short, what was life like? What clues could stone and water hold and what could these clues reveal? To the untrained eye, like my own, not much, but to those who, by dint of long and diligent study, have become experts in such matters, a world, a medieval world of information is revealed. Searches far beyond the valley of Glendalough have found much too in medieval manuscripts on the liturgy and learning of the community of Glendalough.

The book, *Glendalough: City of God* (Dublin, 2011) presents the most comprehensive picture to date of Wicklow's famous church settlement. Ten of the twenty contributors have been participants in the *Lectures for the Curious* series held in the Visitor Centre in Glendalough. Their lectures have been expanded and are beautifully illustrated, and it is now possible to revisit the many concepts to which they introduced us and to follow the many paths, at our own leisure, connecting Glendalough to the great religious, intellectual and artistic network that links all medieval Christianity. Other contributors include Melanie Maddox (Univ. of California) and Jean-Michel Picard (UCD) who, separately, consider the nature and function of sacred space, Pádraig Ó Riain (UCG) discusses the Lives of St Kevin, Brian Lacey (Discovery Programme) studies the delightfully mobile monster of the Glendalough lakes. Sara G. Casey gives both the sight – in the form of a manuscript folio with 'neumes', an early form of music notation – and the sound, in modern music notation, of medieval liturgical music associated with Glendalough and its saints. To my knowledge, this is a first for any study of an Irish church settlement.

Of course, the history of Glendalough does not end with the medieval period. Although we may only have glimpses of the valley in the following centuries, some of these glimpses are particularly vivid as Peter Harbison demonstrates by his carefully selected collection of prints and drawings of Glendalough, many of which are published for the first time. One of the most intriguing of these must be the 1775 aquatint entitled 'View of the "Seven Churches"', with a procession of the Catholics at Christmas', by P. van Lerberghe, suggesting an otherwise unrecorded religious observance in Glendalough. Harbison's interpretation of this picture is equally intriguing.

The nineteenth century too was a period of great significance for Glendalough, coming as it did under scrutiny from an increasingly interested public. How that public interpreted Glendalough is astutely observed by Máirín Ní Cheallaigh in her subtle and beautifully written essay. The role of the Royal Society of Antiquaries of Ireland in the preservation of the buildings of Glendalough is detailed by Aideen Ireland and recognition must be given to the Society for having the

vision to realise, within twenty years of the end of the Great Famine, the importance of these buildings and of the valley of Glendalough to the history and culture of Ireland.

The function and purpose of Glendalough have changed with time but as Martina Pozdechova says in the introduction to her photographic essay 'The material decays, the spirit cannot be touched by time.' Martina's photographs capture Glendalough and act as a welcome even though the visitor may be in a distant land.

Glendalough: City of God is dedicated to 'the memory of those who, by their lives and work, have left us the inheritance we share in the City of God, Glendalough'. The intention is to acknowledge the contribution of all who have lived and worked there: the stone masons, scribes, teachers, merchants, farmers, dairy maids, mothers, fathers, metal workers, physicians, lawyers, embroiderers, members of the religious community – the list is incomplete, as well as those whose names have come down to us for their wisdom, skill or power.

So, no bling but the precious stones of Glendalough – the mountains, buildings, crosses and grave slabs bear witness to a rich and complex history and it is thanks to the skill and hard-won knowledge of the contributors to this book and to the generosity with which they have shared that knowledge that this history has been revealed more clearly and accurately than ever before and to them I give my sincere thanks.

Glendalough: City of God editors, Charles Doherty, Linda Doran and Mary Kelly, is published as a hardback (448pp, colour illustrations) by Four Courts Press, Dublin, 2011, ISBN 978-1-84682-170-7, price €50.

Note

The Journal editorial team find this an exceptional study of Glendalough with much to fascinate and enthral from so many different scholars. It is thoroughly readable and hard to put down.

Father Michael O'Flanagan's Suppressed Speech

**Transcript provided by Colm Galligan and
context notes by John Medlycott**

Father Michael O'Flanagan was born in 1876 in Cloonflower near Castlerea, County Roscommon and he was ordained in 1900.

He participated in O'Donovan Rossa's funeral in 1914 and accompanied his widow in the cortege to Glasnevin. He became actively involved politically in 1915 in a dispute over turbary rights in his parish of Cliffoney in Sligo. As a result he was transferred to Crossna in Co Roscommon. In 1917 he managed Count Plunkett's campaign with success in the Roscommon by-election. In October of 1917 he became a vice-president of Sinn Fein, together with Arthur Griffith. He was also a vice-president of the Gaelic League. As a result of his links with Republican circles he was suspended from his ministry in 1918. He was introduced by Cathal Brugha at the opening of the first Dail in 1919 as 'the staunchest priest who ever lived in Ireland' and he opened the proceedings with prayer. He opposed the Treaty in December 1921 and was involved in fund raising in both the United States and Australia.

Following the split in Sinn Fein in 1926 Father O'Flanagan took a break from politics and returned to his interests in Irish history and language. During 1927 and 1928 he undertook the very important task of transcribing and editing the Ordnance Survey Letters that existed in manuscript for 29 of Ireland's counties. The typescripts for this were compiled in Bray; throughout this time he lived in relative poverty at 7 Sydenham Villas on the Putland Road.

In 1933 he was elected president of Sinn Fein but was expelled three years later. During the Spanish Civil War he was outspoken in his support of the Republican cause, despite the pro-Franco stance of the Catholic church in Ireland. Father O'Flanagan died in 1942 and among those who attended his funeral was his friend Father Costello, the Roundwood Parish Priest.

Father O'Flanagan was a popular speaker at election rallies and the following shortened version is most of a verbatim report of a speech delivered to a crowd of 10,000 people at Ballyjamesduff on Sunday May 26th 1918. This was known as the 'suppressed speech' because the Censor refused to allow even one word of it to be published.

The Suppressed Speech

Men of Breffni, for many years - ever since I was a youngster at school - I longed to see one spot in Ireland perhaps more than any other. In coming along the 60 miles that separate North Roscommon from East Cavan today I had an opportunity of seeing that spot. Although I had to go a few miles out of my way, and even run the risk of being a little late for the meeting, I felt I would not be in a proper position to speak to the men of Cavan if I did not stand for a few minutes on the bridge of Finea, on the spot where the Slasher and his heroic band of a hundred, kept a thousand of the foreign enemy at bay, and where in the evening, after his long day's fight, when a gigantic enemy soldier opposed to him drove his sword into his cheek, he gripped the blade between his teeth as if between a vice and held it there until he had slain his enemy. And I said to myself as I stood on that bridge 'You are going to speak to the men in whose veins flow the blood of Myles the Slasher and his band of a hundred, and if you are not able to get these means and stand up for Ireland today, as their forefathers did in the past, the fault will be yours and not theirs.'

Within the last few days England has started one of the campaigns against Ireland, and the first action in the campaign is the effort to fill the whole world with a cloud of poison gas of lies and misrepresentations. I do not wish to waste your time and mine by trying to examine the network which the little Welsh spider spun in his effort to blacken the name of the Irish people. They are calling us a bad name today. In the old days they called us the wild Irish, and the mere Irish. But our people are scattered about the earth today, and they know in America that the citizenship of the Irishman is not second in quality to the citizenship of any other race. They know us beneath the Southern Cross, and they have learned to know us in the centuries past in France, when thousands of Irishmen laid down their lives under the flag of France for the liberty of the French people.

They cannot calumniate us today by calling us pro-Irish, and therefore they try to do it by calling us pro-German. They are trying to persuade the world that this quarrel that exists today, and is acute, between Ireland and England is a quarrel of life and death. The quarrel between Germany and England began four years ago. The fight to the death between Ireland and England began seven hundred years ago. In a few years more these royal cousins who rule England and Germany will come together and clink their champagne glasses over the graves of millions of the flowers of the manhood of Germany and England, but the quarrel between Ireland and England will go on until Ireland is completely separated from England under that beautiful tricolour flag of the Irish Republic. They imagine they can poison the Irish people by their campaign of lies, by telling the world that the source of the inspiration of this movement of ours comes from the banks of the Rhine and not from the banks of the Shannon. They imagine that they will be able to throw dust in the eyes of a lot of the Irish people, themselves to begin with, and the people of foreign countries as well. There is an old American saying that 'you can fool some of the people all the time, and you can fool all the people some of the time but you cannot fool all the people all the time'.

And this little Welsh thimble-rigger has got his supply of thimbles on his little table. On one you have printed Home Rule. On another of the thimbles you have printed the Convention, and on another you have Devolution. And he is not content with these thimbles, they were not enough to hide his false pea of Self-Determination and Irrational Liberty. He is taking up another thimble now which he calls Federalism, and he imagines that he will be able to persuade the world that under some of these thimbles will be found the solution of the Irish question. The Irish question is not a question that requires much study ... it is quite a simple thing to solve. They don't need to gather together a carefully selected body of their own supporters and put them marking time in Trinity College for eight or nine months in order to solve this wonderfully difficult Irish question. The solution is quite simple. All they have got to do is take back their French, and their Shortt, their soldiers and their police and their judges and all the paraphernalia of their law and get bag and baggage out of Ireland and leave Ireland to the people for whom Almighty God and whom in his providence He caused to be born, and grow up to manhood and womanhood.

The last act in the drama of reducing Ireland to slavery was proposed a few weeks ago, and they were in the hurry of their lives in passing it through and putting it on the Statute Book. It seems to me from an experience in Ireland of their Home Rule Bill of four years ago, and their Conscription Act of some four or five weeks ago, that if you want to get rid of a nuisance the best way to treat it is to put it on the Statute Book. They rushed it pell mell through the House of Commons, and they sat up nights in the House of Lords, and they had the commissioners and King George waiting in their robes until the House of Lords had passed it through in order to put the King's signature upon it, and one would imagine that it was going to be in full force the next day. All the time they were wondering whether it would be met by passive resistance or by active resistance. Well, my friends we are quite prepared to meet it with passive resistance as long as it remains an act of Conscription (cheers). There was a man on day working in a field alone, and a cross dog came along and attacked him. He stuck a fork in him and killed the dog, and he was brought up in court for it. The magistrate [set] to lecture him about killing a valuable dog, and the man said.... 'Sure the dog attacked me'. 'Ah, well,' said the magistrate, 'Could not you protect yourself with the other end of the fork?' 'Sure I would', said the man, 'If the dog attacked me with his other end.' (laughter and cheers) Well, the conscription dog has been quite content so far to attack us with the other end, and thus as long as we have passive conscription I dare say we can be quite content with passive resistance, but if the dog comes along, as he threatened to come along at first, he will find that there are two ends to the fork (cheers).



Father O'Flanagan: a rare postcard by Stanley of Dublin, with facsimile signature and date: March 1919. (courtesy of Liam Byrne / www.roscommonhistory.ie)

Well, we are met today in a movement that will fill a large place in the history of Ireland, and will, I believe fill a large place in the history of Europe. What have we to do with th[is] great tragedy that is bringing civilization into ruin on the Continent of Europe? Go around amongst those conscript soldiers from England and talk to them, and find out from them why they are in the army, and each one of them will tell you a very pitiful story - that they were either shamed into it or pressed into it by force, and that they do not wish to be there. All this hatred that is supposed to fill the breasts of the English and French is largely a manufactured hatred, a hatred that is built up by lying newspapers and lying ministers who sit in their offices in London and other capitals of Europe and play with the lives of men by the million. These men are in no danger themselves, but they coolly talk of an offensive, and that offensive will probably cost 150,000 or 200,000 lives. With a stroke of a pencil or with some wild speech or some wild sentence about a knockout blow, they blot out the lives of hundreds of thousands of fathers and children, and leave them weeping with broken hearts throughout the length and breadth of Europe. My friends, thank God there is one nation in Europe that has got leaders who are not sitting safely at home, but who are encountering as much danger as the rank and file of their followers. Eamon de Valera and Arthur Griffith are not sitting safely in some office protected by the lives of millions, and gambling in other people's lives, but they are risking their own. Eamon de Valera two years ago was saved - oh, I believe it was a miracle of God - to be the leader of the Irish race. We therefore have leaders who sympathise with the people, men who will not risk the life of any man unless it be absolutely necessary in the cause of Irish Liberty. We have men who have not translated the world into terms of machine guns, poison gas, and high explosives, but who still believe that the world was made for those living in it.....

...As a nation, then, and only as a nation are we right in resisting conscription, and as a nation we cannot have any parleying any longer with any foreign parliament. We must turn our back on Westminster, and proclaim our right before the whole world. And believe me, Ireland is today not merely solving the Irish question, Ireland is a leader solving the world question because the Irish people alone are refusing to yield to force, refusing to be intimidated in any way. You know what is right and

what is wrong. It is nationality in this election that is going to defeat the wrongs, and it is going to do it by voting for this man Arthur Griffith not O'Hanlon - Arthur Griffith who for the last thirty years has been planning and writing, and labouring in obscurity and in poverty in Dublin to save his country. But thank God, at last when the soil was enriched by the blood of the men of Easter week, his crop burst forth, and filled Ireland from end to end with its present golden harvest.

Now, I will tell you one thing about Arthur Griffith. It was the time when the North Roscommon election was coming along fast... twelve months, we had no organisation in the country. That was seven months before the present Sinn Fein organisation was formed. There was no branch of that organisation to take up a fight anywhere, and we had no money - not one red cent of this German gold that is pouring over Ireland these years past was available at the time of the Roscommon election, and as a matter of fact it was only the other day that I succeeded in paying back the last of the money for the Roscommon election. Ever since I was not able to pick up any of the German gold (laughter). Arthur Griffith had come out of prison or internment... the North Roscommon election came on that summer... got together and subscribed £150 to restart *Nationality*. As soon as James O'Kelly the member for North Roscommon died, Arthur Griffith came to a friend of mine and he said, 'Here I have this £150 to restart *Nationality*, and you can have it for the North Roscommon election.' Well, thank God, we were able to get along without it because we got two other men to give us £200 apiece, and we left Arthur Griffith his £150 and so he was able to put *Nationality* on foot again, and we had the first copy of it out to celebrate the victory in North Roscommon (cheers). And I might tell you for the last five or six months I have had a number of young people from Crossna giving plays up and down the country in order to make up the last of that £400, which was paid last week. I have given you just a little picture of the truth about Sinn Fein, the truth about the motives and the principles of our organisation, and what is still more important for you men of Cavan, a little of the truth about the real Arthur Griffith (loud cheers).

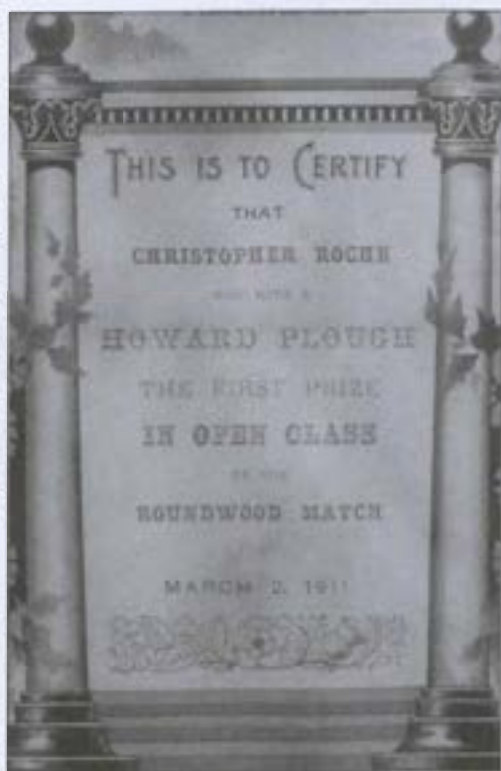
Christopher Roche (1877-1965)

John Medlycott

Exactly one hundred years ago in 1911, Christopher Roche was the winner of the Open Class in both the Roundwood and Newtownmountkennedy Ploughing Matches. He had grown up on the Roche family farm at Carrigower, where the Roches had lived for several generations. Christopher was the eldest of John and Grace's children; she was a Byrne of The Paddocks. His brothers were Jack and Pat and his sisters were Jane and Biddy.

In 1912 he married Hannah Sutton of the Mountainside Tavern in Calary and they went to live at Larkfield, Clondalkin, where he managed a farm. They had a family of six, Grace, Christy, Jack, Willie, Pat and Gladys. In 1915 the family moved to Annacrivey as Christopher had become steward to William Toomey, a solicitor and sub-sheriff of Wicklow. His wife, Mrs Olive Toomey was a fearless and famous horsewoman. She rode side-saddle and competed fiercely in point-to-points and all the local jumping contests. Her best known horse, Milady, jumped in the Dublin Horse Show and was ridden by another fearless horseman, Jack Nuttall.

Christopher learned to plough from his father and from an early age competed at all the local ploughing matches. Originally, as in the photo, he ploughed with a gram plough (that's a forge-made plough



Detail from the certificate



This certificate was presented by Howard, the manufacturers of ploughs. Christopher's Newtownmountkennedy Ploughing Certificate is similar. Howard had decorative template certificates that were used at competitions all round the British Isles. The correct details of each competition were provided by their local representative to head office.

with no wheels and only a coulter to cut the sod). In the early 1900's he progressed to a chill plough which had a large and a small wheel and a skimmer. After his success in 1911, he continued to compete and won many competitions at all the local matches



Christopher and Hannah on their wedding day 1912

- Barndarrig, Powerscourt, Rathdown and Roundwood. He was a key member of the first Wicklow team to compete at the National Ploughing Championships in Athy in 1931. The other members of the team were Jack Sutton of the Moate on Calary and Cecil Fox of Bohilla, Kilmacanogue. In the Individual Championship Christopher Roche was pipped into second place, by a single point, by Ned Jones of Wexford.

The family moved from Annacrivey to Knockraheen in November 1931 as he acquired the farm where Pat and Gladys continue to live.



Roundwood Ploughing Competition 1895

*Left to right: Christopher Roche (Carrigower), Bill Fanning (Balislem),
Tom Owens (Knockfada).*

Jack Halpin

Joe Timmons

Jack Halpin was perhaps Ireland's most remarkable ploughman. He had been ploughing with horses since he was in short pants, learning the trade from his father, Andrew, and being encouraged to enter into competitions by the late Joss Roberts of Callow Hill, Newtownmountkennedy, when only seventeen years of age.

His first competitive event was back in 1925 and it wasn't long until Jack began to make his presence felt in county competitions.

After gathering years of valuable experience, Jack Halpin took his first All-Ireland title back in 1946 when the championships were held in Balbriggan. He retained the title in Maynooth the following year, won it in Athy in the silver jubilee year in 1955 and had two victories in 1959, one in January and the second in November after a decision was taken to hold the championships in the autumn instead of winter.



Irish Ploughing Champion. Jack Halpin, competing in Roundwood, 1949. Looking on critically, Ben Brady from Balislem wearing a hat and Peter Farrell.

Jack was out of the limelight for a few years until he tied with his fellow neighbour, Peter Byrne of Knockatemple, Roundwood at Enniskerry in 1965. He regained the title again in 1968 at Mallow, took it again in Kilkenny in 1970 and at Watergrass Hill, Co Cork in 1974; in Gorey in 1976, and he returned to capture the title again when the event was held in Cashel. He was seventy-two years of age at the time.

Jack had ten outright wins to his credit, plus a share of the spoils of 1965. In addition he has more than a dozen All-Ireland team titles to his credit and countless county championships and local victories.

What a glorious record this remarkable man achieved and at no mean cost by way of human endurance and sheer determination. Add a huge helping of courage, a firm belief in enormous power of God, and this all adds up and spells 'Jack Halpin'.



On a bright day in mid August this year, while working in the garden, I heard seagulls. Looking up, not one was seen, but the noise persisted. Curiosity made me look hard. High in the sky was the silhouette of a bird of prey, could it be making this loud noise? Next day, by chance on the radio, I heard that buzzards sound like seagulls. Is this the first sighting over Annacarter this century?

The County Council 'Biodiversity of Wicklow' leaflet indicates the buzzard was extinct in Ireland by the end of the 19th century, but has begun to recolonise the county and often nests in conifers. I am still looking for a nest, but the conifers near here have been clear felled.

CMC

Roundwood Mainstreet in 1901

Cathal Mac Oireachtaigh

With the digitization and release of the 1901 and 1911 censuses in recent years, an invaluable resource was made freely available to the general public. Although a Census was taken every ten years throughout 19th century, almost all of these records were completely destroyed in the Four Courts fires during the Civil War in 1922. Now details for every member of a given household can be found online including name, age, sex, relationship to head of the household, religion, occupation, literacy, marital status and county or country of birth. Even particulars regarding the condition of houses, recording the number of windows, type of roof and number of rooms occupied by each family, can also be researched from the comfort of your own home.

The Census Return forms that were filled out on the 31st of March 1901, provide an intriguing snapshot of local people and places. This article will touch briefly on the lives of local residents of Roundwood Mainstreet in 1901, while aiming also to provide a minor account of most houses and buildings on the street at that time. It is important to note that it is difficult to be completely accurate in pin pointing where each building listed was located, but suffice it to say, the main street has changed very little over the course of one hundred years, so some educated guesswork, based on the modern building and street layout, can be justified.

The Census was broken into 3 forms; a Household Return, House & Building Return, Out-Offices and Farm-Steadings Return along with an Enumerators Abstract. The census enumerator for Roundwood Main Street was a local RIC Constable named Robert Johnston, originally from Co Roscommon and who resided with his family at the Oldtown end of the main street. The Enumerators Abstract for the town/street records that Roundwood village lay in the Parish of Derrylossary, Barony of Ballinacor North, District Electoral Division (DED) of Togher, Poor Law Union of Rathdrum¹, Parliamentary Division of West Wicklow and Constabulary District of Bray.

In total, the details of 31 houses and buildings on the main street were recorded and the record starts from where the Roundwood Inn now stands. A clear and vivid picture of this end of the street can be gleaned from the details presented. This first building recorded on the House & Building Return is Murphy's Hotel, a substantial building of its time. The Hotel is ranked as a 1st class house, with a tiled roof and consisting of 17 rooms, 15 outhouses including 2 stables, 1 coach house, 2 cow-houses, 2 calf-houses, a dairy, 2 piggeries, a fowl house, a boiling house, a barn, etc. William Murphy, his wife and three children lived here along with Thomas Quin, car driver and Bridget Lawless, domestic servant/house maid. William Murphy also owned the house alongside the hotel, and this dwelling is inhabited by James Murphy², shoemaker and his young family. The building has 6 rooms and is ranked 2nd class and had 3 stables.

Parish Priest Robert Fegan resided in the next house listed, consisted of 12 Rooms, with a stable, a coach house and a cow house adjacent. Next on the record, is another hotel (now the Coach House), owned by Matthew Keenan, again ranked 1st class, with 16 rooms, and similar to Murphy's Hotel, it had substantial outbuildings including a coach house, stables, etc. The household return form records some boarders and visitors (including a horse dealer, school master and post office official) and servants staying at the Hotel.

A couple of buildings further along the west side of the street stood the Royal Irish Constabulary Barracks, where a modern building (Pharmacy, etc) now stands. The Barracks was a 1st class building, consisting of 8 rooms, with a turf house adjacent and was headed by Sargent Patrick Broderick (originally from Co Galway). Constables Robert Johnson and Charles McCormack, who resided with their families on the Main Street, are likely to have worked here while the initials of 2 other constables are also recorded (Fig 1). Beside the Barracks were some 2nd class buildings that housed the shops of grocer Margaret Pierce and Dinah Gilbert. There were also a number of private dwellings in this vicinity (between where the Centra, the post office, barber shop to the Discount Store, etc now stand) one being the home of bootmaker, John Bennett.

As is the case across most of rural Ireland, a natural concentration of trades and services become centred around a town and Roundwood is no

CENSUS OF IRELAND, 1901.

Form H.—Returns of Military, B. I. Constabulary or Metropolitan Police, in Barracks. No. on Form H. 6

Wicklow Particulars of Barracks, and Name of Barrackmaster *Wicklow Barracks* Particulars of Barracks, and Name of Barrackmaster *Wicklow Barracks*

GENERAL RETURN of the (Name, Rank, Commission, Regiment, Force, and Division, when Quarters, in the Barracks, and of those who arrived on the 1st of March 1901, and of those who arrived on the 1st of April, who were not residential elsewhere.)

NOTE.—In filling these Returns, great attention should be given to the following instructions:—Form H.—The Family Name.

NOTE.—In filling these Returns, great attention should be given to the following instructions:—Form H.—The Family Name.

Serial Number of Barrack	Name of Barrack	RELIGIOUS PREFERENCE.	EDUCATION.	AGE.	OCCUPATION.	MARRIAGE.	NATIVE TONGUE.	IRISH LANGUAGE.
1	0	as before	as before	as before	as before	as before	as before	as before
2	1	Roman Catholic	Roman Catholic	20	Private	Married	Irish	Irish & English
3	M	Roman Catholic	Roman Catholic	39	Private	Single	Irish	Irish & English
		Roman Catholic	Roman Catholic	35	Private	Married	Irish	Irish & English

Figure 1 Barrack form

exception. The census proves the central importance of the village/town to local rural life at the start of the 20th century. Eighty year old widow, Mary Ann Murphy³, is listed as landholder for a number of buildings on the street, including a public house. This building was located where the Tochar House now trades and was another 1st class building, with a large series of outbuildings. Mary and her family, including her son Laurence⁴, a Relieving officer⁵, 3 servants and a nurse child⁶ resided there. (Fig 2).

Neighbouring the pub was the private dwelling of dealers, Patrick and Hannah Cahill along with a bakery shop run by farmer & baker, James Kennedy. The bakery (where the veterinary practice is at time of writing) had a large number of outbuildings, some of which still stand today and two defunct ovens are still visible at the rear of the main building. Patrick and Edward Cahill, whose professions are listed as a nailor, also resided in this general area. A nailor is another term for nail-smith, a person who forged iron nails by hand and using moulds and it is possible that there may be a connection between the Cahill brothers and the smithy (forge) that was situated in this locality.

At this point on the street, houses listed 18 - 22 are filed in the DED of Oldtown and these 1st & 2nd class buildings were in the current vicinity from Keelys Hardware up to the Vartry House. Located here was the shop of dressmaker, Mary A Collins and the post office where Thomas O'Connor lived with his family. Interestingly, the post office was a thatched building with 4 rooms and 2 outhouses. It is possible that the post office served as a bootmakers, as Thomas O'Connor's trade/profession was listed as such. The primary landholder of where these buildings stood, as well as the majority of the east side of the main street, was publican, grocer and farmer, James Keane and his public house (where Byrnes pub now is) was another 1st Class House with 12 rooms and 10 outhouses and farm steadings adjacent. Keane is listed as grocer/farmer and his daughters are listed shop assistants so it is reasonable to assume that his public house also traded as a grocery store.

Similarly, the public house (where Kavanaghs is now) owned by William Doyle, originally from Wexford, was likely a pub-cum-grocery/provisions store. Also recorded as residing in the DED of Oldtown, are teacher and apprentice teacher, Morgan and Annie Curran, a brother and sister from Co Kerry who both taught in Roundwood National School and Catholic

clergy man, John Hickey, also from Co Kerry. The buildings in this area, some of which remain to this day, had a mix of thatched and tiled roofs and were located on the lane adjacent to Doyle's pub that led towards Derrylossary Church. Some of the land in this general area belonged to landowner and farmer, James Gower⁷.

From here, the record moves back down the eastern side of the Main Street (opposite the Church) to buildings where shoemaker Thomas Hayde and his daughters lived and Mary Keenan's drapery shop stood. In this close proximity to these (where the Parish Centre now is) stood four thatched private dwellings. Most of these thatched houses had only one front window and one of them seems to have had no window at all. Charwoman⁸, Elsie Brien and her son, agricultural labourer, John Brien, lived in one of the cottages. The last recorded houses on the House and Building Return (most likely the cottages that stand opposite Tochar House today) are the tiled roofed residences of agricultural labourer John Somers and family, along with RIC Constable Charles McCormack and his family.

In conclusion, there is no doubt that the details obtainable from the 1901 census will prove an invaluable resource to not only the Genealogist and the local historian, but to anyone from the wider populace with a general interest in history.

¹ The Irish Poor Law Act of 1838 divided the country initially into one hundred and thirty poor law unions each with a workhouse at its centre. After the famine Poor law unions were given many additional functions, particularly in relation to health, housing and sanitation.

² Aged 40 and likely relative (son?) of hotel keeper William Murphy aged 69

³ Not only was Mary a farmer and publican, she was secretary of the Roundwood branch of The Ladies Land League in the late 19th century.

⁴ Laurence, or Larry Murphy was a renowned local Fenian leader, see article by Eva O Cathaoir in Journal No.7

⁵ Larry was Relieving Officer for the Rathdrum Poor Law Union. The duties of the relieving officer were outlined in 1st Report Irish Poor Law Commissioners 1848: 'It will be his duty forthwith to examine into the circumstances of every case by visiting the home of the applicant, by making all necessary inquiries into the state of health, the ability to work, and the means of such applicant; and he will have to report the result of such inquiries, in a prescribed form, to the Board of Guardians at the next meeting.'

⁶ A Nurse Child was usually an illegitimate or unwanted child being brought up by foster parents for a small fee.

⁷ Gower, aged 68, resided with his wife, Lucie, aged 29 at Roundwood Park. The Census records that the house had 18 rooms, 4 inhabitants and 15 outbuildings.

⁸ A Charwoman was a woman who was hired to clean, scrub, etc, in a house

Annamoe Bill

Joe Timmons and CM Chambers

ANNAMOE, Co. WICKLOW N ^o 4229	
30/3/59 Maunty Timmons	
Joseph Tyndall	
GROCEER AND PROVISION MERCHANT Flour, Meal and Bean Stores	
	B. d.
goods	4-0
milk pan	1-3 ³ / ₄
scrubbing brush	1-10
tin packets	1-6
1lb Bacon	3-6
5 sugar	3-15
potatoes	6
leaves	6
6 apples	1-6
rust mat	1-3
	19-0
eggs	4-8
paid	14-4

Please keep this invoice until a/c is furnished.
RECEIVED FROM: ANNAMOE

This invoice from Joseph Tyndall of Annamoe to Maunty Timmons was given to Joe Timmons. It is an intriguing insight into life just over fifty years ago, when we dealt in the old money of pounds, shillings and pence (£-s-d). It also shows how closely knit the shop was to the seasonal availability of money in a rural community. The admonition at the bottom of the bill 'Please keep this invoice until the a/c is furnished' indicates the possibility of running an account.

It is amazing to think of the variety that could be found in the small village store. This invoice only gives a hint: mash, scrubbing brush, polish and laces plus all the essential grocery items including some luxuries such as a tin of peaches. It was also normal to offset the bill with your own produce, in this case, 4s-8d worth of eggs. Then, all the current buzzwords of recycle, shop local, carbon footprint, etc, would have been incomprehensible.

At the bottom of the invoice is RICARDO PRESS, ROUNDWOOD. Martin Timmons, the guru of local history, came to the rescue once again. The press was run by Mr William Fitzsimons, the engineer in charge of the Vartry Waterworks and his son Richard. The press seems to have run for about twenty years, but the exact dates are not known. When it was set up is unclear, but by 1954, there was a small local staff, two full time and some part-timers. When William retired from the Waterworks, the press moved to the garage at the Scalp.

The press was the brainchild of William who loved machinery and was interested in printing and design. He encouraged his son Richard to develop this niche market in the outbuildings of the engineer's house.

In its heyday, the press printed order and invoice books, dance and raffle tickets for the locality. Regular work included the long running weekly non-stop raffle of Roundwood Church and bus tickets for St Kevin's Bus.

However, they were also innovative, the first in Ireland to use 'dayglo' inks. This combined with numerous different typefaces and types of paper made them renowned for posters. Some memorable posters were those for the annual Dun Laoghaire Strawberry Fair, a large strawberry on a white background, and the *avante garde* theatre posters of the Dublin University Players.

A strange connection is Wendy, the young daughter of Puffing Billy (Bill Cairns), the local agent for Spicer Co Ltd, remembers coming to the house with the 'seahorses' with her father to deliver paper for the Ricardo Press. Wendy and Ian Mullen of Ross Print Ltd print our journal.

Acknowledgements: Thanks to Martin Timmons, Ned Fleming and two former employees, Louis O'Rourke and Vera Roche for their contributions.

My Native Home

W J Duffy (contributed by Joe Timmons)

Beloved Wicklow so sweet to know
What would that I could claim
Thy hallowed haunts of sweet romance
As Home Sweet Home – Thy name?
But No, tho' there my mother dwelt,
And there she first saw light,
To claim as my beloved birth-place
I've not that precious right.

But years of bliss and happiness
I've spent amongst your hills;
And shared sweet joys with girls and boys
In many sporting thrills.
Tho' not Wicklow man I'm of your clan
And considering that same
As a Wicklow Boy, why not, I
Just have a little claim?

For I dearly love each sylvan grove,
That grows your slopes upon,
And the emerald sod by gay Gaels trod
Beneath sweet Derrybawn.
With mental eyes that Paradise
Smiles so lovingly
With a fond regard for the rustic bard
Who writes these lines of thee.

And old Togher Town
I can't let down,
For years I there did dwell,
In pleasure gay I oft did stray
Around the Vartry swell;
At Togher House I would carouse,
And Keenan's Hostelery;
Twas there I got the cheering Pot
Served hot - 'The pot of tea'.

A summer afternoon



This photo was sent to Joan Hutton by Jerry Moloney, the boy in the white shirt and braces on the righthand side of the photo. He now lives in Bray. Jerry recalls that when he was at school in Roundwood, word got out that the famous comedians Laurel and Hardy were in Roundwood, at the Pavillion, located at Keenan's Pub (now the Coach House). When the children came out at their lunch break, Laurel and Hardy crossed the road to the school (now the Old School) and threw coins up to the children waiting inside the railings! There would have been great excitement – to see the famous pair and to be the recipients of American money. This photo dates back to the 1920s.

Back row left to right: Andy Manley, Michael Doyle, Mick Hayes, Billy Rooney, Charlie Manley

Front left to right: Kate Manley, John Manley, Jerry Moloney



Lough Nahanagan: the name

From Liam Price, 1935, *Place names of Wicklow: their Irish form and meaning*, The People Newspapers, Ltd, Wexford, page 56

Lough Nahanagan ? *loch na h-anachaine* Lake of the calamity.
(Doubtful).

Price uses a question mark (?) before the Irish form when it is only conjecture, not based on old forms, or where the evidence is contradictory.

See also page 30, 32 and 34 in this journal.

100 years of Guiding in Ireland

CM Chambers

At a Boy Scouts rally organised by Lord Baden Powell in 1909 at Crystal Palace in London, several hundred girls came claiming they were Girl Scouts in girl only groups. They were welcomed but it was felt that a separate movement was needed. Baden Powell was well aware of the prowess of women and also the change in attitudes to women as it was the heyday of the suffragette movement. Though there continue to be Girl Scouts, Baden Powell felt a good choice of name for pioneering young women was Girl Guides after a corps of Guides that he had worked with in India who were 'distinguished for their general handiness and resourcefulness under difficulties and their kindness and courage.'

So the Girl Guides were started in 1910 in England, but were based very much on the Scouting movement.

'Scouting for Boys' was the bible for Scouts. Baden Powell and his sister Agnes adapted this in 1912 for the Guides curiously entitling it *'The handbook for Girl Guides or How girls can help to build up the Empire'*.

Guiding was an instant success and spread rapidly throughout the British Isles and to rest of the world partly due to the Commonwealth. It was modelled very much on the scouting movement, upholding a promise and laws and was non-sectarian and non-denominational. The Companies were open to all comers and brought exciting challenges to the genteel world of the middle class women and certainly causing raised eyebrows in certain circles!

The first Irish Guide Company was formed in Harolds Cross in September 1911. More were quickly formed around the country, but the limiting factor was having suitable trained leaders. In 1914, to cater for the younger sisters, Rosebuds were started, but the name was later changed to Brownies.

To progress in all branches of Guiding the newcomer has to be enrolled. This is an easy task of agreeing to obey the Brownie or Guide promise and to obey the laws. Once accepted, progress through the ranks is by passing

various tasks appropriate for the age group and recognized by qualifying for badges. These are worn with pride on the sleeve. In some packs or troops earning badges is a serious business and it looked as though some Brownies or Guides would need to develop longer arms!

With the start of the war in 1914, the skills in first aid and other innovations paved the way for women taking a very active part in the War effort. The Guides joined in practical ways, knitting gloves and hats for the troops and earning more badges. Sphagnum moss was collected for wound dressings. The guides and the leaders also helped in canteens and hospitals. After the Rising in 1916, the Guides remained neutral and continued assisting those in need.

Lord and Lady Powerscourt had a keen interest in both movements. He was Chief Commissioner for the Scouting Association of Ireland. As a result, the Powerscourt estate was synonymous with outings and camping. In 1918, Lady Powerscourt was made Deputy Chief Commissioner for Girl Guides in Ireland and when these were renamed as Irish Free State Girl Guides (IFSGG), she became the first Chief Commissioner.

The movement continued to grow. The weekly meetings were enhanced by camping events, some of which were international. However the Guide movement was seen as predominantly Protestant and hence linked to the British establishment. This led to a feeling that there should be a similar group for Catholics. In 1928, a group was formed, which became the Bantreoraithe Catoilici na hEireann - Catholic Guides of Ireland in 1933.

There was a slight irony to the timing of this as Ireland hosted its first International Guide Camp at Powerscourt with over 180 Guides and leaders from around the world. This was organized in conjunction with the International Eucharistic Congress in 1932. The International Eucharistic Congress was a landmark event in the asserting that the new Irish Free State was a Catholic nation.

The logistics of organizing both events was amazing considering it was all done in the pre-computer and mobile phone days. (Amazing what can be done with pen and paper, no electricity and a rudimentary telephone system!) All the Guides attended the two Congress masses in Phoenix Park as well as helping at other Congress events in Dublin.

The weather was ideal and the setting perfect. The 10-day camp cost £1-1s. Comfort was laid on, the kit requirements included a palliase cover, but the straw filling was provided here! The Guides were divided into 8 smaller groups. In turn, each group was responsible for cooking for the entire camp. Sightseeing trips to Glendalough and Bray (mainly for the swimming) were laid on. There were nightly campfires with singsongs and dancing. However, lights were out by 10.15 pm.

In 1938 the organization had to change names again, when the Free State changed to Eire. They chose to change the name from the Irish Free State Girl Guides to the simpler Irish Girl Guides (IGG).

The outbreak of the Emergency or the Second World War effected the day to day running of the Guides. Emphasis was on thrift and clever use of recycling materials. There was also the ethos of helping those less fortunate in times of crises whether locally or in the North. To support this aim, the 'B-P Memorial fund' was set up in 1944 after the death of Baden-Powell. This fund was used in 1947 to hold a camp held in St Columba's College in Rathfarnham, especially for Guides from France and Holland who had suffered in the Second World War. This nearly ended in tragedy when the plane carrying some of the French Guides got lost *en route* to Ireland and crashed into Djouce Mountain. Luckily there were no fatalities but most of the visitors spent their time in Ireland in hospital. (O'Brien, 1990). Another use was a Ford V8 van, the Arethusa, presented to the World Bureau for the 'encouragement of Guiding wherever it has sprung up after the war and needs help'.



*I hope, and young fit, the girl guide,
That good care they will take to provide
In our cottage quite small,
SURENESS for all,
Then we'll take every test in our stride.*

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In 1949, the Powerscourts gave an acre site on Tinnahinch Hill overlooking the Sugarloaf and close to Enniskerry village for a Guide Cottage. There was a grand opening on 1 July 1950 by Lady Baden-Powell in front of an

audience of more than 1500 of all ages and denominations. The Cottage has now been enlarged and is still much used by guides from Ireland and around the world.

My personal introduction into Guiding started about this time, initially as a Brownie and then into the Guides. I found it exciting and eye-opening as the experience was so much wider than afforded just by school. We integrated with children of our age with various disabilities and learnt to live with their acceptance of their problems. One thing I remember clearly was being told by a blind girl she was luckier than me as she could read in bed until all hours as no one noticed the Braille book under the bedclothes! We never mastered Braille but at one point were quite competent in sign language, an incredibly useful silent communication tool. It also taught me a wonderful awe of the natural world including astronomy.

The Roundwood Connection

The love of the starry night was an important factor in our decision to move to Roundwood in 1973.

In the late 1970s, four of us decided to start a Brownie pack. In those dim dark days, there was not much for the under-elevens to do outside school. I got the short straw and was made Brown Owl, but with three supporting Owls, Ellen Cunningham as Snowy Owl, Tawny Owls Pauline Hanlon and Sophie Twigg. Needless to say, there were certain hoops that we all had to go through, both written and practical exams, to ensure that the IGG standards were upheld.

The venue was the old School at Annacarter, with the kind permission of the Ballinastoe GAA. This was ideal as it was set in a large field, even though the facilities were very basic. The pack rapidly came up to the full complement of twenty-four and a waiting list had to be started.

The twenty-four were divided into Sixes, led by an older Brownie, a Sixer, distinguished by a special badge. Each Six had their own emblem and special song. Variants on these were sometimes heard, such as *'Here we come the nasty Gnomes, wrecking all the happy homes'!*



This is what we do
as Elms
Think of others not
ourselves



We're the fairies, bright
and gay
Helping others
everyday



Look out! We're the
Jolly Plies, Helping
people when in fairs



Here you see the
laughing Gnomes,
Helping others in our
homes

We had no money and thus no equipment. Essential for a Brownie pack is the Toadstool. Each session started in a circle skipping around the Toadstool, singing the Six songs. The first task was to make one. A couple of very messy meetings, with an old bottle as a mould, glue, newspaper and paint, resulted in a magnificent red and white toadstool. (Strange that one of our most poisonous mushrooms was selected for this!).

Once enrolled, the Brownies worked for badges. These were serious business and had to be examined by external experts. As Owls, we called in favours from experts in diverse specialities from the area. For example, the cookery and needlework badges were always

examined by ICA members, with Joan Hatton, a willing and sympathetic expert.

Meetings often involved hard work. Memories from some former Brownies included making and delivering calendars, lavender bags and sweets at Christmas to the elderly. Planting daffodils in the village was another, but in spring, instead of 'a host of golden daffodils', they were picked to take to school.

As Owls we never qualified to take them camping, but we did have cookouts, followed by singsongs around the campfire. Revolting looking dough sticks, blackened and covered in ash, were favourites.

The annual sports at Kilruddery was a highlight, mixing with other Brownies and Guides from Wicklow. We always did well in the athletics and surprisingly in a strange event that included eating the most dry creamcrackers in a specified time!

However, Brownies age and the need to move into Guides became apparent. This task was taken on by Sophie Twigg and Elizabeth Darby. So the Brownies 'flew up' and were joined by others that had missed out on the Brownie experience.

My involvement ended in 1984 when as a family we went away for a year. Sadly, both Brownies and Guides ceased shortly after this due to external pressures. The premises at Annacarter were deemed unsuitable. An attempt to use the facilities within the village was not successful as the outdoor space was sorely missed.

Former Brownies often ask if I would start Brownies up again, but I ripost why don't they, pointing out that I was their age when Brown Owl.



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Planting daffodils in the village on a chilly autumn evening



Coincidence

Was history made on 23rd of July this year when Dylan Symes was one of the altar servers at the wedding of Kaila Kavanagh and Owen Madden?

On the 10th October 1997 Kaila was an altar server at the wedding of Dylan's parents Catherine Healy and Oran Symes.

On 18th September 1971 Kaila's dad Terry Kavanagh was the altar server at Dylan's grandparents wedding of Tommie and Teresa Healy.

All of the weddings took place in St Laurence O'Toole's Church Roundwood.

Our Patrons

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Avonmore Credit Union	Mr Paddy Moloney, Annamoe
Avonmore Gun Club, Roundwood	Mr Joe McCabe, Roundwood
The Hon. Dr. Garech de Brun, Luggala	Mr Paul McGuinness, Annamoe
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Other publications also available are:

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Canon Robert Jennings 2009 Calary Church & Parish, Diocese of Glendalough,
175th Anniversary 1834 -2009 ISBN 978-0-9563703-0-3

We especially welcome contributions from those living locally or overseas
and those who used to live in Co Wicklow.

Articles and/or photographs may be submitted to any member of the Society,
posted to the above address, or emailed to roundwoodhistoricalsociety@gmail.com

Trip to Dublin 2011



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