



Cumann Oidhreachta Eanách Dhúin Annaghdown Heritage Society

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Nuachtlitríimh. 6

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FÁILTE

Welcome to the summer 2020 edition of our newsletter. This edition contains a diverse range of articles on genealogy, local history and military history. We hope that they will be of interest to readers at home and around the world. Unfortunately our planned events from March onward had to be postponed due to the ongoing pandemic. It has affected every aspect of our lives, in ways that could scarcely be imagined six months ago. The Annaghdown community has lost several stalwarts in recent months, and to their families we extend our sincere sympathies. Beannacht Dé lena n-anamnacha go léir.

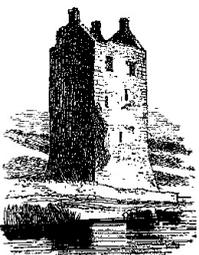
We held several well-attended events between January and March: two genealogy evenings at which Irene McGoldrick, Paul Greaney, Paddy Scully and Ronan Coy spoke on their own family history research; a lecture in February by Prof. Paul McNulty on *The Anglo-Norman Lynches of Galway*; and a townlands workshop, also in February. We have continued to add information to our website; in particular, 43 townland pages are now completed and can be viewed at annaghdownheritage.ie/townlands. We hope to complete the remaining pages in the coming months.

We also received funding for our ongoing gravestone transcription project at Corrandulla Cemetery from Galway County Council's Community Support Scheme, and hope to erect an information board with a map in the near future. Our thanks to the County Council, its Heritage Officer, Marie Mannion, and Community Archaeologist, Dr Christy Cunniffe, for their support with this project.

We hope to resume our events as soon as possible in line with public health guidance. In the meantime, we will continue to post information and updates on our Facebook and Twitter pages, and on our website.

If a member of your household or a neighbour does not have access to technology but would be interested in reading this newsletter, please consider printing it for them if possible.

INFORMATION



Events are suspended until further notice. Membership of the society is open to all; we request an annual subscription of €10 to help with costs. **Find us on Facebook & Twitter:**

[facebook.com/AnnaghdownHeritage](https://www.facebook.com/AnnaghdownHeritage)
twitter.com/AnnaghdownHS



Figure 1. Pilgrimage Stone at Annaghdown, now in storage at the Office of Public Works depot in Athenry. Photo by Br. Conal Thomas. The pillar stone is of a type that is common at early medieval Irish monasteries, possibly raised as boundary markers to denote the monastic enclosure or different spaces within the monastic site, and possibly as waymarkers for pilgrims journeying from one holy site to the next. Some of them have very simple carvings, and some are engraved with more elaborate crosses, often Greek or Byzantine in style, and some also bear ogham writing. Ours is quite simple, but double-armed. It proves that the monastic site at Annaghdown was indeed much earlier than the Romanesque ruins of c. 1200 AD that still remain. - *Jessica Cooke*

CAMBRIDGE, MA TO GLENREVAGH: THE JOURNEY OF MY FATHER WILLIAM FLANAGAN, JULY 1904

Mary Flanagan Newell

This is an account of the journey of my father William Flanagan and his sister Mary Flanagan from Cambridge, Boston, Massachusetts to Glenrevagh, Corrandulla in July 1904, and their subsequent lives.

William was born on 2nd April 1903 at 245 Sixth Street, Cambridge, Boston, Massachusetts. His sister Mary was born 3½ years prior to him at the end of 1899. Their parents



Figure 2. William Flanagan, Glenrevagh, 1903-1962

were Bridget (Delia) Moran from Glenrevagh and Patrick Flanagan from Cahermorris. Their parents had emigrated together in 1894 to Cambridge, MA, and married on 9 April 1896. William was the youngest of 5 children and Mary was the third eldest. They had two other sisters, Margaret and Catherine. Their oldest brother John Francis was born in 1897 but died in October 1897 at 3 months of age. It seems life was pretty tough for them, their father having left them in the intervening years. So, in June 1904, Bridget left Boston Harbour taking with her her youngest child William and Mary soon to turn 4 years. She travelled to Glenrevagh with them, for her mother Margaret and younger sister Winnie to look after them until things improved for her in Cambridge. She left her other two children in Cambridge and they were looked after by another sister, Margaret, who had recently immigrated from Glenrevagh to Cambridge. Ship records show Bridget (Delia) arriving into Liverpool on 14 July 1904 and then sailing on to Queenstown, Co. Cork and from there all three arrived in Glenrevagh. She returned a short time later to Cambridge. It was always her intention to come back for them when life got better. I don't know if it ever did but she never returned to Ireland again.

Mary didn't seem to like her new surroundings and never settled in Glenrevagh. She yearned for her mother and other siblings. There was no mention of their father again and it is thought he may have died in 1906 at the age of 33 years. Mary attended National School in Corrandulla. I have been informed by Kathleen O'Shea from Drumgriffin that her mother Julia remembered Mary very well in school and described her as "a bit stand-offish"; "proud". She stated that she often wore a red pleated skirt and white blouse with hair always perfect.

Time moved on and the yearning to return to her mother continued. She wanted to go on the Titanic in 1912 but she wasn't allowed. This could be due to lack of money or because there was nobody to accompany her back to the US. However she left Ireland the following year, in 1913. From information received from my grandaunt Winnie she never made contact with Ireland again. Winnie seemed disappointed with that and in her own words "she never even sent me as much as a handkerchief". She died in Mattapan, Boston in 1979.

My father continued to live happily in Glenrevagh with his Aunt Winnie and her husband Denis Crowe. They didn't have children and treated my father as their own child. I am sure his mother always yearned for him and it turned out she never met him again. She asked that a photo of him be sent to her. He was sent off to Galway to have a professional photo taken. Winnie, his aunt wanted him to wear "collar and tie" but he was having none of it. He wore a grandfather shirt with stand up collar. This is the only photo that I possess of him. His mother died on 31 March 1952; her death notice appeared in the Boston Globe of 1 April 1952 and is shown below. My father wasn't mentioned in the death notice. I was fortunate on my last trip to Boston to get to visit her grave in New Calvary Cemetery, Mattapan. My father died on 8 May 1962 after a short illness.

FLANAGAN - In South Boston, March 30, Delia A. (Moran), wife of the late Patrick Flanagan, formerly of 152 Emerson street, beloved mother of Mrs. Mary Sullivan of Mattapan, Mrs. Catherine Goshtigan of the West End, and grandmother of Elaine McDonald of Ohio, Gerald Goshtigan of the West End, and James Sullivan, serving with the Navy somewhere in Korea. Funeral from the Thomas C. O'Donnell Funeral Home, 88 West Broadway (A st.) Wednesday morning at 8. Solemn Requiem High Mass in Ss. Peter and Paul Church at 9. Relatives and friends are kindly invited to attend. Visiting hours Monday 7-10 and Tuesday 2-5 and 7-10.

- *Boston Globe*, April 1, 1952, p51.

My thanks to Beth McAleer of Boston College for all her work in tracing my Flanagan/Moran relations in Cambridge, MA; to Marguerite Flanagan Maher for her huge effort in tracing her grandfather's birth cert/baptismal certs; to Louise Farragher Ryan, Boston, for her many trips with me to the many acres of graveyard of New Calvary Cemetery, Mattapan and her finally finding my grandmother's grave. It was the trip of my dreams with the most valuable of information discovered.

THOMAS BROWNE'S APPLLOTMENT, 1847

Paul Greaney

A document entitled 'A Copy of the Annadown Appllotments - 1847' was presented to the Annaghdown Heritage Society in February 1996 by the Devaney family of Cregduff, Corrandulla. According to the prefacing summary page, it was applotted in spring 1847 by Thomas Browne, who lived in Cregduff.

It is unclear why the document was produced. A comparison with the later Griffith's Valuation shows that the

acreage given for each townland is consistent between the two. This suggests that Browne's applotment was based on a published source – possibly the first edition of the Ordnance Survey map, produced in 1838. It is also possible that Browne came into contact with those carrying out the official valuation during the 1840s.

Some townlands name only a single individual as the landholder. Comparison with the 1841 and 1851 census statistics shows that there were many other households in most of these townlands, and Griffith's Valuation corroborates this. This appears to have been the case particularly for townlands in the west of the parish. Some of these were held under the Rundale system, or a similar system of communal farming, and were not divided amongst the tenants until later in the nineteenth century. For example, William Foarde (sic.) is the only name which appears for the 303 acres and 2 perches of land in Muckrush. The 1841 census records six houses in Muckrush, and Griffith's Valuation records Thomas Feenaghty, Thomas Farragher, James Elward and John Elward, alongside William Ford, as holding houses and land in Muckrush. This is also the case in Co-teenty, Woodpark, Annaghdown, Rinnaharney, Shankill, Lisheenananoran, Barranny, Cloonboo, Park, Tonagarraun, Cloonleenaun, Shanbally, Grange, and Castlecreevy. Each of these is recorded by Browne with a single name for the landholder, who is of course shown to have a much larger holding than that recorded in Griffith's.

By contrast, most townlands in the east of the parish are recorded in much greater detail. Some have landholders recorded who appear neither in Griffith's Valuation nor in the Valuation Office house and field books which preceded it. This is particularly evident for Ardgaineen, where 21 landholders are recorded, each with approximately 30 acres. By the time Griffith's Valuation was published, only two of these, William Burke and Patrick Feeney remained, while the remaining 560 acres of the townland were held in fee by Richard Kirwan, the landlord. The population of Ardgaineen in 1841 was 205 people living in 31 houses; by 1851 this had dropped to 22 people living in 3 houses. Thomas Browne's applotment is the only record of some of the 28 households which vanished in the intervening period. It should be noted that the list does not indicate whether a particular landholder lived in the townland where they held land; for example, Michl Mealeu [O'Malley/Melia] who is listed as a landholder in Ardgaineen is likely the same Michael who is listed in Drumbaun, and lived in Cregg townland.

Buildings recorded in the applotment are Captain Burke's residence in Annaghdown, Patrick Wade's mills and offices at Drumgriffin and Aucloggeen, John Robinson's house at Aucloggeen, the Glebe House and offices, occupied by the Rev. Mr Marley, Cregg Castle, occupied by Francis Blake Esq., Simon Fury's house in Bunatober, Cahermorris House, Winterfield House in Tonagarraun, occupied by Dr Donnellan, James Browne's house in Cregduff, Mrs Redmond Commins' house in Corrandulla, George Commins' house in Castlecreevy, John Cavanagh's house in Gortroe, Woodpark House, occupied by John French, and a schoolhouse at Biggera.

Exemptions are recorded for two graveyards at Annaghdown, the Church of Ireland building and churchyard at Aucloggeen, the Catholic Chapel and graveyard at Carrowbeg (Corrandulla Church), graveyards at Corrandulla, Cregg, and Grange, and a burial ground at Cregduff. The full transcription of the applotment is available on the Society's website at annaghdownheritage.ie/browne-applotment-1847/.

THE KINGDOM OF MAIGH SEÓLA

Patrick O'Flaherty

Where was it? When was it? and why should we be interested in it?

The Kingdom of Maigh Seóla, occupied 'the fertile plains which lie east of Lough Corrib between Galway and Tuam'. It was centred on Lough Kime (today called Lough Hackett). Its origins lie in the 5th century and it flourished until 1185 when the last king, Rory of Lough Kime was overthrown by and killed by his enemies the O'Connors. Many of the features of our lives today originated with the Kingdom of Maigh Seóla; these include the introduction of Christianity, the introduction of surnames and the construction of many of the ruins we see around us.

Origins

The Connachta were a group of people who came to prominence at some early point, certainly well before 400 AD. They took their name from their ancestor Conn Ceadchathach (Conn of the Hundred Battles), High King of Ireland. Our western province was known before they came to power as Ól nÉacmacht but has been known ever since as Connacht. The tradition is that the province was divided among the three Connachta or three sons of Conn: Fiachra, Bríon and Ailill. In time, Bríon's descendants, the Uí Bhríon, further divided and the people who lived in the area known as Maigh Seóla came to be called the Uí Bhríon Seola and they established the Kingdom of Maigh Seóla. Máigh of course is the Irish for plain, so Maigh Seola, the plain of Seola.

The Coming of Christianity

The historical records from Connacht in this early time are very few, but it is recorded in the Life of St Patrick that he visited 'the halls of the sons of Bríon'. This would be the first historically documented event in the story. The historian Roderick O'Flaherty tells us in his book *Ogygia* that these halls were in the plains of Maigh Seóla where the Saint baptised six sons of Bríon and erected Domnach-Mór (today Donaghpatrick) cathedral near the banks of Loch Hackett. This must have been sometime between the start of Patrick's mission in 432 and his death in 493. A King of Connacht named Áed mac Echach Tirmcharna who is recorded as having died in 575 was from the Uí Briúin branch of the Connachta. It was this Áed who donated the site at Annaghdown to St Brendan for his monastery. Moving ahead some hundreds of years, in 1189 Conn O'Mellaigh is the first bishop of Annaghdown whose name is recorded,

the creation of the diocese of Annaghdown, effectively the O'Flaherty's own diocese, as Tuam effectively belonged to the O'Connors, was the reward for the O'Flaherty support. In 1166 Turlough's son Rory O'Connor became High King.

The End of the Kingdom of Maigh Seola

After Rory abdicated in 1183 there was a struggle for leadership of the O'Connors between Rory's sons and his much younger half-brother Cathal (later known as Cathal Mór of the wine red hand). Cathal allied himself with the newly arrived De Burghs to attack the O'Flahertys. In 1185 this Cathal O'Connor with a force of Norman-English De Burgh captured and killed Rory O'Flaherty. His defensive walls at Lough Kime were said to be 30 feet high. The O'Flahertys and their allies struggled on for some years after that and controlled Lough Corrib together with the sons of Rory O'Connor, who had been usurped by Cathal until 1225 when the De Burghs inflicted a second major defeat on them. They were forced to give up their boats on the lake. The O'Flahertys then retreated to their territories west of the Lake, where they continued to rule the independent Kingdom of Iar-Connacht for many centuries.

Sources

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Thanks to Dr Jessica Cooke, from whose lecture to the Society came one of the ideas for this piece.

ANNAGHDOWN'S ARMY – ONE HUNDRED ANNAGHDOWN MEN 'IN SERVICE'

Steve Dolan

A seldom discussed aspect of Irish history is the number of Irishmen who served in the British forces, a number which exploded in the nineteenth century reaching two in five of all British soldiers. Irishmen are understandably slow to acknowledge their participation in an empire won partly, and policed largely, by their countrymen.

This short study focuses on the one hundred men from Annaghdown who served in British forces prior to the twentieth century, and it is important to note that this study includes only those who survived to discharge. The total number of men from Annaghdown was therefore considerably more, several times more indeed, in an era of war and particularly poor conditions for servicemen.

Nationally, close to three quarters of Irish soldiers were from rural areas and, in general, the men enlisted 'for life' (i.e. unlimited service) or, into the nineteenth century, for twenty-one years. The men were more often illiterate, well over half in the case of Annaghdown, with them making 'their mark' on attestation and discharge. This was an impediment to their promotion.

Attestation

A third of the men listed herein attested in the winter months indicating that 'empty bellies', as referenced by one recruiter, was one push-factor. In terms of previous occupations more than three quarters of the men had been labourers prior to attestation. Where stated, more than half of the men enlisted in County Galway, with several enlisting in Tuam. The oldest soldier on attestation, aged 29 years, was John Whelan, with James Thompson the oldest on discharge aged 56 years. The youngest soldier on attestation was John Graney aged 14 years in the eighteenth century, with Thomas Lyons and Owen Connor aged 16 years. Almost half of the men were teenagers on attesting, with the average age on attestation of all the men being under 21 years.

The longest serving was 'Driver' Hesson of the Royal Artillery, who served from 1877 to 1908, 31 years and 119 days, more than a third of which was in India. The following tables present the year of birth, year of enlistment/attestation (Attest), regiment (Regt) generally referring to regiments of foot, and year of discharge are given (Disch), as is their respective reasons for discharge.

Pioneers

Irishmen and Annaghdownmen were attesting in the British army in increasing numbers from the middle of the eighteenth century; see Table I. The first soldier listed, Timy Morgan, served in Major Wallers Corps and may have served in America during their revolutionary war, as apparently did Graney in an extraordinary 26 years and 8 months of service. None of these 'pioneers' were in good health on discharge. Heavy, of the 32nd light dragoons, fractured his leg 'in a dreadful manner' after a fall from a baggage wagon in August 1795. And Donahue, of the Ancient Irish Fencibles, was invalided on the island of Malta in 1802, having taken part in the operations against the French in Egypt the previous year.

British North America

The listing for the one hundred men is compiled primarily from discharge papers and, with one exception, lists all those Annaghdownmen who enlisted up to 1900. In addition to discharge papers, another register provides details on soldiers and officers in British military units that served in Canada. Seven parishioners are listed here; see Table II. Note, Beckett also appears to have served in India.

Desertion

The one hundred men represent different eras in military life and different standards in terms of their performance. One issue was desertion from the army, and given in Table III is a listing of those who deserted and who may not have returned to their regiments or who may have died in service.

Surname	Forename	Birth	Address	Attest	Regt	Disch	Discharge Reason
Moran	Timy	1737	Anadown	1762	MWC	1784	Disability - Rheumatism
Graney	John	1757	Armassdown	1771	8th	1798	Wounded - Rupture
Heavy	John	1765	Annadown	1792	32nd d	1795	Wounded - Fractured leg
Donahue	James	1780	Anadown	1799	AIF	1802	Disease - Invalided

Table I. Pioneers: the earliest recorded Annaghdown men in service



Figure 4. Distribution of service locations

All four had been labourers prior to attestation and all had deserted in the summer months.

These were not the only desertions, as the likes of Patrick Flynn and Michael Quinn from the main listing had also deserted before being returned to their regiments and going on to have fine careers. Indeed one soldier, James Kelly deserted four times in five years – 1836, 1837, 1839 and 1840 – but returned to serve a further eight years.

Other Forces

Another three military men are James Fannan of the Royal Marines and Privates Moran and Ford of the Manchester and Welsh regiments of militia, listed in Table IV. The militia were a distinct military force from the army, with the county militias often fulfilling ‘policing’ rather than military functions. The marines were the Royal Navy’s amphibious troops and Ford was discharged directly to Haulbowline Hospital.

The general list of soldiers is given in Tables V and VI. The following regiments listed are the numbers of regiments of foot, d denotes dragoons or mounted infantry, AHC is an abbreviation for Army Hospital Corps, ASC is Army Service Corps, CR is Connacht Rangers, GR is Gloucestershire Regiment, RA is Royal Artillery, RAC is Royal African Corps, RB is Rifle Brigade, RCR is Royal Canadian Rifles, and RIR is Royal Irish Regiment.

Later Nineteenth Century

By the final two decades of the century (see Table VII), the declining number of attestations was matched by the unsuitability of the men with eight of the twelve discharged early – most within days.

Abroad

The men served across the globe policing a seemingly ever-expanding empire. By far the principal posting for the men however was the East Indies (the region encompassing modern India, Afghanistan, etc.), followed by the Mediterranean (Gibraltar, Malta, the Ionian Islands), and British North America/Nova Scotia/Canada.

While the nineteenth century began with European service during the Peninsular War, other postings would include Mauritius and China in the East; the West Indies (Bermuda, Jamaica, etc.) in the West; and Africa (Cape of Good Hope/South Africa, Abyssania, Egypt, Gambia, and Sierra Leone) and Van Diemen’s Land in the southern hemisphere. Interesting too was the service in Argentina and Uruguay.

Decorated

From the mid nineteenth century, gallantry and conduct medals began to be issued in earnest following battles or wars. The earliest decorated of the Annaghagownmen listed was Bartholomew Burke, receiving the ‘Candahar, Ghuznee, Cabul’ medal 1842 and a Bronze star for the Battle of Maharajpore of 29 December 1843. He was soon fol-

Surname	Forename	Birth	Address	Attest	Regt
Langan	James	1786	Annadown	1806	101st
Whalin	J	1788	Anadown	1812	101st
Ormsby	Henry	1784	Annydown	1812	12th
Hessian	John	1794	Amadown	1812	67th
Finney	Thos	1793	Anadown	1815	74th
Silk	Richard	1792	Annadown	1819	77th
Beckett	William	1802	Annadown	1826	45th

Table II. Soldiers and officers in British military units that served in Canada

Surname	Forename	Birth	Address	Deserted	Regt
Nowlan	Walter	1807	Annadown	1831	59th
Brennen	Robert	1812	Anydown	1835	10th
Connelly	George	1803	Annadone	1836	19th
Loftus	Andrew	1814	Annadown	1837	48th

Table III. Desertions

lowed by Hanley with the Kaffir War Medal 1846 awarded to men who served in the Cape of Good Hope during the Xhosa Wars, while McHugh was awarded the Punjab medal with clasps for Chilianwala and Goojerat 1848-49 which ended in the British annexation of the Punjab. The battles of Chilianwala and Goojerat took place on 13 January 1849 and 21 February 1849.

By far the biggest war of the mid nineteenth century was the Crimea War, a conflict fought from October 1853 to February 1856 in which Russia were defeated by a British-led alliance. It was also the conflict which involved the highest number of men from the parish. It was quickly followed by the Indian Mutiny.

While not stated on their records, it is likely that Fahy who was wounded at the Battle of Inkerman, Corporal McDermott whose illnesses were attributed to the Crimea and whose 68th were almost wiped out at Inkerman, and Creaven who suffered a bayonet wound in left knee at Inkerman may all have been awarded Crimea medals. John Burke was also four months at Crimea.

Definitely decorated for Crimea [Crimea and Turkish medals] were Flaherty, Murphy, Dooley and Richard Connor. Connor was also awarded the medal for long service and good conduct. Long service and good conduct medals were also awarded to Nolan, Joyce, Patrick Forde of the 12th, the poorly behaved Smyley, Allen, and Hesson.

In addition to Crimea, Flaherty was also awarded the Indian mutiny medal 1857 with a clasp for Lucknow; while another double-medal recipient was Michael Ford decorated with the mutiny medal and medal for China and clasp for Peking. Skirrett was also decorated with the mutiny medal and was Dunn whose medal included a clasp for Central India.

Finally, Cloe was awarded the South African medal 1877, 78, 79, often referred to as the Zulu War medal, after Britain was involved in a series of South African tribal wars between 1877 and 1879, most notably for the Anglo-Zulu War of 1879. An indifferent soldier with a drink problem, Cloe had also overcome deserting to distinguish himself in battle. This was not uncommon.

Other Wars

The century began with the Peninsular War. Finnerty was among those who fought in several battles on the continent, suffering a gunshot to right thigh and left arm. Others serving in the Peninsular War were Thompson, Mooney, Sergeant Stewart, the ‘tolerably good and efficient’ Barry, and Burnett. And at least two men fought in the definitive battle of the era, with Gregory and Morris wounded at Waterloo.

The wars of empire also took the men to less known conflict zones. For example, in addition to his later service in Europe during the Peninsular War, Lyons’ 45th served in the ill-fated British invasion of the River Plate and it saw action at the Second Battle of Buenos Aires, Argentina, in July 1807. British forces had captured the city of Montevideo, Uruguay, after a battle, the previous February.

Two decades later, in 1846, Annaghadown men were back in Uruguay as Hanley and a battalion of his 45th participated in the defence of Montevideo in 1846 against an Argentine attack. Elsewhere, Cahill fought in the First Anglo-Burmese War 1824-26 and Lynett was also in the campaigns of Ava under Sir Archibald Campbell in 1825 and 1826 in that war.

Discharge Reasons

More than a quarter of the men were discharged in reasonably good health which is broadly in line with other areas/studies, as is the numbers suffering from disability or disease. Already referenced were several of the wounded soldiers with others, like Peter Burke, suffering from less serious wounds like ‘immobility of the right shoulder joint from a wound’. In terms of disability, this discharge reason was dominated by those suffering from blindness and those suffering from chronic rheumatism. In terms of blindness, typical was Kilkelly who suffered from chronic catarrh. A poor soldier, regularly in confinement, he reported to fellow parishioner Corporal Gordon. Canavan suffered from deafness of both ears, constitutional infirmity, and acute ophthalmia.

Some diseases were specifically attributed to service

Surname	Forename	Birth	Address	Attest	Regt	Disch	Discharge Reason
Fannan	James	1843	Annydown	1861	RM	1875	Disability - General
Moran	Thomas	1865	Annadown	1883	MR	1883	Early discharge
Ford	Michael	1886	Annaghdown	1904	WR	1908	Completion

Table IV. Other Forces

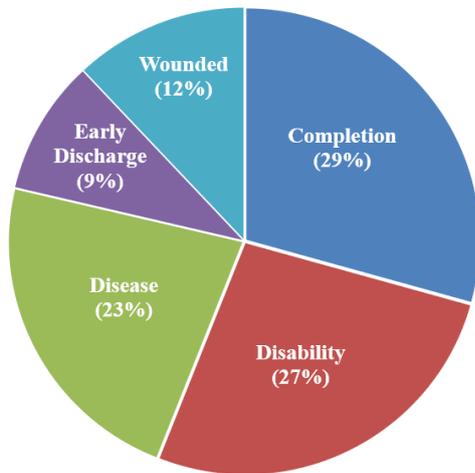


Figure 5. Discharge Reasons

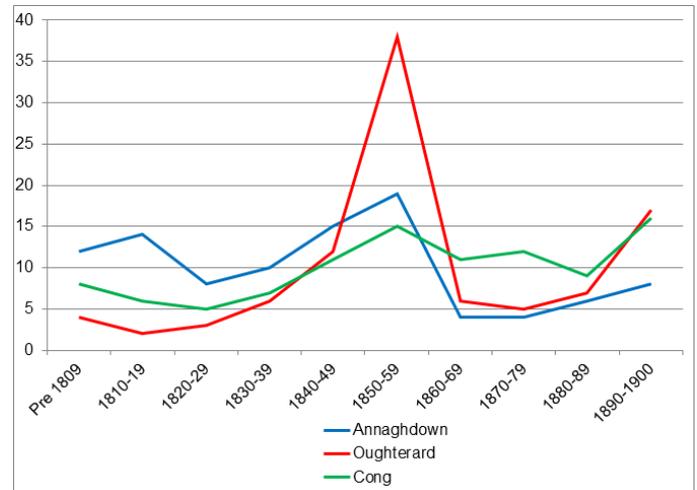


Figure 6. Number of attestations by date

abroad. For example, Henly, whose service included Abyssinia, appears to have suffered from malaria – febris intermittens (septic temperature). Other diseases were less clear-cut with Connors suffering from both a liver complaint and an impediment of speech, while Feeney had an abdominal tumour and other complaints.

Higgins was released suffering from ‘melancholia’, depression, with his fits of anger and violence attributed to same. He was of good character but the death of his wife, possibly in Burmah where he served for almost two years, had permanently changed matters. He was left with the marks of treatment and the view that he would never again work. Equally tragic was the case of Patrick Gibbons, invalided out of the army on his return from India on 27 April 1888. He died at Herbert Hospital in Woolwich less than four months later on 19 August 1888. Several of the men spent extended periods in hospital and their discharge papers details if any of their illnesses or diseases were attributed to ‘vice’.

Performance

Alcohol was often an issue, but dramatically less so for Annaghdownmen. Monaghan was a good soldier, but was once court-martialled when drunk on guard duty. James Glynn was indifferent, but a clean and sober soldier. The highest ranking of the men was Quarter Master Sergeant Smyth of the Gloucestershire Regiment who was described as an exemplary soldier, and a very good clerk.

Reflecting the wider county, increasingly those enlisting were unsuitable or were released early for various reasons and this is quite pronounced in the last two decades of the nineteenth century. O’Brien appears to have lied about his age, Goaly purchased his discharge, Lavelle and Farrell were unfit and released within days, while Martin had already been discharged from the Connacht Rangers (CR).

Prior to this, the early discharges were due to reductions/disbandment in regiments as with Lyons and Murphy, while Hanley, McDonough, John Kelly and Flanagan were released by request/agreement or by technicality in the case of Glenan who gave a false answer on his attestation papers. The average length of service the men, excluding the last two decades, was 15 years.

This article is an effort to shine a light on what is a challenging topic for some. It is not an endorsement of empire or occupation, rather an effort to acknowledge the role of Annaghdownmen in British military history. That the empire was built on a military dominated by Irishmen is an uncomfortable truth. It is a most ambivalent heritage, but it is nonetheless a significant aspect of our heritage. How many of these boys and men were seeking adventure, or just a wage to escape starvation, we will never know. What is clear is that they were present from the early days of the empire. The men listed herein represent only a fraction of those who served in the British army in the nineteenth century. It is a modest acknowledgment of their lives and contribution to history.

Steve Dolan is a historian with Annaghdown ancestry. He holds an MBA from NUI Galway and an MA in History from the University of Limerick. He is the CEO of Galway Rural Development, a part-time lecturer in history and heritage, and has contributed to dozens of history journals.

Surname	Forename	Birth	Address	Attest	Regt	Disch	Discharge Reason
Lyons	Thomas	1786	Annadown	1802	45th	1821	Early discharge
Cahill	John	1782	Arnadown	1803	89th	1827	Disability - Worn out
Finnerty	James	1776	Anneydown	1803	89th	1816	Wounded - Left thigh
Thompson	James	1783	Armydown	1803	67th	1839	Completion
Gregory	William	1784	Annadown	1805	31st	1816	Wounded - Hand
Mooney	Martin	1778	Armadown	1806	3rd	1821	Disability - Worn out
Morris	Patrick	1789	Annadown	1809	51st	1816	Wounded - Hand
Stewart	James	1791	Arnnadown	1811	74th	1833	Completion
Barry	George	1791	Annadown	1813	7th	1836	Disease - Abroad
Burnett	Thomas	1791	Annadown	1813	88th	1836	Completion
Connell	Thomas	1796	Anadower	1813	95th	1819	Disability - Blindness
Burke	James	1797	Anadower	1815	101st	1818	Wounded - Rupture
Lynett	Martin	1796	Arungdown	1815	31st	1838	Disability - Worn out
Whelan	John	1786	Annadown	1815	RAC	1821	Disease - Abroad
Smith	James	1792	Annadown	1816	64th	1826	Disease - General
Leonard	John	1798	Armadown	1817	51st	1842	Disability - Rheumatism
Dempsey	William	1805	Annadown	1823	51st	1824	Disability - Deafness
Connor	Owen	1808	Annadown	1824	99th	1841	Disease - Fistula
Connors	Edmund	1806	Annadown	1825	30th	1840	Disease - Liver
Garvey	Patrick	1801	Anydown	1825	RB	1840	Disease - Cough
Gordon	Patrick	1806	Annadown	1825	19th	1847	Disability - Rheumatism
Leonard	James	1805	Anydown	1825	RB	1846	Disability - Varicose veins
Flynn	James	1805	Annydown	1826	3rd	1843	Disability - Worn out
Ford	Patrick	1812	Annadown	1831	66th	1847	Disability - Blindness
Monaghan	John	1814	Annadown	1832	34th	1853	Disability - Rheumatism
Kelly	James	1811	Annadown	1833	23rd	1848	Disability - Blindness
Burke	Bartholomew	1818	Annadown	1836	40th	1857	Completion
Nolan	Thomas	1815	Armaydown	1836	RCR	1861	Completion
Kilkelly	Martin	1821	Anna Down	1839	19th	1845	Disability - Blindness
Flaherty	Hugh	1820	Anydown	1840	20th	1861	Disability - Rheumatism
Hanley	Thomas	1824	Annadown	1841	45th	1859	Early discharge
Quinn	Michael	1823	Annadown	1841	55th	1849	Disease - Stomach
Fahy	John	1827	Anydowne	1846	49th	1855	Wounded - Several
Swift	Henry	1829	Annadown	1846	88th	1853	Disease - Lungs
Tighe	Robert	1829	Annadown	1846	16th	1861	Completion
Connor	Richard	1830	Anadown	1847	11th	1869	Completion
Feeney	John	1827	Annadown	1847	7th d	1854	Disease - Tumour
Joyce	William	1828	Ancradown	1847	8th	1868	Completion
MacDonough	Michael	1827	Annaghdown	1847	87th	1864	Disease - Bronchitis
McHugh	John	1829	Annadown	1847	35th	1868	Completion
Glynn	Micheal	1829	Annadown	1848	57th	1849	Disability - Blindness
McDonough	Brien	1829	Annadown	1848	59th	1863	Early discharge
Ford	Patrick	1830	Annadown	1849	12th	1870	Disease - TB
McDermott	John	1829	Armadown	1849	68th	1856	Disability - Rheumatism
Murphy	John	1834	Annaghdown	1852	RCR	1870	Early discharge
Dunn	John	1832	Anadoran	1853	109th	1865	Disability - Blindness
Skirrett	Edward	1833	Venadown	1853	25th	1874	Completion
Burke	Peter	1833	Anadown	1854	61st	1859	Wounded - Shoulder
Creaven	John	1835	Anmadown	1854	88th	1856	Wounded - Left knee
Burke	John	1833	Annydown	1855	30th	1859	Disease - Lungs, liver
Dooley	John	1837	Annadown	1855	AHC	1874	Wounded - Paralysis
Cavanagh	Patrick	1837	Annadown	1856	69th	1866	Disability - Varicose veins
Ford	Michael	1837	Annedown	1856	99th	1878	Completion
Henly	Michael	1838	Annydown	1856	45th	1868	Disease - Fever
Scully	Thomas	1836	Annadown	1856	ASC	1878	Completion

Table V. Nineteenth Century Soldiers

Surname	Forename	Birth	Address	Attest	Regt	Disch	Discharge	Reason
Higgins	Daniel	1839	Tanadown	1857	19th	1867	Disease - Melancholia	
Canavan	Bartholomew	1835	Anne Down	1858	76th	1860	Disability - Deafness	
Quinn	Patrick	1835	Annadown	1858	10th	1879	Completion	
Smyley	Edward	1840	Annadown	1858	54th	1879	Completion	
Glynn	James	1840	Anadown	1859	88th	1868	Disease - Abroad	
Glynn	Thomas	1839	Anadown	1859	RA	1864	Wounded - Hernia	
O'Flaherty	Michael	1839	Annadown	1859	43rd	1881	Completion	
Scully	Richard	1839	Anne Down	1859	103rd	1874	Disease - Brights	
Murphy	Martin	1837	Anadown	1860	RA	1871	Disease - Ague	
Kelly	Patrick	1842	Anadown	1864	39th	1885	Completion	
Allen	Thomas	1849	Innydown	1867	97th	1888	Completion	
Flynn	Patrick	1855	Annadown	1876	CR	1889	Completion	
Gibbons	Patrick	1858	Annydown	1876	RA	1888	Disease - Invalided	
Cloe	Michael	1856	Annadown	1877	90th	1889	Completion	
Hesson	Patrick	1858	Hannydown	1877	RA	1908	Completion	

Table VI. Nineteenth Century Soldiers, continued

Surname	Forename	Birth	Address	Attest	Regt	Disch	Discharge	Reason
Smyth	Francis	1863	Annadown	1883	GR	1905	Completion	
Kelly	John	1869	Annadown	1887	CR	1895	Early discharge	
Glenan	Michael	1864	Anydown	1888	CR	1888	Early discharge	
Connolly	John	1871	Anadown	1889	CR	1896	Completion	
Flanagan	Michael	1865	Anydown	1889	CR	1889	Early discharge	
O'Brien	James	1871	Annadown	1893	CR	1893	Early discharge	
Goaly	Thomas	1874	Annadown	1893	RIR	1893	Early discharge	
Carroll	Patrick	1875	Armadow	1896	CR	1908	Completion	
Lavelle	Peter	1879	Armydown	1897	CR	1897	Early discharge	
Farrell	Michael	1878	Annisdown	1897	1st d	1897	Early discharge	
Martin	John	1869	Annadown	1900	RIR	1900	Early discharge	
Keane	John	1882	Annadow	1900	ASC	1912	Completion	

Table VII. Later Nineteenth Century

SECRET STONES OF ANNAGHDOWN

The stone walls and ruins of east Galway are famous all over the world. They record the graft and skill of former generations who knew from the feel and heft of a stone precisely how to place it in a wall that would withstand generations of wind, rain, ivy, livestock and farm machinery.

Annaghdown has some of the most beautiful walls and ruins in Ireland, and they are an important part of our history and heritage. Previous generations, who cleared the land and drew out the fields and laneways of Annaghdown with simple stone walls, have left us a remarkable legacy. Though we are in awe of the world's great monuments like Newgrange and Stonehenge, the pyramids in Egypt and Mexico, the largest and most significant monument on the face of the earth is the mosaic of farms and farmland that stretches right across the globe: agriculture has literally changed the surface of the planet and is testimony to what can be achieved by even the smallest of communities.

Every stone wall in Annaghdown has its own history. This is not about the walls however. It is about things that have

been added to them that open windows onto other aspects of the history and heritage of Annaghdown. From hand-made bricks to curious polished pebbles, a wall-chamber with a wine glass, and the simplest of crosses, some pretty interesting things can be seen if you take the time to look.

We hope that you will enjoy the stories, correct us where we have gone wrong, and, most importantly, tell us about things you have noticed in the walls. We will be happy to add them!

Spolia: an early example of recycling

Stones from older buildings re-used in newer ones are called spolia, which is an old Latin word meaning "spoils". Spolia is usually just rubble but, occasionally, pieces that can be recognised as windowsills, edging stones, bits of arches, door and window surrounds, pillars, columns and so on, can be spotted.

Sometimes these decorative pieces are carefully placed in quite prominent positions or in special places in the walls of buildings. For instance, a few years ago a piece of plaster fell away from around the door of the Medieval church at Kilnaboy, Co. Clare, only to expose a carving of a fierce-beast. It was probably always hidden behind the



Figure 7. Romanesque spolia, chancel arch, Annaghdown Abbey



Figure 8. Cross at Annaghdown Pier

plaster but nevertheless it was probably put there deliberately to guard the door.

There are good examples of spolia in the walls of the abbey church at Annaghdown, and it can be fun to try and spot them. Sometimes you need the right light, but mostly you just need to look closely. The majority occur where the nave meets the chancel, specifically in the projecting walls that sort of separate the nave from the chancel. These walls are all that remain of a chancel arch. You can tell that some of the pieces were originally from an elaborate door-surround or archway of an earlier, Romanesque church. The chancel arch of the abbey church was far plainer: the clergy had grown wary of decoration that might distract the congregation! There are virtually no spolia anywhere else in the abbey.

In case you are wondering, strictly speaking, the sculpted pieces stacked in a blocked-up door in the monastery are not spolia. They are, in fact, fragments of a highly ornate door surround or archway from a disappeared 12th century church that were gathered together when the ruins were being tidied up.

The carvings on them are in a style known as Romanesque. When the light is right you can make out beastly heads, as well as some not-so-beastly human faces, and diamond-shaped patterns. Like the Kilnaboy monster, these carvings at Annaghdown are from a time when people believed that fierce-looking creatures carved into the walls of churches would frighten away the devil! They were used around windows and doors, and on the archway dividing the nave (where the congregation sat) from the chancel (where the altar was), which was considered the holiest part of the church. One of the most famous Romanesque chancel arches in Ireland is in Saint Mary's Cathedral, Tuam. There is no doubt that Annaghdown had a Romanesque sculpture of the same calibre.

Cross stone at Pier

As the summer sun sinks down behind Moycullen, bathing Annaghdown in a warm evening glow, the raking sunlight reveals a small cross on one of the edging stones on the pier, near the changing area.

One possibility is that it is a 'mason's mark', a sort of signature that stonemasons carved into the stones they had

shaped –based on these marks the boss would know how many stones a particular mason had worked on and pay them right amount at the end of the week. Stonemasons were employed to work on buildings like churches, monasteries and castles. Most of their efforts went into carving the architraves for windows and doors, as well as corner stones (known as 'quoins'), in other words the fancy bits that finish out a building and make it look smart and distinguished.

Mason's marks are known throughout Medieval Europe and into the Near East. Dr Christy Cunniffe, the Galway Field Monument Advisor, ran a Community Archaeology Project on mason's marks in south-east Galway, posting photos on the internet [1] of some from the Franciscan Friary at Kilconnell, near Woodlawn. Though they were meant to be plastered over, nowadays, with the plaster mostly gone, mason's marks add a little ornamentation, and a human touch, to what are otherwise quite bare buildings. And yes, sometimes it is possible to follow the work of a mason from building to building if his mark is sufficiently idiosyncratic! Some mason's made quite fancy marks, such as the leaf-shaped ones at Kilconnell, but most of them are very simple, like the cross at Annaghdown.

The stone on the pier, however, is not an obvious architectural fragment, which suggests we should consider other explanations as well. One other possibility is that it is a Mass Rock from Penal times (the 16th and 17th centuries), when the celebration of mass was effectively outlawed, and throughout Ireland Catholics were forced to gather outdoors in secret locations, with nothing more than a rock marked with a cross as an altar. The secrecy surrounding Mass Rocks has meant that many of them are unrecorded, and with each passing generation knowledge of them is lost. Dr Hilary Bishop from the University of Liverpool has been studying Irish Mass Rocks for a number of years and, so far, has recorded about thirty from Galway [2], the closest ones to Annaghdown being at Ballybrit, and across the lake near Moycullen. Another one, now lost, was known to have existed at Clonfert, the burial place of our own St. Brendan.

One other possibility is that the cross was carved there as a blessing on boats leaving from the pier, that they might return home safely. Though the pier was built around 1875,



Figure 9. Annaghdown bricks

memory of the tragedy of September 4th 1828, when twenty people from Annaghdown were drowned on their way into Galway, was still fresh in the minds of the locals. (Did you know, Annaghdown Pier is listed in the National Inventory of Architectural Heritage?[3])

Pyrotechnology at Annaghdown

If you were to travel back in time to a warm summer night to Annaghdown about a hundred years ago, turf smoke and the sounds of conversations, music, laughter, and doubtless whispers and stolen kisses, drifting through the air might draw you towards the common between Annaghdown and Coteenty. There, by the orange light of big turf fires, you would be able to make out groups of people having the craic while they tended turf fires around huge stacks ('clamps') of handmade bricks.

That era is long-since passed but at various places along the roads leading to the pier, you can see flashes of ochre, red, orange and yellow bricks among the grey of the stone walls. These are virtually all that remains of a local "cottage industry" of brickmaking that took place on the bog across the road from the cemetery and at other bogs dotted around the parish.

Bricks made in Annaghdown were transported by boat to Galway. The going rate across the country was around 10 shillings a ton (about €7 in today's money). Irregularly-shaped and colourful, these hand-made bricks add character to many a pub and restaurant in Galway city. Back in the day, however, this notoriously tough work, was an important part of the economy of Annaghdown. The bricks

may also have been used locally, especially in chimneys and fireplaces. The chimney of Shaughnessy's old house, next door to Conneely's in Annaghdown, is made of hand-made bricks.

The ones dotted along the walls trace the journey of the bricks from the bog to the pier. Bricks that fell off the horse-drawn carts were simply picked up and placed on the walls. Others fell into the water while they were being loaded onto the barges at the pier, and you can see them on the bottom if you look carefully.

Sun-dried, mud bricks were being made for thousands of years before the Romans introduced the pyrotechnology of kiln-fired bricks to Britain around 2,000 years ago. Brick-making enterprises sprang up in Ireland only in the 16th and 17th centuries. After the Great Fire of London in 1666, more and more town houses were made from brick instead of wood—it was less flammable—so brickmaking became a profitable industry! Sometimes we can tell from placenames where brickmaking occurred (e.g. Brickfields, Co. Limerick, and Brick (Ir. Bric), Co. Tipperary).

Though we don't know when bricks were first made in Annaghdown, the process here was much the same as everywhere else. One record of early brickmaking is in Gerard Boate's *Ireland's Natural History* published in 1652. An even fuller account can be found in Jim Delaney's article on Brickmaking in Gillen, near Fermanagh, Co. Offaly; though the Gillen operations were possibly on a larger scale than at Annaghdown.[4]

Lake clay was dug out of rectangular 'bog pits' or 'mines'—many of which are still visible out on the bog—and was left exposed over the winter months so the rain would wash out impurities (such as salts). This was known as 'souring'. The rest of the work was done between mid-April and mid-September. The clay was kneaded like dough, and formed into bricks in wooden moulds on a "cuddy table" (often just a re-purposed door). Women usually had the job of sprinkling turf dust on the cuddy table to stop the clay from sticking to it, and children worked at pushing the bricks out of the mould, sort of like making sand castles. The bricks were fired in clamps plastered with mud, like an oven. Firing took several days, depending on the amount of bricks in the clamp, and it was important to keep the fires going 24/7. Extra bricks were made to allow for breakages and these were known as "dog-bricks" on account of the fact that lots of bricks were ruined by dogs stepping on them!

Magical stones from Woodpark

A visit to the doctor in the 13th century was a tricky affair. Medicine amounted to little more than alchemy and superstition, and you might very well find yourself leaving with a prescription for draconites with instructions to bind them to your left arm to guard against ailments like poison, phlegm and teething! Lots of different types of stones were, and still are, thought to be curative. In the Middle Ages this branch of medicine was known as 'Lapidary Medicine'. As the name implies, draconites (also known as dragon-stones; the Ancient Greek word for snake was 'drakon', hence 'dragon-stones') were believed to come from the heads of snakes, and are regularly described as being black,



Figure 10. Draconites at Annaghdown

smooth and shiny.

The idea of magical stones goes back a minimum of 3,000 years to when they appear on Cuneiform clay-tablets from the great library at Nineveh, capital of the Assyrian Empire (Cuneiform is a very ancient form of writing.) Knowledge of draconites and other magical stones was passed from generation to generation and from country to country, eventually making its way to Ireland. The oldest record we have of the tradition in Ireland is in a book called *In Tenga Bithnua* (The Ever-new Tongue, meaning a tongue or story that never grows old) written in the 9th/10th century. It is believed, however, that Lapidary medicine was practiced in Ireland long before this. According to the Irish tradition, draconites were red. Cú Chulainn was said to have draconites in his eyes, and queen Medb gave him a goblet with eight of them around the bottom of it.

There is no evidence to suggest that the Catholic church was concerned by people's faith in such charms—even the Dominican Saint Albert of Cologne (Albertus Magnus) boasted about having a dragon-stone!—which makes the finding of two highly-polished black pebbles tucked under the wall surrounding the ruins of the medieval Bishop's residence in Woodpark, Annaghdown very intriguing indeed. Were they put there to bring good luck or bad? The probability is that they were placed there to bring good luck, or more precisely to ward off evil. Would the Bishop have put the stones there himself? Unlikely. It is possible that someone put them there to invoke a little bit of ancient, pre-Christian magic to help the wall do its job of offering a measure of protection to the bishop and keep him and his household out of harm's way. Sometimes there's no harm in hedging your bets!

Crow's Feet at the Pier

As school children, we all learned about the contour-lines on maps measuring the height of hills and mountains above sea level. The accuracy of these contours relies on a network of fixed points known as benchmarks. Benchmarks look like crow's feet. The height above sea level of every benchmark is carefully measured and recorded by the Ordnance Survey of Ireland at their offices in the Phoenix Park, Dublin. Sometimes benchmarks get moved by accident, which is sad given that most of them are almost 200

years old. There is one on the pier at Annaghdown.

To appreciate benchmarks, you have to think about 'sea level', which is sort of obvious because that is where the land starts! However, with the tides going in and out twice a day, and at different times around the coast (e.g. today, for example, the tide was fully in at Salthill at 5 o'clock this morning but in Dingle it was about an hour earlier), sea level is a bit of a moving target!

After ten years of carefully measuring the rise and fall of the tides at Malin Head in Co. Donegal, the average height of sea level was finally agreed by everyone in 1958. This measurement is called Ordnance Datum (OD for short).

Nowadays, map co-ordinates and heights are all calculated with GPS, using signals from satellites. There are about 2,220 satellites orbiting the earth at the moment, so it's not hard to spot them travelling across the night sky!

However, before GPS, map-making was done manually, with surveyors trekking across fields and bogs, up mountains and down valleys, with tripods, theodolites and even measuring chains—which were very heavy to lug around—and using a type of maths called trigonometry, which is all about triangles. These early surveyors established a network of fixed points, the National Grid, right across Ireland. Now, all a surveyor has to do is find the nearest fixed point and start from there.

There are two types of 'fixed points'. Trigonometrical Stations (Trig. Stations or Trig. Points for short) and Benchmarks. Trig. Stations are typically pillars of concrete with a brass disc set into the top. They are usually placed on the tops of hills and mountains so that the surveyors can see them from a long distance away and orientate their theodolites on them. There is one on Knockma.

Benchmarks, on the other hand were for measuring height above sea level. A benchmark looks a bit like a tripod with a horizontal line across the top, which is why they are nicknamed 'crow's feet'. They were chiselled into the walls of buildings or gate pillars; anything that was solid enough not to move! Ordnance Survey Ireland has a record of the exact height above sea level of the horizontal line on every single benchmark in the country, as well as a description of where it is, because sometimes they are not so easy to find. They are always on a vertical wall, near the ground. The one on the pier, however, is horizontal, so therefore it is not in its original position.

The job of mapping Ireland was started about one hundred and ninety years ago by the Ordnance Survey, and the National Grid was completed in 1843, which is more than a century before sea level was measured at Malin Head. Prior to that, the Irish sea level datum was measured at the lowest point of the Spring tide on the 8th of April 1837, at Poolbeg Lighthouse in Dublin. When the tide went out to its furthest limit that day, surveyors went out across the beach to the exact edge of the water and measured it. This means that, wherever it was originally, the benchmark at the pier in Annaghdown was originally measured relative to Poolbeg Lighthouse Datum, about 235km away!

Poolbeg datum is actually 2.7m lower than Malin Head datum. So, on the oldest Ordnance Survey maps of Galway (1837), the height of Knockma is recorded as around 185m

above sea level, whereas nowadays it is marked down as around 183m.

On the same map, the field behind the monastery in Annaghdown is recorded at 46 feet (13.1m) above sea level. This measurement was probably made off a benchmark in the Annaghdown area. The problem is, we don't know which one, and it's not even sure if any still exist here. See if you can spot the one on the pier... but be careful not to fall in!

Pisróg in the Wall: an Antique Wine Glass

In 2001, Ray Cooke was in the midst of restoring Annaghdown Castle, including its surrounds. The lakeside wall, hundreds of years old, running from the castle to St. Brendan's holy well had fallen down in places and needed to be built up again. 120 centimetres up from the ground and hidden in the centre of the wall, the landscaper Robert Lee discovered a compartment or box-like cavity, 20 x 20 x 30 centimetres in size. Out of the compartment Robert lifted an antique wine glass, lying on its side, with the open end facing out towards the lake.

Robert brought the glass to Ray, telling him that it was whole, but had a crack on the base. After a careful clean, the glass proved to be perfectly intact and made of white glass. The apparent crack was in fact the 'pontil mark' left on its base from the glass-blowing process. Ray consulted some glass experts who suggested that it might be Irish glass, or perhaps imported from England, from the first half of the seventeenth century, or even from the very end of the sixteenth century. The glass is what is known as a 'rummer', and being handblown, it is a bit bocketty from every angle. It had clearly been sealed into the wall as an 'offering' during the wall-building, never intended to be seen again.

The castle was first built for the bishop of Annaghdown in the 1440s, but it was seized as part of Annaghdown monastery by the English Crown in the sixteenth century. Queen Elizabeth I granted it to the Earl of Clanricarde in 1570, who leased it to Nicholas Lynch fitz Stephen, the first Galway townsman to acquire lands in County Galway. Nicholas' son, Henry, restored the castle in the early seventeenth century, and the Lynches lived there until the Civil War of 1641, after which they were deprived of all their lands in County Galway, and the castle fell to ruin. Because the experts dated the glass to the late sixteenth or early seventeenth century, it was probably the Lynches who had it put in the wall.

Several of these offering places were discovered here and there in the walls surrounding the castle during the restoration, but they were all empty, having been re-opened in the past. These compartments, into which offerings, or pisrógas, were sealed, seem to be traces of some kind of ritual to strengthen the power of the walls.

[1] field-monuments.galwaycommunityheritage.org/content/uncategorized/masons-marks

[2] www.findamassrock.com

[3] buildingsofireland.ie/buildings-search/building/30406903/annaghdown-quay-annaghdown-county-galway

[4] J. G. Delaney "Brickmaking in Gillen", *Folk Life. Journal of Ethnological Studies*, 28 (1989-90), 51-62.



Figure 11. Cathair a' Cillín in 2020. Photo: Evelyn Stevens

CATHAIR A' CILLÍN: THE CHILDREN'S BURIAL GROUND AT CREGDUFF

Br. Conal Thomas

The children's burial ground Cathair a' Cillín at Cregduff was recently cleared and tidied up by a group of locals, to whom the gratitude of the community is due. The burial ground is situated on Michael Devaney's land in Cregduff. I first visited it on the evening of 17 April 1995 in the company of John Murphy, Cregduff, and the late Patrick McNamara, Park. John pointed out the exact location which was then completely overgrown with briars and whitethorn shrubs.

There are numerous upright stones within a small enclosure as at other local children's burial sites. John Murphy mentioned that two of his sisters were buried in the plot: one who died at birth and the other named Mary Ann who died in 1933 at the age of six months. John was five years at the time and can recall attending the funeral in the company of the family and neighbours, without the services of a priest. Fr. O'Brien, former P.P. of Annaghdown, informed John that there was evidence of this burial in the church records. John expressed a wish that the whole plot should be cleared, marked and that the right of way road should be made passable. Patrick McNamara recalls making a coffin for a child from Park who is buried at Cathair a' Cillín.

With the aid of two Fás workers and assistance from some locals, work commenced on clearing the laneway and cillin of scrub which proliferated there for many years. The burial ground was consecrated by Fr. Martin Newell, P.P. on 21 July 2000, and a large inscribed stone was erected by the



Figure 12. Consecration of the children's burial ground at Cregduff by Canon Martin Newell PP on 21 July 2000

Heritage Society to mark the location for posterity. Traditionally this was regarded as a place for unbaptised babies, and that may be so in general, though we know that baptised babies were buried here also. Together with this site at Cregduff there are at least eight other children's burial grounds in the parish of Annaghdown: at Tonagarraun, Barranny, Tonamace, Grange, Aucloggeen, Slievefin, Corrandrum, and on a border site between Glenrevagh and Bunatober - though this latter one was probably a general graveyard. The custom of setting apart a separate burial place for children is an ancient one, known to have been practised by the Greeks and Romans. In Ireland, they are called by various names such as ceallúnach, calluragh, lisín, cillín, or simply children's burial grounds. Why were children buried in such locations? One of the suggested reasons is that the parents wished their children's bodies to remain

on a site near the home, as is still the custom in many rural areas of west and east Africa for all of their deceased.

Apart from the popular belief that they were used for the burial of unbaptised babies, it is also clear that they are the resting place of other groups, for example, still-born babies, strangers, baptised babies, and Famine victims. Many of the graves are characterised by the presence of small, unscribed set stones, often arranged in rows. They are to be found in various locations such as in ringforts (e.g. Slievefin), townland boundaries (e.g. Glenrevagh), near old churches (e.g. Grange and Corrandrum), at a road intersection, at the end of a field (e.g. Aucloggeen), or under a lone bush, etc.

FROM THE ARCHIVES:

Another Tithe Campaign

Freeman's Journal, January 28, 1834

On Wednesday morning last, about the hour of ten o'clock, an immense body of police, with a suitable number of tithe proctors, drivers, & c., headed by Mr. St. George, of Headford Castle, invaded the parish of Annaghdown; with the intention of seizing upon and driving the cattle of the peasantry for tithes alleged to be due to the Rev. Mr. Marley, the rector. Their first assault was on the village of Garnham, the inhabitants of which, to the utter surprise and disappointment of the invading force, had, previously to the arrival of the latter, locked the doors of their respective houses and removed from the grounds cows, sheep, horses, pigs, goats, and every other description of beasts, declared that "they were unanimously and unalterably determined never to pay one penny for tithes, so long as they could legally and constitutionally oppose them, and that they would do for ever until they would effect their total and unqualified extinction." Mr. St. George, judging from these words, that a storm was impending, addressed the people in plausible terms of conciliation recommending them to "pay their tithes peaceably and quietly, and not to be deluded by ignorant agitators." The people only replied that "they were quite sensible of the wrongs and injustice that had been hitherto done them; and if tithes were a just demand why not enforce their payment according to the provisions of their own laws." They then unavocably exclaimed that they would never willingly submit to the payment of tithes. Thus terminated the achievements of this eventful campaign, a day of "mud and mire," and long will be remembered in song in the parish of Annaghdown, "the glories of Liscannane and Garnham." - *Galway Free Press*.
