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and sister of the said Robert Holliday, James Peircy the Elder (his nephew), of Old Fish Street, London, Sugar Baker, the said Thomas Peircy, John Margerum Close, clerk, and Henry Jackson Close, clerk (the sons of his late nephew, the Reverend Henry Close, deceased). The Will was proved on the 10th of April, 1777, in the Prerogative Court of Canterbury. Robert Law appears to have been an Attorney, and to have carried on James Jackson's business. On the 29th of May, 1784, Administration of the goods and chattels of the said Robert Law was granted to his father, Thomas Law. I should also be obliged for any information that would enable me to trace the present representatives of this Thomas Law.

PEIRCE GUN MAHONY, Cork Herald.

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**The Irish in the West Indies in 17th and 18th Centuries.**—Extracted from *Caribbean Quarterly*. Edited by Vere Langton Oliver. London: Mitchell Hughes.

Marriages at St. Catherine's, Jamaica:—

Teague Traily to Annekin Badson, 1667.
Owen Carty to Dorothy Kenneday, 1672.
Dennis McSwainney to Eliz. Moore, 1674-5.

Baptisms, St. Anthony, Montserratt:—

Catherine, daughter of Garret Barry and Mary, his wife, 1724.
Margaret, daughter of Patrick McGuire and Mary, his wife, 1725.
James, son of Daniel Sullivan and Mary, his wife, 1724.
Dennis, son of Dennis Mahony, and his wife, 1726.
Daniel, son of Daniel Sullivan and Mary, his wife, 1726.
William, son of W. Connel and Sarah, his wife, 1726.
George, son of Daniel Sullivan and Elizabeth, his wife, 1727.
Jane, daughter of W. Connell and Sarah, his wife, 1728.

DOROTHEA TOWNSHEND.

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**Cloch na h-Eilte of Tullylease.**—In the *Journal* for February, 1895, will be found a summary of the articles on Tullylease and its Patron Saint, by Bishop Reeves, published in the old series of the *Ulster Journal of Archæology*. In this summary, which has been enriched by notes by Dr. Olden, and the writer of the summary, is given the legend of Cloch-na h-Eilte and a description of this stone, which was seen and examined by Colonel Grove White and myself a few years ago. Cloch na h-Eilte means "stone of the hind." The legend of the hind in variant forms is connected with several places in Ireland. At Glendalough there is a stone with a sithal, or vessel, in it, which is called the Deer's Stone, attached to which is a legend concerning the deer, published by Lord Walter Fitz-Gerald in the *Journal of R.S.A.I.*

It may be gathered from the legend of Cloch na h-Eilte that the stone belongs to the pagan period, when at Tullylease there was a great seat of the pagan cult. There is a tendency at present to give no credit to local traditions; but in the Counties of Cork and Limerick I have frequently obtained particulars from old people which I afterwards found were historically true. Now, according to local tradition, there was a colony of Druids at Tullylease, and up to the present not a tittle of evidence has been given from the Irish documents to support the local tradition; but the local tradition of Tullylease will now be supported by evidence from one of

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the most authoritative of the Irish documents, the *Glossary* compiled by the learned Bishop and King of Cashel who was slain in the battle of Bealach Mughna, A.D. 903. Sanas Cormaic is one of the Glossaries in *Three Irish Glossaries*, published by Dr. Whitley Stokes in 1862. At p. 36, under the word Prull, there is a tale of Senchan Torpest, chief poet of Ireland about the middle of the seventh century. It appears that in the days of Senchan the Irish poets had lost all knowledge of the Tain Bo Cualnge, Gildas having taken from Ireland the only manuscript in which it was contained. Senchan and his followers having abused the hospitality of Guaire Aidhne, King of Connacht, Marbhan, the brother of Guaire, bound Senchan and the great bardic association by *Geasa* (i.e., solemn vows) not to have the power of composing one stanza of poetry till they procured for him the Tain Bo Cualnge. Senchan, accordingly, in search of the Tain proceeds to Alba, or Scotland; but on the point of embarking for the Isle of Man he is accosted by a person of whom a most odious and loathsome description is given. This person, who is termed In Cerd mac hui Dulsaine o Liaig do Thairrsaig tull, and In Cerd mac hui Dulsine o Liac Thursige thull, demands a passage with the poets to the Isle of Man. The Cerd, or "brazier," is avoided as much as possible; but when the ship reaches the Isle of Man, the poets see a woman on a rock above the strand who puts them under *Geasa,* that not one of them shall land until a half stanza is produced in reply to a half stanza of hers. The unfortunate Irish poets are now in a predicament, for not one of them can compose a single line of poetry owing to the *Geasa,* but the Cerd comes to the rescue, and supplies the requisite half stanza. The poets then land in the Isle of Man, and the woman is found to be a female doctor and a maker of salt, practising the two professions every alternate year. She is called Ingen hui Dulsaine do Muscraighe Liac thuill, and is stated to have made a circuit of Ireland and Scotland, and all her folk were dead save her brother, the Cerd, who had been seeking her all over Ireland. When Senchan and the poets returned to Ireland they saw the Cerd before them, and he was a young hero, kingly, radiant, with a long eye in his head, and with his hair of a golden-yellow colour; fairer than the men of the world was he both in form and in dress. He then went sunwise round Senchan and his people, "et nusquam apparuit en illo tempore: dubium itaque non est quod ille poematis erat spiritus." Sir John Rhys, in his *Hibbert Lectures*, says that "O'Donovan's comment, that 'the spirit of poetry is represented as ill-visaged at first, because of the difficulty of the art to a beginner,' fails adequately to explain why the picture should be made disgusting and revoltingly loathsome, as other ways of representing the difficulties of an art would have been more natural and more to the point."

A variant of the above tale is given in "Imtheacht na Tromdhaimhe" in *Trans. Os. Soc.*, v., but it differs very considerably from the version, the older one, in Cormac's Glossary. In this latter version the Cerd is described as a leper, and there is no mention of the Liac, Muscraige, Dulsaine, &c. It is not stated that the woman-doctor is sister of the leper, nor is the leper described as Spiritus Poematis. And now to connect the tale with Tullylease. Tullylease, according to the account of the Deaneries supplied from the State Papers in Colonel Grove White's "Notes," is in the territory of the Muscraige; but according to the "Notes from Rawlinson," given by Dr. Whitley Stokes in the *Calendar of Oengus,* p. clxxxi., Tulach-leis (i.e., Tullylease) of the Saxons is stated to be in Ui Conaill

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Gabra, i.e., in Ui Fidgenti, of whom the Ui Conaill were a branch, and whose district was a portion of the territory of the Ui Fidgenti. Save this district of Tullylease, no other territory of the Muscraige was in the territory of the Ui Fidgenti. Hence Muscraige Liac thuill a crich hua Fidgenti, i.e., "Muskerry of the Holed Stone in the district of the Ui Fidgenti," has reference to Tullylease. Lia tull (or toll) means holed or hollow stone, and consequently is the old name of Cloch na h-Eilte. Dulsaine is an old word, and it is explained "female satirist," by O'Reilly from an old Glossary in which it is glossed Bean chainte. The stone is named Lia Thursige and Lia Thairrsaig, i.e., the stone of Tursach or Tairrsach. In *Silva Gadelica* the Ui Tairrsigh of Leinster are mentioned, and at p. 99 it is stated that some say that Finn Mac Cumhaill was of the Corca Oice in Ui Fidgenti, and others say that he was of the Ui Tairrsigh of Offaley. In the *Dublin Penny Journal* (new series) I have given particulars of the Corca Oice, which means race of the stag. Oic is also written Aighe, and is a form of the Irish Agh, which also means ox. The Irish word agh is cognate with the Welsh ych, Sanskrit uksan, Gothic auhsa, German ochse, Anglo-Saxon oxa, and English ox. In the *Chronicum Scotorum,* at the year 552, occurs the following entry: "The battle of Cuillne, in which the Corco-che fell, through the prayer of Ita of Cluain Creadan." Hennessy says that the Corco-che or Corca Oche were a Munster tribe in south-west of Co. Limerick. Cuillne is a variant form of the genitive case of Cuillenn, "holly." The hill of Tullylease was clothed with holly, and belonged to the Corca Oice, a strange tribe, probably pagan, in the territory of the Ui Fidgenti; but the Corca Oice were a tribe of the Muscraige, and the Muscraige were a branch of the Iberian race.

O'Donovan, in his Preface to the *Boyish Exploits of Finn,* says that "Some deduce the descent of Finn from the Orbraighe of Druim Imnocht, others from the Corca Oiche, a sept of the Ui Fidgenti, who were seated in the present County of Limerick. Some state that he sprang from the Ui Tairsigh of Ui Failghe, a plebeian sept, while other genealogists maintain that he came of the Ui Tairsigh of the Luaighni Teamhrach of Fera Cul in Bregia, which was one of the three septs from whom the chief leader of the Fiann, or Irish militia, was elected." In "Fotha Catha Cnuha" in Windisch's *Irish Grammar,* the mother of Finn, i.e., Muirne, is stated to be daughter of Tadhg, son of Nuada, son of Ache, which is the same name as Oice. Orbraighe means race of Orb, and is the origin of the Cork Orrery in the district of the Muscraighe. There was also a tribe named Orbraighe in Co. Clare, for in the *Life of St. Colman lobar* (May 21st), Moyno in Co. Clare is called Magh Eo n-Orbraighe. At anyrate, there were different opinions concerning the place where Finn was born, and to what tribe he belonged, and one of these opinions was that he was born at the place now called Tullylease, and if Finn belonged to the Ui Tairsigh, or the Ui Oice, we may say that the old proprietors of Tullylease were the Ui Oice, some of whom were smiths who pursued their craft in the holly wood, others were physicians, and others again were druids who held their assemblies beside the Stone of Tarsach, which corresponds to the cauldron of the Druids referred to in so many Irish tales. Thus, to quote only one illustration, in the *Todd Lecture Series,* vol. iii., p. 131, is the following taken from the *Book of Ballymote*: "Is ard n-uall, ficheas in choiri na n-druad," "Loud is the roar that seethes the Cauldron of the Druids."

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The *Boyish Exploits of Finn* begin thus :—"There took place a meeting of valour and a contest of battle concerning the chieftaincy of the Fenians and the high-stewardship of Erinn between Cumall, son of Trenmor, and Urgrenn, son of Lugaid Corr of the Luaigni. That Cumal was of the Corca Oice of Cuil Contuinn, for it was to these (i.e., the Corca Oice) that the Ui Tairrsigh, the tribe of Cumall, belonged."

Here the race of Tairrsech is made a branch of the race of Oice. O'Donovan says that Cuill Contuinn was a territory situated on the borders of the present Counties of Meath and Cavan. Keating states that, according to some writers, the Gabraidhe of the river Suck in Connacht, the Ui Tairsidh (Tairsigh) in Offaly in Leinster, and the Gaileoin of Leinster, were of the Fir Bolg. In *Silva Gadelica*, p. 99, in addition to the statements that Finn was of the Corca Oice in Ui Fidgenti, or of the Ui airrsigh of Offaly, which are said to have been of the Attacotti, according to the chronicle of Maelmurra, it is also said that there are six stocks—the Garbraige, the Ui Tairrsigh, the Galeoin, &c., which have territorial settlement, but are not of the race of Breogan. We perceive from what is said concerning the districts of the servile tribes that the legends concerning Finn in the various districts were of tribal origin, and as the Corca Oice and other servile tribes had settlements in Tullylease district and other districts in Munster at an early period, we must not derive the source of the Fenian legends of Munster from Leinster. The servile tribes were remnants of the most ancient inhabitants of Ireland, and they preserved the oldest legends of Ireland. The Irish term, A thech-tuatha, or Attacotti, means peasant-tribes. It is stated in the *Boyish Exploits of Finn* that when Finn was asked by the King of the Cairbrigh of Kerry who he was, that he replied that he was son of a peasant (Aithech) of the Luaighni of Tara; in other words, he said that he belonged to the Ui Tairrsigh, the servile race of the Luaighni of Tara.

The name Oice also occurs in the Poem of Cinfaela the Learned (*Trans. Os. Soc.*, v.). In this poem Oice is mentioned along with Sobairce, Caicer or Caither, Fulman, &c., and is stated to be one of the twelve chiefs of the Milesians. The forts of these chiefs are named, with the exception of that of Oice, which is not named. Raith Ard Suird, now Rath Tiuird, near the city of Limerick, of which I gave a legend in this *Journal*, is the fort of Fulman. Dun Sobairce, now Dunseverick, in Co. Antrim, is the fort of Sobairce. Dun Minde is the fort of Caicer or Caither. Dun Minde has not been identified, but it appears to me to be the same as Dun Cermna, in Co. Cork, and I regard Cermna and Caicer as equivalent, the name Cermna means cutting, i.e., as applied to a warrior. Dun Minde means fort of the mend or menn or "diadem," the genitive of which is mind or minn, but as the word has become applied to a person, as Dun Minde, and stands alone, the genitive case is made Minde, though Minn would now be used. The term, however, at Duncearmna, was first applied to Eochaid Menn, who is connected with the fort.

In the strange and very much misunderstood legend given by Cormac, under Prull, it is stated that the woman on the rock whose occupation that year was collecting the sea-weed (femnach) for burning, mixing and making salt, was termed Sentuinne, or "old woman," and her clothing is described as not being good; but afterwards when she returned with Senchan to Ireland her clothing is described by the term "amra," which is expressive of the highest excellence. Dallan's Elegy on Columb-Cille

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is termed amra in account of its excellence. The term Sentuinne is glossed caillech, or "hag," in the legend, and there is quoted a verse from some old poet concerning Sentuinne, which supplies us with the key to unlock the mystery. The verse is as follows, according to the translation of Dr. Whitley Stokes:—

"Sentuinne and Senbachlach
A seis srofais be their withered hair!
If they adore not God's Son,
They get not their chief benefit."

Senbachlach means "old-churl," and Dr. Stokes says that Seis Strofaiss is glossed Cained, or "lamentation," and that Strophaiss is explained "the broom that is round the body when being taken to the graveyard." Seiss Srofaiss is consequently an imprecation of death to the old pair. This verse is quoted in the *Dinnshenchas of Lia Nothain* ("The Bodleian Dinnshenchas," p. 38), where Sentuinne and Senbachlach, her husband, are stated to belong to Berre. Dr. Stokes says that Berre has not been identified, but there can be no doubt that the Berre here is the Berre of Ireland, i.e., the chief Berre, the Bearhaven district.

The Cerd of Berre, i.e., the Bearhaven district, is mentioned in numerous Irish tales and poems. In the *Geinealach Corca Laidhe,* p. 11, the three Mic Aenchearda Berre ("sons of the renowned brazier of Beara") are named Glas ("pale"), Gear ("sharp"), and Gubha ("lament"). Their mother is stated to be named Finnchaemh ("fair—beautiful") daughter of Ronan, of whom O'Donovan says he knows nothing, and the Aencherd is stated to have been of the Cerds of Tara. In the *Dinnshenchas of Truig Tuirbi* ("The Edinburgh Dinnshenchas," p. 70) it is stated that the pedigree of Tuirbe, the father of Goban Saor, is not known, unless he be one of the defectives of the men of art who fled out of Tara before Samildanach ("Skilled-in-many-arts-together,' a name for Lugh mac Ethlenn), and whose posterity is in the secret parts of Bregia. In the Agallamh na Senorach (*Silva Gadelica,* p. 189) it is stated that Muiresc, Aeife, and Ailbhe, daughters of Truath mac Alpine, King of Scotland, fell in love with Glas, Ger, and Gubha, the three sons of Encherd of Beare. At p. 106 there is mention of Glas, son of Encherd Bera, and at p. 246 are mentioned Encherd Beirre's three sons, Glas, and Gear, and Gubha. In the tale of the Gilla Deacair (*Silva Gadelica,* p. 293) the three sons of the "Caird of Berre" are described as being Fenian warriors present with Finn on Knockany. In the Fenian Poems, Glas, Gear, and Gubha are sometimes termed "Clanna Chearda." O'Donovan, in a note in the *Celtic Miscellany,* p. 358, says that the lands of Baei, i.e., the lands of the castle of Dunbaei, or Dunboy, were originally a part of Corca Laidhe, the territory of the O'Driscolls, and that the Irish called Dursey Island, Oilean Baei Bheirre. The name Bera, Beirre, &c., is the genitive case of the old Irish bir, which is glossed tipra ("well") and sruth ("stream") in Cormac's Glossary. The word means water, and is often applied to the sea, thus Kinvarra (Ceann Mhara, "head of the sea"), in Co. Galway, is named Rinn Bera in Mac Liag's Poem (*Trans. Os. Soc.,* v., 286). In *Lives from Book of Lismore*, p. 349, are mentioned the Altraige Cind Bera, near Tralee.

The O'Driscolls mentioned above are named from Etarscel, traced to Lugaid mac Con, but the Muscraighe (Muskerry) and the people of Corkaguiny (Corca Dhuibhne) are traced to Etarscel, or Eiderscel, father of

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Conaire Mor. This Etarscel is mentioned in the *Tain Bo Cualnge,* s. 857, and is connected with Magh n-Edarbane, near Knockgraffon (Cnoc Rafann) in the Co. Tipperary. It is of this Etarscel that Caicer of Dun Cermna is stated to be son. In the *Tain Bo Cualnge,* s. 851, Conaire, to whom the Muscraighe are traced, is connected with Sliabh Mis, now Slieve Mish, in Co. Kerry.

The particulars given in this article will all be found to have a bearing on the Corca Oice, the tribe of the Muscraighe to whom must be credited the Lia of Tairrsech. J. F. L.

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**An Eighteenth Century Cork Annuity Company.**—[Amongst some old papers belonging to a deceased Corkman I recently came across the following, which may be worth noting in the *Journal* as throwing light on Cork social life during the latter half of the eighteenth century. In most cases the original spelling is retained.—CESSATOR.]

The Constitution of an Annuity Company by Cork Citizens in 1776, several of whose names are still to be found amongst Cork families.

"We, the Subscribers hereunto, having resolved to form ourselves into an Annuity Company for the benefit of Widdows, upon a more solid foundation than has hitherto been done in this city, have, to accomplish the same, consented and agreed to the following Rules:—

"That the Society shall not consist of more than 100 members; that as soon as fifty have subscribed a meeting shall be called in order to appoint a treasurer to receive the subscriptions and to make such other regulations as the said meeting may think necessary.

"That every subscriber pay ten guineas on his admission into the Company, and five pounds a year afterwards.

"That the capital of the Company shall be kept at interest, and the principal and interest remain untouched for seven years after the formation of the Company, but that the original subscribers may not be defeated in their intentions in case any of them shall die before the expiration of the seven years, their widows by continuing the subscription until the seven years are expired shall be intitled to their annuities, and receive it without farther subscriptions for life.

"That on the first meeting of the subscribers the ages and healthy state of each subscriber shall be carefully examined into, and none admitted as a member that shall not then be approved of by the majority.

"That the capital of the Company, if carefully attended and not kept idle, would at the end of seven years amount to £5,907 5s. 8d., and the annual interest on the same to £354 9s. 8d., which, with £500 pr. annm. subscription, will make the whole annual income £854 9s. 8d., a sum sufficient to pay the widows (tho' they should amount to as many in the seven years as were chargeable to the other annuity companies in this city in twenty years) the rate of £30 pr. annum without hurting the capital of said Company, it is agreed that the first annuity shall be £30 pr, annm.

"That as there is the strongest probability that there cannot be so great a number of annuitants upon this scheme as are above provided for from the natural cource of the chances of lives, there must be a great annual increase of the capital, it is agreed that the annuity shall not be enlarged until the capital shall amount to £10,000, and then according to the discretion of the surviving members. Cork 17th June, 1776. Tho. Kift, Tho. Chatterton, John Litchfield, Wm. Cotter, Saml. Lane, Richd.

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