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gon one, with scroll-work, and the following symbol:—The cross, on the left a ladder, and on the right a spear; a heart transfixd with two arrows in saltier, and the letter H surmounted with a cross *patée fitchée*. The inscription ran thus:—“*Orate pro anima D. Danielis Swynne, Sacerdotis Lismorensis Dioecesis qui Me Fieri Fecit, A. 1440.*” It weighed above 16 oz. Another Irish chalice was inscribed—“*Mauricius Costun Sacerdos Hanc Calicem D. D. Altari Capellæ Beate Mariæ Cloin, 1607.*” The next two inscriptions are on chalices in two Roman Catholic churches in Cork—“*Deo Opt. Maximo Ano. Dni. 1598. Dedicabat Alsona Miaghæ Hunc Calicem Ut Pro Animæ Suae Salutæ Jugiter Ad Deum Oretur.*” And “*Fr. Gulielmus irris Pro Convnt. Sti. Franci Corck Me Fecit Fieri, 1611.*” Both these run round the rim of the base. It would be interesting to ascertain which are the two churches in Cork that are the happy possessors of these two ancient chalices, as also if the Catholic church at Cloyne still possesses the ancient chalice described by Windele. The old chalice used during the religious service held last year in Timoleague abbey would also deserve to have its history recorded in the journal. J. C.

Northern Naval Architecture. I am about completing the manuscript of a work on the Northern Naval Architecture of the first 1,000 years of the Christian Era, and being desirous of making it exhaustive, I have the honour to request information on any ancient ships having been found in Ireland, and described in the publications of your Society.

Smithsonian Institution.
Bureau of International Exchanges.
Washington, February 2nd, 1892.
GEO. H. BOEHMER.

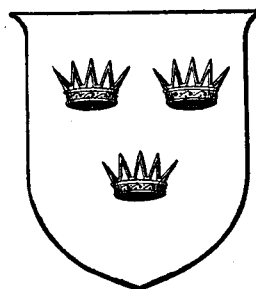
Irish Dialect. Some short time ago I wrote a series of six articles in the *Educational Gazette*, Dublin, on the Irish dialect of the English language, which were so well received, in England as well as in Ireland, that I have resolved to resume the subject. We speak in Ireland a distinct dialect, which is very obvious among the peasantry, and is quite perceptible even among the educated classes. Our dialectical peculiarities proceed chiefly from two sources:—First—The Irish language, once spoken over the whole country, has left many vestiges in our English. Second—The Irish people retain in their English speech many old English sounds, words, and phrases, which have been long disused in other English-speaking countries. All this is pretty fully explained and illustrated in the six papers above mentioned. The work I have had in hands for the last few years will soon, I hope, be ready for Press. When I am free from it I will take up this subject of Irish dialect, and treat it—so far as I can—exhaustively. Though I have a large collection of Hibernicisms from all parts of Ireland, I am well aware that many still remain uncollected. I write now to beg that those who

are interested in the subject will send me lists of such peculiar forms of expression as are used in their several localities. These may be single words, such as “kiththoge” or “kiththagh,” a left-handed person (Irish); “clutch” or “catch,” a brood of young fowl (English?); “clood,” a hoof (Scotch); “fockle,” a sheaf of straw tied on the end of a pole, and set ablaze (German); “linthorn,” a covered drain for water; “galore,” plentiful—or they may be phrases, such as “kind father for him,” “pay your footing,” “the dear knows,” “he lived his lane,” “to sup sorrow,” “he was killed dead;” or any other colloquial peculiarities. In the interest of Irish literature I trust you will be good enough to insert this in your journal. P. W. JOYCE, LL.D., T.C.D.

Lyre-na-Grena, Rathmines.

Arms of Munster.

The three crowns now adopted as the Arms of Munster denote the three kingdoms of Cork, Limerick, and Kerry, of which Munster was anciently composed. Three crowns were the arms of Ireland from the reign of Richard II. to Henry VIII.—supposed to indicate the three kingdoms of France, England, and Ireland, to which the English kings laid claim. When the Pope presented Henry VIII. with the harp of Brian Boru, the three crowns were replaced on the coinage by a copy of the harp.



Skellig Night. I think it would be interesting if some correspondent could furnish to our journal, and thus leave on record, an explanation of the circumstances which have caused Shrove Tuesday evening to be called “Skellig Night” in the south of Ireland. It is well known that there existed, almost up to the present day, an old custom by which the young men used to sally out into the roads and streets on that evening provided with ropes, and blowing horns, their ostensible object being to carry off the young women to Skellig to be married. I think I have heard or read somewhere the following explanation of the custom, but I do not recollect it completely, nor do I know if it is accurate. On the Skellig rocks, to the west of this county, there was, in ancient times, as is well known, a church and religious establishment. In the ordinary course of affairs no marriages could be celebrated in Lent, but by some exceptional practice or jurisdiction marriages could be celebrated at the church on the Skelligs during some short time after the commencement of Lent, and hence the supposed anxiety of the young men to carry off the young women to that favoured spot on Shrove Tuesday night. If this explanation be correct, can it have

anything to do with the practice which existed in the ancient Irish Church of celebrating Easter, according to the custom derived from the Eastern churches, at a date different from that which was fixed at a later period by the Western churches, and which would cause Lent to begin at a different date? In this connexion I may also call attention to the curious fact that the church on the greater of the Skellig Islands, a great conical rock, was dedicated to St. Michael, the island itself being called Skellig-Michael, and that it was one of three monasteries founded by the same order of monks on three similar isolated pyramidal rocks. One is the celebrated Mont St. Michel, near Avranches, on the coast of Normandy; the other is St. Michael's Mount, on the coast of Cornwall, and the third, Skellig-Michael. Was there any reason why churches built in these peculiar positions should be dedicated to St. Michael, in the same way that the old churches dedicated to St. Nicholas are said to be found close to seaports, and to have probably been originally intended for the use of sailors? M.

St. Fin Barre in Cornwall. In January, 1891, I happened to be at Fowey, the well-known seaport on the south coast of Cornwall, where there is a fine old Norman church containing some very old monuments of the Trefry family. After examining the church one day, I asked the churchwarden its name, and my astonishment at his reply may be imagined, when he said that it was dedicated to St. Fin Barre, an Irish saint. I then asked him if the church could have been in any way connected with St. Fin Barre, of Cork, whose name is spelt in precisely the same way, but it appeared that at Fowey they did not know how the church had received its appellation, or even that there had been a saint of that name in the south of Ireland. Can any of your correspondents say whether this ancient church in Fowey could have been founded by St. Fin Barre, of Cork, or is there any record that he sent monks to Cornwall in connexion with the ancient trade routes between that country and the south of Ireland?
—STELLA.

Paying on the Nail. In the account of the burning of the Cork Courthouse buildings on the 27th March, 1891, which appeared in the *Dublin National Press* of the following day, occurred the following passage:—"The City Council Chamber, a fine apartment, situated in the city portion of the building, contained an object of great local interest, namely, a metal capstan-like object, on the crown of which, in the old days of the City Exchange, in Parade Place, contracts between merchant and merchant were legally entered into by means of a commercial formula with which the well-known phrase, 'Paying on the Nail,' is intimately associated." No mention of the above-named interesting relic of the past is made in any local work, and this is the first reference I have ever

known regarding it, so that further information respecting it will, I have no doubt, be welcomed by others as well as J. C. (Southampton).

Air "The Groves of Blarney." Can you, or any of your kind readers, give the origin and authorship of the air of "The Groves of Blarney," to which Moore has wedded his immortal song, "The Last Rose of Summer?" Some writers attribute its authorship to O'Carolan, the "father of all Irish music;" but whether this is correct I am unable to say. In the opinion of many it is a southern composition, but of this proof is needed. When it is said that other European nations claim this air as their own, I feel sure that this will have the effect of exciting the interest and stimulating the researches of the lovers of genuine Irish melody in its behalf.

L. TARPEY (Limerick).

Local Names,

TOPOGRAPHICAL AND PERSONAL.

[To revivify the Past: to search out the original names or meanings of localities and people, and to incite others to discover more.]

CITY OF CORK: ITS ORIGIN.



Cork. Corcach, descriptive of its marshy situation; *Corcach, Corroch,* or *Corcoich*, a moor, fen, marsh, or swampy ground. In ancient annals this part of county Cork is called *Corcach-mormumhan*, "the Great Marsh of Munster." "The

Marsh" was in constant use in former times, as Hammond's Marsh, Pike's Marsh, Dunscombe's Marsh, etc., and most of the streets were open streams, now arched over, through which the tide ebbed and flowed. By bridging over these streams, and filling up marshes, Cork grew to its present importance from the little Danish fortress which appears first in history A.D. 846, when the King of Munster marched an army here to destroy it, and drive out the foreigners. At the time of the Anglo-Norman invasion, in 1172, the city and adjoining country were in the undisturbed possession of the Danes, or Ostmen, who held them under Dermot Mac Carthy, king of Munster. Except the city and the cantred belonging to the Danes, Henry III., about 1177, granted to Robert Fitz-Stephen and Milo de Cogan the whole kingdom of Cork. Castle Street, lying to the east of the North Main Street, is said to have been the actual "*Statio bene fida carinis*" of Cork. Here a stream, once navigable,