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*Skellig Night.* Regarding this query in last month's journal, the custom—as hunting the wren on St. Stephen's day, and the lighting of bonfires on St. John's eve—may, perhaps, be referred to a high antiquity. It has existed in Kerry from time immemorial. The Skellig was in former times much frequented for penance, and Crofton Croker suggests that the custom arose from the many matrimonial matches made up on the pilgrimages. As to the introduction into Cork of "Skellig Lists," as they are called, the same writer, in his *Popular Songs of Ireland*, quotes a letter of a Cork friend, dated 1832.—"Do you remember the local custom of sending all our maids, young and old, accompanied by bachelors of all ages, upon a pilgrimage to the Skellig? I have been told that the custom of these lists arose when some Kerry regiment was here. The tumult in the streets last Tuesday night was extreme. Bodies of five hundred men and boys paraded the town, blowing horns, firing, ringing the bells of houses, breaking lamps, etc., and all on the occasion of the Skellig lists." The lists are in doggerel verse, occasionally of a scurrilous character, and only humorous as coupling unlikely names. Of late years these productions have been much discredited. Scelig-Mihil, or Skellig of St. Michael, is mentioned in early records of Irish history. Keating tells us that Ir, son of Milesius, perished by shipwreck and was buried here, and the island is said to have contained a druidical altar and druidical wells. A remarkable coincidence of names occurs between the Irish Skellig, or Scelig, the English Scilly islands, and the Scylla Rock on the coast of Italy. A writer on these subjects surmises they were derived from a common Celtic root, signifying a promontory or separate rock, showing an affinity or common origin for all these names. Why this rock is dedicated to the Archangel, a French writer tells us that all the eminences and isolated peaks and islands which had been consecrated to Jupiter, or the principal pagan deity, were by Christianity dedicated to St. Michael. The cells, etc., are generally supposed to have been in connection with an abbey on Ballyskelligs bay, dedicated to St. Finnian,<sup>(4)</sup> the patron saint of most of the religious houses of South Kerry. Regarding the earliest monastics of this and other similar secluded places in Ireland, who observed the Eastern rule, the learned Rev. Dr. Stokes treats of the subject generally in a paper on "Island Monasteries," in Part 8, just published, of the *Journal of the Royal Society of Antiquaries of*

(4) St. Finnian, who was styled "Master of Saints in Ireland," died in 548. He founded Innisfallen, and several religious houses, the most famous of which was the abbey of Clonard. Old records describe all the old religious houses established at this early period as for canons regular of St. Austin or St. Augustine. St. Austin went to Britain in 596 to convert the heathen Saxons, and St. Patrick commenced his missionary labours in Ireland in 432. Although the early history of Christianity in this country is somewhat obscure, there are said to be records of several religious houses or communities of monks in Munster before the advent of St. Patrick.

*Ireland*, which also contains an illustration of the beehive-like cells, and a plan of Skellig-Michael. M.R.S.A.

*Going to Skellig.* "Shrovetide" means "confession time." Hence, Shrove Tuesday, the day previous to Lent, when people went to confession, from the verb "to shrive." Now "Going to Skellig" means the very same thing. The Anglo-Saxon word "sceal" is written with a double "l" in late West Saxon, thus: "Sceall." It signifies "guilt or sin." Hence, "going to Skellig" meant going to do something "pertaining to sin"—the termination "ig" being an adjectival suffix signifying "belong to." Hence, "going to tell one's sin"—"going to confession." J.B.

*Snowstorm.* "1838—February 15th.—This day was remarkable for a very violent fall of snow; wind at east. I believe we had not so heavy a fall since the year 1807, when I was a school-boy at the Rev. Dr. Adair's, at Fermoy. The roads were impassable between this house and Mallow. The drifted snow was as high as the entrance gate on the road, and in the stable yard it was as high as the stable doors. The old willow tree near the old passage from the avenue was blown down this night."—From diary of late Mr. James Grove White, Kilburne (Kilbyrne), Doneraile. J. G. W.

*Curran's Grave.* Curran was interred in the first instance at Paddington, but subsequently his remains were brought to Dublin, where a public funeral was held, and were consigned to Irish soil, in Glasnevin Cemetery. His tomb, a massive stone one, shaped somewhat like a huge casket, is well known, and frequently visited. The name "Curran" is engraved on the end of it. M. H.

*St. Finbar and Cornwall.* I am afraid that it will not be easy to answer definitely *Stella's* query as to the above in the March number of the journal, but the following newspaper cutting has some connection with it:—"March 22nd. Amongst the feasts in the Welsh Calendar under this date we find St. Finguar and his companions, martyrs. The Cathedral of Cork is dedicated to him under the name of Finbar. In Cornwall another form of his name is preserved in the Church of St. Gwinear. This saint, with his companions, SS. Ia, Breaga, Germochus, etc., were slain by the pagans near the shores of St. Ives' Bay, Cornwall, in the fifth century. They are spoken of as a company of bishops, priests, clerics, and virgins, headed by St. Finguar, a disciple of St. Patrick. (William of Worcester: Colgan's Vitæ SS. Hybernia)." There must be some confusion of names here, as St. Finbar, of Cork, is said to have died at Cloyne, and to be buried at Cork.—*Vide* Windele. J. C. (Southampton).

*St. Fin Barr.* This Irish saint, it is generally accepted, was born about 570, erected his cathedral at Cork about 600, and died 630. He is said (Caulfield) to have accompanied St. Maidoc to Britain, and St. David (patron saint of Wales)