

X. *Particulars relative to a Human Skeleton, and the Garments that were found thereon, when dug out of a Bog at the Foot of Drumkeragh, a Mountain in the County of Down, and Barony of Kinalearty, on Lord Moira's Estate, in the Autumn of 1780. In a Letter to the Hon. John Theophilus Rawdon, by the Countess of Moira; communicated by Mr. Barrington.*

Read May 1, 1783.

IN the spring of the year 1781 lord Moira having ordered a survey to be made of a farm on his estate, his surveyor brought me a plait of hair, informing me that it was taken from the scull of a skeleton that had been long dug up by the tenant in the autumn of 1780. I lost no time in making an inquiry into the particulars of such a discovery, and the result of that inquiry was as follows :

THAT in a small turbary (not exceeding in extent an Irish acre) situated at the foot of the mountain *Drumkeragh* [a], about a mile eastward from the summit of *Sliabh Croobh* [b], as the
man

[a] Pronounced *Drumkera*.

[b] *Sliabh* in Irish signifies a mountain, and *Croobh* the paw of an animal, or a fist; and the present Irish say it took its name from the impression of the deers feet which were seen upon it. But as on its summit still remain the vestiges of
Druid.

man was cutting turf for his winter's fuel, at the depth of four feet and a half, he had passed the bog and come to a hard gravel; and that having raised some of it for use, at a foot's depth (or something more) in that soil, he discovered the skeleton, laid with the feet towards the west, and the head to the east, at each of which was placed a rude unhewn stone [c] which he guessed might measure eighteen inches square: that the stature did not appear to exceed that of a very little woman; and that upon, and about the bones, there were many garments. Upon being asked if the bog had been before broken up in that spot, he said his father had cut it down five feet. The skeleton therefore, fifty years ago, lay near eleven feet beneath the surface of the bog. Upon demanding what he had done with the skeleton, he said that he had immediately buried it in a hole in the *moss* [d], excepting some fragments of the bones which accidentally had stuck to the cloathing. I desired the man to give me the garments, promising him a liberal recompence for the donation. He told me he was grieved to be only able to offer the coarsest and worst part of them: for that the better part had been carried off by different people soon after they had been found; and what remained had (as he thought them of

Druid worship, the rude altars, and the sacred well, and that during the æra of Druidical government their priests were not only the judges, but executioners of those who were doomed to death either as delinquents, or victims for sacrifice, I am inclined to suspect, that it was antiently stiled *Slíabh cro abb*; *cro* signifying death, and *abb* the point or termination of a weapon, or of a territory—and as a spot destined for human slaughter, might bear the appellation of the mountain of *final death*. A stone hatchet (similar to one in Sir Ashton Lever's Collection) and undoubtedly a sacrificial one belonging to the Druids, was dug up at the foot of this mountain a few years ago, and is in lord Moira's possession.

[c] I had these sought for, but they could not be found, and it was positively denied by the tenants that they bore any signs of an inscription.

[d] Term for the place where they cut turf.

no consequence) been torn by children and pigs, and a part of them had been suffered to lye abroad tossed about in the bog. This description of the state they were in did not abate my anxiety to possess them.

THE territory in which this skeleton had been found was anciently held by the M'Curtons as a kind of Palatinate under the O'Neills kings of Ulster; and the former, as the feudatories of the latter, were deeply engaged in the interests of those monarchs. I therefore conjectured, that the present object of my inquiry was one of that race, who had fallen [e] a prey to famine, in consequence of the prosecution of those humane me-

[e] It seems but candid to seize any opportunity of relating what the antient Irish endured from the English, since the cruelties of the former are generally stated as not having arisen from a provocation. The author I shall quote in respect to the point of famine, being private secretary to Charles Blount lord Montjoy (afterwards earl of Devonshire) lord deputy of Ireland, cannot be supposed to give an aggravated description of that scene.

In Mr. Fynes Moryson's History of Ireland; vol. II. p. 282 and 284, the following passages may be met with—" Now as I have often made mention formerly, of our destroying the rebels' corn, and using all means to famish them, let me, by two or three examples, shew the miserable state they were thereby brought to. Sir Arthur Chichester, Sir Richard Moryson (the author's brother), and the other commanders of the forces sent against M. Art into Killultagh (the country about Glenevy) returning homeward, saw a horrid spectacle of three children, the eldest above ten years old, all eating, and gnawing with their teeth, the entrails of their dead mother, upon whose flesh they had fed twenty days past, and having eaten all from the feet upwards to the bare bones, roasting it continually by a slow fire, were now come to the eating of her said entrails in like sort half roasted, but not divided from her body, as being yet raw." He adds, that " the common sort were driven to extremities almost beyond the record of any history he had ever read;" relates that " some women were executed at Newry for killing and eating children; and no spectacle," writes he, " was more frequent in the ditches of towns, and especially in wasted countries, than to see multitudes of poor people dead, with their mouths all coloured green by eating decks, and all things they could rend from the ground."

thods my countrymen continued to employ in Elizabeth's reign, to civilize the Irish, and conciliate their affections to their conqueror. From the cloathing I expected to have got some insight into the state of the flaxen and woollen manufactures amidst the native Irish at that period; since the wear of their linen tunic, consisting of thirty ells, and their mantle of woollen texture, were too rigidly prohibited by the English laws for any hope to get a sample of those habits, except by an incident of this nature. In a few hours I got the coarsest part of the garments; and rewarding the man beyond his hopes, he returned that day with the second plait of hair, and some fragments of a finer sort of manufacture, among which was the piece of gauze-like drapery, to me a convincing proof that he had asserted truth in regard to the better parts of the apparel having been carried off. I then sent the surveyor to purchase for me all the fragments he could hear of. He procured a bundle, but lost them on the road as he was bringing them to me; yet only regretted a piece of bright pale green, of a most beautiful colour, and of a light and delicate texture, though woven in troilled work. As in endeavouring to revive a piece that I imagined had originally been of a red dye there resulted a precipitation of verdigrease, I was inclined to suspect that this circumstance, and the colour of the remnant mentioned by the surveyor, arose from their having lain in contact with some implement of brass or copper; the adjacent soils affording no signs of a mine of the latter metal. This occasioned me to again question the man very particularly and strictly concerning the tomb or grave; and whether any weapons, or ornaments of brass or copper were found therein. He absolutely and strenuously denied finding any kind of metal whatever, and affirmed that the only ma-
terials

materials in which the bones and garments were inclosed, were a very hard gravelly substance. I now found that I had been guilty of an error in making so strict an enquiry; it was apparent that the man interpreted my questions of mere curiosity, into a suspicion of his having discovered a hidden treasure [f]. He became terrified, and grew so cautious and undecisive in his subsequent answers, that I could not gain any further intelligence.

To have the bog dug down into, and examined, was what appeared the only method left to gain further information. If

[f] This man's apprehensions are to be accounted for as follows: six or seven years ago, a report prevailed, and gained general belief, that a man in the neighbouring mountains had found and possessed himself of a treasure, consisting of a copper vessel, thinly lined with gold, a quantity of ingots of the same metal, and a plate and mug (as it was called) of gold with a number of handles. Those who had any knowledge of antiquities conceived these must be sacrificial vessels; supposed the first a cauldron, the second a patera, and the third a cup for libation or to take oaths upon. The man from poverty grew into all the appearance of affluence, maintaining a fair and unsuspected character. The common people, who were witnesses of his supposed good fortune, were seized with a phrenzy, and ransacked and overturned every heap of stones and karn they could meet with. At length the discoverer was taken up, but made no confessions, and was set at liberty. Yet some time after a watch-maker, to whom it was said he had confided his good fortune, produced his notes for money received, without any intimation of what it was for, and threw him into prison, where he was when I last heard of him, yet living at his ease and in plenty. The watch-maker affirmed he had lent him that money, on his only telling him he had found a treasure; this was not thought probable. The watch-maker had been in very low circumstances, and suddenly was in a state of easy ones. It was therefore suspected that he took advantage of the man's caution, in not specifying on what account he had received the sums for which he had given his notes, to lay him in gaol till he obliged him to come into what terms he might impose. This event, after having been the subject of much conversation in the neighbourhood, like other reports dyed away. The common people, seeing the object of their envy led to a gaol by what was the object of their pursuits, directly dropt them, and were as apprehensive of being supposed to be fortunate, as a short time before they had been eager for being so.

it had been an antient burial place, and there was a peculiarity in the soil, which preserved the garments from decay, it was natural to conclude, that other remains, with like habiliments, might be drawn forth from the cemetery it covered. But my absence from the county of Down, which took place in two days after I had seen the cloathing, and the incessant rains which prevailed on my return to it last autumn and the succeeding winter, have hitherto prevented that plan from taking place.

UPON an inspection of the garments, I was much disappointed not to find them correspondent to that æra to which my suppositions had affixed them. Yet, appearing to be composed of the hair of different animals, they seemed to me worthy of the investigation of some able naturalist, who, by deciding what quadrupeds had furnished these materials, might enable one to form a probable guess, to what period, and to the individual of what nation, they might belong.

I SHALL enumerate now the several fragments which fell into my hands; and afterwards what may occur to my memory, either from prints, or relations, of such particulars in dress or manufactures as appear to me to bear a degree of similitude to them.

N^o 1. is I think undoubtedly that piece of apparel called in French, “L’Aumuffe; sorte de vêtement de tête et d’épaules dont on se servoit anciennement en France. Il étoit a la mode sous les Merovingiens. La couronne se mettoit sur l’aumuffe. On la fourra d’hermine sous Charlemagne; le siècle d’après on la fit toute des peaux: les aumuffes d’étoffes prirent alors le nom de chaperon; celles des peaux retinrent celui d’aumuffe. Peu a peu, les aumuffes et les chaperons changerent d’usage et de forme; le bonnet leur succeda; et il n’y a plus aujourd’hui que les chanoines et les chanoinesses, qui en
“ ayent.

“ ayent. En été ils portent, pendant cette saison, sur leur bras,
 “ ce que servoit jadis en tout tems a leur couvrir la tête [g].

“ AUMUCES [b] ou aumuffes; fourrure, que les chanoines et
 “ les chanoinesses portent sur leur bras en été, et dont ils se
 “ servoient autrefois pour se couvrir la tête en hiver. Pendant
 “ plus de mille ans on ne s'est couverte la tête en France que
 “ d'aumuffes et de chaperons. Le chaperon etoit en usage des
 “ les tems des rois de la premiere race. On le fourra sous Char-
 “ lemagne d'hermine ou de menu-vair; en siecle suivant, on en
 “ fit tout-a-fait de peaux. Ces dernieres s'appellerent aumuffes:
 “ ceux qui etoient d'etoffes retinrent les noms de chaperons.
 “ Les hommes et les femmes portoient des aumuffes, et s'en
 “ couvroient la tête et les epaules.” That it proves to have
 been a part of the Gaulish dress, does not fix the nation of the
 individual to whom it appertained. The Gauls might have bor-
 rowed that fashion from other people; and it might be a gar-
 ment equally worn by the more northern nations.

THE border around it, according to antient modes, must de-
 note dignity or office in the wearer. It is of camlet, and was
 evidently of a different colour, or of a different shade, from the
 garment on which it was fixed. The toga prætexta had a bor-
 der of purple round the edges. “ It seems originally,” says Ken-
 net [i], “ to have been appropriated to the magistrates and some
 “ of the priests, when introduced by Tullus Hostilius: how it
 “ came to be bestowed on the young men is variously related.”
 The same author in the following page gives this quotation
 from Quintilian. “ I alledge too, the sacred habit of the præ-
 “ texta, the robe of priests and magistrates, and that by which

[g] Encyclopedie.

[b] Dictionnaire des origines.

[i] Roman Antiquities, p. 309.

“ we derive a holy reverence and veneration for the helpless condition of childhood.” He adds, “ we find that the citizens’ daughters were allowed a kind of prætexta, which they wore till they were married.” There is no difficulty in tracing the descent of this mark of distinction from the Romans to the Gauls; but it is to be recollected, that the former borrowed it from the Eastern nations [k]. Coarse as the manufacture may appear to be of which the aumusse is composed, the spinning and weaving are not the performance of rude artists; and the full herring bone troill, in which it is woven, is a proof that the works of the loom were not in their infancy with a people thus clothed. I have added a pattern of the sleeve and shoulder of a vestment, which must have answered the purpose of a waistcoat. It had either been much more worn, or much more injured, than the rest of the apparel; as, since the discovery, it soon fell to pieces. It had evidently been patched with the same sort of stuff, in a place which seemed not to have been worn out, but rent. The weaving being of a different kind, I have annexed a sample of the stuff to the form of the sleeve; the shape of which (if my memory does not deceive me) I do not remember to have met with a representation of in any collection of antiquities. By its size, it must have belonged to a slender person.

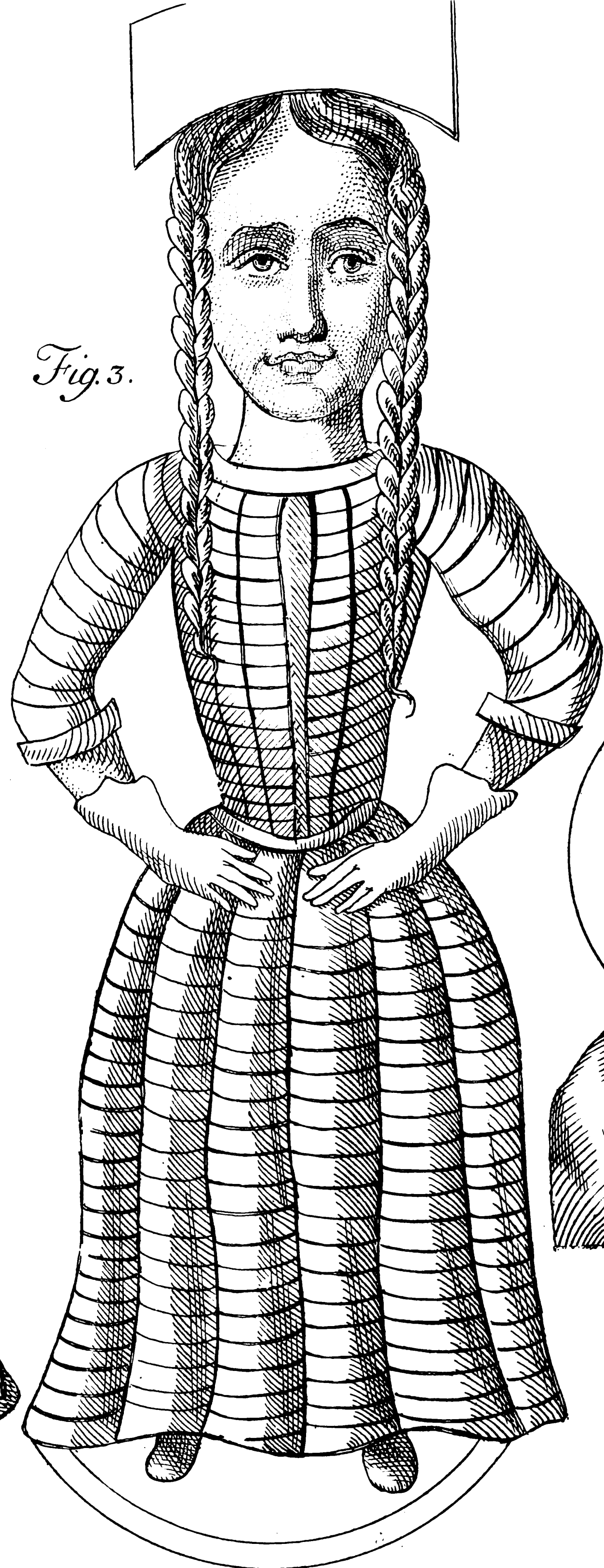
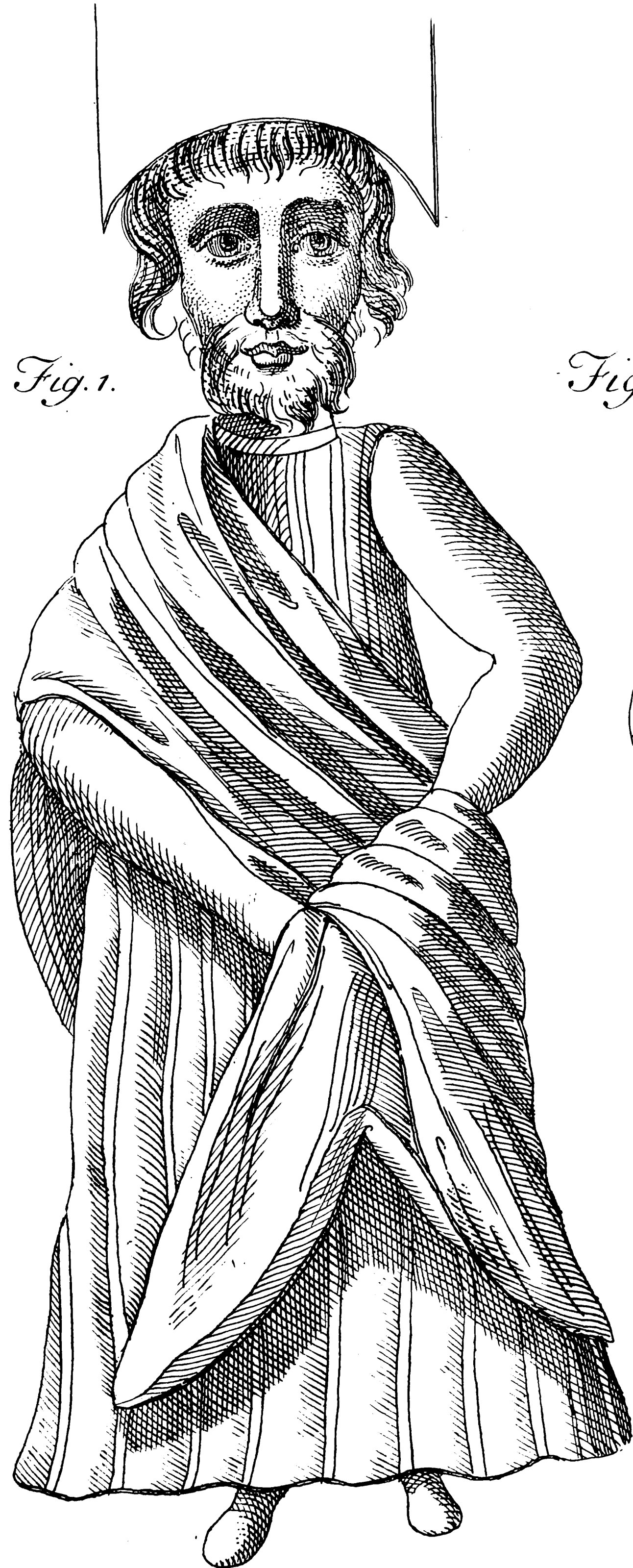
N^o 2. which I was told was the petticoat, has been so much injured, and has so little remaining of it, that an inquiry to de-

[k] This ornament was known in Europe by the name of *falbala*, and *furbe-low*. As a distinction of rank with us, it is preserved in the different rows of ermine and lace affixed to the robes of peers. In the Parthian war, during the reign of Valerian, the Romans had carried this fashion of these enemies to that excess in their cloathing, that the emperor thought it requisite to restrain the use or abuse of it by a law.

termine what was the animal that furnished the materials for its composition is the only remark it can afford.

N^o. 3. Called an outward garment, was indubitably a fash or scarf, which was worn over one shoulder, and passed under the opposite arm. I have annexed two sketches [*] that are to be seen in Montfaucon's Antiquities taken from a bas-relief on the ruins of a Gaulish temple, at Montmorillon in Poitou. An old man and a youth appear in that habiliment. The learned author supposes them to be the representation of some Gaulish divinities. The scarf or fash from early antiquity denoted dignity, office, or a band of union. They were worn by the Jewish priesthood, whose sacerdotal habits were plainly (from the adoption of linen) copied from the Egyptians. At Constantinople the blue and green scarfs appeared as the signals of a singular faction; and as the Crusaders brought back to Europe the polish and luxuries of the East, they adopted also their manners; and in a few centuries France expressed its factions, though in a more serious cause, by the same method. This ornament was also the reward for the lighter deeds of martial prowess displayed in tilts and tournaments, and most probably gave rise to the institutions of the various orders that the priesthood of Europe now bestow; and the fashes worn to this day by the military on duty demonstrate its having been an ensign of command in antient times. The variety of stuffs and colours of which this part of the apparel is composed more strongly decides it to be an honorary badge. Amongst the Irish the Brehon laws allowed the king and queen to wear seven colours in their cloathing; the Druids six, and the nobles five. Amidst various fragments to be met with in this part of the dress, that which is tufted, resembling ermine, is exceedingly curious; and that of mohair is perfect and rich of its kind. The troilled

[*] Plate VII. fig. 1, 2.



piece, of two colours, that woven like a coarse gauze, and the lining in a diaper pattern, present samples which prove that the art of weaving was far advanced at that period. A doubt must however arise, whether they were Irish manufactures. The border around the aumusse is of camelat, or camlet. The mohair is fabricated from the hair of a goat unknown in Europe; and it seems difficult to account for their being found in almost the extremity of that quarter of the world. It could only be by commerce; and at what period did a commerce exist between the East and Ireland? I think it cannot be supposed to be at any other, than when the Phœnicians established their religion in that island.

N^o 4. the man told me was laid over the skeleton. It appears to have been a kind of mantle, but no way correspondent to the old Irish mantles [1], which were of the size, and answered the purpose, of the Scotch plaids. Spenser expressly says, that the natives could wrap themselves up in them, as they slept in the woods,

[1] The tribute paid by Ulster, Leinster, and Connaught to Bryan Boiroimhe (Borovey) for the maintenance of his house and state at Ceannehora (Kincora) was from each yearly 2670 beeves, 1,370,420 loads or tuns of iron, 500 mantles, 365 tuns of red wine from the Danes of Limerick, and from the Danes of Dublin 150 pipes of white wine. From the Munster Book of Rights.

Amidst his other tributes, the number of mantles from Concomruadh were 200, from Tuatharu 200 green mantles. Irish Book of Rights.

Leinster, as an additional tribute for his having assisted against Leath-Cuerin, paid him 300 coloured mantles. By the yearly rights of the house of Cashell that king received 400 mantles yearly; and amongst the gifts he made to his tributaries when he collected them for battle, or to attend him to the assembly of the monarch, he gave the prince of Raith-leann 10 blue and 10 red mantles.

The king of Ulster of the race of Nial or O'Neil received likewise an ample tribute of the same cloathing; and when he called the prince of Boghaine to the field, he gave him 6 horses, 6 shields, 6 swords, 6 cups, 6 blue mantles, 16 green outside coats. On the prince of Craoible joining him, he gave him 3 green mantles.

woods, "and thus secure themselves from the annoyance of gnats;" and adds, "the Irishman in his mantle, close hooded over his head as he useth, may pass through any country or town without being known." The lower order of women, according to the same author, wore the mantle also; which, with the linen tunic, and a quantity of linen cloth about their heads, composed their whole dress. The mantle was of the highest antiquity amidst the Irish; it was always a part of the tribute paid by the inferior kings to their monarch; and was one of the gifts of the latter to them: and from the numbers received, was certainly, according to the eastern mode, the common donation bestowed upon their vassals. They were not only worn, but served as coverings to a kind of beds, on which the Irish reposed. Green, scarlet, blue, and embroidered ones are particularly mentioned in the list of tributes; and likewise robes; which shews those garments were of a different sort. The embroidered ones I take to be those which had borders stitched upon them, either plain or in waves of a different colour.

N^o 5. There are two plaits of this hair (one of them remaining in lord Moira's collection) but exactly similar to each other. They were plaited in a very tight close manner, till deranged by modern curiosity. I have annexed two sketches from Montfaucon, to shew the manner in which they were worn [*]. The first is taken from the bas-relief already mentioned, and supposed

When the monarch of Ireland called the king of Ulster to the field or to a public assembly, he gave him 10 ships, 11 cups, 50 horses, 50 swords, 50 large robes, 50 coats of mail, 50 mantles, 50 knives, 10 greyhounds, 20 handful of leeks, and 20 swan eggs. The mantles the king of Ulster received from his tributaries were as follows: from the prince of Maighline 500, from the prince of Seimhnu 150, from the prince of Crotraidhe 100, from the prince of Forthnathawarda 100. This list might be continued; but what has already been transcribed seems sufficient.

[*] See plate VII. fig. 3, 4.

by the illustrious antiquary to have been a Gaulish divinity. If I might presume to doubt what he asserts, I should think the representation was an hieroglyphical history. The other is a princess of the Merovingian race, and has the nimbus [m]; and in a print taken from a carving in the cathedral of Chartres, which represents several of the princes of the same race, Clothildis, wife of Clovis, appears with long pendant locks, enriched with bands; but Ulthragatha, queen to Childibert, and Clothaire the youngest son of Clovis by Clothildis, have their hair plaited in long tresses, similar to that taken from the scull of the skeleton, but much larger; and the garment of the latter over his shoulders seems to resemble the aumusse. It is to be remarked, that they all have the nimbus. From an Isis in Montfaucon, and another in Bouchard's Antiquities of Rome, it is apparent that it was also an Egyptian mode. In doctor Stukeley's print of the Isis at Wilton, the tresses are twisted, and not plaited; but they hang down on each side of the head in the same manner, as these of the goddesses of the Gauls, and the descendants of Meroveus. It therefore seems dubious to me, whether it was merely a mode of dress, or, like the nimbus, intended to express some attributes of divinity; the mythology of Egypt abounding as it did with mysterious representations.

N^o 6. Ornaments found upon the scull, interwoven with the shorter hair. That they were of different colours is still perceivable; and when I got them, their falling into circles plainly shewed that they had been wound upon some substance of a stiff texture. The Peruvian diadem was of the same kind, but bound across the forehead; and they certainly were answerable to that sign of princely or regal dignity.

N^o 7. is a remnant of a kind of gauze drapery, which is called a veil, as it was found covering the face. The fringe and

[m] Antiquities of France, plate IX.

the selvage of this fragment demand a minute examination, and the whole bears a resemblance to some of the manufactures of the East, from its muslin appearance, its breadth, and the different coloured thread thrown in at the selvage, and above the fringe. I rather esteem it the face-cloth than a veil; a piece of apparel from the remotest antiquity bestowed upon the dead [n]. The sudarium took its rise from this custom, and it is probable that the face cloths were threefold. In the changes of religion, antient customs, which the people would not relinquish, have had new sources established for the favourite rites; thus in Ireland the Beil-tain, or fires formerly lighted on the hills, in honor of Baal, could not be abolished, but are now lighted on Midsummer-eve in honor of St. John. I have been inclined to suspect that the last mentioned fragment is made of human hair, and that it was a pious, sad offering of tributary grief, which some person, loving or beloved, had bestowed on a lamented object snatched from them in the bloom of youth, and season of friendship. The shaving of the head, and the cutting off the hair, in token of sorrow and mourning, were customs of the East too well known to make it requisite to dwell upon them: the sacrifices of it also, offered to the infernal Deities, are equally noted. Some other small pieces which I likewise procured, though woven in a closer and coarser manner, I fancied to have been of the same materials, and tributes of the same nature.

N^o 8. I have reason to suppose was the largest garment, as it was said that the skeleton was laid upon it. The two small

[n] I never could gain any information as to the length of this piece of drapery which satisfied me, though I was most particular as to that point; as long again, or thrice as long again as the remnant I procured, was the only answer I could obtain. If a veil, it must have been of greater length.

fragments of bones have taken their hue from the bog-water, which has also tinged much of the cloathing.

THE first point to be investigated is the striving to ascertain of what materials the cloathing is made. Much of them is evidently of hair [o]; and I suspect they will all be found to be composed of that material. If the Irish moose deer (which Mr. Kalm in his Travels says is the elk) has contributed his spoils towards their fabrication, to what a remote period would it carry them; since there remains no written tradition of those animals having existed in this island, their horns and bones, which are dug up from time to time, being the only proof of it!

It is impossible to fix an idea of date from the growth of the bog, since, taking its rise from the cutting down of trees which have stopt small streams, or currents of water, in the degree they are impeded, or according to the situation of the land, it will make a slower or more rapid progress. It has been known to have grown a foot or two in half a century; but in the year 1692 some workmen cutting turf for firing in a bog in Tipperary ten feet beneath its surface, found a cap, or crown of gold [p], weighing five ounces, and curiously wrought, supposed to have belonged to one of the provincial kings in the reign of Bryan Boiromhe (or Borovey) as that monarch was killed at the battle of Clanturf in 1034. That bog had grown but ten feet (al-

[o] In a letter from Mr. Andrew Paschall (dated in December 2, 1689), to Mr. John Aubrey a fellow of the Royal Society, he informs him of a tomb found deep under ground in the year 1674 in the isle of Athelney, in which were found a scull and some other bones, earth, dust, and some cloathing, and that he sent him a fragment of the latter, but that he cannot imagine what it can be made of, unless of some foreign fine hair. See Miscellanies on several curious subjects now first published from their respective originals, printed 1723.

[p] Preface to Keating's History of Ireland where there is a print of the cap or crown.

lowing

lowing that the crown had not been buried, and had fallen on a level) in the lapse of 658 years. If we suppose it to have been a druidical crown (and it does not resemble the representations of other royal Irish crowns), it would be of a much more remote date. On questioning the surveyor relative to the situation of the bog beneath which the skeleton was found, he told me that there was so considerable a fall in it from the east to the west, that it must have been the growth of many centuries.

As to the duration of the cloathing, it must be partly owing to the durable nature of hair, and partly to the property of the soil. In the year 1747 I took from the scull of Humphrey duke of Gloucester, in his vault at St. Alban's, a lock of hair which was so perfectly strong that I had it woven into Bath rings. At the beginning of the sixteenth century, there was a sepulchre found in the monastery at Amesbury [q], hewn out of a stone, and placed in the middle of a wall, by the destruction of which it was discovered. On its coverture it had in rude letters of massy gold R. G. A. C. 600, and was supposed to be the tomb of the famous Guinever, queen to king Arthur. "The bones
 " within which sepulchre," writes the author, " were all
 " firm [r]; fair yellow coloured hair about the scull, and a
 " piece of the liver. Therein were found several royal habili-
 " ments, as the jewels, veils, scarves, and the like, retaining,
 " even *till then, their proper colour*; all which were afterwards
 " very choicely kept in the collection of the right honourable
 " the earl of Hertford; and of the aforefaid gold divers rings

[q] Stone Henge restored by Inigo Jones, fol. p. 17.

[r] It should seem the nature of hair to gain that yellowish hue in the grave; as queen Guinever (if it was her sepulchre) having been married in the beginning of the sixth century, could hardly escape being grey-haired at the conclusion of it. Neither was Humphrey duke of Gloucester a young man, and his hair was exactly of the colour of the plait taken from the scull of the skeleton.

“ were

“ were made, and worn by his lordship’s principal officers.” The garments in this instance were near a thousand years old, and the hair still more antient. The cloathing on king Edward the First also [s] proves, though of so much later a date, that the cause of decay is various, and is hastened or retarded by circumstances that we are often ignorant of. Several barrows or karns, on having been opened, according to Borlase in his History of Cornwall, have appeared to have had a lining of clay, which must have been brought from a distance; and as there are beds of very tenacious clay at two or three miles distance from the spot of the skeleton’s interment (and probably nearer), I conjecture that the gravel, which the man called of a hard substance, was kneaded up with that sort of clay, which the fall of the earth kept secure from being carried off, or moistened by the mountain torrents, after the karn or barrow that had been placed over it was destroyed.

As to the nation to which the object of the present inquiry belonged, I think it difficult to form more than a vague supposition. Part of the dress, as I have shewn, resembles that worn by the Gaulish princes in the latter end of the fifth and beginning of the sixth century. The Gauls, as they are styled by Keating, or Normans, as they are called by M’Curtin, came with sixty ships, and landed in the north of Ireland, about the middle of the ninth century; but the Danes then settled in the land joined with the natives to drive these new invaders out of the kingdom. These people were probably the antient Neustrians, who sought shelter from the ravages of the Danes on their coasts. The diminutive stature of the skeleton, and the plaiting of the tresses, has induced it to be esteemed a female one; but it appears that this ornament and other parts of the dress were worn by both sexes; and without having recourse to very remote antiquity, it is possible to prove, that it is not

[s] See Archaeologia, vol. III. p. 380—385.

requisite a hero should be six feet high. When the English ambassador seemed discontented with the Valesian prince, the destined husband of queen Elizabeth, as not being sufficiently tall, Catherine of Medicis in defence of her son informed him, that king Pepin and Bertrand de Guesclin were not five feet high; and the earl of Perche met with his death from the enraged dwarf, for having contemptuously expressed his surprise, at finding that able warrior, Ranulph earl of Chester, of a pigmy stature. It is therefore possible, that the bones might have been those of a Neustrian chieftain, who died a prisoner with the Danes; for, had he fallen in the field of battle, the victors would have rendered testimony of his honorable death, by allowing his followers to have erected one of those mounds which are so frequently met with as memorials of a like event. A great Danish fort, called Dunbey Mount, stands half a mile distant from the place where the skeleton was discovered towards the north; and towards the north-east, at fifty perchs distance, there is a small fort or rath; many of which stone-raths or forts, are to be seen in this mountain of Drumkeragh (Drumkera) and almost in every mountain in the county; which arises from this cause, that the raths were the antient judgement seats of the Irish; and as there was a period when the Druids were the sole legislators in this island, it is reasonable to suppose, that these tribunals, from which justice was dispensed, would be found peculiarly numerous around these mountains dedicated to religious rites. And the Danes (as Spenser corroborates by his authority) converted these raths into forts. The Danes that are said to have landed in Ireland under Turgesius in the year 815, quickly and entirely reduced the kingdom to the most abject degree of slavery; not only depriving the natives of their artificers by totally employing them, but they permitted not the Irish to wear any garments, except those that had been worn and cast off
by

by a Dane. Turgesius assumed the title of king of Ireland; and after reigning thirteen years, he was seized by the Irish, his people defeated, and himself drowned by the conquerors in Lough Annin in the county of Westmeath, in the year 879. As the slaughter of the Danes at this period was considerable, and their chief power lay in the north, the object of our inquiries might be an individual of that nation, to whom the confusion of the times did not permit erecting a tumulus which could withstand the power of time. Or it might be a youthful prince, who died of sickness; or a female of the chieftain's race, in both which instances, funeral trophies were considerably abridged. The arguments against these suppositions are, that the Danes had adopted the manufactures of the Irish; and that needle work, embroidery, silver and gold, had their prices regulated by the decrees of Mugdoun, the daughter of Mogha [t], as early as the year 192 of the Christian æra; yet the needlework on the garments in question can scarcely be supposed to have been performed with an instrument of metal; and that the art of sewing should have made so small a progress in above five hundred years seems impossible. Sumptuary laws were also enacted by that princess, a convincing proof that the luxuries of apparel were then commenced; and though the cloathing is curious, it cannot be said to correspond to a period of luxury. Spenser himself acknowledges that the Irish were a more polished nation than the English in Henry the Second's reign. The use of linen was from the remotest time known in Ireland; an undoubted proof, that at least a large colony were of Phenician or Egyptian origin; and the fashion of their tunic, and their method of dying it [u], are additional proofs thereof.

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[t] Translations from Sir John Sebright's Collection by Major Vallancy.

[u] The scarlet and purple linen used by Moses in the construction of the Tabernacle, and the uses of linen by the Jewish priesthood, were Egyptian manufactures

IN considering whether it might not be the remains of a Dane, it will occur, that this nation generally used urn-burial; yet Hubba [*w*] is said to be interred.

THE spot where these bones were found we may conclude had been a consecrated grove, appertaining to the high place on the mountain; and whether levelled by religious zeal, or in the course of war, the trees of which it was formed, impeding the currents from the adjacent hills, or that of the springs it contained, produced the morafs. The victims to druidical justice, or to their religious rites, were equally held sacred; nor were the former, it appears [*x*], ever, nor the latter always, burnt in other cases. It may therefore remain doubtful, where and how these holy carcases were interred. The feet of the skeleton were laid to the east, and the head to the west. From the following quotation it will appear, that tradition retained an idea of some cause for this position. “ In the Scottish isles the vulgar never come to the antient sacrificing or fire hallowing karns, but they walk three times round them, from east to west, according to the course of the sun, the right hand bearing over the heap or karn; and on the contrary they turn from right to left by the north, when the body faces the east; which was also used by the Druids, and called Tunphol [*y*].” The manner in which the body was laid, appears by this to have

factures and modes. The saffron coloured linen tunics, in which Camden mentions O’Neil and his followers to have paid their visits to Elizabeth, were not dyed in saffron, but a kind of lichen that grows upon the rocks, and is prepared by the Irish as archil. I have seen of the dye, and it resembles saffron in the mass, that shade of yellow which borders upon a dark brown.

[*w*] A note to Hearne’s Life of Alfred.

[*x*] The stone hatchets were generally employed on these occasions.

[*y*] Quoted from Toland’s History of the Druids by Borlase, History of Cornwall, p. 129.

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been according to some druidical ceremony; and if the garments have existed eight or nine centuries, sending them back five or six more, seems only ranking their antiquity with the bands of linen with which the Egyptian mummies are still found swathed. On the sides of the mountains of Slave Croab and Drumkeragh, the remains of many walls still appear, and, from the materials lying near them, are supposed to have been of a great height. As they bear no appearance of mortar, and the Danes built with a kind that is become as hard as the stones they connected, those dry buildings, as well as the karns, or altars on the summit of the mountain, must be looked upon as the ruins of the rude monuments erected by the Druids during their sway in this island. Though the variety of colours in the apparel does not correspond to the general description given of a Druid's dress, yet, by the Brehon law, we find, they were permitted in Ireland to wear six colours. The cloathing for the head and shoulders I conjecture to have been red, and that the corrosion of lead used in the dye has occasioned the astringent bog-water to have struck it of its present hue. The mantle, upon which it had not the same effect, I take to have been green, or a purple made from archil [z]. I confess I am puzzled at not finding any traces of linen; but as a much greater part of the apparel, than what I procured, had

[z] One of the first printed books contains the receipt for the preparation of archil, which produced the blue purples alone (according to Pliny's account) antiently: they have lately attained to making reds from it. I take this to have been the colour our kings formerly wore, under the name of blue, as that colour produced from woad must have been too common and too dull a one to have gained a royal choice. To a corrosion of lead the antient purple or crimson owed its beauty; like as at this day, our brightest colours owe theirs to solutions of metals. I have endeavoured to revive both colours, and do conceive that it is so far possible to succeed, as to ascertain what they were.

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been carried away, perhaps there might have been some flaxen manufacture in that portion, or it might have fallen into that natural state of decay, which the remaining garments have so wonderfully resisted.

I CANNOT but regret, that this mutilated and conjectural account is all at present that is in my power to offer. The researches of the ensuing summer, I flatter myself, may afford some further materials, to reassume the topic with more accuracy, and a fuller degree of information.