Events - Lectures and Outings 2014

N.B. We wish to inform our members that there is a change to our advertised lecture for April 29th at 8.30pm in The Irish Workhouse Centre, Portumna.

Due to unavoidable circumstances Professor Dáibhí Ó Crónin is not available to deliver his paper at this time. SEGAHS are however delighted to welcome back Dr John J Cronin who has agreed to bring forward his lecture planned for next season. In what promises to be an intriguing lecture entitled ‘Pyrrhic victory’, John will speak on O’Sullivan Beare, the Nine Years War and the battle at “Aughrim Hy-Man” in 1603. Dr Cronin is a teacher, lecturer, and multi-published historian.

Irish Workhouse: Past & Present
On Saturday May 17th and Sunday 18th, The Irish Workhouse Centre, Portumna will host a special conference for all those interested in the history of the Irish Poor Law system and the building of the many workhouses found throughout the country. Keynote speaker is Peter Higginbotham, whose passion for the workhouse subject matter is unsurpassed. For further details and to book your place at the conference please visit www.irishworkhousecentre.ie

Aughty Famine Working Group
Supported by both SEGAHS and Aughty Group members, and individuals and groups from across the region, this community group (AFWG) was established to assist the Heritage Office of Galway County Council in their bid to host the 2014 National Famine Commemoration event. For anyone interested in engaging or contributing, the group meet on the third Thursday of each month in the Family Resource Centre, Gort at 8pm.

Slieve Aughty Gathering 2014
SEGAHS are proud to announce that we will be hosting the ninth annual Aughty Earth Day Gathering on April 12th at the Irish Workhouse Centre, Portumna. This special gathering is organised each year in a different location by local groups. To date, the event has been held in Crusheen, Kilchreest - Castledaly, Woodford, Tuamgraney, Gort, Lough Graney and Leitrim.

The day is informal and everyone is welcome to attend and to share their knowledge and interest in the heritage of the Sliabh Aughty region. The keynote speaker will be Paul Gosling, and various contributors will address the historical significance of the Aughtys through different perspectives. Please contact us at segahs1@gmail.com or visit our webpage at www.facebook.com/SEGAHS.

In addition to the planned field trip to our friends - the Lorrha Dorrha Historical Society, we have invited that group to be our special guests on the day.

Membership of YOUR Local Society
When you join SEGAHS, you are joining a group of enthusiastic people who share a love of south and east Galway history. As a member of our society you will learn a great deal about your local heritage in an interactive way by having access to regular lectures and gatherings. The annual society membership fee is €20 and everyone is welcome - whatever their level of knowledge.

Articles: If you have a short article, note, or indeed query of heritage interest that you would like to share with members of the society, we would be happy to hear from you and perhaps publish it in our newsletter. You can contact us at segahs1@gmail.com, on facebook at www.facebook.com/SEGAHS or come to visit us at one of our upcoming lectures or field trips.

SEGAHS is a member of the Federation of Local History Societies.
Completing our series of eighteenth-century newspaper reports (in newsletter No. 13 we covered crime, and in No.14 we provided articles on major events), the following articles provide ad-hoc snippets on those living in south and east Galway.

**The Daily Gazetteer, 12th July 1737**

Galway, December 24. Last week a Sadler's wife at Cattle Blakeney in this county hanged herself with a bride thro' a fit of jealousy with her husband, who went lately to Dublin to work, 'here' he promised to send for her as soon as he should get into business, but instead of so doing, he sent for his servant mad, who was the chief object of the wife's jealousy, which wrought her up to the committing that execrable crime of fell murder.

**The Daily Gazetteer, 8th April 1738**

Loughrea, May 30. On Monday last, Mr. Daniel Coghlan and another Gentleman, having made a small Bet to ride from the Fair of Killyan in the King's County, to the Town of Birr, and being in full Speed, Mr. Coghlan's Mare, in a Turn of the Road, ran with such Violence against a Branch of a Tree, which was lately cut down, that Part of the Mare's Head was taken away, and Mr. Coghlan was unfortunately mangled in so shocking a Manner, that his Breeches and private Parts were totally torn out, and instantly died a horrid Spectacle.

**The Belfast Newsletter, 31st December 1756**

Extract of a letter from Birr, in the King's County, Sept. 23. This day the grand hurling match, between the county of Galway and the county of Tipperary, for one thousand guineas, was finally decided in favour of the latter, near Banagher. There never, perhaps, was so great a company seen in this kingdom before, as, at the lowest computation, there could not be less than 10,000 persons present.

**Morning Chronicle, 26th October 1773**

Tuesday, the 3d instant, a lawless and tumultuous mob, consisting of near 100 men, the partisans of Ballinasloe and its vicinity, assembled at Tynagh, in the county of Galway, all armed with guns, swords, and every other offensive weapon they could collect. They attacked the different houses of Miss. Coughlan of said town, and after destroying and demolishing the windows, doors, and furniture of their dwelling-houses, fired several shots, and discharged an incredible number of stones into the windows and doors, which the different families providentially escaped. One of those infamous people was killed on the spot, and several others of them wounded, by some shots discharged from the houses.

**The Freeman's Journal, 14th June 1768**

From a gentleman just returned from Banagher, we learn, that last Friday, near that town, two gentlemen who had been out hunting, apprehended a man who is suspected of being aiding to the barbarous and inhuman murder of Mr. Bellows, jan, and had been since skulking in the mountains. He was carried to Eyrecourt, whence he was committed to Galway gaol. He is said to have made such complete discovery of his accomplice, as to leave little doubt of their being brought to that punishment their inhuman and cruel act so justly merit.

**The Freeman's Journal, 28th December 1784**

A Letter from Ballinasloe, dated the 15th inst. mentions that an engagement between the Clare Militia and the Defenders was said to have taken place in that neighbourhood, in which 25 of the latter were killed, and seven wounded. The reason assigned by the writer of the letter for discounts in that quarter, is the low rate of the wages of the peasants, and the high price of their potato grounds, called by them Careers, which bear a yearly rent of from eight to ten guineas. The same letter states that black cattle brought a very high price at the last fair of Ballinasloe.

**The Times, 23rd April 1787**

True Briton 25th May 1795
Please Remember, Don’t Forget - A Visit to the Irish Workhouse Centre in Portumna

Aideen Madden

My recent visit to the Irish Workhouse Centre in Portumna was an enlightening experience. Like most Irish people, I had, from time to time, heard various references to the ‘workhouses’. Ireland was under English rule when the workhouses were built. They were constructed in the mid-nineteenth century, ostensibly to provide famine relief. Those in dire need at the time of the Great Famine went into the workhouses where they got food in exchange for work.

The basic idea behind the setting-up of the workhouses may sound like a worthy, laudable one. If you want to know the historical truth about these places do visit the Portumna Centre. The centre is housed in what was the workhouse for the Portumna area. The very architectural design of the place speaks volumes. It speaks of man’s inhumanity to man, of a regime of repression, of cruelty and brutality.

Families had to enter the workhouse together. This suited the landlords who then dispossessed the families of their land. On entering the workhouse the families were split-up into separate quarters for men, women, boys and girls. Only children under two years of age were permitted to remain with their mothers. On entering the workhouse the families were split-up into separate quarters for men, women, boys and girls. Only children under two years of age were permitted to remain with their mothers. This division of families was exacerbated by the design of the buildings. In the women’s dining hall, for instance, the windows looking out on to the girls’ exercise yard were deliberately placed at an extremely high level to prevent mothers from seeing their daughters. Punishment rooms (for those who were brave enough to rebel against the regime, no doubt) were located beside open cess-pools and had no windows or light of any kind.

As I listened to the Workhouse Centre tour guide I recalled a visit I made to Auschwitz a few years ago. There, our tour guide, a young girl, punctuated her narration of the horrors of Auschwitz by saying to us occasionally - ‘Please remember, don’t forget’. Please, let us remember our own history-not in a spirit of rancour but with a resolve to do whatever we can to prevent such horrors occurring again. And let us make a decision to alleviate such human suffering here and now wherever it exists in whatever way is open to us. Please remember that the pathway to the workhouses was known as ‘casan na marbh’ (the path of the dead). This was because so many people died who could not be admitted; while inside the workhouse deaths were so numerous that corpses were carried out on special carts day after day, to be buried in lime in the workhouse grounds.

Please remember, above all, that during those ‘famine’ years here that huge quantities of food, in particular grain, were exported from Ireland. Yes, please remember, don’t forget!

The Irish Workhouse Centre, Portumna, Co. Galway is open March 1st to October 31st. It has a website - www.irishworkhousecentre.ie, and it is also on Facebook. For more information you can phone 0909 759200.

Note: This article was first published in the Banagher Review 2013 and was kindly made available to SEGHAS for publication by the author.
An Intriguing Headstone in Saint Thomas' Graveyard, Peterswell, County Galway.

Christy Cunniffe

This rather unusual crucifixion scene is to be found on a small rectangular headstone located in St. Thomas' medieval graveyard in the parish of Peterswell Co. Galway. It bears the simple inscription 'Erected by John Riley AD 1846'.

The iconographical scene is uncommon for such a late headstone. It clearly shows the figure of the crucified Christ shown in His earthly state, only scantily dressed by a rather narrow loin cloth to protect His modesty. The feet are crossed indicating that they were fixed to the cross by a single nail, while His arms are extended upwards with the muscles flexed in the act of supporting aloft a second figure, which appears to be naked. On close inspection it is obvious that there is in fact no cross present in the scene, though the crucifixion is one of the central themes being portrayed. The question, however, is, is it if Christ who is depicted in the lower position, then, who is it that is portrayed in the upper position? To help us answer this question there are a few important religious symbols present. On examining the detail and the general detail of the religious iconography we can determine that the lower figure is meant to represent the 'Living Christ', as opposed to the 'Dead Christ' so perhaps the lack of a cross is in itself symbolically charged.

The second figure which is held aloft by the 'Living Christ' holds an orb with a cross emanating from it in His right hand. A second small Greek cross adorns the orb. The orb and cross are symbols of majesty and triumph and are commonly found in medieval art though not as regular a feature in modern grave art. The figure also bears wings so clearly represents the Spirit rather than the Mortal. So is in fact what we are seeing is Christ Triumphant or Christ in Majesty. This is the type of religious motif is one more commonly found on the upper section of Irish medieval high crosses, than on eighteenth- and nineteenth-century headstones. Never-the-less the religious message and scriptural context is the same.

The overall iconographical theme seems to be inspired by the passage from 'Luke 23:47' where 'Jesus, crying out with a loud voice, said, "Father, into your hand I commit my Spirit." Having said this, He breathed His last'. It seems likely that we are witnessing here on this nineteenth-century headstone is the moment of Christ's death, where we are presented with the Living or Dying Christ offering up His own soul. We can therefore conclude that both figures in their own way represent different sides of Christ; the former the 'Living Christ', the latter the risen Spirit of the 'Dead Christ'.

Even if we accept that this interpretation is correct, we are still left with a second problem, that is the identification of the stone-cutter responsible for this deeply symbolic iconographical theme. What we do know is that a unique set of motifs and symbols occur in the wider region. Robert Chapple in his highly significant research on Killogilleen graveyard near Craughwell, has shown that motifs different to those commonly found in other parts of East Galway occur. We find some of the motifs discussed by Chapple reoccurring here in St Thomas'. For example the use of the Dextra Dei or right Hand of God in the act of handing down the Ten Commandments to Moses in Killogilleen also occurs in St Thomas'. The Ten Commandments are depicted in a very simplistic manner by the use of a set of ten Roman numerals contained within a heart shaped frame. This is a very rare piece of iconography in Co. Galway. What is of interest is that in St. Thomas' we find the Ten Commandments used in association with the Orb and Cross on a number of headstones; thus providing a common link to the crucifixion panel discussed above. These motifs have a peculiar regional bias and must therefore have a common inspiration and origin. Where did they originate from?

One factor worth researching further is the settlement after 1795 of a large number of Ulster Catholics in the Slievenaught region of Co. Galway. These families referred to locally as Oultachs, were dispossessed from their northern homes after the Battle of the Diamond. The Riley surname recorded on this headstone is a northern one, so should we be looking for a northern source for the type of symbolism used in Peterswell, Killogilleen, Killora and also in Kilchreest graveyard. This hypothesis is by no means resolved by the publication of this paper but rather placed in the public domain to encourage a response and further discussion. We do have one pillar stone in St. Thomas' bearing a vocational symbol depicting a hammer and stonecutters maw or chisel dedicated to a man named Hearn. Is he the stone-cutter responsible for this work? Yet another question!

This interesting cluster of graveyards situated in the South East Galway countryside are candidates waiting for further study and academic analysis!

Recommended reading:
Chapple, R.M. 1995 The Church of Prayers: Gravestone Inscriptions from the Graveyard of Killora, Craughwell, Co. Galway.
Chapple, R.M. 1997 Graveyard Inscriptions from the Graveyard of Killogilleen, Craughwell, Co. Galway.
The Churches and Graveyards of Killora and Killogilleen, Craughwell, Co Galway.  

Robert M Chapple

SEGAHS readers will be familiar with the work of Robert M Chapple from previous newsletters, and his excellent blog (http://rmchapple.blogspot.ie/). By request, the following is an article introducing the two medieval churches of Killora and Killogilleen. For full details on the entire article which is an outstanding study on occupational or vocational grave-stone, visit the blog, or contact SEGAHS for assistance  

(S.D.)

The sites of Killora (pictured) and Killogilleen are largely typical of small Medieval churches from all over Ireland. As such they represent the two chief, traditional burial grounds for the ecclesiastical parish of Craughwell and Ballymanagh. The church of Killora is located on a low hill and commands good views over the surrounding landscape, in particular to the south where the land is un-wooded. The meaning of the name Killora may be translated as ‘Cill Eóra,’ the church of St. Eora or as ‘Cill Óthra,’ the church of prayers (OSNB, 27; O’Donovan et al. 1839, OSL 183/442; Holt 1909-10, 155.).

The earliest recorded reference to the site notes the death of ‘Florent Mac Aonglaigh, Archdeacon of Killoran’ in 1313AD (Connelan & MacDermot 1846, 118.). The church is also mentioned in a Papal letter of Innocent VIII from 1491, instructing Lawrence Odonchu to transfer control of Killora parish church to Theobald de Burgo of Tuam (Haren 1978, 394-395). Although the standing remains of the church appear to date to the late 15th to early 16th centuries there is evidence for construction and alteration at a number of periods, starting in the late 12th to early 13th centuries. An area to the north is noted on the 1st edition Ordnance Survey map (1839) as a glebe containing a souterrain, which raises the possibility of associated settlement from the Early Christian period. It is difficult to accurately assess when the church fell from use, though from the dates of the oldest gravestones within the church which appear to be in situ indicate abandonment around the middle of the 17th century.

The church of Killogilleen is situated close to the summit of a low rise in undulating pasture land which falls away gently towards a small stream to the south-west. Similar to those relating to Killora, the earliest surviving references to the church appear to be two Papal letters of Innocent VIII. The documents date to 1491 and 1492 and relate to a vacancy in the cannonry at a number of churches, including Killogilleen and the subsequent dispute over who had the right to benefit from the available revenues (Haren op. cit. 319-329; 414). The Ordnance Survey Letters gives the meaning of the name as ‘Cill O gCillín in Irish, being denominated probably from a family name’ (O’Donovan et al. 1839; OSL 221/611; Holt 1909-10, 152). Joyce (1912, 1973, 141) is more explicit: ‘Cill-og-Cillín, the church of the O’Killeens, or as they now call themselves, Killeens.’

Also similar to Killora, the majority of the upstanding structure of Killogilleen church appears to be of the late 15th to early 16th centuries. However, the presence of a single block of masonry in the graveyard bearing fine diagonal tooling, typical of the late 12th to early 13th centuries, may indicate an earlier phase of church building. Again, the date of abandonment of this church is problematic. While the modern ‘chapel of ease’ at Ballymanagh was constructed at some time shortly after 1854, it appears likely that Killogilleen had been effectively abandoned considerably before this date (Fahy 1893, 423).

References:

Connelan, O. & MacDermott, P. 1846 The annals of Ireland, translated from the original Irish of the Four Masters. Dublin.


It was from this foundation that Chapple began his study of the ‘vocational stones’, i.e. those depicting the implements associated with the profession of the deceased (http://rmchapple.blogspot.ie/search?q=Galway).

Note: Of much interest to our readers might be Chapple’s excellent piece on Drumclay Crannog, Co. Fermanagh – see http://rmchapple.blogspot.co.uk/2013/12/drumclay-crannog-co-fermanagh-dr-nora.html  

(S.D.)
One of the most remarkable Galwegians of the seventeenth century, an achievement given the number of great men produced by the county that century, was Bishop Dominic Burke (1629-1704) from Caherkinmonwee Castle (towerhouse) at Kilconierin, near Loughrea. Born into an off-shoot of the main Clanricard ‘de Burgo’ line, his family held the castle on the periphery of the once independent ancient kingdom of Mooinmoy from whence the area takes its name i.e. Cathair Cinn Mhaon Mhuide - the stone fort at the head of / extremity of Maenmagh.

The Kingdom was a ‘tricha cét’ under the Ui Maine, and then in the Anglo-Norman period, a ‘cantred’. Of noteworthy interest, it was also mentioned in ‘The Pursuit of Diarmuid and Gráinne’; the account of the warrior Fionn mac Cumhaill and his jealous pursuit of the princess Gráinne. The later de Burgo roots within the area are noted in the obituaries of the book of the Franciscan Monastery in Galway following the death of William, son of Myler the great, in 1460 who bequeath monies out of the rent of Maien (Moinmoy). This de Burgo family was headed by Moyler McShane Oge, likely Dominic’s grandfather, in 1574, and in 1582 Shean oge mcMoyler McShean was among several noblemen in the area pardoned after ‘disloyal’ activities. Then, four years later in a fiant of Elizabeth I, ownership was re-granted to the family.

To set in context, the early seventeenth century brought much unrest but the family did retain their castle and lands. The family is mentioned in the patent rolls of James I in 1603; and another patent of 1619 confirming the castle and lands as being held by John McJonack Bourke and Moyler McRiccard Bourke. It is clear from all the records that the Caherkinmonwee Burkes and the nearby Dunsandle Burkes were perhaps the most tightly bound strands of the budding Clanricard dynasty. Both families were also devout Catholics, with the Dominic Burke of this article having a cousin of the same name a priest. In the aftermath of the English civil war and the complex, intermittent, and brutal fighting that followed, the name of Dominic Burke would soon be known to all!

In 1648, while still a teenager, Dominic Burke committed himself to a life in the priesthood. However his ship, while en route to Spain, was captured by English forces and he was brought back to Kinsale where he was imprisoned. He managed to escape by athletically scaling the prison walls and then by hiding beneath the outlying tidal mudflats. He had been robbed of his clothes and money by his Protestant captors and so for the next few days he hid in nearby woodland. Eventually a local Catholic gentleman provided refuge allowing Dominic to slowly regain his strength and then he provided money for his journey home to Kilconierin. On his return his mother pleaded that he stay at home, however Dominic prevailed on her and she funded his journey where he finally joined the convent of Holy Cross at Segovia. After six years of study, he was called to serve in Italy where he remained for sixteen years with his zeal ‘greatly esteemed’. Back home, the world of his family was being torn apart by the forces of Cromwell. Among the leaders of the forces against Cromwell’s army in Galway was Dominic’s cousin, Dunsandle’s Oliver Richard Bourke. His approach was in contrast of the initial strategy of his cousin, the Earl of Clanricard. Sadly, a succession of defeats and surrenders in 1652 followed. The later books of survey and distribution confirm the vast lands forfeited by the Dunsandle Burkes (the Earl of Clannmorris / Lord Clannmorris) who forfeited all lands amounting to well over 3,000 modern acres. Stripped of their titles, these Burkes would never regain their estates, being scattered to the four winds. Remarkably, some of their direct descendants would gain glory on the battlefield fighting for France against the British in the early nineteenth century.

Back on the continent, Dominic’s relatively peaceful existence would soon be ended. Given the turmoil at home strong leadership was needed and in 1671 he was asked to return to his homeland where he was given the Bishopric of Elphin. It was immediately evident that the home he knew was long gone and the country was particularly dangerous with Catholicism outlawed. To rub salt into the wounds, the Protestant Ffrench family were now in situ in Caherkinmonwee.
Burke nonetheless braved constant danger to try to meet the needs of the Catholic Irish. By 1680 the English were growing increasingly frustrated at their failure to capture him and a massive reward of £200 was offered by the lord-lieutenant and the Privy Council for whoever would capture Burke. This forced him to journey only by night and in one instance he was forced to remain hidden in the one house for four months - albeit he insisted on leaving that sanctuary on Holy Thursday.

From his prison cell in Dublin, the Archbishop of Armagh (later Saint) Oliver Plunkett, sent many warnings to Burke regarding the means proposed by the Privy Council for his capture allowing Burke and his companion Fr John O’Heyne (who later documented their ordeals) avoid the traps being set. Plunkett’s transfer to London in October 1680 and his execution the following year marked a particularly difficult period in Burke’s life, however, miraculously, he continued to evade capture.

Of the personality of the man, we are fortunate to have some first-hand accounts. It was stated that Burke had an immense dislike to receive gifts and always endeavoured not to be a burthen. Instead, he provided for himself by renting a farm from his cousin William Burke, the Earl of Clanricard, and even improved same with buildings, fences, and a plantation of trees. It was also stated that King James and Queen Mary ‘loved him exceedingly’ though one must broach some accounts with caution and contextualisation.

When again exiled after life in Ireland became impossible, Dominic declined to remain in an abbey offered to him by King Louis XIV of France, preferring to move to Louvain – the spiritual home of the Irish on the continent. Even in exile Burke worked on the Irish cause by highlighting the impact of the Penal Laws throughout Europe. Burke died peacefully on New Year's Day 1704, and 310 years after his death it is hoped that more attention will be given to his extraordinary life!

Sources:
Burke, Thomas 1762 Hibernia Dominicana, sive Historia provincie Hibernie Ordinimis Praedicatorum. Griffen, Cologne. Note: though stated as published in Cologne, it is understood the book was actually published in Kilkenny.
O’Heyne, John 1902 The Irish Dominicans of the seventeenth century by - published at Louvain in 1706, W. Tempest, Dundalk.

SEGAHS Great War Commemorations

As we continue our work toward commemorating those from south and east Galway who fought in the Great War, the society has begun engaging with our sister societies in other parts of the country including the Killester group in Dublin. In addition, we intend to lend our support to independent groups throughout our own region, most notably the Loughrea Memorial Group who have been very active, and the new Ballinasloe World War One Heritage Group (www.facebook.com/BallinasloeRemembersWorldWar1). We have also begun to share our research.

Among our own events, SEGAHS will be commemorating Private Patrick Comer of Clonfert who was killed in action on April 12th 1916 and is buried in Bois Carre Haisnes, France. Comer had enlisted with the Leinster Regiment, Crinkle Barracks, Birr, Co Offaly (number was 3177). We will be working with the local 5th and 6th class (in Clonfert NS) looking-up his family details in the Roll Books etc. We are also in communication with members of his extended family in Clonfert, Ballinasloe, Dublin and England with a commemoration planned for near the site of the house where he was born. More details to follow.
South and East Galway Treasures Abroad

Steve Dolan

Galway Artefacts in Britain
There has been some discussion in recent years about a possible ‘return’ of Irish archaeological treasures from abroad. From the many artefacts held in Nordic museums, to those held in Britain and the U.S., to the religious treasures in the Vatican; there is a natural desire to ‘reclaim’! To be realistic however, what should be targeted is the temporary loaning of artefacts to the National Museum, potentially in exchange for others. At the very least, a thoughtful debate is necessary!

Of particular interest to SEGAHS, are the many hundred artefacts in British museums originating from County Galway. Indeed, there are more than a hundred Galway artefacts in the main British museum alone. Sadly, as in our own museum lest it be forgotten, very many artefacts have scant information attaching to them (with some just having their county or province noted, and others having even less detail than that!).

The British Museum is however to be commended for their recent efforts at ascertaining details on, and re-cataloguing, artefacts. Of greater concern are the many artefacts, most with questionable provenance, which are housed in inaccessible and sometimes dubious ‘private collections’. In any event, the following are some of the Galway artefacts held in the British Museum. A full list can be searched at http://www.britishmuseum.org/research/search_the_collection_database.aspx.

Pictured (clockwise from left) is a penny-token issued in Loughrea in the mid-seventeenth century inscribed ‘PETER.ST.LAVRENCE’ and ‘AT.LOVGHRAGH.MARC’ (Registration number: 2003, 0236.2); an Iron-age copper-alloy bridle-bit with unknown find-spot in Galway (1868, 0709.12); a bronze-age decorated copper-alloy flat-axe again with unknown find-spot (1951, 1103.1); and a ninth century penannular brooch apparently from Ardrahan, with five bosses and incised animal decoration (1869, 0301.1).

Galway Artefacts Elsewhere
Elsewhere, artefacts spanning the nation’s history can be found throughout the western world. Pictured is an early ninth-century silver penannular brooch (Ref: 1981.413) discovered in 1854 in Co Galway and now held in New York’s metropolitan museum. It is one of many hundred Irish artefacts owned by the met: http://www.metmuseum.org/collections/search-the-collections.

On completing this article, one is staggered at the breadth and depth of Irish material, and indeed south and east Galway material, held abroad - right down to the ancient minerals from the Tynagh mines held in the Australian museum (Ref. No.: D.54751).

The above excludes Irish paintings in museums and collections, and Irish manuscripts (in colleges etc.) abroad. One would hope that at some point in the future a full inventory of our vast known ‘treasures’ abroad might be completed.