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IRISH SHEELA-NA-GIGS IN 1935.

By EDITH M. GUEST, M.A., M.D., B.S., *Member*.

[Communicated.]

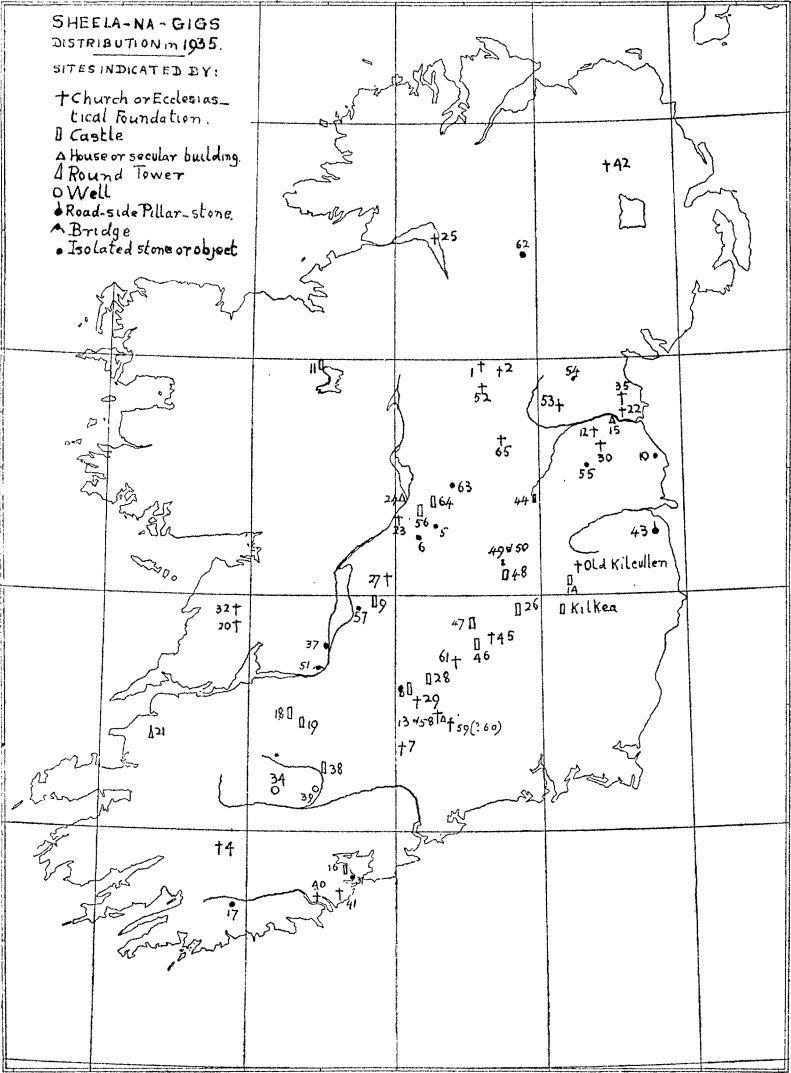
THERE has lately been a revival of interest, especially in England, in the figures called Sheela-na-gigs, as being probably symbols of a pre-historic cult.¹ Looking to Ireland as the source of the greater number of these figures, it was disappointing to find that no list of them had been published for many years. The first list aiming at completeness appeared in the *Journal of the Royal Society of Antiquaries of Ireland* in 1894² and this was repeated in 1905 by Col. Grove-White in his *Notes on Buttevant, &c.*³ The present compilation is an attempt to remedy this deficiency by collecting scattered references in various journals, and by visiting as far as possible every reported figure to ascertain the present conditions in regard to it. For ungrudging assistance in this work I owe sincere thanks to many archæological friends in Ireland, to the officers of the Museums in Dublin and Belfast, but most of all to the Reverend L. M. Hewson of Carbury, who has generously put his knowledge and material at my disposal, and to Miss Helen M. Roe of Portlaoighise, who has in fact done the greater part of the work and without whose co-operation it could not have been completed.

Since the list of 1894 was published the term Sheela-na-gig has taken on a definiteness which it had not at that time, and is now understood as denoting a female figure so displaying or calling attention to anatomical features, as to suggest that it is a symbol of a fertility cult. Some of the examples in the extant lists do not exactly conform to this definition, and some are no longer to be found; but because the list of 1894 is the foundation of subsequent work it has been thought best to retain its items and numeration, altering the comments as more recent knowledge requires. Additional examples are arranged under counties, the numbers following consecutively those of the older list.

¹ J.R.A.I., lxiv, 1934, pp. 93-100, and plates ix to xii.

² J.R.S.A.I., xxiv, 1894, pp. 27, 33, 77-81, 392-394.

³ Col. J. Grove-White, *Historical and Topographical notes on Buttevant, Doneraile, Mallow*, vol. i, 1905.



MAP SHOWING THE DISTRIBUTION IN IRELAND OF THE FIGURES
KNOWN AS SHEELA-NA-GIGS.

As the absence of illustration or description in the extant lists has in several instances proved a serious misfortune, I have endeavoured to append both. The similarity of the figures lends itself to division into types, and for the sake of brevity this has been adopted, each figure being merely described by its type-letter unless some special feature calls for further notice. The following are the type-divisions adopted :—

Type I.—Arms (which are usually in front of the thighs but may pass behind them) flexed, and hands directed to the lower abdomen.

- (a) Thighs splayed.
- (b) Thighs absent or slightly indicated.
- (c) Legs straight down.

Type I.—One arm and hand raised to the head : legs as in Type I (a).

Type III. Thighs and knees tightly flexed over the abdomen.

The references up to No. 36 always include J.R.S.A.I., vol. xxiv, 1894, pp. 27, 33, 77–81, or 392–394 : these references therefore are not repeated but others are added, using the following abbreviations :

J.R.S.A.I. : Journal of the Royal Society of Antiquaries of Ireland.

J.C.H.A.S. : Journal of the Cork Historical and Archæological Society.

J.K.A.S. : Journal of the Kildare Archæological Society.

J.R.A.I. : Journal of the Royal Anthropological Institute.

P.R.I.A. : Proceedings of the Royal Irish Academy.

A.—THE LIST OF SHEELA-NA-GIGS IN J.R.S.A.I. VOL. XXIV, 1894, PARTS 1 AND 4.

(1). From an old church in CAVAN, now destroyed. The figure is in the National Museum, Dublin, and marked Dawson Collection 725.2. Type I. (a), but with some special features, *i.e.* : beading and bands round the forehead, clearly cut nostrils, beading round the lips which may represent teeth, and protruding tongue, Fig. 1.

(2). LAVEY, Co. Cavan. Found about 1842 by Dr. Chas. Halpin, laid loosely on a gate pier built “recently” at the entrance of the old church-yard. The finder believed it to come from the old church, of which scarcely a trace was then left. The figure is in the National Museum. Type I. (a), approximately, with a discoid object under the left arm. Fig. 2.

P.R.I.A., II, 1840–44, p. 565.

(3). A figure described as being in the Museum of the Royal Irish Academy, and as measuring $14\frac{1}{2}$ inches by 9 inches. On the probability of this being the figure from Seir Kieran and identical with No. 27, see Appendix II.

Type I. (a) : a series of punctures on the abdomen.

(4). BALLYVOURNEY, St. Gobonet's Abbey, Co. Cork. A small figure known as St. Gobonet, cut in an ovoid depression on a rough lintel over a trefoil window at the east end of the south wall. It shows no definite features of a sheela-na-gig except the pose of the arms, but it seems to be connected with rites of very ancient origin.

Type I. (b). Fig. 3.

S. Lewis, *Topographical Dictionary*, 1839, I, p. 169.

G. V. Du Noyer : *Ordnance Sketches*, in the Library of the Royal Irish Academy, vol. i, pp. 10, 11, 12.

(5). LEMANAGHAN CASTLE, Offaly : three miles from Firbane on the road to Ballycumber. "From a drawing, 1870, belonging to Thomas Cooke of Birr." Neither drawing nor stone are now to be found.

(6). CLOGHAN CASTLE, near Banagher, Offaly. Said to be cut in limestone and "preserved in a museum in the south of Ireland." It is not now to be found. T. L. Cooke informed F. R. M. Hitchcock that it originally stood in Cloghan and was called by the peasantry "The Witch." Cooke does not record it himself.

F. R. M. Hitchcock, *Irish Septs and the Pale*, 1908, p. 30.

(7). ROCHESTOWN, Co. Tipperary : two and a half miles south-west from Cahir. In a gable of the old church, but now hidden by ivy. "The figure is called a Shela-na-gig by the country people, and as it was the first found it has supplied the name to all the others." A sketch in private ownership and of unknown date shows it to be of Type I. (a), and with features justifying the name as usually translated.

P.R.I.A., II, 1840-44, p. 575.

(8). BALLYNAHINCH CASTLE, Co. Tipperary : west of Cashel ; close to the north-west bank of the river Suir. Over a door in the east wall of the peel tower, about 20 feet from the ground. "Mr. Clibborn stated that the person who examined it supposed it came from the ruins of the neighbouring church."

Type I. (a). Fig. 4.

P.R.I.A., II, 1840-44, p. 575.

J.R.S.A.I., xxxvi, 1906, p. 424, with photograph of castle and figure.

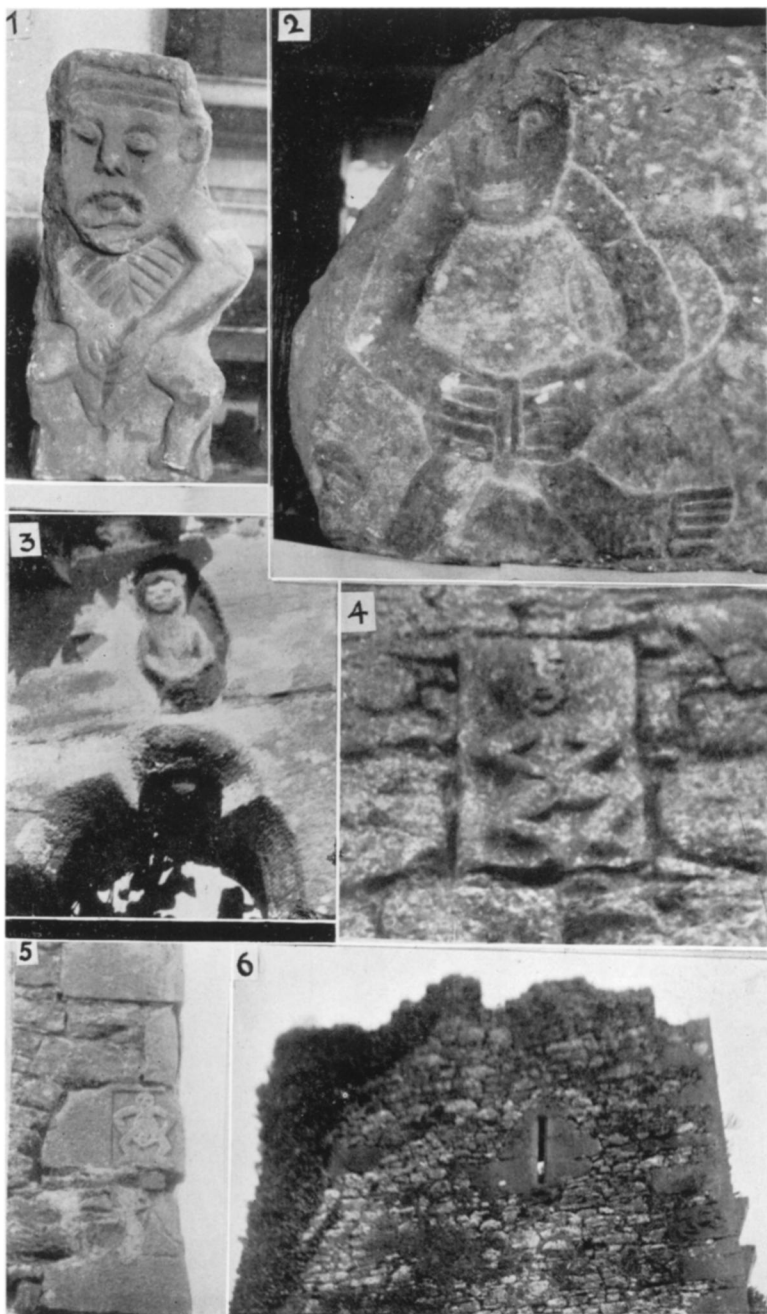


FIG. 1.—CAVAN (1).

FIG. 3.—BALLYVOURNEY (4).

FIG. 5.—BALLYFINBOY (9).

FIG. 2.—LAVEY (2).

FIG. 4.—BALLYNAHINCH (8).

FIG. 6.—TULLAVIN (19).

(9). BALLYFINBOY CASTLE, Co. Tipperary : about one mile west of Borrisokane. In a sunk panel on a quoin at the south corner of the west wall ; about 14 feet from the ground.

Type I. (a). Fig. 5.

J.R.S.A.I., xxxvi, 1906, p. 88.

(10). LUSK, Co. Dublin. A figure called "The Idol" ; buried by the late [1844] Rev. Mr. Tyrrell. It was in a church in 1783 and was visited by Arthur Cooper, who describes it as representing "the human features fancifully hideous ; the face being seven inches broad, and the head without neck or body, being attached to a pair of kneeling thighs and legs." This description suggests that it was not actually a sheela-na-gig.

P.R.I.A., ii, 1840-44, p. 575.

J.R.S.A.I., xlv, 1914, p. 253.

(11). O'GARA'S FORTRESS. This is Moygara Castle, Co. Sligo, about half a mile from the west shore of Lough Gara at its north end. In the List of 1894 it is said, on the authority of Wakeman, to be on the barbican. The limestone block, on the corbelled end of which the figure is rudely carved, now lies on the ground near the castle entrance.

J.R.S.A.I., xv, 1879-82, p. 282.

Type I. (b). Fig. 7.

(12). KILCARNE, JOHNSTOWN, Co. Meath. The old font of Kilcarne is now in the chapel at Johnstown. Wakeman writes of a figure on the font as a striking instance of a class of extraordinary sculpture found sometimes in the walls of churches, and "in one or two instances upon . . . fonts." He does not say it is a sheela-na-gig, but as he compares it with figures at O'Gara's Fortress and at Athlone, he must have regarded it as one. The font is now so placed that one side is entirely obscured, and no such figure can be seen.

J.R.S.A.I., xv, 1879-82, p. 282.

(13). FETHARD, Co. Tipperary. In the gable end of a ruined cottage between the Abbey and the bridge over the Clashawley river. Type I (b) : there are some unusual chevron markings on the face, and on the right side of the head something that may be hair, or perhaps a large ear. For the figure at Fethard Abbey, see No. 58.

(14). BLACKHALL CASTLE, Co. Kildare : one mile south-west of Calverstown, which is between Kilcullen and Ballitore. The figure is carved on a slab on the peel tower and faces west-south-west. Type I (a). Fig. 8.

(15). ROSNABEE, Co. Meath : built into the wall by the door of the mill-house. Type I (b). For illustration see J.R.S.A.I., lxiv, 1934, Pl. x, Fig. 21.

(16). BARNABEALY CASTLE, Co. Cork. Windele calls this Castle Warren, near Monkstown, and speaks of "a brown gritty stone figure," which is stated in the J.R.S.A.I. List to be "erect." It is not now to be found.

Windele's MS. Top. Cloyne and Ross, p. 448 : in R.I.A. Library.

North Munster Archæological Journal, iii, 1914, p. 84, quotes the passage from Windele.

(17). DUNMANWAY, Co. Cork. Windele was informed that there was "in Dunmanway parish a stone idol, the human figure. It is brought out occasionally for charms : the priest twice attacked it, but the people concealed it." On the possible identity of this figure with one from Ballyvourney, see Appendix III.

Windele's MS. Top. Cork West and North-east, p. 710.

(18). DUNNAMAN CASTLE, Co. Limerick : about two and a half miles south of Adare and west of Croom. The figure is on a slab, high up on the peel tower, and now hidden by ivy.

Type I (a). Fig. 9. From Dunraven's Memorials of Adare. J.R.S.A.I., xiii, 1874, p. 17.

P.R.I.A., xxvi, 1906, p. 167.

Lord Dunraven, Memorials of Adare, p. 202, with illustration.

(19). TULLAVIN CASTLE, Co. Limerick : three miles south and a little east of Croom. The figure is horizontal, high up on a quoin of the south face of the peel tower at the east side.

Type II. Fig. 6.

J.R.S.A.I., xiii, 1874, p. 17.

P.R.I.A., xxvi, 1906, p. 168.

(20). RATH (Rath Blaithmaic), Co. Clare : one mile north-west of Dysert O'Dea near Corofin. The figure forms part of the decorated stone-work over a recess in the south wall of the nave of the ruined church. It is head downwards and flanked by two animals of Scandinavian affinities. Type I (a) or II. Fig. 12.

The illustrations found in the following differ in detail :

J.R.S.A.I., xxiv, 1894, p. 33. Ib. xxx, 1900, p. 416.

P.R.I.A., xxii, 1900-1902, p. 143.

Marcus Keane, Towers and Temples of Ireland, 1867, p. 272.

J. Frost, History and Topography of the County of Clare, 1893, p. 137 ; with reference to J. O'Donovan, Leabhar-na-Ceart, p. 93.

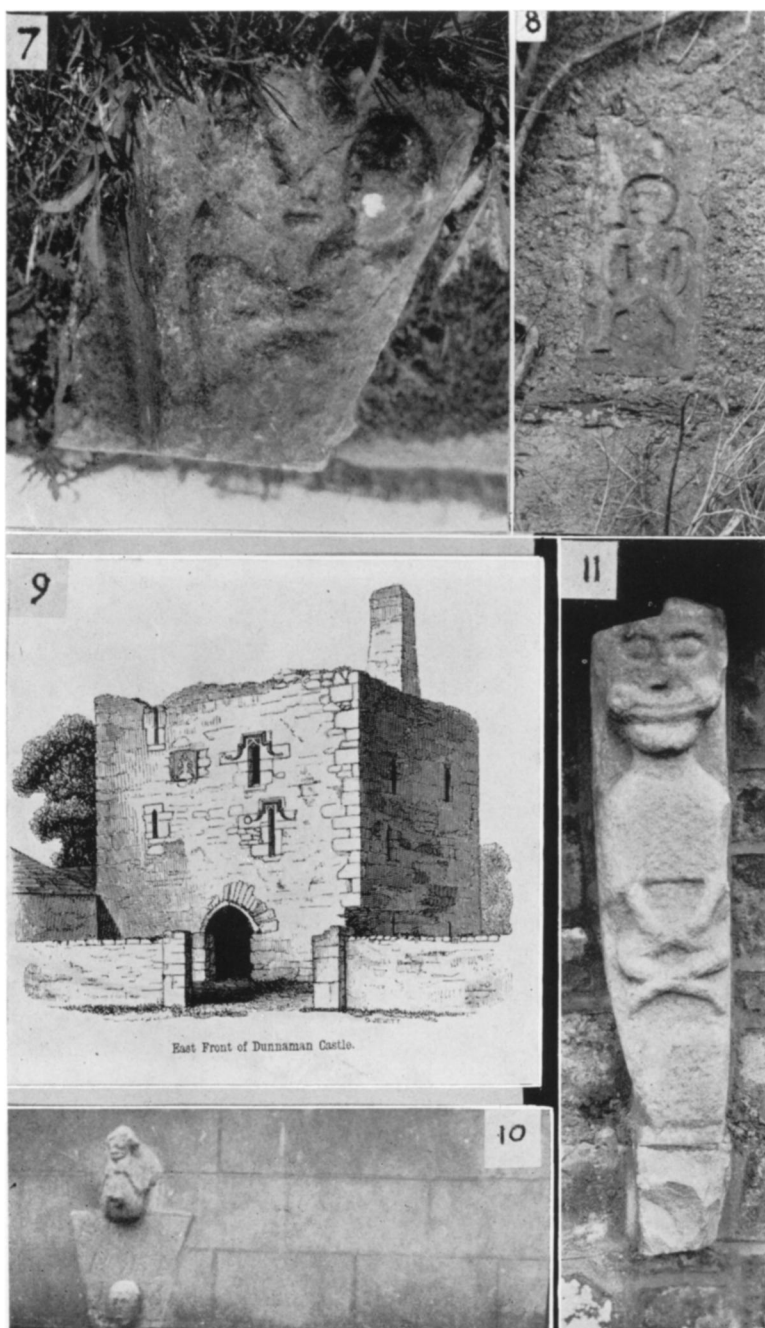


FIG. 7.—O'GARA'S FORTRESS (11). FIG. 8.—BLACKHALL (14).
 FIG. 9.—DUNNAMAN (18). FIG. 10.—ATHLONE (24).
 FIG. 11.—WHITE ISLAND (25).

(21). RATOO ROUND TOWER: seven miles west-by-south of Listowel, Co. Kerry. Figure stated to be inside an upper window. J.R.S.A.I., xix, 1889, p. 156.

(22). DOWTH OLD CHURCH, Co. Meath. The figure is called St. Shanahan and is on the outer side of the south wall. On a recent visit it was found that the prominent abdomen characteristic of this figure had been hacked off to accomodate a modern tombstone. "Mr. Clibborn states that the stone is different from the material of the wall." Type I (b). A sketch in private possession and of unknown date, indicates that the figure at one time had legs and was of Type I (a). For illustration see J.R.A.I., lxiv, 1934, Pl. viii, Fig. 8.

P.R.A.I., ii, 1840-44, p. 575.

(23). CLONMACNOISE, Offaly. A figure cut in a lozenge on a voussoir in the outer order on the north side of the chancel arch in the Nuns' Chapel. It consists of a grotesque but highly finished face embraced by upturned legs, and is not typical of a sheela-na-gig. Fig. 13.

T. J. Westrop's Sketches, in the Library of the R.I.A., vol. iii, p. 42. (incorrect).

(24). ATHLONE, Co. Westmeath. Above the gateway of a Laundry belonging to the Convent at St. Peter's Port is a figure with arms embracing the tightly flexed thighs and knees. It is sculptured almost in the round and stands out prominently from the wall. Type III. Fig. 10.

J.R.S.A.I., xv, 1879-82, p. 282.

(25). WHITE ISLAND, LOUGH ERNE, Co. Fermanagh. In 1864 the figure lay horizontally in a course low down near the south door of the Irish Romanesque church. It is now built into the north wall of the church with other figures from an older church. Type I (a), but with crossed legs and a close-fitting garment round the shoulders and arms. Fig. 11.

P.R.I.A., ii, 1840-44, p. 575.

J.R.S.A.I., vols. vi, 1860-61, pp. 62-69; xv, 1879-82, pp. 282-83 (with illustration of stone *in situ* before restoration of the church); lx, 1930, pp. 23-37, lxv, 1935, pp. 27-31.

Dunraven, Notes on Irish Architecture, ii, 1877, p. 194 (with illustration).

M. Stokes, Early Christian Art, Part II, ed. 1932, p. 55 (illustration).

H. C. Lawlor, Proceedings and Reports of the Belfast Nat. Hist.

and Phil. Soc., 1929, pp. 13–18 (a report of the restoration of the church), with illustrations of all the figures.

R. A. S. Macalister, *Ancient Ireland*, pp. 194–98. (Photographs of this and the companion figures).

(26 and 36). TIMAHOE CASTLE, Leix : about six miles south-east of Maryborough. In J.R.S.A.I., xxiv, on p. 80, a “strange figure . . . at the doorway” is mentioned, and on p. 393 “a grotesque figure requiring further inquiry.” It is not clear whether one figure is referred to, or two; none at all can now be seen. From personal information it appears that there was a figure on the part of the north wall that has now fallen, and it probably lies buried in the débris.

(27). SEIR KIERAN, Offaly : about four miles south of Birr, abutting on the vallum of an ancient enclosure. The figure is illustrated in the *Dublin Penny Journal*, vol. iii, 1834–35, p. 114, and thus described : “The eastern gable of the church is ornamented with an old freestone window-frame, at some distance from which there also projects from the wall a grotesque figure in freestone about one and a half foot long.” For the probability that this figure is identical with No. 3 (*supra*) and with a sheela-na-gig in the National Museum, see Appendix II, and Figs. 34 and 35.

(28). MOYCARKY CASTLE, Co. Tipperary : three miles south of Thurles. A figure said to be on the south wall of the castle. All is now obscured by ivy. “The country people have a legend and call it Cathleen Owen . . . There is a ruined church quite near from which it might have been procured.” A sketch in private ownership and of unknown date, shows it to have been a pronounced example of Type I (*a*).

P.R.I.A., ii, 1840–44, p. 575.

(29). CASHEL, Co. Tipperary. This figure is on a detached stone preserved in the Cathedral, and is atypical. It is without arms and has entwined legs, which may indicate affinity with Jacobæan sculpture. It is said to be an “Evil Eye Stone” by the writer in “*Man*,” 1932, p. 44. Fig. 15.

(30). TARA, Co. Meath. A figure 1 foot 5 inches high, on St. Adamnan’s Pillar in the church-yard. Type I (*a*), but the left leg appears to be almost straight down. In the illustration in J.R.S.A.I., xxiv, p. 239, it appears as carved in the lower of two sunk panels, and wearing a collar.

P.R.I.A., xxxiv, 1917–19, p. 254, etc.

R.A.S. Macalister, *Tara*, 1931, photograph opp. p. 52.

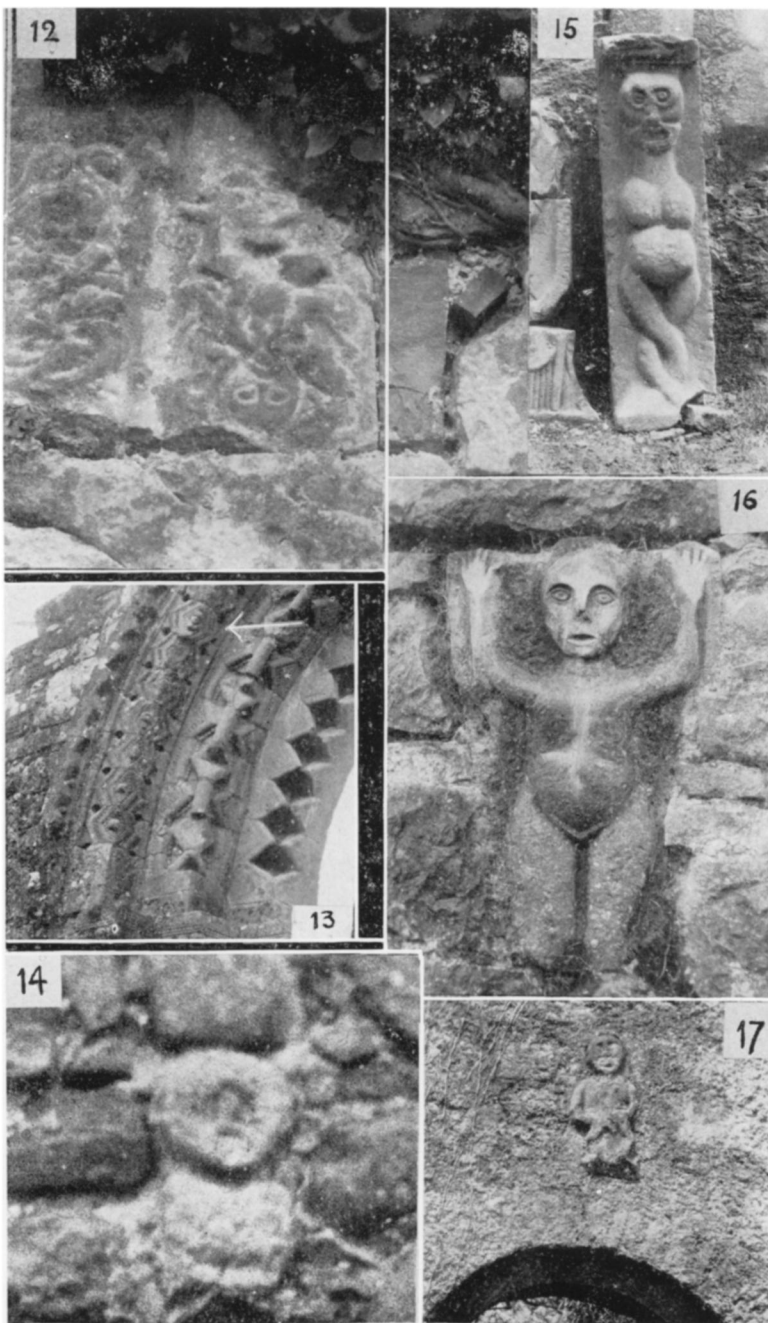


FIG. 12.—RATH (20).

FIG. 14.—MAGHERA (42).

FIG. 16.—CASTLEMAGNER (34).

FIG. 13.—CLONMACNOISE (23).

FIG. 15.—CASHEL (29).

FIG. 17.—KILLINABOY (32).

(31). RINGASKIDDY, Co. Cork. It is stated that there were two figures in a private garden, but recent visits (1934 and 1935) have failed to reveal any.

(32). KILLINABOY (Kilnaboy), Co. Clare. The figure is outside the south wall of the church, over a round-headed doorway, and is known as St. Inghean Bhaoith (daughter of Baoth), the otherwise anonymous first Abbess. Type I (a). Fig. 17.

P.R.I.A., xxii, 1900-1902, p. 139.

J. Frost, *Hist. and Top. of the County of Clare*, 1932, p. 129.

(33). Is a correcting note on No. 18.

(34). CASTLEMAGNER, Co. Cork (called "Banteer" in the J.R.S.A.I. List). The figure is on a slab flanking the doorway of a holy well about half a mile west of Castlemagner, in a field on the north side of the road to Cecilstown, and on the bank of the Catra stream. It is nude, with hands raised and legs terminating immediately below the flexed knees. The sex is indicated less crudely than in other figures, and if Du Noyer is right in dating it to the seventeenth century, it may be an adaptation of the sheela-na-gig idea by a more conventional age. On the opposite side of the doorway is a small figure resembling a Roman soldier.

G. V. Du Noyer, *Ordnance Sketches (R.A.I. Library)*, ii, p. 82.

Col. J. Grove-White: *Historical and Topographical Notes on Buttevant, etc.*, ii, 1911, pp. 112-113. Fig. 16.

(35). MONASTERBOICE, Co. Louth. Described as a seated figure with outstretched lower limbs on the south arm of the east face of the Cross of Muirdach, but it is more probably kneeling. It is immediately in front of a seated demon who is consigning souls to hell. Perhaps there would be nothing incongruous in the presence of a sheela-na-gig in such a position, but the attributes of the figure are inconclusive: the splaying of the legs is from the knees only, a condition not found in sheela-na-gigs of this period.

H. O'Neill, *Sculptured Crosses of Ancient Ireland*, 1857, Plate 10.

F. Henry, *La Sculpture Irlandaise*, Plates 75 and 77.

B.—SHEELA-NA-GIGS NOT RECORDED IN THE J.R.S.A.I. LIST OF 1894.

CO. CLARE.

(37). KILLALOE: in the garden of the Bank House; placed loosely over a well called St. Patrick's. Type I (a). Fig. 19.

CO. CORK.

(38). BALLYNAMONA CASTLE : on the left bank of the Awbeg river, $1\frac{1}{2}$ miles west of Shanballymore. This was a nude female figure, and was destroyed about 1820 by workmen repairing the castle, on account of its characteristics.

Col. J. Grove-White, *op. cit.*, vol. i, 1905, p. 84.

(39). CASTLE WIDENHAM, Castletownroche : eight miles north-east of Mallow. The figure is mentioned in the Ordnance Survey Field Book as lying by the holy well of St. Patrick on the bank of the Awbeg river, and bearing an image supposed to be that of the Saint. Later it was lost, but found in 1906 in a backwater of the river. In 1934 it was removed from the rank vegetation in which it had again disappeared, and set up by the tower of the Castle. Type I (a) : with a remarkable head-dress. Fig. 18.

J. Grove-White, *op. cit.*, vol. ii, 1911, p. 145, and photograph opp. p. 129.

J.C.H.A.S., xviii, 1912, the same work published as supplement to the Journal.

(40). KINSALE, ST. MULTOSE CHURCH : On a detached tombstone lying inside the church : on the other face of the stone is an eighteenth century funerary inscription.⁴

Type I (c). Fig. 20.

(41). TRACTON ABBEY. The figure was found among the remains of the Abbey, beneath the garden occupying its site.⁴ Type I (c). Fig. 21.

CO. DERRY.

(42). MAGHERA OLD CHURCH : amongst the masonry of the tower on the north side, about 20 feet from the ground. The lower part of the figure seems to have been broken away. Type I(b). Fig. 14.

CO. DUBLIN.

(43). JAMESTOWN, STEPASIDE : About eight miles south of Dublin, in an old farm lane on the east side of the road to Enniskerry, is a stone about $2\frac{1}{2}$ feet high shaped very irregularly as a stunted cross. On the east face is a very crude Sheela-na-gig, and on the west face a relief of a circle with two depending vertical bands. Type I (b). Fig. 31 (East face).

⁴ Communicated by Chas. MacCarthy, Esq., of Cork.

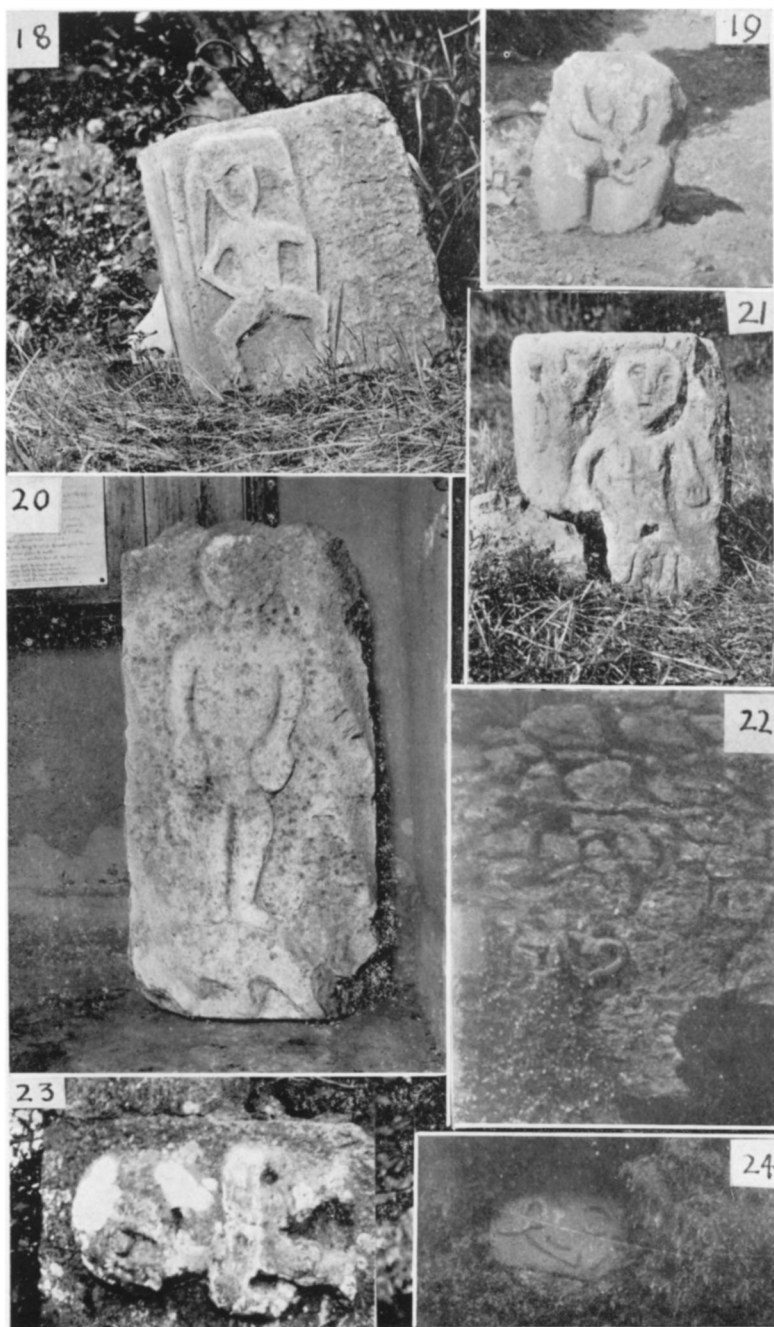


FIG. 18.—CASTLE WIDENHAM (39).

FIG. 19.—KILLALOE (37).

FIG. 20.—KINSALE (40).

FIG. 21.—TRACTON ABBEY (41).

FIG. 22.—CULLAHILL (47).

FIG. 23.—DOON (56).

FIG. 24.—KILTINANE CHURCH (59).

CO. KILDARE.

(44). CARRICK CASTLE. A figure called an Evil Eye Stone is listed as No. 26 in the Rev. E. O'Leary's Catalogue of the Murray Collection transferred to Cambridge. It is not now forthcoming. J.K.A.S., iii, 1899-1902, p. 331.

CO. KILKENNY.

(45). BALLYLARKIN, FRESHFORD. A figure from the old church ; now in the National Museum. Type I (a), but squatting, and has four breasts. Fig. 26.

(46). CLOMANTAGH CASTLE : three and a half miles from Freshford, on the road to Urlingford. The figure is said to be midway up the castle wall on the south-west angle. All is now (1935) obscured by ivy.

W. Carrigan, *Hist. and Antiq. of the Diocese of Ossory*, ii, 1905, p. 368.

LEIX.

(47). CULLAHILL CASTLE : three miles from Durrow, on the road to Cashel. The figure is about 40 feet from the ground amongst the masonry of the south wall of the peel tower, near the west angle. Type I (b). Fig. 22.

W. Carrigan *op. cit.*, p. 232.

(48). SHANE CASTLE. O'Donovan, in the Ordnance Survey Letters, Tipperary, vol. i, 1840, p. 152 of the Typed Copy, in referring to the Kiltinane sheela-na-gig, mentions "another figure of similar hideous character" from Shane Castle in the Queen's County. Shane Castle was destroyed in 1650, and rebuilt as a private residence in the eighteenth century.

(49 and 50). TINNAKILL. Two figures deriving from Tinnakill Castle and Portnahinch Castle were discovered by Miss H. M. Roe in the garden wall of a house near the Dangan, Mountmellick. Type respectively I (a) and II.

J.K.A.S., ix, 1918-21, p. 263.

"Man," 1932, p. 45 : photographs by H. M. Roe.

CO. LIMERICK.

(51). CLONLARA OLD CANAL BRIDGE : about a mile and a half from Doonas on the road from Limerick to Killaloe, on the west side of the Shannon. Only a vague head and arms remain. The

figure is said to have come from Newtown Castle and to have been defaced by the land-owner about three generations ago (local information). Near the shoulder is carved the date 1769. Fig. 25.

Co. LONGFORD.

(52). ABBEYLARA : in the barony of Granard, six and a half miles north-west of Castlepollard. W. R. Wilde, in the R.I.A. Museum Catalogue . . . Stone. 1857, p. 141, mentions a figure here as associated with the sheela-na-gigs in the National Museum. All is now (1935) obscured by ivy.

Co. MEATH.

(53). KELLS. W. R. Wilde (*op. cit.* p. 141) mentions a figure of the type under discussion as being "in the church at Kells."

(54). KILMAINHAM, on the borders of Louth-Meath : buried in a churchyard near the railway station, at least forty years ago. (From private information).

(55). SUMMERHILL : formerly the seat of Lord Longford ; now a derelict ruin : no figure is to be found.

J.R.S.A.I., xli, 1911, p. 387, mentions it as being in a rock garden.

OFFALY.

(56). DOON CASTLE : immediately north of Togher, on the east side of the main road from Firbane to Athlone. There is an atypical figure, horizontal, on a quoin at the south angle of the east wall of the tower. The torso and arms seem to indicate a sheela-na-gig. Fig. 23.

Co. TIPPERARY.

(57). ANNAGH CASTLE, Lough Derg. "An ancient ivory carving of the class called popularly Sheela-na-gig, measuring $1\frac{1}{2}$ inches high, and forming apparently the top of a pin—found close to Annagh Castle, Lough Derg." (J.R.S.A.I., xiii, 1874-75, p. 241). It is not now forthcoming. (Cf. the Bone Pin from Newbridge, *infra* p. 120, e.)

(58). FETHARD ABBEY. The figure is inserted in the north face of the wall extending eastward of the east end of the church. It has been classed as a sheela-na-gig, but is not typical. The special features are : the large head and ears, the clearly defined ribs, suggesting emaciation, and the small straight dependent



FIG. 25.—CLONLARA (51).

FIG. 27.—FETHARD ABBEY (58).

FIG. 29.—COOLATORE (63).

FIG. 26.—BALLYLARKIN (45).

FIG. 28.—LIATHMOR (61).

FIG. 30.—TAGHMON (65).

legs. The right arm is wanting, but the left is in the usual position. The vague definition in the lower abdominal region suggests that alterations may have been made. Fig. 27.

J.C.H.A.S., ix, 1903, p. 206, with illustration.

(59). KILTINANE CHURCH : seven miles north of Clonmel. The figure is horizontal, on a quoin of the south angle of the west wall of the ruined church : the upper side is much weathered.

Type II. Fig. 24.

O'Donovan, Ordnance Survey Letters, Tipperary II, 1840, p. 152 (Typed Copy).

P.R.I.A., ii, 1840-44, p. 571.

J.R.S.A.I., xxxix, 1909, p. 278 ; xli, 1911, p. 387.

(60). KILTINANE CASTLE. A figure described fancifully in P.R.I.A. ii, 1840-44, p. 570, as "holding the lucky horse-shoe in one hand, and a cross or dagger in the other." As Col. R. Cooke, the then owner of the castle, mentions no figure there, but speaks of "very perfect specimens" (*i.e.* in the plural) in the church, it is possible that the writer in P.R.I.A. is mistaken in attributing a sheela-na-gig to the castle. In the present state of the church it is impossible to ascertain whether a second figure is there or not. See Col. Cooke's Note in J.R.S.A.I., xxxix (1909), p. 278.

(61). LIATHMOR OLD CHURCH : five and a half miles from Urlingford on the south-east side of the road to Cashel. The figure lies horizontally on the sandstone impost of the north doorway of the larger of the two churches. It is a good deal stylised and suggests a decorative motif, and being on sandstone is probably not later than the twelfth century.

Type I (c). Fig. 28.

North Munster Archæological Journal, iii, 1914, p. 83-85.

CO. TYRONE.

(62). ERRIGAL KEEROGUE. A figure found in the old church of Airiagol Dachiarog, near Ballygawley : now in the Municipal Museum, Belfast. Type I (a).

Ancient Monuments of Northern Ireland in State Charge, p. 31.

CO. WESTMEATH.

(63). COOLATORE. The figure is carved on a slab said to have come from Carne Castle, and now in the possession of Henry Upton, Esq. Type I (a). Fig. 29.

(64). **MOATE CASTLE.** Over the gate of a yard behind the Castle, in a wall rebuilt in 1649, is a figure 11 inches high, in an oval sunk in a slab. It has unusual characters : the face is proportionately very large, with a markedly geometrical treatment of the features ; and an extruded tongue (for which cf. No. 1) : a belt passes obliquely round the abdomen. The whole suggests a late grotesque treatment of the subject. Fig. 32.

(65). **TAGHMON CHURCH :** one mile east from Crookedwood, which is on the road from Mullingar to Castlepollard. Over a trefoil window in the north wall is a grotesque figure which from the attitude, clasping the flexed legs, may be a sheela-na-gig. The lower part of the stone is broken away, so that the character is doubtful. Type III. Fig. 30.

J.R.S.A.I., lviii, 1928, p. 102.

C.—FIGURES WHICH AT SOME TIME HAVE BEEN REGARDED AS
SHEELA-NA-GIGS, BUT WHICH ARE PROBABLY NOT SO.

(a). **ABBEYOWNEY**, Abington, Co. Limerick. Two armless female figures of Jacobaeen type, dug out of a mound outside the graveyard and set up by the Barry tomb.

J.R.S.A.I., xxxvii, 1907, p. 363.

(b). **ARMAGH CHAPTER HOUSE.** A figure with a female torso, but no other features of a sheela-na-gig. A. Kingsley Porter suggests that it represents Labraidh with the ass's ears.

H. C. Lawlor, *Irish Naturalists' Journal*, i, 1927, pp. 184–5, and Fig. 5, p. 183.

A. Kingsley Porter, *J.R.S.A.I.*, lxi, 1931, p. 142 and Plate opposite p. 87.

(c) **CARNDONAGH**, Co. Donegal. A pillar stone formerly built into the road-side opposite the church : it has now been freed, and more recent photography reveals primitive sculpture on four sides, but no sheela-na-gig.

H. C. Lawlor, *Irish Naturalists' Journal*, i, 1927, pp. 183, 185.

Françoise Henry, *La Sculpture Irlandaise*, 1933, p. 131 and Plate 8.

(d). **BOA ISLAND** and **LUSTYMORE ISLAND**, Lough Erne, Co. Fermanagh.

P.R.I.A., xli, 1933, p. 200 and Plates vii and viii.

(e). A Bone Pin found between Miltown and Newbridge, Co. Kildare. (See Fig. 33). It is described by Wilde in his Catalogue (Stone) of the R.I.A. Museum as “curved in the blade or shank.

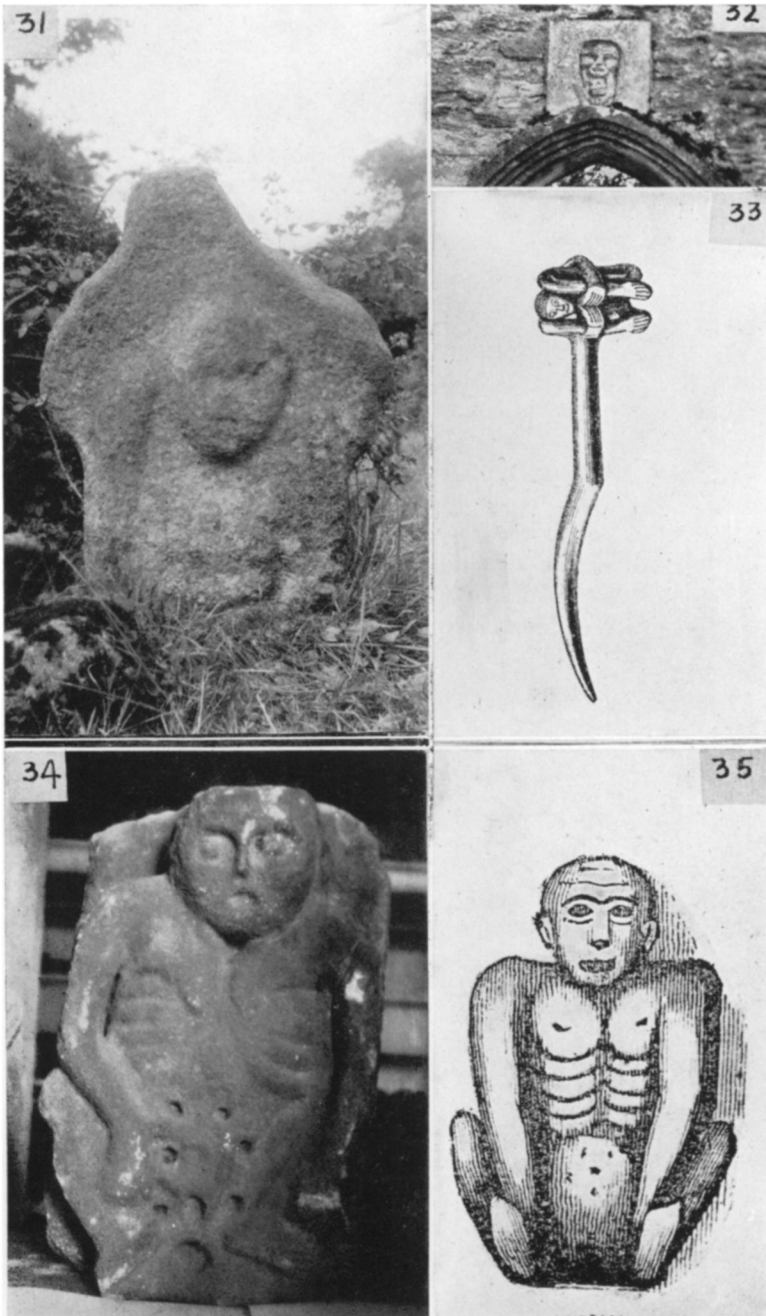


FIG. 31.—STEPASIDE (43).

FIG. 32.—MOATE (64).

FIG. 33.—NEWBRIDGE PIN (p. 120).

FIG. 34.—SEIR KIERAN (now in National Museum) (27).

FIG. 35.—SEIR KIERAN (from Dublin Penny Journal).

The head is exceedingly well carved in the representation of a grotesque sitting figure like some of those architectural embellishments seen in mediæval buildings." The writer in P.R.I.A., vii, 1862, p. 121, adds that it was found in a field with an iron dagger and the skeletons of a man and horse. The figure grasps the legs which are tightly flexed over the abdomen, as at Athlone and Taghmon, but there is no further feature justifying its classification as a sheela-na-gig.

The pin is 6.5 cm. long, including the head, which is 1.6 cm. wide. The further half of the shaft is curved. The form is unusual, but Dr. O'Neill Hencken permits me to state that he has found two pins with similar shafts at Lagore Crannog, and that he believes these to date from the later part of the eighth or from the ninth century.

The Newbridge Pin is perhaps comparable with that found near Annagh castle (see No. 57 *supra*) and classed by the writer in J.R.S.A.I., xiii, 1874, p. 241, as a sheela-na-gig.

W. R. Wilde, Descriptive Catalogue . . . Stone . . .
Museum of the Royal Irish Academy. 1857, p. 334 and Fig. 214.

In a recent paper¹ Dr. M. A. Murray points out that nearly all sheela-na-gigs found in Great Britain are or were in or about churches, and that traces of ancient rites connected with them are still to be recognised. In Ireland, on the other hand, only twenty-one figures, including the doubtful or more than doubtful examples, have been found in churches or their immediate vicinity, or are known to have been originally so placed. Four more (21, 24, 41, 58) derive from buildings with ecclesiastical associations: two (34, 39) are connected with holy wells: twenty-one are from castles, and of these, two (8, 28) are thought to have been derived from churches: two (13, 15) are now in the walls of dwelling houses: of the provenance of others (17, 31, 37, 54, 55, 57) there is no evidence.

Of the examples found in churches, only nine are in their architectural setting, and this is so various that it is hard to see design. The earliest figure of the kind that can be approximately dated is that at White Island, Lough Erne, and seems to belong like the other figures found in the same building, to the eighth or possibly the seventh century⁵: but this example was in a position of either

⁵ J.R.S.A.I., lxxv, 1935, pp. 27-31.

indifference or contempt. Moreover, though sheela-na-gigs are found inserted in the masonry of church towers, so with equal frequency are odd pieces of sculpture of other types. Hence it would appear that the presence of these figures in churches in Ireland is of doubtful significance, and that the buildings in which they are found are simply those most likely to serve for their preservation.

But that pagan ideas and practices were associated with these figures in comparatively recent times and are so even to-day can hardly be doubted. The Cloghan (No. 6) figure seems to have been known to the peasantry as "the witch" as late as the latter half of last century: Windele, writing in 1856, states that the Dunmanway figure (No. 17) *is* "occasionally brought out for charms." Their association with wells may date back to a time when water was venerated rather on account of its fertilising than its curative qualities. They occur in ecclesiastical foundations pertaining especially to women *e.g.* Athlone, Killinaboy, Clonmacnoise (if this can be accepted): and with these may be compared Romsey,⁶ Iona and Poitiers.⁷ St. Gobonet's pagan counterpart is credited with the growing of herbs and association with Nature's great fertiliser, the bee; and at Kilgobnet, named after her, is the Boy's Fort, wherein whoever stands on her festival day will be married within the year: moreover there is evidence that some of these stones are still touched in order to facilitate childbirth. Two of the sheela-na-gigs are or have been called Evil Eye Stones, *i.e.* Carrick and Cashel (q.v.) and the same applies to the male figure group at Kilkea.

APPENDIX I.

A LIST OF SHEELA-NA-GIGS ARRANGED IN COUNTIES.

CO. CAVAN.

- (1). Cavan Old Church: figure in the National Museum, Dublin.
- (2). Lavey Old Church: figure in the National Museum, Dublin.

CO. CLARE.

- (37). Killaloe Bank House. (20). Rath Church.
 - (32). Killinaboy Church.
-

⁶ J.R.A.I., lxiv, plate xii, 30.

⁷ J.R.S.A.I., xxiv, 1894, pp. 393 and 81.

Co. CORK.

- | | |
|--|-----------------------------------|
| (38). Ballynamona Castle. | (17). Dunmanway. |
| (4). Ballyvourney Church. | (40). Kinsale, St. Multose Church |
| (16). Barnahealy Castle. | (31). Ringaskiddy. |
| (34). Castlemagner Well. | (41). Tracton Abbey. |
| (39). Castle Widenham, Castle-
townroche. | |

Co. DERRY.

- (42). Maghera Church.

Co. DUBLIN.

- | | |
|----------------------------|-------------|
| (43). Jamestown, Stepside. | (10). Lusk. |
|----------------------------|-------------|

Co. FERMANAGH.

- (25). White Island, Lough Erne.

Co. KERRY.

- (21). Ratoo Round Tower.

Co. KILDARE.

- | | |
|-------------------------|----------------------|
| (14). Blackhall Castle. | (44) Carrick Castle. |
|-------------------------|----------------------|

Co. KILKENNY.

- (45). Ballylarkin, Freshford : figure in National Museum, Dublin.
(46). Clomantagh Castle.

LEIX.

- | | |
|-------------------------|------------------|
| (47). Cullahill Castle. | (49). Tinnakill. |
| (48). Shane old Castle. | (50). Tinnakill. |
| (26). Timahoe. | |

Co. LIMERICK.

- | | |
|------------------------------|------------------------|
| (51). Clonlara canal bridge. | (19). Tullavin Castle. |
| (18). Dunnaman Castle. | |

Co. LONGFORD.

- (52). Abbeylara.

Co. LOUTH.

- (35). Monasterboice.

Co. MEATH.

- | | |
|----------------------|-------------------|
| (22). Dowth Church. | (15). Rosnaree. |
| (53). Kells Church. | (55). Summerhill. |
| (12). Kilcarne Font. | (30). Tara. |
| (54). Kilmainham. | |

OFFALY.

- | | |
|----------------------|-------------------------|
| (6). Cloghan Castle. | (27). Seir Kieran. |
| (23). Clonmacnoise. | (3) In National Museum, |
| (56). Doon Castle. | Dublin. (? the same as |
| (5). Lemanaghan. | 27). |

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Co. SLIGO.

- (11). O'Gara's Fortress (Moygara Castle).

Co. TIPPERARY.

- | | |
|---------------------------|-------------------------|
| (57). Annagh. | (59). Kiltinane Church. |
| (9). Ballyfinboy Castle. | (60). Kiltinane Castle. |
| (8). Ballynahinch Castle. | (61). Liathmor Church. |
| (29). Cashel. | (28). Moycarky Castle. |
| (13). Fethard. | (7). Rochestown Church. |
| (58). Fethard Abbey. | |

Co. TYRONE.

- (62). Errigal Keerogue : figure in Belfast Museum.

Co. WESTMEATH.

- | | |
|------------------|-----------------------|
| (24). Athlone. | (64). Moate Castle. |
| (63). Coolatore. | (65). Taghmon Church. |

APPENDIX II.

ON THE PROBABLE IDENTITY OF NUMBERS 3 AND 27 IN THE 1894 LIST OF SHEELA-NA-GIGS WITH A FIGURE IN THE NATIONAL MUSEUM, DUBLIN.

In the *Dublin Penny Journal*, 1834, p. 114, is an illustration of a figure said to be of freestone and projecting from the wall of the eastern gable of the old church of St. Kieran. The church is destroyed and the figure gone, and there appears to be no account of its removal. Of the four sheela-na-gigs in the vaults of the National Museum, three (Nos. 1, 2, and 45, *supra*) are clearly identifiable. The fourth is docketed "725-1 King's County," and its provenance is no further detailed. In the Museum copy of the J.R.S.A.I., vol. xxiv, below No. 3 of the list of sheela-na-gigs is a manuscript note, written, as Mr. M. O'Connor, Assistant in the Museum, informs me, by the late Edmund Armstrong, sometime Keeper of Irish Antiquities, and reading as follows:—"From St. Kear (?) Old Church near Kinilty, King's County. See Dawson Register." In the margin is added:—"Dawson 726 (?)." Unhappily the Dawson Register cannot be referred to, and No. 3 is described as being 14½ inches high by 9 inches wide, while the figure under discussion is 16 inches high and its reference number is 725.1. The *Dublin Penny Journal* states that there was another figure in the west gable of the old church, called St. Kieran, and it may be that this is No. 3 and the one referred to as 726. If this is the case, however, it is not forthcoming at the present time. To save confusion it should be noted that the 1894 list makes a slip in copying and writes "west" for "east."

It seems more probable that No. 3 is identical with No. 27, for the list merely refers to the *Dublin Penny Journal* and makes no mention of the removal of the stone. Moreover, a comparison between

the illustration in the Journal and the figure in the Museum seems to establish their identity with one another and therefore with No. 27 of the J.R.S.A.I. list. Superficially the figures look unlike, but on a closer scrutiny fundamental similarities appear, and these as to attributes not shared by sheela-na-gigs in general. (See Figs. 34 and 35). Thus, the figure is said to "project from the wall," and, unlike most of its kind, this sheela-na-gig is sculptured so nearly in the round that the buttock and the angle of the ribs are clearly shown: "projection" would thus at once strike the eye. The unmistakably seated position is also rare. The arms in the illustration pass almost straight down to the feet, and though this is only a rough approximation to the pose of the stone figure, it is noticeable that the position of the right hand with the thumb extended inwards and the hand incurved, is precisely the same in both. The exhibition of the soles of the feet is again an uncommon feature in sheela-na-gigs, and this has clearly caught the attention of the maker of the sketch. Five lines on each side in sketch and stone define the ribs and lower limit of the breasts, and this too strongly for the similarity to be accidental, although the pendent part of the breasts, being very small, has not been recognised. Obviously the maker of the sketch was not thinking about sheela-na-gigs, and we may fairly assume that in 1834 he knew nothing about them. He observed then a horse-shoe shaped area in the abdominal region, and naturally did not recognise it as the anatomical distortion characteristic of these figures. He took it as a demarcation of the abdomen, and hence the bulbous appearance presented in the sketch. Some meaningless dots probably represent the holes seen in the stone figure in this region, and in this connection it must be remembered that the sketch was taken from below while the figure was still in position in the gable. As regards details, the two furrows on the forehead are strongly marked in the stone, and reappear very definitely in the illustration, and the same applies to the orbits and pupils of the eyes. Taking into consideration then that the compiler of the 1894 list does not seem to have seen either No. 3 or 27 (for his reference to 3 is unusually scanty, and for 27 he refers only to the sketch) it seems reasonable to conclude that these two and the stone figure 725-1 are one and the same.

APPENDIX III.

ON THE PROBABILITY THAT THE FIGURE ATTRIBUTED TO DUNMANWAY (No. 17 *supra*) IS THE WOODEN IMAGE BELONGING TO BALLYVOURNEY.

The writer of the J.R.S.A.I. list of 1894 assigns a sheela-na-gig to Dunmanway apparently on the sole authority of Windele's statement: (see No. 17 *supra*). It is to be noted, however, that Windele never saw this image and was not even in Dunmanway when he received the information. It is recorded under a heading: "Memoranda obtained during this excursion"; *i.e.* to Kilinean, Kinneigh, and

Cahir Magh Glair, June 1st and 2nd 1856.⁸ He makes a memorandum to ask the Rev. Mr. Kilaha of Kinsale about it, but there is no record that he ever did so.

We know that there was a wooden figure of St. Gobonet belonging to Ballyvourney, and because the information as to a figure at Dunmanway is so extremely vague it is worth while to consider whether these two may have become confused, and this in spite of the serious discrepancy that the Dunmanway figure is said by Windele to be of stone.

The oaken image of St. Gobonet was seen and sketched by Windele, apparently at Ballyvourney,⁹ and is described by Du Noyer¹⁰ as a much battered standing figure, 27 inches high, robed and coifed, and retaining the remains of colour. He ascribes it to the middle of the fourteenth century. It seems to have been under lay control and was carried round on the saint's festal day to effect its cures and other beneficent influences in return for money.¹¹ Its movements were not confined to Ballyvourney: once it was taken to Iveleary to be sworn upon, and once to Bandon, whence it was recovered with difficulty.¹² This control of relics and church appurtenances by the laity was a recognised thing. Certain families were appointed as their hereditary guardians and in time these guardians were apt to claim the objects as their own property; whence their appearance elsewhere than in ecclesiastical surroundings.¹³ The O'Herlihy family were the hereditary guardians of Ballyvourney church, and they were represented in the female line by the O'Briens of Dunmanway. Hence the removal of objects from Ballyvourney to Dunmanway would be regarded as quite admissible if carried out by either of these families. We know that the image of St. Gobonet did go to Dunmanway, for Windele writes¹⁴ that in 1853 it was in the sacristy drawer at Ballyvourney, having lately [*i.e.* about 1845] been brought from Dunmanway by Fr. Lane, to whom it had been entrusted by Thos. O'Herlihy, in whose care it had been. Similarly the object recognised as the bee-hive by the medium of which St. Gobonet worked her miracle for the benefit of the O'Herlihy of that time, was taken away at the beginning of the nineteenth century. The person who had the care of it was the sister of Fr. O'Herlihy, and on her marriage to a MacCarthy, she took it with her to Kerry. It was last seen [*i.e.* before 1853] at Cloghereen near Killarney, where it was made use of in a case of fever.¹⁵ Thus, in the absence of evidence that a sheela-na-gig belonging to Dunmanway was ever actually seen, it is reasonable to conjecture that Windele's information was due to a confusion with the figure belonging to Ballyvourney.

⁸ Windele, MS. Top. Cork W. and N-E, p. 710.

⁹ *Ib.* p. 287.

¹⁰ *Archaeological Journal*, xii, 1855, pp. 85-86.

¹¹ *J.C.H.A.S.*, iii, 2nd Series, 1897, p. 100 et seq.

¹² O'Hanlon, *Lives of the Irish Saints*, 1914, ii, p. 465.

¹³ C. Plummer, *Vit. Sanct. Hib.* i, p. cxxix.

¹⁴ Windele, *Op. cit.* p. 290.

¹⁵ Windele, *Op. cit.* p. 285.

APPENDIX IV.

THE TERM SHEELA-NA-GIG.

The writer on sheela-na-gigs in the J.R.S.A.I. of 1894, p. 7, states that the name is due to a trifling and accidental circumstance, originating in the reply of an uninformed man to Mr. R. P. Colles, who when visiting the Rochestown figure (7), was told it was a sheela-na-gig. This rather contemptuous attitude towards the name has been maintained by later writers. It has been compared to the word "paramoudras," which has crept into geology by an unfortunate linguistic error,¹⁶ and elsewhere¹⁷ the term has been dismissed as "silly." It is worth while to note that the acceptance of the name in reference to the Rochestown figure was by responsible members of the Royal Irish Academy, such as Mr. Colles and Mr. Clibborn, and others taking part in the discussion reported in the P.R.I.A. of 1844. Moreover, the term was not then, as seems to be supposed, a new one; for O'Donovan in his Ordnance Survey Letters, Tipperary, II, 1840, p. 152 of the Typed Copy, refers to the "Sheela Ny Gigg" at Kiltinane church (59). It is obvious that at that time as well as later, no exact linguistic meaning was attached to the word, for O'Donovan adds without comment that the figure was said to have been set up to annoy the descendants of a person of bad character bearing that name. By 1861 these figures were accepted as "usually known among archaeologists as Sheela-na-gigs,"¹⁸ but the effort to explain them as effigies of persons, continued. No suggestion is on record as to the identity of the "Cathleen Owen" of Moycarkey (28), but there was an apparently quite serious discussion in 1892 on the Cullahill, figure which was said to represent a certain Sheela na Guira, or Gillian O'Dwyer, head of the O'Garas and a great oppressor of the people of Cullahill.¹⁹ Carrigan²⁰ uses the name Sheela-nhee-Gow (Sheela Smith) in a general way to denote these figures.

Regrettable though it is that those who first used the title in question did not make enquiry into its origin, yet it would appear that they accepted a word, not of chance invention, but well known by the people and in common use. Indirect corroboration of this view, and perhaps a hint as to what it connoted to them, I obtained accidentally from a middle-aged lady whose family had for many years been farmers in the Macroom district. She did not understand the sense in which I was using the word, and derived some puzzled amusement from it, wondering why I should desire to seek out old women of the type which I may for brevity describe as "hag": from earliest childhood she had been familiar with the word as a common one used with this connotation. Whether the form *Sighle na geioch*, now usually accepted

¹⁶ Irish Naturalists' Journal, i, 1927, p. 182.

¹⁷ R.A.S. Macalister, Ancient Ireland, 1935, p. 195.

¹⁸ J.R.S.A.I., vi, 1860-61, p. 7.

¹⁹ *Ib.* xxii, 1892, pp. 291, 437, etc.

²⁰ Carrigan, History and Antiquities of the Diocese of Ossory, ii, 1905, pp. 232, 368.

as the most likely Irish equivalent of an obviously anglicised term, is the correct one or not, it is certainly appropriate to the two earliest figures to be named, those of Kiltinane and Rochestown.

It would seem then, that the word *Sheela-na-gig* may reasonably be supposed to have a more respectable origin than the chance word of an "uninformed man."

APPENDIX V.

SOME FIGURES WHICH ARE NOT SHEELA-NA-GIGS, BUT ARE APPARENTLY CONNECTED WITH A FERTILITY CULT.

A.—FEMALE.

(1). A clay torso about 4 inches high found in 1933 in a cave on the shore west of Ballintoy, Co. Antrim. It was associated with pottery of late Halstadt type. It is now in the Municipal Museum at Belfast.

J.R.S.A.I., lxiv, 1934, p. 139 and Pl. xviii.

Irish Naturalists' Journal, v., 1934, p. 105.

R. A. S. Macalister, *Ancient Ireland*, 1935, p. 80 and Fig. 16.

(2). OLD KILCULLEN CHURCH, Co. Kildare. A stooping figure, probably female, is represented by Grose on a voussoir of the western doorway (now destroyed). He depicts it as carrying an object which may be a cornucopia.

Grose, *Antiquities of Ireland*, 1791, II pp. xii-xiii and plate 124.

F. Henry, *La Sculpture Irlandaise*, 1933, plate 122, 2 (a photograph, reduced in size, of Grose's drawing).

(3). Rock Carvings, Co. Mayo. *Irish Naturalists' Journal*, i, 1927, p. 262.

B.—MALE.

(1). A wooden figure found in the bog at Ralaghan, Co. Cavan, and now in the National Museum.

Antiquity iv, p. 487 and Plate.

Macalister, *Ancient Ireland*, p. 114 and Fig. 22.

There is a similar figure in the Colchester Museum. For others, found at Holderness in Yorkshire, at Ballachulish (female), Mark Brandenburg, and Viborg, Jutland, see *Proc. Soc. Antiquaries of Scotland*, vol. iii, New Series, 1881, pp. 162-178, and figures 1, 2, 3, 4, 5.

(2). A wooden figure found at Lagore, and recently exhibited in the National Museum.

(3). The "Evil Eye Stone" at Kilkea Castle, Co. Kildare. The sculpture is on a quoin stone. The upper figure is that of a man: the lower one has the form of a man but the head of a dog or wolf.

this figure is ithyphallic, a fact which does not appear in the illustration in *J.K.A.S.*, ii, 1898-9, p. 26, and it would seem to be connected with the prehistoric ritual of the masked man.

C.—INDETERMINATE.

(1). Cloyne Cathedral, Co. Cork. Two figures, one at either side of the north door, at the bases of the jambs, are said to have this significance. (Fig. 36).

C. Smith's Cork, ed. 1897, I p. 109.

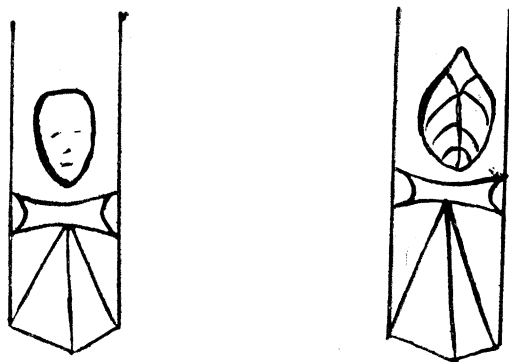


FIG. 36.

East figure : 12 inches high.

West figure : 15 inches high