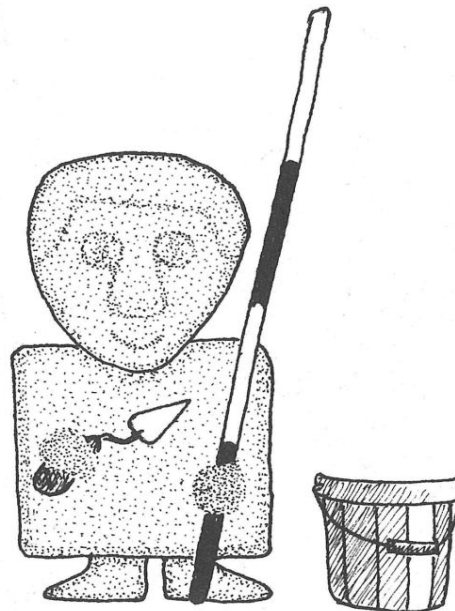


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Trowel



*Archaeological Society
University College Dublin*

FOREWORD

Students studying a subject such as archaeology often come across special points of interest which they might wish to research in more detail. On occasions this interest may become a focus for an essay, or a postgraduate thesis. The aim of this publication is to illustrate the range and diversity of topics that both undergraduate and postgraduate students in University College Dublin are currently concerned with. It is hoped that this Trowel will be the first of many.

It remains only to extend thanks to those undergraduate and postgraduate students who contributed to this publication, making it possible.

Also sincere thanks to Noreen Hayes, Aidan O'Sullivan, and Tom Griffin Ltd., for their help with production.

Eoghan Moore Archaeological Society University College Dublin April, 1988.

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The Editors wish it to be understood that the authors alone are responsible for any opinions, expressed or adhered to, in the following papers.

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NOTES ON AN EARLY SHOE TYPE

Daire O'Rourke

It must be said that costume in the archaeological record, is largely unknown, except for example on water-logged sites, where preservation is good enough to enable identification of textiles and leathers- On sites where preservation of organic materials is good, dress can be documented and so I believe, aid in a further understanding of human development, from a basic way of survival to more evolved societies with complex infrastructures.

If you are one of those people who adheres to the maxim that “the clothes maketh the man”, then what does the garb of early people say of them and their societies? What is known for instance in the material record for Palaeolithic fashions? Because of the ancient nature of this era, virtually nothing. All that is left for the archaeologist to find is a few stone implements and perhaps the odd cave painting or two. These cave paintings give some sense of a stylistic form of dress, but stone objects found on very early sites are also important. Common implements found on these Palaeolithic and Mesolithic sites are items such as scrapers and awls. The objects in themselves are interesting to the finder, but the use to which these objects were put must also not be forgotten. First and foremost they were instrumental in hide preparation. The animals were hunted, killed and undoubtedly skinned and in colder climates these animal pelts now became the covering or “costume” of early people. That these pelts were not just idly wrapped around the body is known from the number of needles that have also been found. So these early people were stitching these pelts together, probably using animal sinews as stitching material, whether for tents, clothing, or shoes. So there begins the study of costume or at least costume manufacture. Thus, from the earliest moments in prehistory costume had been an integral aspect of the development of different societies.

As my interest in costume at the moment is in the development of the shoe, I thought that it might be of interest to mention the very earliest shoes that have come to light in the archaeological record, and to look at some ethnographical parallels. Undoubtedly, the earliest type of footwear was also the most primitive, i.e. where the pelt of the recently-skinned animal was wrapped around the foot and then secured with strips of the same hide.

These early shoes have primarily come from the Danish bog bodies, due to the excellent preservation that was found there. Numerous shoes of the type that I have mentioned above were found, all dating to the Early Bronze Age. Shoes from sites such as Jels and Skrydstrup in Jutland are interesting as the shoes seem to have been made from deer-skin. This is noteworthy, as such skin is very soft and pliable, and while of benefit to the upper of the shoe, would not be of any great protection to the sole- What is also of note from the Skrydstrup shoe is that inside it there was found remains of a grass type substance, which would have acted as a protection for the foot (Hald 1972, 11-14). This act of placing wadding in the shoe therefore would appear to be very ancient. Indeed Hald cites ethnographic parallels with modern day Lapps in Norway (ibid.), and Lucas also cited numerous examples of such practices among the wearers of the single-piece shoe in Ireland, though he could only date the practice as beginning from the Early Christian period, (Lucas 1956, 388). Though with the evidence from Skrydstrup, it is now known that the practice has a prehistoric origin. Also, in some of these Early Bronze Age shoes, scraps of material were found which were presumably wrapped around the foot, again to give the foot some form of protection (Hald 1972, 14). In Ireland, however, exact parallels have not been found in archaeological contexts for so early a date. Lucas does mention the footless stocking, (i.e. that type of leg-wear that

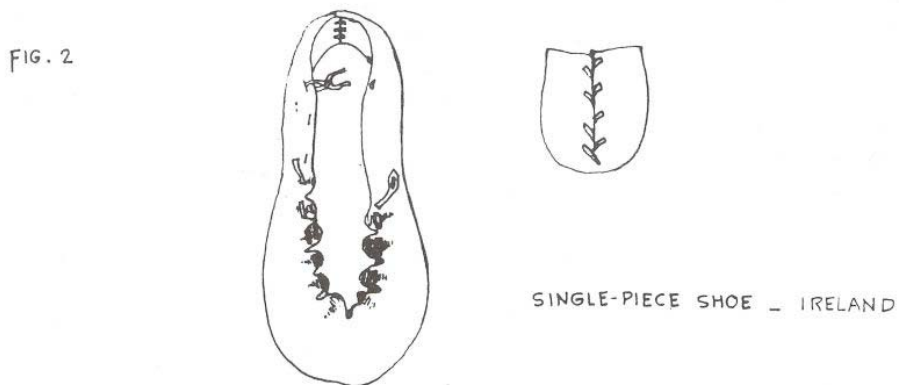
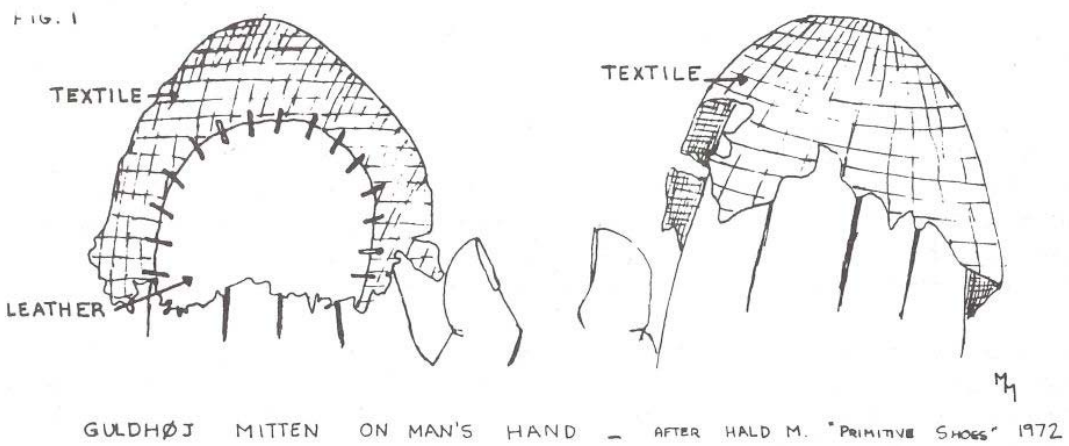
would have been worn from the ankle to the knee and attached to the foot by the means of a loop of “wool” around the toe or toes) as being worn in conjunction with grass wadding in the shoe, (Lucas 1956, 388).

While in Europe such basic shoes were still being worn, already in the Hittite world a more complex type of footwear had developed. A peaked boot with a more pronounced upturned toe was synonymous with the Akkadian period of c.2000 B.C. This is the oldest form of shoe of which there is a pictorial representation. It is to be seen in a relief basalt carving from Marash in Asia Minor, C.10th century - 8th century BC, where a Hittite wearing these peaked boots is to be seen performing some sort of sacrifice (Born 1940, 1211).

As well as these early shoes, another type of early leather covering which does not appear nearly as much as the shoe is the hand covering or mitten. In the grave site of Guldhoj in Denmark - also dating the Early Bronze Age - a covering, initially thought to be a shoe, is now believed to be a mitten (Hald 1972, 24). It is a composite piece, made of leather and textile. The textile appears to have formed the upper covering and was folded around the hand [see fig. 13- The leather portion was next to the palm and fits a man’s hand quite well. Another mitten was also found in Asle Bog in Vastergotland, which dates rather later, to the first century A.D. However, this mitten is quite unlike the Guldhoj one and so Hald cites a number of ethnographic parallels (e.g. the mitten from the Neskapi Indians from Labrador). The similarity lies in the way in which the textile upper is brought around the edges of the hand. Other ethnic groups such as the Iglulik Eskimos from N. America also wear them. Because of the same wrap-around nature of the shoe and mitten, Hald also suggests that the development of the two is quite similar and should be seen as evolving along the same lines. She also cites a philological parallel in the Danish word “handske” which is formed from the word for hand (“haand”) and shoe (“sko”) (Hald 1972, 26). Indeed, this parallel can also be found in the other Germanic languages.

In this short article, I have tried to briefly outline the early development of the shoe. I hope that in this short discussion of the early shoe, some light can be thrown on the early evolution of the shoe in history and pre-history. The idea of the single piece wrap-around type shoe might appear to be ancient, but it survived in Ireland into the early part of this century in the form of the pampootie and indeed the composite shoe was unknown here until the arrival of the Vikings. Indeed, in 10th and 11th century Dublin, a quite complicated composite shoe was being worn which would have fitted in quite well in contemporary Lund or Haithabu. The average native Irish person was still wearing a shoe made from a single piece of leather, which in itself could have reached quite intricate detail, as for example some of the shoes from Ballinderry. Therefore, taking into context the nature of the traditional Irish shoe, it is relevant to talk about Early Bronze Age Danish shoes in relation to Ireland, as firm links between most early European shoes now seem to be

established.



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OF HAGS BEDS AND OLD MOATS

Barry O'Reilly

The Plain People of Ireland have much to offer the student of bones and stones. Down through the ages, imagination has allowed a folk wisdom to develop concerning particular monuments in the Irish landscape.

It was, until recently at least, not a wise idea to interfere with prehistoric monuments- Nasty things happened if people were naughty in this regard- Many have been set upon by fierce cats or hounds, guarding the treasure that was sure to be found on such sites. Others have been struck by lightning, lost their voice or been scared witless by the "Pooka" or other ghostly apparitions. The stone cross at Rathmichael in south County Dublin was rather reluctant to be carted off one night many years ago. The horses took fright, one man was badly injured and the cross was put back rather quickly.

Less extreme penalties have been imposed in other instances. A mill-owner in County Laois, needing a new floor for his drying kiln, broke up many old grave slabs. As a result, the kiln wouldn't work until different stones were substituted. Near Bannow in County Wexford, a group of men, preparing to quarry away "an old moat" next to a "Danes' castle", were warned off by "little men". Interference with a fort in County Louth is precluded by the presence of a "black fairy cat" said to guard the treasure reputed to lie within. In Royal Meath, tradition says that the Boyne tumuli have caves within where bars of gold were laid up, but that it would be dangerous to open up these "caves", as evil spirits were said to be watching over the treasure (George, look out!).

Everyone is familiar with the "fairy fort". Many archaeologists praise the occupants of the forts for their contribution to a site's preservation. We all know what happens to people who attempt to cut down thorn bushes and such things in ringforts, so long live the Fairies.

Many finds have come to the attention of the folk. The famous carved head from Ralaghan in County Cavan was described as an "old idol". Also found in the Taghart district of County Cavan was an array which included a bronze halberd, dagger, quern and a pot of "old Spanish coins". Every bump in the landscape appears to have been well and truly "examined" for "goodies". There are some cases where finders have been reluctant to hold onto finds. The Glenisheen gold gorget from Clare was thrown away by the finder's father. It was deemed unlucky because it resembled a "coffin handle". In Donegal, a half-perforated stone hammer at a holy well was left untouched because of its association with the sacred place.

The people of Cushendun., County Antrim had other ideas about things they found. One man who was working in the fields had the misfortune of having his horses fall into a hole. He had come upon two stone chambers which contained two axeheads, one still attached to its shaft. The cute devil sold one to another man for £1.

An ogham stone from near Tullow in County Carlow was discovered to be serving as the lintel to a pig-house. It was apparently removed in 1911, the owner being given the princely sum of ten shillings for his trouble.

Holed stones were especially noticed features and many became known far and wide as having healing properties. Sickly children were passed through the perforation of one in Carlow.

Some stones with iron streaks were believed to be blood-stained. The Connemara trippers may remember the one said to have been where the local saint lost his head with a little help from his pagan enemy. This saint was a resilient chap and soon recovered to convert yer man.

Many well-known monuments have attracted lore of one kind or another. The huge cairn on the summit of Knocknarea in County Sligo is reputed to be the sepulchre of the warrior Queen Maeve of Connacht and her hubby. The Athgreany stone circle in County Wicklow is said to be the petrified figures of dancers and their piper. They had been dancing on a Sunday and were summarily turned to stone to express the Lord's displeasure. Ever since, the site is known as "The Piper's Stones". In Waterford, a group of standing stones in the Comeragh Hills is named "Finns Quoits" and said to be the scene of Fianna trials of strength. The great wedge tomb at Labbacallee in County Cork was traditionally the dwelling place of a man called Diarmuid and his hag wife, Anailleach. Poor Diarmuid had become rather worried by his wife's hagginess, fled, and was promptly brained by the stones she threw after him. The portal tomb at Melkagh, County Longford is said to have been one of Diarmuid and Grainne's many beds and it is evident they did much tossing and turning. The great timber trackway at Corlea in the south of the same county is popularly said to have been built by the "Danes", clearly travelling back, in time to accomplish the feat. Many people in north County Mayo believe that there are stone walls present beneath the bog. Some have claimed that on probing with metal rods, they have heard strange sounds, as of metal striking stone.

Castles and ruined churches have their fair share of lore. Many of our castles were built by the Danes (they were busy lads), although the great Gobán Saor seems to have catered for the more upmarket clients. Almost all castles are said to contain varying quantities of treasure. Churches appear to have been nodes in a sophisticated underground rapid transit system as the numerous reports of "tunnels" would indicate. The old churchyard at Swords in County Dublin has one end of a tunnel which runs along the valley to Knocksedan, some two miles off. The latter point is a matte and bailey, which is claimed to be the burial place of a very large man, bones to prove this having been unearthed.

Cromwell was very active in the demolition trade, although whether or not he had a licence, is unclear. At any rate, in fact, at a great rate, he took it upon himself to make life easier for the postgraduate in archaeology. Flint arrowheads were believed in many places to be "fairy darts" or "elf-shot" and tended not to be returned to the fairies or for that matter, the Museum.

So there you have it. Hags and giants, druids and fairies, demonic cats, and bould Fionn and chums and even our Gobán Saor, have all contributed significantly to Irish archaeology.

A REVIEW OF BOG TRACKWAYS IN IRELAND

Aonghus Moloney

Introduction

The boglands of Ireland, in particular the midland raised bogs, have always been a rich source of archaeological data. The number of finds of metalwork and other artefacts from bogs often exceeds the number from dry-land contexts. One would expect, therefore, that a certain concentration of archaeological research would have taken place in the bog land areas but this has not always been the case. Archaeological research into bog trackways has been one area where, until recently, there has not been much accomplished. Trackway investigations have been confined for the most part to reports undertaken by the National Museum and the Office of Public Works. Published reports and further investigation are rare and are confined to individual sites and projects. Much of the published material is early and simply makes reference to the discovery of the trackway etc. Rynne (1964-5) has published a number of sites which he investigated on behalf of the National Museum and more recently, Lucas (1985) has published an article looking at some of the evidence from archaeological; literary; historical; and place-name sources. Until very recently the above mentioned have remained the bulk of modern published material on bog trackways.

Recent developments

Recently, however, a new impetus can be seen with regard to the study of bog trackways. A series of excavations centred on the Iron Age roadway at Corlea, Co. Longford has directed new interest into bogland sites (Raftery 1986). This excavation, while concentrating on the massive Iron Age roadway, has also uncovered twenty-three other trackways both in Corlea and neighbouring Derryoghil townlands. The excavations have shown that a new approach must be taken to this particular form of monument. There is also a sense of urgency in that many of the trackways are found in raised bogs currently being exploited by Bord na Mona. Therefore, a time limit has been set with regard to recovery of information from the monuments since they will disappear within the next ten years.

The Corlea excavations have uncovered many interesting features hitherto unknown in Ireland. It has always been presumed that the trackways joined dry-land areas by the shortest route across the bog. The distribution of the trackways at Corlea and Derryoghil not only demonstrates this fact, but also shows that the same series of routes was used throughout prehistory and indeed into the Early Christian period. Information concerning construction techniques and length of usage have also come to light from the excavations, and this has meant that a whole new perspective must be seen for bog trackways within the archaeological framework. The author has recently commenced work on a thesis in which he hopes to tie in previous work into this perspective and to select an area of bogland for study within this new approach.

The evidence from bog trackways

Within this framework established by the Corlea excavations and the recent re-appraisal of bog sites, several interesting features can now be noted. The distribution of trackways shows that they are concentrated in raised bogs and are rarely found in blanket bog areas. This obviously demonstrates the impassable nature of the raised bogs as against the drier nature of

blanket bogs, but also emphasises the desire for communication and travel through the midland areas. This linking of dry-land areas must have an influence when considering the archaeology of the latter. Any link to be considered between dry-land sites and bog trackways must depend on a chronology being established for the trackways which would encompass the period of the dry-land sites. Such a chronology is now in fact being established.

Table 1: A series of radiocarbon dates for bog trackways

GrN-14724	Dromalucht	3370 +/- 35 BP	(1420 +/- 35 bc)
GrN-14725	Dromard More B	2855 +/- 20 BP	(905 +/- 20 bc)
GrN-14726	Leigh C	1395 +/- 15 BP	(445 +/- 15 bc)
GrN-14727	Derraghan More	2130 +/- 20 BP	(180 +/- 20 bc)
GrN-14728	Derrybrennan	1200 +/- 20 BP	(750 +/- 20 ad)
GrN-14729	Callow A	3115 +/- 25 BP	(1167 +/- 25 bc)
GrN-14730	Callow B	3050 +/- 25 BP	(1100 +/- 25 bc)
GrN-14731	Oghil	1030 +/- 15 BP	(920 +/- 15 ad)
GrN-14732	Baunaghra	2805 +/- 45 BP	(855 +/- 45 bc)
GrN-14733	Broughal A	2120 +/- 20 BP	(170 +/- 20 bc)
GrN-14734	Broughal B	2330 +/- 20 BP	(380 +/- 20 bc)
GrN-14735	Broughal C	2745 +/- 25 BP	(795 +/- 25 bc)
GrN-14736	Clooncullaun	3350 +/- 30 BP	(1400 +/- 30 bc)

A series of radiocarbon dates have been made available by the Groningen laboratory for bog trackways investigated in the past fifty years or so (Tab. 1). Despite the fact that many of the dates available are uncalibrated, a certain pattern of concentrations can be seen. The trackways dated show clusters in the Bronze Age, later Iron Age, and the later Early Christian period. It must be pointed out that these conclusions are based on the series of dates alone and are not meant to represent a pattern for bog trackways in general. If one looks at these dates in light of the Corlea material, one can see that they fit into the tentative picture produced by the site. The trackway of Derraghan More, a town land neighbouring Corlea, is similar in construction to the Iron Age roadway of the latter- A dendrochronological date of 148 B.C. obtained from Corlea ties in closely with the radiocarbon date for Derraghan More, and this has led Raftery to consider the possibility that these are two stretches of the same trackway (pers. comm). Despite the large question- marks hanging over the series of dates, there does seem to be a pattern of some sort emerging for the material. At certain periods there seem to be various trackways of very similar construction being built. This is not to say that there was a preference for a certain construction form at a given period but rather that a common construction form was known and used in various parts of the country. This pattern holds true into the Early Christian period, where one finds several trackways of that date showing the same form of construction.



Distribution of investigated bog trackways in Ireland.

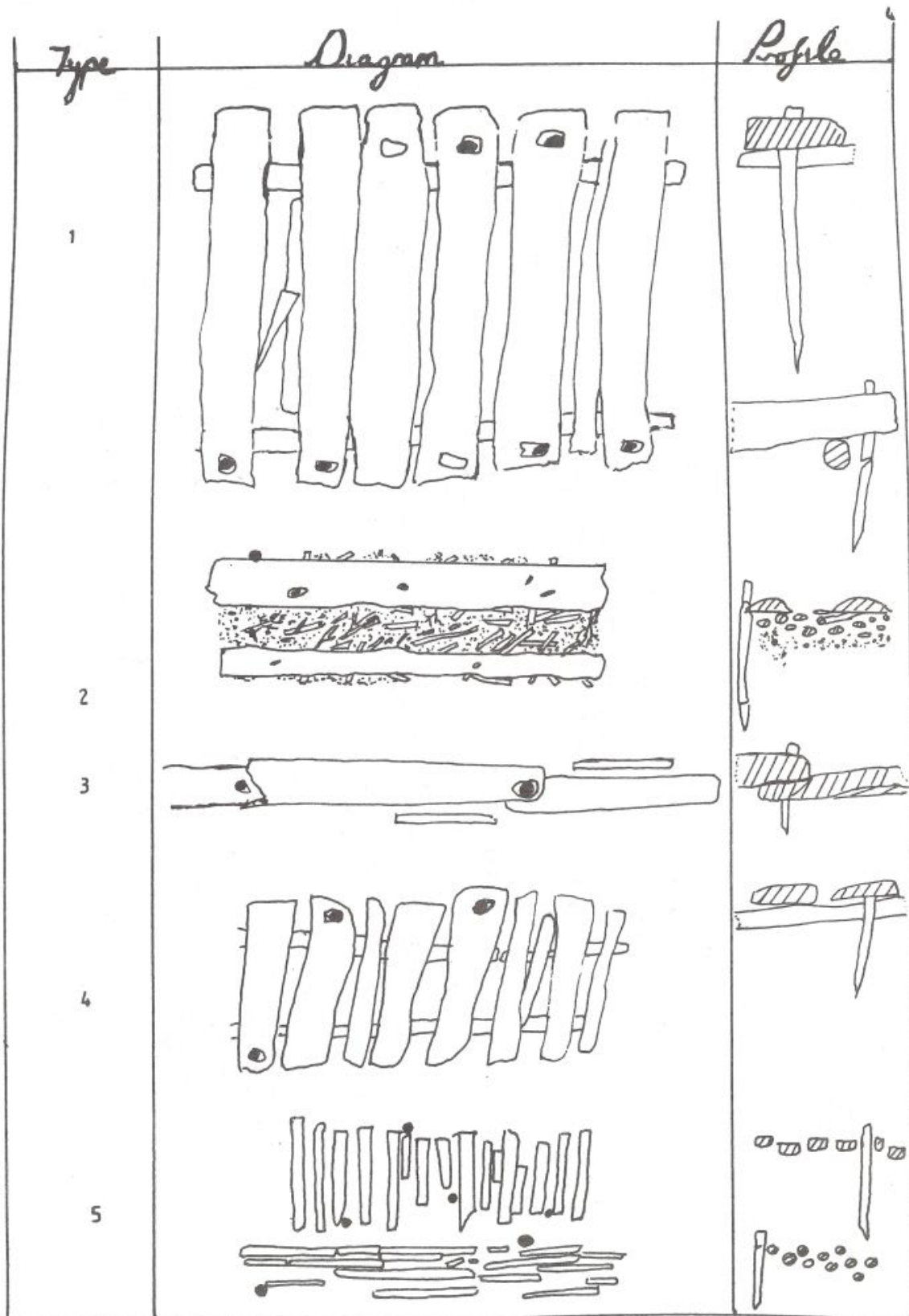


Diagram of various construction forms of bog trackways.

Construction techniques

The presence of common construction forms should mean that a limited number of forms can be detected from the material and this is the case. The construction techniques used are limited in variety and technique. Smaller brushwood trackways are found throughout the prehistoric period and also in historical contexts. They are usually constructed by laying down small timbers in clusters or bunches. Often this timber is a result of coppicing, and in terms of construction, certain patterns may be found. For instance, the bunches may be laid in the same direction in a similar pattern, or on occasion, the timbers may be interwoven to form hurdles. Where larger timbers are used, they are usually of oak and a more limited range of forms exist here. A common construction technique is the placing of oak sleepers on long runners of oak, alder, birch, and other native timbers. The runners are placed along the line of the trackway and the sleepers placed across these. This is the technique of construction used for the Corlea roadway. The Early Christian trackway at Corlea takes a different form and the same can be seen for other trackways dated to this period. The form consists of long split-oak logs laid end to end along the line of the trackway and resting on short supports perpendicular to them. Both this form and the Iron Age roadway form have pegs to secure and stabilise the trackway. These pegs are found, in general, in mortises cut in the ends of the sleepers, though not all mortises need contain pegs.

Conclusion

This is just a short sample of the range of information currently being produced from bog trackways. Using this as a base, it will now be possible to study the environmental and archaeological implications produced from this continuous study of bogland sites. The degree of coppicing, for example, will be a possible indicator of forest and land management. The distribution of the trackways in a certain area combined with the dry-land archaeological record of the same region could be used in the study of settlement evidence. The bog trackways of the midlands are being steadily destroyed by widespread industrial exploitation of the peatlands. The importance of these monuments in archaeology can be seen clearly from the amount of detailed information currently being obtained from them. There is a need, therefore, to investigate the monuments fully before they are removed from the archaeological record.

Acknowledgements

The author wishes to thank Dr Barry Raftery for allowing him access to material from the excavations at Corlea, Co. Longford, and also Mr Jan Lanting for the Groningen radiocarbon dates.

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MEDIEVAL CHURCHES IN SOUTH EAST WEXFORD

Sean Ó Ciardhuáin

The aim of this note is to outline the aims of, and some of the preliminary results from, a field survey of the medieval parish churches of County Wexford., currently in progress. Some general points will be made first, followed by some brief notes on the basic types of ground plan occurring in the baronies of Forth and Bargy in the south-east of Wexford. Sites mentioned in the text are numbered on the map and the number is given in the text when they are named.

Medieval parish churches could be described as having been until recently a neglected site type in both archaeological and architectural studies. While some of the large urban churches such as St Mary's in New Ross received attention from architectural historians such as Leask, rural churches were not. in general subjected to any systematic survey or analysis. A number of sites were published in the survey of County Down and more recently, the publication of surveys of Donegal, Dingle and the Barony of Ikerrin. This has begun to improve the level of information regarding these buildings.

Sites have been included in the survey on the basis of them being genuinely parochial in the medieval period. The selection of sites was therefore the result of an examination of the Ordnance Survey six-inch maps, the Ordnance Survey Letters, 17th-century material such as the Royal Visitation of 1615 and the Civil Survey, and an examination of the published medieval documentation.

The abandonment, and in some cases destruction, of most of the churches listed as standing in 1615 in the Royal Visitation would, on the basis of initial examination of the evidence, appear to have taken place as the result of amalgamation of parishes in the 17th and 18th centuries and the building of new churches in the late 13th and early 19th centuries. The rate of survival, and therefore the validity of the general conclusions arrived at, varies. Taking the parishes as they were at the time of the Civil Survey (i.e. the middle of the 17th century), Bargy was divided into fifteen and Forth into twenty-two (excluding Wexford town). Bargy has ten surviving churches (where survival means any remaining fabric of the church) and Forth has ten. There are fonts at two destroyed sites, one in Forth and the other in Bargy.

An important question to be considered in dealing with medieval parish churches in any area is to what extent were they located on ecclesiastical sites of the Earlier Historic period. In the Forth and Bargy area, preliminary assessment of this question indicates one such site, that of Kilcowan (1) in Bargy (Swan 1971). This site is also of interest because there is a moated site close to it in the same townland. Moated sites are thought to date to the late 13th and early 14th centuries- Such an association also occurs at Ballyconnick (2) in Bargy (Barry 1977). However these would appear to be exceptions to the general pattern of the distribution of moated sites.

The development of the parish system in the areas occupied by the Anglo-Normans, is linked to the development of manors, and it could therefore be assumed that parish churches were being built in the late 12th to 13th centuries. However the churches which have sufficient architectural features to allow them to be dated would appear, with one exception (aside from the church at Bannow, which will not be included in the present discussion) to be of 15th to 16th century date, with two possible 14th century churches. The exception referred to above

is the Church at Mayglass (3) which, on the basis of the door which survives in the south wall, is dated before 1200, while the remains of the east window indicate a 14th or 15th century extension.

In discussing the morphology of the churches it has been found useful to refer to three basic types of building as follows: single-unit buildings, single-unit buildings with internal division between nave and chancel (i.e. having a chancel arch) and two-unit buildings (i.e. where the chancel is narrower than the nave). These are referred to as Classes 1, 2 and 3 respectively in the accompanying map. Two churches do not fit into these categories. One of these at Tacumshin (4) in Forth is a transepted structure which would appear to be 15th century in date. The other site, at Kilsannan (5) in Bargo, consists of a residential west tower, while the rest of the church is destroyed. This is also being regarded as having a 15th century date. The churches range in maximum internal length (where this can be established clearly) from 12 metres to 20 metres. The two sites which are possibly 14th century are Tomhaggard (6) the east window of which was referred to by Leask, and St Margaret's (7) for which a 14th century date is at present being suggested on the basis of its east window. These churches are single-unit and two-unit structures respectively.

The accompanying map shows the distribution of the three basic types of ground plan in the Forth and Bargo area, on the basis of those sites where a definite decision can be made as to their original form, prior to later additions and subsequent destruction of parts of the building. Of the seventeen churches which can be placed in one of the three classes, nine are of Class 3. Where the condition of the buildings allows a decision to be made, it would appear that there were opposed doorways in the north and south walls of the nave. These findings must be regarded as preliminary and it is not possible to include detailed argument on the dating of sites in this discussion.

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Fig. 1. Map of Ground Plan Types in Forth and Bargo

A PASSAGE TOMB AT CROCKAUNADREENAGH, CO. DUBLIN.

Charles Mount

The site (N.G.R. 30190/22350, O.D. 335-365m (1100~1200ft)) is in Crockaunadreenagh town land and referred to as “Carin(s)” on the Ordnance Survey map. It is on ground rising from the north, east and west on a slope of Saggart Hill. From here, the ground continues to rise to the south-west, peaking at 397m (1308ft) on Slievethoul Mountain. From its situation on the north—facing slope of this hill, the site has good views to the west, north and north-east over the Kildare plain and Liffey valley. The modern soil is a thin acid brown earth overlying Silurian felspathic graits and slate rock. The land in the vicinity is now used for pasture.

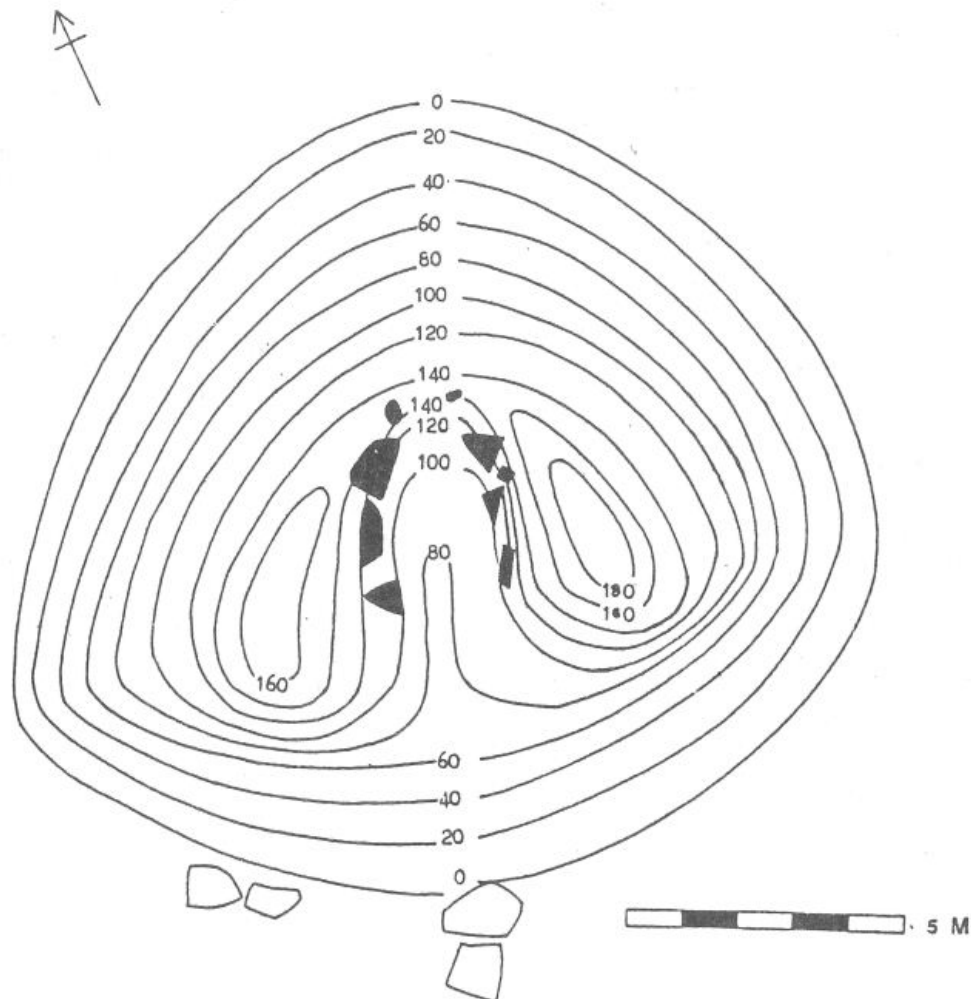
The site is located just north of the Crockaunadreenagh/Slievethoul Townland boundary. Ten metres south-west of the monument and in clear sight of it, is a large cairn with nine exposed kerbstones and a quantity of quartz in the cairn collapse. South-west of this is a possible ring-barrow. The monument would also have had a line of sight to a number of other monuments in the area *viz* a small circular cairn and possible ring-barrow (now destroyed) on a lower slope of Saggart Hill at Knockandinny, in the same town land, (Kilbride-Jones 1950, 315). O’Donovan (1836, 56) noted “a mound and ring” in the same town land to the west, which can no longer be located. The site was also previously noted by Powell (1938), Ó Nualláin (1968) and Herity (1974).

The monument consists of an exposed megalithic structure, orientated north-east to south-west and set within a broadly circular cairn, mostly overgrown with grass. The cairn now measures c.15m by c.14.5m. A portion of the cairn and a surrounding area has been removed to a level below the present ground surface. The whole cairn has been extensively disturbed, revealing much of its upper portion and exposing the orthostats. The four large boulders lying recumbent on the southern edge of the cairn, in a quarry hole, are probably derived from the monument and may be displaced orthostats or kerbstones.

The megalithic structure presently consists of nine granite orthostats set in two rows c.1.7m apart, forming an elongated chamber or passage just over 4m in length. They measure between 7cm and 123cm in height above ground surface, the two northernmost being mostly buried. Between the two south-western orthostats is a low panel of drystone walling 33cm in height. The southern part of the structure appears to be missing. This may account for the four recumbent slabs noted on the south side. There are no apparent roofing or sill stones, although the floor of the structure does contain some stone. It is difficult to interpret whether the original entrance faced the neighbouring monument to the south or looked to the north. The apparent narrowing of the structure, at the northern end may indicate its rear was orientated northwards. It has been noted that a number of passage tombs are oriented towards focal points, sometimes larger tombs, as at Knowth and Carrowkeel. This may support the idea of a southern entrance here facing the larger cairn. Herity (1974, 256) noted cremated bone within the structure.

The monument has features that relate it to the passage tomb series: elongated chamber/passage, circular cairn, close association with a larger cairn, possibly another passage tomb and the prevalence of that tomb type for clustered cemetery arrangements on hilltops or slopes. The proximity of the monument to the Dublin/Wicklow extended passage tomb cemetery, lends further support to this conclusion.

Although damaged, this tomb appears to have no differentiation between passage and chamber. If so, it is comparable to other undifferentiated tombs, including ten at Knowth, two each at Newgrange and Carrowkeel and one each at Townley Hall, Tara., Magheracar and possibly Clomantagh. These tombs often have sill stones and some (e.g. Newgrange K) have concentric stone settings beneath their cairns.



The passage Tomb at Crockaunadreenagh, Co. Dublin

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Y-SHAPED OBJECTS - A CASE FOR CHARIOTS IN IRELAND

Annaba Killeather,

Several theories have been put forward on the function of the “Y-Shaped objects”, some more plausible than others. I dislike the idea that they are ceremonial leading-pieces. It seems unlikely that a workshop which appears to have produced virtually no bronze harness or chariot fittings should create something as superfluous as a bronze ceremonial leading-piece. The very fact that there are so many of these artefacts suggests a more functional use.

There are several difficulties associated with the theory of the “pendants”: firstly, the prong perforations (of types 1c, 2a and 2b) are on the wrong plane to have been attached to the bridle rings (or to the reins) without an extra ring, an example of which has not been found.

If one is to see the “pendants” as functional as their frequency suggests, they may have served the same function as a modern martingale. This device keeps the head under control, to counteract to some extent the action of the snaffle, which by its nature holds the head up. However, not all the “pendant” types have the necessary perforation in the stem terminal. Some are far too wide to have been hung under the bit. If they had been suspended in this way, the decoration on the stem terminals of type 2a, such as that of Attymon Co. Galway, would be invisible. They would also have bounced and dragged at the horse’s mouth. I doubt that they performed the same function as the U-shaped throat protectors of Germany, since the stem could entangle the reins or interfere with the traction bar if the horse was harnessed in this fashion.

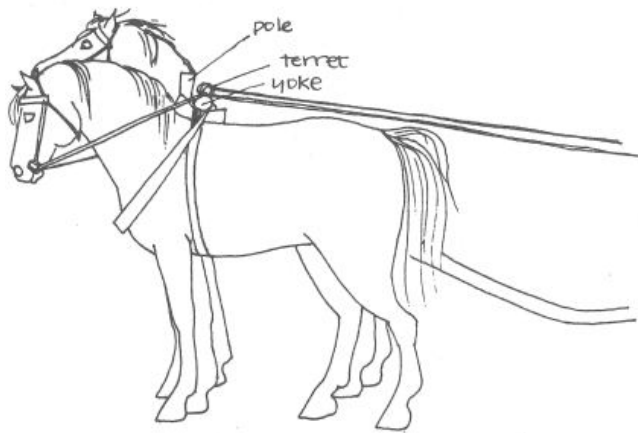
If, as the epic sagas indicate, there were chariots in La Tène Ireland, contemporary with those of Britain, the huge difference in harness material of the two countries suggests two fundamentally different types of traction. The presence of terrets and the absence of any shoulder harness in Britain indicate a breast traction dorsal yoke system, the reins passing through terrets on the yoke. The horses pull the vehicle through tension across the chest. The advantage of this system is that the horses support the weight when harnessed.

The team of two horses was divided by a central pole lashed to the yoke. In order to keep the chariot at an acceptable level, the horses had to be quite small (slightly smaller than the average Connemara pony is now), as indicated by the relatively small bits. The few surviving yokes from Ireland are perforated rather than using terrets. This indicates the use of a neck yoke, which would have been attached to the pole with thongs or rope, resting on padding placed on the neck just ahead of the withers. The yoke is also attached by means of thongs to the neck forks.

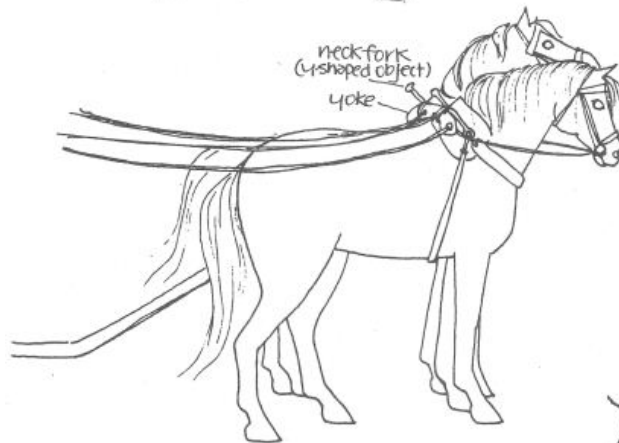
This, I believe, is the function of the Y-shaped objects. Far from being a suspended pendant, the tines of the object are placed downwards over the shoulders. This transfers the pressure onto the upper part of the shoulders which, in shoulder traction, provide the power or effort to pull the vehicle. The fork ends are attached to a band passing around the horse’s neck, keeping the harness in place without placing actual strain on the neck. This is the basic shoulder harness.

To prevent the chariot running into the horses hind legs when slowing down, a band runs under the thorax, attached on the outside to the neck fork (or to the padding) and on the inside to the pole or yoke. This tightens when the horses slow down. The fact that the yoke is rigidly

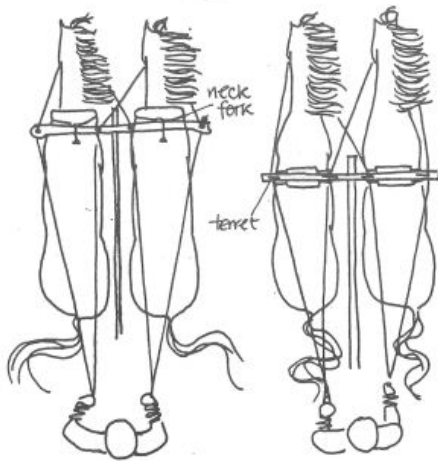
lashed to the pole means that the chariot cannot jack-knife if one horse puts on an unexpected burst of speed.



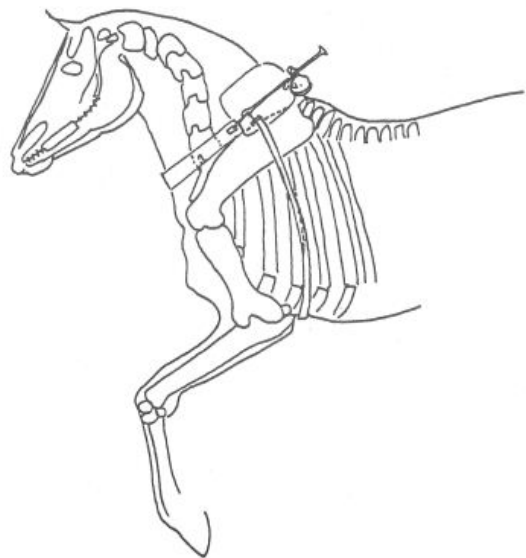
Breast Traction
 Horses support no weight when harnessed.
 Reins pass through terrets on yoke.



Shoulder Traction
 Slightly unbalanced vehicle throws weight onto shoulders.
 Reins pass through holes in yoke lashed to y-shaped object/neck fork.



shoulder traction breast traction
 Rein Crossover (after spruytte)



If the Y-shaped objects are part of the shoulder harness, it appears that the two completely different types of harness were used simultaneously with no overlap in either country -with the possible exception of the terret from Ulster. (Piggott's invasion of Yorkshire charioteers

seems even less likely). The question of origin then arises - how did Ireland come to possess a system of traction so fundamentally different to that of Britain?

The earliest known use of this system is in Egypt, in the 14th century B.C. The Egyptians chariots were of wood and leather, with heavily gilded wooden neck-forks of strikingly similar shape to the Irish Y-shaped artefacts. Neck forks are also known from a chariot burial from the 5th - 4th centuries B.C. in the Altaj Mountains of Mongolia. The possibility of Egyptian or Mongolian influence in Celtic Ireland, however, seems rather remote. Closer to home, Gallo-Roman engravings of the 3rd century A.D. show shoulder traction, but the horses pull four-wheeled carts rather than chariots.

This slightly more efficient system used by the Arras charioteers and by the Marnian warriors may never have reached Ireland- The burial at La Gorge-Meillet is laid out in what must be a dorsal yoke breast traction system - terrets placed well back without neck-forks. The earliest evidence for this system is on painted pottery from Greece dating from the 6th century B.C. Chinese chariots of the 3rd -2nd centuries B.C. also use this system.

Whatever about the sources of shoulder traction, the Y-shaped objects remain unique and may represent a distinctive development which is peculiar to the Irish Iron Age.

Note: Dr Barry Raftery drew my attention two papers on this subject, after I first drafted this article, both of which put forward the same theory.

Stop Studs on Irish Iron Age. Bits

The side links of snaffle bits can be divided into two groups:- loose ring, and those with stop studs.

It seems likely that one of the functions of the stop studs was to restrict wear on the ring. Laudable though this idea is, the wear is limited to an extremely inaccessible area. While the Gortgole bit has been expertly repaired, it must have been a difficult operation. It must surely have occurred to the craftsmen that casting the stop studs beside the side links concentrated the wear in this difficult area. The loose ring bits from the Marne would have distributed the strain over the entire ring, lessening the likelihood of breakage.

The stop studs must have had a second function. Loose ring snaffles can pinch the mount (especially the iron bits of the Marne). If this is prolonged, the mouth becomes hardened and the horse becomes unresponsive. Stop studs prevent the ring from swivelling and pinching. A similar principle is employed in the modern "egg-but" snaffle. Combined with the bronze fabric which causes the horse to salivate and so relax his jaw, and the highly sensitive three link design, the bits would have been extremely efficient in the hands of an experienced horseman.

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IDENTIFYING NEW SITES ON THE LANDSCAPE

Donal J. O'Regan

In recent years many new archaeological sites have come to notice thanks to the keen observation of both professional archaeologists and local amateur historians. Aerial photographs have identified many new sites through crop marks and the on-going megalithic and county surveys have also resulted in new discoveries. Many sites are still, sadly being destroyed, so that the importance of survey is becoming increasingly clear.

The writer has recently discovered many new sites in Co. Tipperary. The first of these is located to the north of Templemore in the townland of Templemore Demesne, where a round mound approximately ten metres in diameter was noted in 1985. It may belong to the Neolithic: single burial type common in Leinster, often referred to as the Linkardstown type after the type site in Co, Carlow. In recent years, their distribution has been extended by the discovery of such burials at Ardroney, (Wallace, 1977) and Ashleypark (Manning, 1985) near Nenagh, Co. Tipperary. The evidence at the Templemore site includes its size, siting and possible association with nearby monuments. While its large size militates against it belonging to an earlier period, its lowland siting and proximity to a river would agree with it being a burial of Linkardstown type. An East Munster setting could also bridge the gap in distribution between the traditional Leinster group and the recent discoveries in West Tipperary. Geraldine Stout, in her Survey of the Barony of Ikerrin (1984) located a Neolithic portal tomb three kilometres to the West of this in Killowardy lowland (p.17) while within a hundred metres of the Killowardy tomb she noted the megalithic nature of a half-destroyed mound which is marked on the Ordnance Survey as "Fairy Hill". Stout suggests that this mound, which she designates as Barnane 14, may belong to the Linkardstown type single Neolithic burial. The relative siting of these monuments to the Templemore mound lends some credence to the suggestion that it, too, may be of Neolithic date. In this respect, it is interesting that the distributional similarity of the portal tomb and the Neolithic single burial type has elsewhere been noted (Herity and Eogan, 1977). A portal tomb has also been located in the townland of Ardroney, just over a kilometre to the east of the Linkardstown burial. Based on the above circumstantial evidence the writer tentatively suggests that the Templemore mound may be of Neolithic date.

A second site noted by the writer is what appears to be a ringfort in the townland of Manna on the Western perimeter of Templemore. It measures some 16 metres in diameter, but is only evident under the most favourable lighting conditions.

Twenty kilometres to the West of Templemore is an area rich in wedge tombs. A possible remnant of a wedge tomb occurs in the form of a single stone socketed in the ground and rising to a height of about twenty centimetres, in the townland of Knockcurraghbeola, near Milestone village in the parish of Upperchurch. This stone does not feature in the Survey of Megalithic tombs of Ireland IV although three wedge tombs are mentioned in the same townland. The distinctive vegetation growth pattern on the site suggests an east-west direction for any tomb which may previously have existed. However, as there is no record of a wedge tomb on this spot in the 1840 Ordnance Survey, it must have disappeared before that date.

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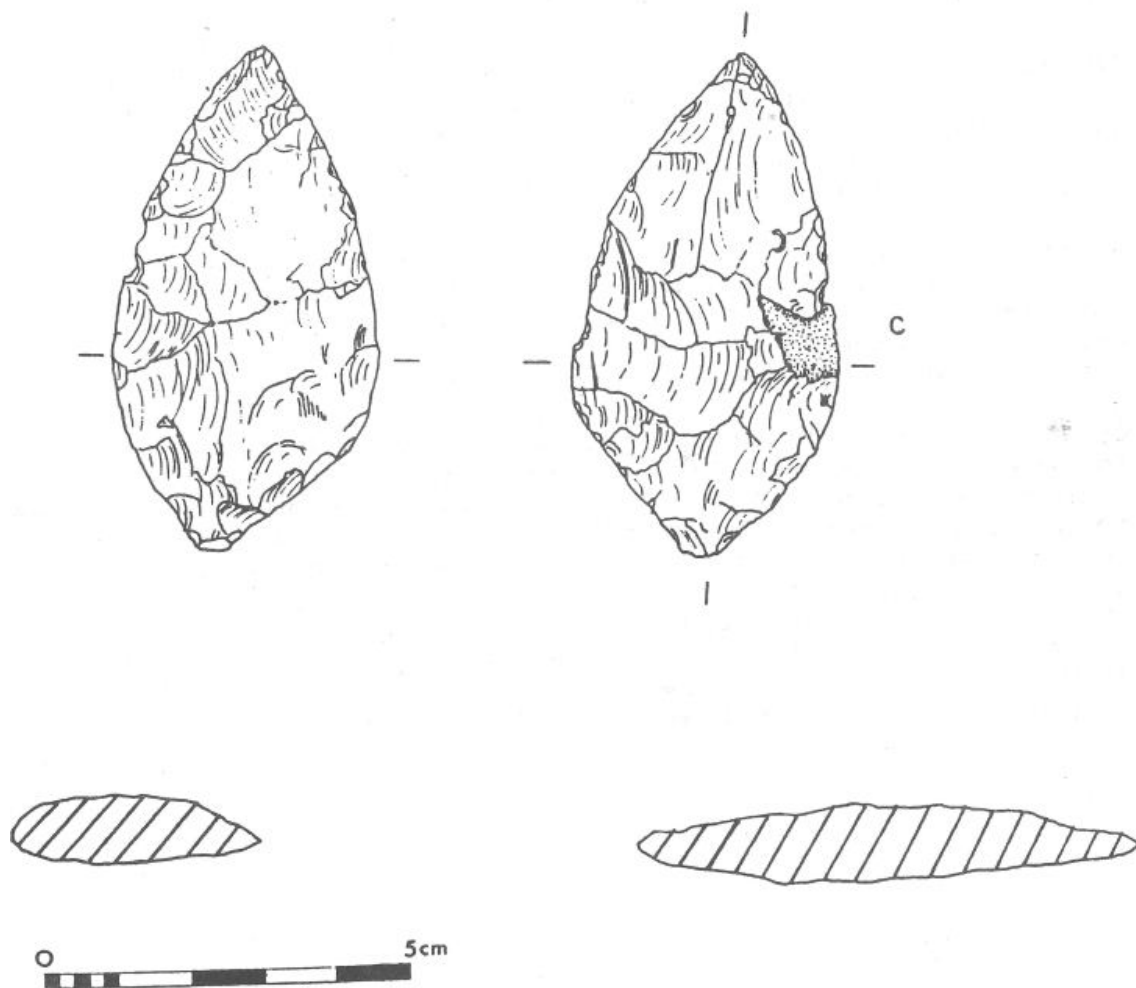
A NEOLITHIC JAVELIN-HEAD FROM DALKEY ISLAND

Karine Stierle

The leaf-shaped arrowhead is normally thought to be of Neolithic date but some find their way into Bronze Age contexts. The leaf-shape is perhaps the easiest to produce, and one of the most efficient of the many arrowhead shapes. There are Palaeolithic examples of this form known from the continent.

In Ireland, we have a great number of these arrowheads. Unfortunately the greatest number come from uncontexted sites or as the result of field walking. The arrowhead illustrated is one such example found recently on Dalkey Island, a site known to have produced much Neolithic material (Liversage 1966). The arrowhead is now in the possession of the National Museum.

Fig. 1 Neolithic javelin-head from Dalkey Island.



The projectile has a maximum length of 68mm, a maximum width of 36.2mm and is 10mm at its thickest point. Its weight is 22.2 grammes. It is made of good honey-coloured flint and because its edges are quite sharp, it may be considered a finished artefact.

There are, however, many arrowheads in the archaeological record, that display a finer degree of workmanship. This example could be seen as a “blue collar worker” of the arrowhead community. From its form and finish it must have been intended to serve as an effective weapon.

By its measurements, this piece would generally be considered to be a javelin-head (Collins - 1981) considers any projectile of over 5cm to be a javelin). This may indeed be the case as the weight of such a head would necessitate a long shaft, precluding it from being shot from a man-sized bow.

The new example is almost identical to a javelin-head found on the old ground surface of the gallery of Kilnagarn Lower Cairn A, Co. Leitrim. This is a very fine leaf-shaped javelin-head of pale grey flint, one surface of which was carefully trimmed with fine secondary working along the edges.

One of the problems for Neolithic flint-workers in this part of Ireland was the limited availability of good flint. Most probably the flint-knapper used nodules of flint from beach deposits. These small nodules would have limited the size of projectile head, the evidence of which can be seen on the Dalkey example by the area of cortex which now remains.

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A TOWERHOUSE IN NORTH COUNTY DUBLIN

Aoife Daly

A Towerhouse can be described as a late mediaeval fortified residence (circa 1370 to 1600) inhabited by any person, Irish, Anglo-Irish, or English, with enough wealth to employ, or enough power to control the labour force to build it.

Corr Castle in Howth (grid ref. 32783/23913) is typical of the towerhouses one finds in the eastern region of Ireland. It is situated on the peninsula of Howth, on a flat limestone plain, commanding a view of the sea on both sides.

A four-storeyed building, it is constructed of rough limestone, with slightly battered walls. The stairs are contained in a turret in the north-eastern angle. The pointed arched doorway of the cellar is on the North wall. Also in this wall, a retractable wooden access stair existed to enter the first floor door which is now blocked up. Access to the main spiral stair in the turret, then, is through a door two metres above ground level. The first floor contains a large fireplace and also an alcove which contains a garderobe (toilet). This room, which was probably the kitchen, is very poorly lit and is roofed by a barrel vault, built by means of constructing a wicker framework, and then putting a thick layer of mortar on top into which stones were set. The second floor is where the 'hall' was situated, indicated by large windows and an elaborate fireplace. The third floor was probably for bed chambers, and is lighted in part by a decorative ogee-shaped window.

An interesting feature of this towerhouse is its turret. Where the stairs begin on the first floor, the space underneath contains a small guardroom with very narrow arrow-loops on each side, and roofed by the corbelling technique. It is very unusual to find a chamber of this type to which access is from the outside.

It is apparent that this towerhouse is quite early in the series. By the time of the Civil Survey of Dublin circa 1655, it is described as 'an old castle' (Simmington, 1945). Also the loops are long and narrow, indicating that they were designed for arrows and not for fire-arms. This evidence would show that the castle was built at least before circa 1300, that is before gunpowder became widespread in its use. Other evidence which would indicate an earlier date is the positioning of the doorway which was positioned on the first floor. This defensive system is found on Norman Keeps (13th to early 14th century defensive buildings), and on some towerhouses of early date (Mark Hennessy – pers. comm.). Not only does this feature push back the date of the building of these towerhouses, but it could also indicate an indigenous Irish development of the architectural style.

The castle is very well preserved and little altered. Some sections of the bawn wall also survive. The ground all around the towerhouse has been quarried for limestone, but it is still accessible and a visit is strongly recommended.

For further reading see H.G. Leask, *Irish Castles* 1941 (latest edition 1986).

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A NOTE ON THE HOLLYWOOD STONE, LOCKSTOWN UPPER, CO. WICKLOW

Aidan O'Sullivan

The decorated stone at Hollywood, Co. Wicklow was first discovered in 1908. The carved surface was exposed when the boulder was overturned by several men searching for a weasel. Its provenance was a laneway in Lockstown Upper townland, Hollywood, Co. Wicklow. It was acquired for the R.I.A. collection in 1925 and moved to a colonnade outside the National Museum. It now rests beside the entrance to the Treasury Exhibition. Another slab decorated with a dumb bell armed cross was also noted nearby. A medieval date was assigned to this stone because of the motif. However, it will be shown that this was incorrect. Price records that a socketed and looped spearhead of possible Middle Bronze Age origin had been found previously in a bog in the townland. However he was unable to locate this artefact in the National Museum (JRSAI 1933).

An intricate labyrinth had been carved onto one face of the granite block. In 1911 Orpen declared it to be Early Medieval in origin. He cited the inscriptions in living rock beside St Begnet's church on Dalkey Island as loose analogies, and placed it in association with St Kevin's Road - the medieval pilgrim way to Glendalough - which reputedly ran along this valley (JRSAI 1911). In a later article in 1923 he cited similarities with labyrinths on some Danish runic crosses and patterned tiles from early churches and most importantly, with labyrinths found on coins from the Hellenistic period at Knossos (JRSAI 1923). He felt that the motif moved gradually across Europe, having acquired Christian significance before reaching the Wicklow Mountains where it was then used to decorate a pilgrim station stone. However, Orpen's theory would necessitate a time lag of over a thousand years from Crete to Ireland.

In 1926, Bremer disagreed, and instead suggested a Bronze Age date for the stone. He saw links with the concentric circles and radial grooves of Bronze Age rock art, particularly those on the Sesskilgreen stone. In his opinion the dumb-bell-armed cross on the slab found near the Hollywood stone should rather be viewed as four cup-marks linked by grooved lines, thus making it a product of the second millennium B.C. (JRSAI 1926). Orpen rejected Bremer's Irish parallels and asserted that because the designs found on both the Hollywood stone and the Cretan coins were elaborate and identical, they could not have evolved independently (JRSAI 1929). This view, at the centre of many archaeological theories, is challenged by the argument below. In 1946, MacWhite used the Hollywood stone to bolster his theory about the origin of his "Galician" group of Irish Bronze Age rock art (JRSAI 1946). The Wicklow cluster in this group represented in his opinion a primary intrusion from Iberia.

Certainly, a striking likeness between the Hollywood stone and some rock carvings in Northern Iberia exists, especially those at Peria de Mogar. In Spain and Portugal, dagger shapes have been carved into the rock and the types identified have been used to assign the Iberian rock art to a date in the Early Bronze Age. In Ireland the rock art tradition is concentrated in the South-West, a distribution which coincides with the distribution of wedge tombs and stone circles. The Hollywood stone and other examples of rock art in the Wicklow cluster can be associated with a concentration of stone circles in the county (Athgreany, Brusselstown Ring, Tarnant Upper). Thus all the evidence points to the Hollywood stone belonging to the beginning of the Irish Early Bronze Age.

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LONGPHORT AND DÚNAD IN EARLY MEDIEVAL IRELAND

Eoghan Moore

Introduction

The characteristics of Scandinavian settlement in Ireland during the ninth and early tenth centuries have remained quite elusive to both archaeologists and ; historians alike. However it is evident from contemporary annalistic compilations that tsome form of form of occupation site did exist, sites which the annals almost exclusively called longphort. Likewise it: would appear that another form of occupation site called dúnad came into existence during this period. This site would appear to have had a predominantly: Irish association.

The following note, making use of the Annals of Ulster;, as the principal primary historical source, is an attempt to perceive, at least from historical references the extent and characteristics of these ninth and early tenth century occupation sites.

The following are the translations of the above terms as given in the Contributions to a Dictionary of the Irish Language, published by the Royal Irish Academy.

Longphort: (a) camp, encampment, temporary stronghold
 (b) mansion, princely dwelling, stronghold,fastness.

Dúnad (a) encampment i.e. the entrenchment cast up by an army on the move
 round its halting lace.
 (b) encamping army or host.

The process of research was as follows:

Identification of references to longphort
Identification of references to dúnad

The period researched was 750 – 1100.

The results of this research are summarised as follows:

(i) Longphoirt

References to Scandinavian longphort exist only in the period 841 – 917, i.e. 841.4, 851.3, 866.4, 902.2 and 917.5.

There is only one reference to an Irish longphort, i.e.1099.8.

There is no reference to the longphort in the period 866- 902.

(ii) Dúnad

References to Scandinavian Dúnad exist only in the period 845, i.e. 845.3 and 845.12. Irish dúnad exist only in the period 827 – 917, i.e. 827 9, 860.1, 870.2 and 917.3. There is no mention of the dúnad in the period 870 – 914. The temporary nature of the dúnad site is indicated by the entry for 917.3:

The Irish turned back to their camp (a ndúnaidh) in face of the last reinforcement ...after that Niall remained twenty nights encamped against the foreigners.

More important, however, is the distinction made by the annalist in his interpretation regarding the occupants of both the longphort and the dúnad in the same entry for 917.3

The Irish attacked them (i.e.the foreigners)... reinforcements came from the camp of the foreigners (longphort na ngennti) to aid their fellows. The Irish turned back into their camp (a ndúnaidh) in the face of the last reinforcements.

Conclusion

The historical evidence, therefore, would seem to suggest that during the ninth and early tenth centuries, two forms of occupation sites were introduced to Irish warfare. However; the major problem of recognising either the longphort or dúnad in the archaeological record, has yet to be solved.

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