

spiral of bronze silver, or gold. The women also wore the hair long, and braided it into tresses which they confined with a pin. The beard was worn long, and was frequently plaited into tresses. The men as well as women like all ancient and semi-barbarous people, were fond of ornaments. They covered their fingers with rings, their arms, with bracelets; they wore torques, or twisted rings of gold about the neck, such as we may see on the celebrated antique sculpture of the Gaul, known as the Dying Gladiator. The richer and more powerful kings wore a similar torque, about the waist, and a golden *mind* or diadem on state occasions. Every woman of rank wore finger rings, bracelets, earrings, and a *land*, or crescent-shape blade of gold, on the front of the head, which hung over the head behind a veil. The queens also wore a golden *mind*, or diadem, on state occasions. This *mind* was so attached to a veil, or some kind of head dress, that it seems to have formed a complete covering for the head. The ladies had carved combs and ornamented work boxes; they used oil for the hair and dyed their eyelashes black with the juice of a berry, and their nails crimson with a dye like archil. The *lenm*, or kilt, seems to have been the garb of freemen only; the men of the servile classes wore *braccæ*, or tight fitting breeches, reaching to near the ancles, leaving the upper part of the body either altogether naked, or covering it with a short cloak without sleeves; out of doors they wore a long coat which could be buttoned down its front—the prototype of the modern Ulster coat—and to which could be attached a conical hood. The Gauls used a similar kind of hooded cloak, which became fashionable in Rome. Coats of the kind made of frieze were regarded in the seventh and eighth centuries as peculiarly Irish, owing to the number of Irish missionaries who used them. It is from them that the Benedictine monks borrowed the dress which has since become the characteristic habit of religious orders. The name cowl in English, and all the cognate forms in other languages, are no doubt, also, to be traced to the Irish *cochal*, or the corresponding word.

Even the two Irishmen who accompanied the Icelanders, who discovered America in the ninth century, wore coats which are called by the same name which the Norsemen gave the monk's cowl. No man in these early times could be considered in full dress without his arms; indeed I might say no woman, for the latter took part in battles in the sixth century. The principal weapon was a lance or pike having a very long handle, a sword suspended by a belt across the shoulder, and a shield—some a circular wooden target covered with hide. In the ninth and succeeding centuries many were armed with an axe, the use of which they probably learned from the Norsemen, for it is always called in our documents a *lochlenm*, that is a Norse axo. War hats, cuirasses and other defensive armor do not seem to have been used in the early times by the Irish. The table service of our ancestors was undoubtedly simple. An artizan of the present time can provide himself with a dinner service that for convenience, cleanliness, and elegance of form was beyond the reach of even the renowned Frankish Emperor, Charlemagne. The fare was equally simple; cakes of oaten bread. Wheat and barley cakes were also to be had in the eighth century at least; the flesh of all the domestic animals, cheese, curds, milk, butter. The opsonia or dessert was very limited—onions and watercresses. One of the tributes due to the paramount King of Ireland were the cresses of the River Brosna. The occupations for every day in the week are laid down, and to Sunday is assigned ale drinking—"for he is not a lawful *flaith* who does not distribute ale every Sunday." The common Irish expression for openhandedness and generosity *flaitheamhail*, which referred to this qualification of a *flaith* or lord. The drinking was often deep, as it was everywhere in that age. The chief men of a tribe were called "props of the ale house" so that the business of the tribe was discussed by the king and his council at the ale feast. After this the *filé*, or poet, chaunted the poem and songs, accompanied by the music of the *crúit*, a kind of harp, and of the *timpan*, a bowed instrument, were sung; stories were told, but unlike our modern