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Ordnance Survey of Ireland: Letters, Clare (Vol.2)

O'Donovan, John, 1806-1861

Assorted letters, extracts, sketches and maps, relating to the history, genealogy, antiquities and topography of Co. Clare, with particular reference to its churches, castles, forts and holy wells.

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O'Donovan, John, 1806-1861.

Index and title page to the Ordnance Survey letters, relating to county Clare (Vol.2). Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kilydysart (Killadysert), Co. Clare, concerning the antiquities, history, traditions and topography of the parishes of Kilrush, Kilmurphy McMahon, Kilmihil, Killimer, Killofin, Kilfeddaun (Kilfiddane), Kilydysart (Killadysert) and Drumcliff, with particular reference to their place names, early churches, burial grounds, holy wells, castles and the antiquarian remains of Scattery Island.

9-11 November 1839

54p.

24 cm

ill.; number of plans indicating sites of antiquarian interest on Scattery Island, indicating the location of the cathedral, chapels, round tower and well. Included is a copy mortgage deed between Turlogh Roe MacMahon and John MacGillínán relating to lands in Moylough, with related notes, made by O'Donovan, extracts from Micheádhal Ó Braonáin's poetry, 'The Annals of the Four Masters' and Colgan's 'Acta Sanctorum' concerning Scattery Island and its round tower. Also included are O'Donovan's criticisms of the writings of Gratianus Lucius Lynch and his initialled notes, dated 24 December 1840.

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Letters
containing information relative
to the
Antiquities
of the
County of Clare
collected during the
progress of the
Ordnance Survey
in
1839

Vol. II.

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 314-15 — Supposed to be the Kilfinaghtra from which the Ph. takes its name,
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 316 — Kill-a-tobar, ^{of the well} bur^g ground for children, in Castle Erin, 316 — Ballymulcapp^{ce}
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355— Park na meach (of the hordes), a field so called, in Bragla, where Brian
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Kilmacduane Ph., 84 to 90 — Situation, 84 — Name, 84 to 88 — Mentioned in Archdall's Mon: Hib., 115 — Extract rel: to, from Colgan's Life of Senanus, 85-6-7 — & from Annals of the Masters, 87-8 — Old Church, 88-9 — Bur^l ground attached, 89 — Holy well named after Mac-a-dubhain, to N.W. of Church, frequented for the cure of diseases of the eyes, 89 — St. Margaret's well, at which devotions are performed, — in Ballygun, 89 — Holy wells dedicated to the Virgin Mary, at which stations are performed, — in Kilmacduane & Drummelagh Westby, 90 — St. Seanan's well at which stations are performed, in Ballygun, to W. of Cloonaclare (Vol: 99

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Kilmaly Ph., 104 to 107. — Situation & Name, 104. — Old Church, 104. — Burying ground attached, 106. — Holy well dedicated to the Virgin Mary, to S. of Church, at which devotions are performed for the cure of sore eyes, 106. — Holy well to E. of Church, dedicated to St. Sgreabhan of Clondagad, at which also devotions are performed for the cure of diseases of the eyes, 106-7. — Killclugher burying ground for children in the T.L. to which it gives name, 107. — Bill leanath or burying place of the children, in Dromanure, 107. — Kilmaly Ph. coextensive, — according to the local historians of the district — with the ancient territory of Hy Cormaic, the patrimony of O'h-Michir (now Anglicized Aehir, & Hare), 107. — The name Hy Cormaic still well remembered, ibid. —

Kilmihil Ph., 42 to 47. — Situation & Name, 57. — Old Church, 43-4-5. — Holy well dedicated to St. Michl. the Arch. Angel, & surrounded by a wall, to N.E. of Church, 45. — Tobar Righ an-Domhnaigh holy well, dedicated to the King of the Dabboth, in Kiltoomper, at which stations are performed on every Sunday, 45. — Giant's grave, a grave so called, in Lana T.D., 46. — Thoomper said traditionally to have been a Danish Chief who was murdered by the Dalcadians from Lakemurrough, & killed on this spot where they buried him, 46. — Knockalough lake, in which is the ruin of the Castle of Forlogh Roe MacMahon, mentd. in the Irish Dec. given at pp. 6, 7, 8, 9, 10, 11. & well known by tradition as a cruel & barbarous tyrant, 45. — Knockalough Castle, not mentd. in list of Castles in O'Mahon's country, in Ind. in Thim Col. Dub., & sup. posed to have originally had another name, 45. — Cattle mentd. in said list as in the barony of Clondarlow, & which are all well known, with the exception of Dungan-nyburke, which is unknown, unless it be this one of Knockalough, 46. — Termonroe, a piece of land so called, about 1/2 mile S.W. of Kilmihil Church, 46. — Standing stones (two) called dingyans in Dec. 46-7. — Cathair Murchada (now Lickermurphy) 47. — Extract rel. to it from Annals of the Mostert, 47. — Craig Mhichir Dubh in lower part of the territory of the Islands (now the Barony of Islands), 47. —

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Kilmurragh Ph. (Clonderalaw Barth), 40-1— Situation & Name, 40— Old Church (site of) occupied by the new Protestant one, 40— Kilmore, where there was an old Church which has been supposed— but without truth— to be the Kilmore Area tire of Irish Hagiologists, 40— Area tire territory not a part of the country of Corca-Bhaiscinn East in which this Kilmore is situated, 41— Clonderalaw Ph. which was the chief residence of Mac Mahon of Corca Bhaiscinn East, & from which the barony received its name, 41— Old Castle (remains of) in ^{the} ments. in list of Castles of Thomond, in Ind. Trin. col. Dub., as the residence of Feige Mac Mahon, 41— Irish Deed of mortgage rel. to Moylough, between Torlogh Roe Mac Mahon, Chief of East Corca Bhaiscinn, & John Mac Giltinan of Kiltylang, drawn up in this Castle on 19th July 1644, 41 (see copy of the Deed at Kilrush Ph., 6, 7, 8. & Translation, 9, 10, 11.)

Kilmurragh Ph. (Tulla Barth), 319 to 321— Situation, 319— Name, 319-20— Holy well dedicated to the Virgin St. Faicle, who had anciently a religious establishment at Attchiath Meadhraidhe in Co. L. Galway, 320— Old Church (remains of) & bur. ground, 320— Rosroe Old Castle, in Crug-Roe Ph., which belonged to one of the Mac Namara family, 320— Kilkeishen Castle (treated of under Blonlead Ph.)— set down as in this Ph. in the field name book, 320-1— Drumnullin Old Castle ments. in College list as belonging to Comrae Mac Mahon, 321— Drumnullin mistaken for Drumoland in Kilnasoolagh Ph., when that Ph. was being treated of, 321— (see Castles ments. in College list & which were situated in Kilnasoolagh Ph., 215-6)

Kilnasoolagh Ph., 212 to 217— Situation, 212— Name, 212 to 215— References to it from Wars of Forlagh, 212-13 &— My-Dobharchom, the ancient patrimony of O'Liddy, ments. in same document, as having been plundered together with Kilnasoolagh, by the Clana Cuilein (Mac Namara), 213— Paul Liddy, celebrated in the lives of Irish Rogues & Rapparees, supposed to have been the representative of the O'Lidys in his day, 213— Coradh-balla-subhalaigne (Causeway of ball-subhalaigne) supposed to be the old name of the place now called Lough Chaistien in Irish, & New Market on Bergin in English, 214— Old Church (site of) supposed to be occupied by the Protestant one, 215— Monument of the O'Friend of Drumoland in the latter, 215— Kilkeiran bur. place for children, 215— Castles ments. in list preserved in Ind. Trin. col. Dub. in that compiled by Wm. O'Sionain, which were situated in this Ph., 215-16—

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of references to it in Wars of Forlogh, 296 — Was the theatre of much conflict &

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Mound called Chaidh na ngaille, i.e. Ditch of the English, between Loghammar

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made by an English Army encamped there, to defend itself from an Irish army en-

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Tongreine, 299 — Notices of D^o in Annals of Innisfallen .. 299 — Killyghnaire,

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Kilquian P^h — See St. Patrick's P^h. (Part of.) —

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3, 4 — Holywell & pile of stones, near St. also called after St. Cearbhall (pronounced

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Carrroole), 4 — Old Churches (a small damliag & oratory) in Moylough,

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not believed to be of the period of the saint, 5-6 — Foundations of a house or small

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Forlogh Roe Mac Mahon & John Mac ^{Gillinaim} Gillinair, in the collection of Messrs. Hodges &

Smith (unpublished), 6-7-8 — Translation, 9-10-11 — Places ment. in Deed: — Clonder-

alaw (now Clonderalaw in Kilmurry Ph.), 9 & 12 — Kill-Eleng (now unknown but

ment. in an inquisition & situated in barony of Clonderalaw), 9 & 12 — Bally-Mac-Straghan

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Clare
Vocce (1)

Kildysart

9 Novr 1839

Dear Sir,

Leaving to Mr. Curry to write about the parishes forming the south-western extremity of the country of Clare which comprises Carrigaholt and Dunaha, his native country with which he is, of course, intimately acquainted. I next jump from Kilmurry Ibrickan to Kilrush.

Situation. The parish of Kilrush is bounded on the north by the parishes of Killard and Kilmacaduan; on the East and South east by the parishes of Kilmurry and Killimer, and on the south and west by the Shannon and an arm of it called Chraigh an earlamha. ^{rapta}

Name. The name of this parish is written Cill Ross in the Irish Calendar of the Four Masters under the 28 of January, where the church is placed in the Terman of Eiris Cathaigh. The meaning of the name is the church of the Ross but whether Ross here means wood or promontory let the

14/6/24/1 (for)

(2)²

the locality determine. In the annals of the Four Masters at the year 1600 it is stated that O'Donnell plundered the district extending from Craig Mí Chiaradubhain in the lower part (i.e. the part near the Shannon) ^{of the east end of the Islands,} to Cathair Murchadha in West Corca Bhaiscinn, and as far as the gates of Kilmurry (i.e. Clanderlaw Castle) and the "town of Ruoh" (now certainly the town of Kilrush). According to the Irish Calendar the Sts. Mellan and Ocobran were venerated at Gill Rois in the Terron of Inis Cathaigh on the 28th of January but neither of them is now remembered in the parish.

"The old church of Kilrush consist of nave and choir, the former measuring 44 feet in length and 19 in ^{ft} breadth. The west gable is destroyed except ^{a piece} 9 feet ⁱⁿ of its height in which is placed ^{at the distance of 4.10 from the south wall} a square doorway of great antiquity. It measures ^{it is in height} 5.7 from the present level of the ground, and in breadth 2.5 at top and 2.16 at bottom. It is covered at the top by a lintel stone which extends the whole thickness of the wall and projects two inches on the inside. This lintel is 4.0 inches long on

3 (3).

on the inside, and on the outside ^{4 ft. 9 in.} long, and ^{carefully} 8 inches in thickness. This doorway is built up with cut stones, and another doorway ^{of different form & age} broken on the south wall. This doorway is within about 5 ft. 0 of the west gable, ^{and} is constructed of cut limestone in the pointed style. On the same wall of the nave are two windows quite destroyed.

The choir arch as it stands at present is pointed and ^{all} quite modern, except the south side of it to the springing of the arch, which is constructed of chiselled brown grit stone, and evidently of the same age with the doorway in the west gable.

The choir measures on the outside ^{ft. in} 23.6 in length and ^{ft. in} 22.5 in breadth. It seems quite modern, and all its features are effaced.

"In the townland of Breaghwa in this parish is a burial place called Kill-Keenan, in which there was anciently a little church dedicated to St. Caomhan of South Aran, but no part of it now remains."

"In the townlands of Kilcarroll, a short distance to the east of Kilrush is a burial place in which ~~it is said~~ ^{shown on the Down Survey} a church, anciently stood which was dedicated to a saint beorbhall but I cannot find a saint of this name in
14/3/24/1 (xx) - the

(4) ⁴ the Irish Calendar, and I incline to think that the church was called after a layman like Gaulskill in the County of Kilkenny. "There is however a pile of stones and a holy well near the grave yard called after Saint Cearbhall (pronounced Carroole)"

"In the townland of Moylough about 4 miles east of Kilmuph are two old churches dedicated to St. Seanán, the one a small Damliag and the other an Oratory of remarkably small dimensions. "The larger church measured in length 32.3 ^{ft in} and in breadth 13.0 ^{ft in} and its walls are from 2.5 ^{ft in} to 2.10 ^{ft in} in thickness. All the north wall is level with the ground, but about 14.5 ^{ft in} of the part of the south wall connected with the west gable remain. A considerable portion of the west gable is standing, but the only feature it contained is destroyed, that is, a little window or Belfry which was placed near the top and over it a small cross of antique form. This cross is now laid prostrate on the ground near the west gable on the outside, and broken to pieces, but a pretty accurate idea may be formed of its shape and size from its pedestal which is perfect, and from the bits of the cross remaining. The pedestal was the finishing stone of the gable."

* Both gables were rebuilt from the height of 5 or 6 feet, but the west gable would appear to have been rebuilt at a later period than the east one.

The East gable is in tolerable preservation. It is 3 feet in thickness, and contains a window measuring on the inside ^{5 ft in} 7" 5 in height and ^{8 in} 3" 3 in ^{width} breadth, and on the outside ^{4 in} 5" 3 in height and 5 inches in width at the top, but the south side at the bottom being destroyed, its breadth there could not be ascertained with sufficient accuracy.

The west gable is ^{8 in} 3" 4 in thickness and exhibits at both corners "the long and the short" style of Masonry, which I have observed to belong to churches of ^{9 to 13th century} the middle ages, but not to those of the primitive ages of the Irish church. The east gable* does not shew much of this style, but it looks much more ancient than ^{any part of} the west gable excepting a few feet of the lower part of it.

About 9 paces from the North east Corner of this church is the small Oratory now called Seipéal Beag Sheanain i.e. the small chapel

of St. Senanus, measuring on the outside ^{8 in} 11" 7 in length, and ^{8 in} 9" 8 in breadth. Its little walls are ^{4 in} 2" 7 in thickness. The East gable contains a window rectangular at top inside and outside, and measuring on the inside ^{8 in} 9" 10 in height and ^{8 in} 1" 10 in width, and on the outside ^{8 in} 2" 11 in height and 6 inches in width. It is covered on the inside and outside with one stone.

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(b) ⁶ The south wall a broken little window about $4\frac{3}{4}$ inches in width on the outside.

The doorway was in the west gable but now destroyed down to the threshold where its breadth there is ascertained to be $2\frac{1}{2}$ in.

I do not believe that this little oratory is of the period of Saint Seanan.

"Three paces to the north of the west corner of the larger church are the foundations of a house or small church $30\frac{1}{2}$ in length and $16\frac{1}{2}$ in breadth. The south wall was $2\frac{1}{2}$ in thickness as ascertained from a distinct part of its ^{foundation} remaining."

"About five perches nearly due east of the larger church there is a square pile of stones called Altair Sheanáin, the altar of St. Senaun."

The following deed of mortgauge between Torlogh Roe MacMahon and John Mac Gillinán relating to Moylough is worth preserving as it gives the original Irish spelling of some townlands in its vicinity. It was never published, and it is in far better language than any of the deeds published by Mr. Martinan. The original belongs to the collection of Messrs. Hodges and Smyth.

Uíod a fíor as sae don léispeay agus éirdeay an ríspíon
ro do b-píam-rí Toridealbach mac Taisó msc Matzárind alias
Toridealbach nuas ó chuain roir dá lá a m-bapántayur ná chuain
roir dá lá a s-cuntao an cláir, duine uapal, adomalaí foillrísteach do
d-tasay agus do d-tabruim uaim féin, óm' osóru, agus óm' rísin-osóru

leat

leat mairge lacha a b-poppairde Chille Roip a m-bairntaet Cluana
roip da la, a g-cuntao an Clair, do Sheaan, mac Taidg hi gillapianain
o Cill Tisang is in m-bairntaet g-ceona agus is in g-cuntao g-ceona,
dume uapal, da oioip agus da rigin-oioip agus da seceduipib oirli do
cean m-bhiona agus fitce o'n t-Samain ina b'aoip do'n Tigearna ionn.
agus tap eiri na nuimpe bhionan rin do chartheadin go feat a fuargailte ar
deic b-puntair d'airgead coronta na Saxan go intotal marc agus b'
airgead glan. **IS ainla tugus agus beirim**, an Toirdealbach
nemparte an leat iartapac rin do mairge lacha uaim fein, om' oioip, agus om'
rigin oioip agus om' seceduip do'n t-Seaan nemparte da oioipib, agus
da rigin-oioipib, agus da seceduipib, roip fear agus ier, roip chre agus
choill, roip marc agus moir agus milleat, roip muleand agus aballgort, roip
uicunio agus poignean imuille ne hac uile rocup da b-fuil agus dapiub
eioip do berc ag coimleanmair na talman rin tuaruna go fead na bhiona
agus fitce tuaruna do chartheadin, agus da eiri rin go fead a fuargailte
ar na deic b-puntair tuaruna, agus tap eiri na bhiona agus fitce do
chartheadin gan fuargail an fearuio rin i leat mairge lacha, agus tap
eiri na n-deic b-punt tuaruna do oiol do'n Toirdealbac nemparte, da
oioip, no da rigin-oioip no da attapnao iur in Seaan O' Gillapianain
tuaruna ne n-a oioipib, no ne n-a rigin-oioipib, go ma o ceatugiteac
agus go ma o ligiteac do'n Toirdealbac mac Matganna tuaruna dol
ar deac a seilb an leat rin mairge lacha, agus a congnail agus a berc aige
choroche agus go propaite com mlán agus do bi poime iuram. agus ar
iur teopuirtide an leat iartapac rin do mairge lacha i baile mte
Droignein do'n taorb ear, agus an leat orle do mairge lacha do'n taorb
toir agus Cill Ceapluill do'n taorb tuar, agus dún na g-coppog do'n
taorb ear. agus do nim-i Toirdealbac mac Matganna nemparte baile
Seilbe do Cprometan mac Cruicín cum seilhe siogolte do tabairt do'n
t-Seaan tuaruna is in b-erian ceatpamair rin da n-goirtear an leat
iartapac do mairge lacha. **Mar an g-ceadna uaim-i Toirdealbach**
Mac Matganna go b-fuil d'uallac oiam fein, ar m'oioip agus ar mo

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rigin

(8) 8

Íísín oróirí an fearaíh rín do fearaíh aghur do coitúgáó a n-agháó
 fái uile éiríne aghur díloine ar ná comgeallairí tuarana do'n t-Seadán
 tuarana dá oróirí aghur dá rísin-oróirí; aghur do b'purl d' ualac óram
 doí do éorí an rígríóirí ro a b'póirín díléad ní Sapan map. óndócur
 comapleac díléad an t-Seadán rín tuarana; aghur map déimníúgáó ar
 fái comgeall díó rín do b'et fearmaí, aghur ar a b'et d' ualac óram-pá
 an Seadán o'Gillafeanáin tuarana feallí ríctóste do tabairt do'n
 Toirdealbáí pempalte írín Muíó lúca tuarana íar g-cáiteam ná nuirípe
 blasán pempalte gan fuarglaó aghur íar n-glacaó an fuargailte, íar
 rín do éiríear mo láim ar an rígríóirí ro aghur cum an dentúr ro beanur ne
 Toirdealbáí Mac Macáimín aghur bíar ar a láim. a g-cluain toir dá
 lá an naomáó lá déag do íulíur in anno 1511.

John Gillinain

Endorsed thus:

This seal
 was
 appended
 here, but
 is now
 lost. L.O.

Ís íat do bí do látarí léagtha aghur ppuatáil an
 déntúr ro ó pocal go pocal, aghur do látarí an
 Toirdealbáí ar dóig do chíur a láime aghur a íela éiríse
 na fearpóirín a chíurpeur a láimín n'óiríó.

Bryne Mac Mahon
 Christop. Cullen.

[Faint signature]

Ís íat ro do bí do látarí íeillíe an fearaíh do chíurpeur do'n Chriomtáin ar dóig
 mapá an O'Gillafeanáin ar dóig ír an leat íaríuríach don Muíó lúca ar dóig
 ná fearpóirín chíurpeur a láimín n'óiríó.

(No signatures are however to be seen under
 this. L.O.)

" Be it known to every one who will read or
 " hear this writing that I Torlogh, the son of Teige
 " Mac Mahon alias Torlogh Mac of blonderalaw ^(a)
 " in the barony of blonderalaw in the County of
 " Clare, Gentleman, openly acknowledge, that I
 " have given and do give from myself, my heir and
 " my assignee the half of Moylagh in the parish
 " of Kibbush, in the barony of blonderalaw and
 " County of Clare to ^{of Kill Tilang in the same bar. and County, Gentleman.} John, the son of Teige O'
 " Giller - Sheanain, his heir, assignee and lawful
 " Executors, for the term of twenty one years from
 " the All-hallowtide of ^{the year of our Lord} 1611; and at the expira-
 " tion of that period it may be redeemed for the
 " sum of ten pounds of Crown money of England
 " of good metal and pure silver.

" This is the manner in which I Torlogh (Mac
 " Mahon) have given and do give the western half
 " of Moylagh from myself, my heir, my executor
 " and assignee to the said John, his heir, executors
 " and assignees, viz both ^{meadow} grass and arable, clay and
 " wood, marsh, bog and milleach, mill and orchard
 " Cottages and houses together with every other ^{profit} advan-
 " tage that does or can belong to the said land un-
 " til the expiration of the one and twenty years
 " aforesaid, and afterwards until it be redeemed by
 14/8/24/1 (xxiii)

" by payment of the ten pounds aforesaid.
 " But when, after the expiration of the one and
 " twenty years aforesaid, the said Torlogh,
 " his heir, assignee or Attorney shall have
 " paid unto the said John O'Gilla Sheanain^(c)
 " his heirs or assignees, the aforesaid ten
 " pounds in redemption of the said land, viz.
 " the half of Moylagh that it shall then
 " be permitted, and lawful for the said
 " Torlogh ^{Mac Mahon} to enter into possession of, ^{keep, and} have
 " the said half of Moylagh perpetually and
 " for ever, as fully and amply as ever before. The
 " following are the meres and bounds of the said
 " half of Moylagh, viz Bally-Mac-Draighnen^(d) on
 " the west, the other half of Moylagh on the
 " east, Kilcarroll^(e) on the north side, and
 " Dun-na-g-corrag^(f) on the south.

" And I, ^{the said} Torlogh Mac Mahon do appoint
 " Griffan Mac Curtin as Bailiff of possession,
 " to give peaceable possession of the said half
 " quarter of land called the western half of
 " Moylagh. Moreover I, Torlogh Mac Mahon ac-

11 (11)

" acknowledge that it is incumbent on myself,
" my heir and my assignee to defend and maintain
" the said land against ^{every} ~~any~~ person and persons
" on the conditions aforesaid for the said John,
" his heir and assignee, and that I am bound
" to go and put this writing into the form
" of the law of the king of England, as
" the law Counsellor of the aforesaid John
" shall order. And in confirmation of ~~the~~ each
" and every of the said conditions being ^{valid} binding and
" to attest that I, the said John O' Gilla-Shea-
" -nain, am bound to give up to the said Toilogh
" the peaceable possession of the said Moylagh
" after the expiration of the said term of years
" and after the price of its redemption shall have
" been paid, I have ^{affixed} ~~put~~ my hand, ^{and seal} to this
" writing and this Indenture which belongs to To-
" logh Mac Mahon, and which shall remain
" in his hands.

" At Cloonderalaw, the 19th day of July, anno 1611.

Endorsed.

John Gillinain

These are they who were present
at the reading and reciting of this writing &

Bryne Mac Mahon
Christ. Curtyn

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Notes.

- (a) Cluain idir dá lá, now Clonderalaw in the parish of Kilmurry.
- (b) Kill-Tilung: now unknown, as far as I have been able to ascertain. It is mentioned in an Inquisition as situated in the barony of Clondergala.
- (c) This name is now anglicised Shannon and sometimes Giltinnán.
- (d) Now Ballymacrimaun in the parish of Killimer.
- (e) Now Kill-Carroll in the parish of Kilrush.
- (f) Now the townland of Doonagurroge in the parish of Killimer.

^{MacMahon}
The Torlogh Roe of this deed is ^{still} vividly remembered by tradition as a cruel and barbarous tyrant. See more concerning him in the letter about the parish of Kilmurry and his Castle of Clonderalaw.

To this parish belongs the celebrated island of Inis Cathaigh now generally called Scattery island situated in the Shannon about two miles to the south of Kibrush quay. It is said that there were originally eleven churches on this island, but it has not ^{much more than} half that number at present. The following are all the ruins now to be seen.

1. The Round Tower called in Irish Blogas Inse Cathaigh. It stands at the distance of $77\text{'}-7\text{'}$ to the west of the Damhliag with parts of which it seems coeval. It is $52\text{'}-4\text{'}$ in circumference at the base (measured on the outside) and according to Archdall - a very bad authority - 120 feet in height, but according to the Ordnance Survey only 7 feet. The wall is $4\text{'}-6\text{'}$ in thickness; and its internal diameter is $7\text{'}-11\text{'}$, and its entire diameter $16\text{'}-11\text{'}$. Its doorway is placed on the east side and now level with the surface of the field (which is not, much raised) and facing the north ^{west} ~~east~~ corner of the Damhliag. This doorway is certainly not the original one, for it could not for a moment be rationally supposed to be coeval with the opposite doorway of the Damhliag. It is very rudely constructed of ^{small} rough stones and inclines to a point. It measures in height $4\text{'}-8\frac{1}{2}\text{'}$ and in breadth at top $2\text{'}-0\text{'}$ and at bottom $2\text{'}-3\text{'}$. I could not incline my mind to believe that

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(14) that this doorway is more than four or five centuries old, though I could see no place in the side of the tower exhibiting any appearance of a more ancient one built up or destroyed; but it is my opinion that the greater part of this side of the tower was rebuilt, or at least, breaches made in it by lightning patched up. At present there is a large breach in the north east side apparently made by lightning, and a split ^{rent} extending from bottom to ^{*}top; but the original doorway could not have been placed where the present breach is as is evident from the position of the first window. The first story over the original doorway (wherever it was placed), was lighted by a small square window placed in the north side; the second by a rude little window, now much dis-figured, placed ^{low} in the south side; the third by a small quadrangular window ^(evidently modern) on the East side nearly over the present doorway; the fourth by a similar one ^(but more ancient) on the west side; the fifth by a similar one on the north side; and there are four windows of good size ^{exactly} facing the cardinal points under the Bencover or Conical Cap. The Cap has suffered considerably from the shock of elements but enough of it remains for ascertaining its original height.

* It is also split on the west side from within a few feet of the bottom to the top window.

The tradition in the Country is that this Clogas was built by St. Sennaun, the patron Saint of the island, and the same tradition existed in the year 1794 before any of the theories of the fire worshippers and Buddhists were published. This we learn from Michael O'Brannan's poem on the Shannon in which he recites the tradition relating to this tower of Scattery, and also to those of Inis Cloithrin in Lough Ree and Inis Caltra in Lough Deirgshirc.

If ionróid oileán féarman, párring,
 A g-compár solapach a péime
 Ó cátair lúimhige do ceán léime.
 'S o'á nunnir oileán Inre Cathaig
 Ar ar' cur an naom ba glóimiar beata
 Seanán aen ceán déag de theampluib
 W' r clogár alann, ápo 'na o-ceanca.

- " Many a grassy extensive island
- " In the bright compass of its course
- " From Limerick City to Leap-head.
- " Of the number is the isle of Inis Cathig
- " On which a saint of glorious life,
- " Seanán, placed eleven churches
- " And a beautiful high Clogas beside them."

(16) ¹⁶

A gain in speaking of Lough Ree near Athlone.

'S an cúlgeas céad d'eir Cníort d'púlans
páirs, cúir an naomh gán dógraí
Díapmair, seúct d-templu ar clogár
d'a conbent mágálda ar bun gan polár
A n-inir cloréirí, orleán álaí
Ir mairéac réim rir aepac peapraí
a b-puál a n-díotúgáos fóp le perceál
úg gáic den leir' mian a d-tarcarl.

" In the fifth century after Christ had suffered
" Passion, ^{St. Patrick} a Saint without perplexity placed
" Seven Churches and a Clogar
" With two religious Convents
" On Inis Cloithrim, a beautiful island
" of fair aspect and airy land
" Where their ruins are still to be seen
" By ^{any} one who wishes to examine them."

See my letter on Inis Cloithrim or the Quaker's
Island in Lough Ree

" An isle on which St. Dorcy
" Erected seven churches and a steeple
" In which he placed a bell to call
the people." L

And again treating of Inis Bealtra in the (17)
 expansion of
 the same river, called Lough Deirgart anciently loc' Deirgearte.

'S an pedetmulo cado do'n acasr C'p'ortamul
 Do curp n'om Camín, t'rat ba meyrneamul
 Seac't o'teamp'la ar' clo'gár and le corinne'cto
 A n-imr Cealt'rac, a meóan loc' Deirgearte.

"In the seventh century of the Christian era
 "Saint Gaimin, a vigorous chief, erected
 "Seven churches and a high Clogarep with strength
 "On Inis Bealtra, in the middle of Lough Deirgart."

Lynch (Gustavus Lucius) writes that it was the constant tradition among the Irish that the Cloigtheachep or Round towers of Ireland were built by the Danes for watch-towers; but it is my opinion that Lynch had but a very limited acquaintance with the traditions of the Irish; and I would now undertake to object to almost every passage in his book as he did to Cambrensis. The period for true criticism had not arrived when Lynch wrote, and it will be yet made as clear as day light that he was as great a fool as Giraldus himself. The traditions among the Irish in Lynch's time were the same as they are at present, but I don't believe that Lynch ever heard any tradition connected with any Round tower in Ireland except perhaps with

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the one at Pos-Cam near Galway. It appears also from Lynch's book that he had but a very imperfect acquaintance with the contents of the historical Irish MSS. though he knew the language well.

It has been the tradition along the Shannon that the Clogaup of Inis Cathy was built by St. Senan from time immemorial, and though the Danes were in possession of the island in the year 975, no one ever heard that it was at any time a tradition that the Clogaup was built by them.

According to a wild and unintelligible legend about St. Senan and a woman, the cap of this tower was never finished: clogár go h-aéir é a Sheanán! ol in ben. Ní clogár níos áirde é, ol Senán. Do púne in ben mótugad do'n obair le pas na b-pocal rin; agus is ar an áobair roim nár ceadurá Noeb Senan, do é. mnaí tect for ind indri ó roim ille, máy prop.

2. The Cathedral or Damliag lies to the east of the tower at the distance of 77 feet. In its present form it is not divided into nave and choir, but by comparing it with other Cathedrals of the primitive Irish church, one may come to the conclusion that it was originally so divided. It measures on the inside $68^{\text{ft}} 4^{\text{in}}$ and in breadth $27^{\text{ft}} 7^{\text{in}}$. Its original doorway remains in the west gable, and is a beautiful specimen of the semi-Cyclopean style. The ground is considerably raised on the outside so that its height there could not be easily ascertained, but on the inside its original height and characteristics appear. It is $6^{\text{ft}} 6^{\text{in}}$ in height, and in breadth $2^{\text{ft}} 10\frac{1}{2}^{\text{in}}$ at top and $3^{\text{ft}} 1\frac{1}{2}^{\text{in}}$ at bottom. Its lintel is $5^{\text{ft}} 8^{\text{in}}$ in length and 12 inches in thickness, and extends the entire thickness of the wall, that is $3^{\text{ft}} 5^{\text{in}}$. It projects on the inside 4 inches and in this projecting part there are two square mortices, one at each side of the doorway, to fasten the door; and a part of the iron gudgeon on which the door hung exists on the north side.

The south wall contains a pointed doorway placed at the distance of $12^{\text{ft}} 1^{\text{in}}$ from the west gable, but it is so broken that its dimensions cannot be given. It measures $3^{\text{ft}} 3^{\text{in}}$

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in width at the spring of the arch. This doorway was inserted about 5 centuries since when the primitive doorway in the west gable was ^{as usual} stopped up. At the distance of ^{f. in} 12.6 from the east side of this doorway there is a high narrow window, and ^{f. in} 10.10 farther to the east there is another high narrow shamrock-headed window and ^{f. in} 10.1 east of this there is a narrow curvilinearly pointed window. - all modern and inserted into the original wall as the character of the masonry immediately around will prove to a demonstration.

The east gable, which was all rebuilt except a few feet of the lower part, contains a high Gothic window measuring on the outside ^{f. in} 3.5 in width and about 12 feet in height. In the stone which closes the top of this window on the outside is the head of a bishop with his mitre boldly executed and in very good preservation, but not older than the

the period of rebuilding this gable. This head is held in high estimation by the islanders as being the ^{supposed} effigy or representation of the ^{face of} their great patron Senán, but I think that it is as like Dr. Hugh Hale ^{archbishop of Tuam} as it is to Senán.

The north wall of this church contains a modern pointed fresh looking doorway daubed with fresh looking mortar and constructed of small rude stones. It is placed opposite the doorway in the south wall already described, and perhaps about three centuries old. The same wall has a square doorway placed at the distance of ^{ft in} 10.5 from the east gable. This doorway leads into an Sardom or sacristy which measures ^{ft in} 26.6 from East to west and ^{ft in} 10.0 from north to south. The north wall of this Sardom contains two modern windows not worth description, and its east wall a neat pointed window measuring on the outside ^{ft in} 7.1 in height and ^{ft in} 1.0 in breadth. This Sardom is built up against the north wall of the Damliag but its stones are not dove-tailed or inserted into it which proves that it is a ^{an after} posterior erection.

I shall now point out the parts of this church which ^{are} ~~is~~ ancient as apparent

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on

* on this subject of quarries in Ireland
 ground - as I shall shew in tracing of the buildings on this beautiful
 ground - as I shall shew in tracing of the buildings on this beautiful

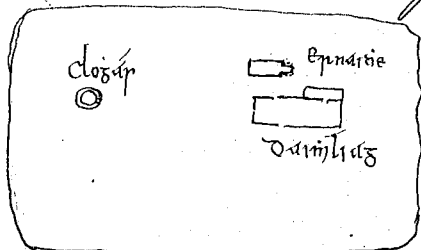
on the outside. The entire of the north wall to the height of $10\frac{6}{12}$ is built of ^{very} large stones not laid in regular courses nor hammered nor ^{ever} quarried*, which is the surest criterion of the primitive style of masonry in Ireland. The west gable to the height of $10\frac{6}{12}$ is exactly in the same style, but from that height upwards is decidedly more modern, that part having been erected when the Gothic windows were inserted. The resemblance which this west gable bears to that of the Cathedral of Glendalough is striking, having at ^{each} ~~the two~~ corner a rectangular ~~an angular~~ pillar projecting $2\frac{0}{12}$ and measuring in breadth $3\frac{5}{12}$.

The south wall is also of the primitive style to the height of about 10 feet excepting the breaches which were made in it when the pointed windows were inserted. These breaches are built up with stones which appear remarkably small in comparison with those in the primitive part of the work outside them. This church affords a very satisfactory elucidation of the manner in which the primitive Irish Danliags were remodelled after the introduction of the pointed style by the Anglo Normans.

and is therefore worthy the attention of the architectural antiquarian

3. To the north of the Damliag (^{ft in} 4.11 from its north wall) there is a remarkable little oratory of great antiquity but obviously remodelled. It measures in length ^{ft in} 23.6 and in breadth ^{ft in} 12.10. It had a small choir now just destroyed measuring ^{ft in} 8.9 from east to west, and ^{ft in} 10.4 from north to south. Thickness of its walls ^{ft in} 2.3. Thickness of walls of Nave ^{ft in} 2.8; height of ^{side} walls of Nave ^{ft in} 7.9. The doorway was placed in the south wall but is nearly destroyed. A quadrangular window ^{ft in by ft in} 2.3 by 0.11 in the west gable placed a few feet from the ground and all that gable from that window upwards are modern.

These three ^{buildings} are enclosed by a rude wall built of large stones and looking very ancient.



About 6 perches to the west of the Clozap there is a large square well called Tobar Sheanain, fons Senani, and near it a stone ornamented with a cross.

Tobar Sheanain
= nam,

4. "About 20 perches to the north of the tower there is a small church called Teamfull Sheanain i.e. the church of St. Senan. In its present form it does not look old at first sight, but upon a close examination, it will be found to be an old church remodelled and patched up at various periods - Feb b'p'ce Sheddarn Scuppe. - It consists of Nave and choir, and its measurements are as follows:

Length of Nave	8 ^{ft} inches
Breadth	23..10
Length of Choir	16..9
Breadth	10..10
Thickness of walls of nave	10..9
_____ of choir	2..8
	2..3.

The west gable is featureless and seems to have been all rebuilt. The south wall contains a pointed doorway built of small stones, and evidently not of ^{any} very great antiquity. A few feet to the east of it there is a window broad inside and narrow outside, but so encumbered with ivy on the outside that I could not obtain its dimensions. All the choir arch is destroyed except a small part of the north side which looks very primitive. The south wall of the choir con-

tains a small quadrangular window but very modern and not worth description. The only part which looks ancient is a small window in the east gable, measuring 5 feet in height and $3''8$ in width on the inside, and on the outside $2''11$ in height and 8 inches in width.

"Immediately to the west of this is a small building built of thin slates of ^{nearly} equal sized and looking very modern. It is $21''8$ in length and $11''2$ in breadth. Its doorway was in the south wall measuring $3''3$ in breadth, but its height could not be ascertained, as it is broken. It contained two small windows one in the east gable, and the other in the south wall, but both are now ^{nearly} just destroyed.

5. "About 40 perches to the south west of the Round Tower on the hill called in the life of St. Senan, Ard na n-aingeal, i.e., hill of the angels, there is another church in ruins called after the hill Teampull Cruic na n-aingeal. It measures $40''6$ in length and $16''8$ in breadth. All its features are destroyed and the greater part of the fragments of the walls remaining are modern. The south

14/3/24/1 (xxxii) ^{wall}

(26) wall is 10 feet in height and about 2.7 ^{f. in} in thick-
ness. The north wall is nearly all destroyed as
are also the two gables except a small part
of the west gable which looks very ancient.
The south wall contained a painted doorway
constructed of small rude stones and evidently
modern. The south wall contained two windows
which are now mere breaches.

There is another building joined to the south
east side of this church measuring 35.10 ^{f. in} from
north to south and 15 feet from west to
east. A part of the west wall ^{feet} 14 long and ^{ft} 5 high
joined to the church, ^{remains,} and a small part of the
middle of the east wall, 2.9 ^{f. in} in thickness.

For a legend about the selection of this spot for
a church, see life of Senanus, given below.

6. " ^{This legend must be correct, as there is no allusion to it in the extract from life of St. Senanus given in this letter.}
About 50 perches to the south-east of the Dam-
liag there is a large church now called Leampull
na marbh i.e. ecclesia mortuorum, because it is
the only one on the island in which people
bury the dead, but surely this is not its
original name." To describe this church. It is 67.10 ^{f. in}
^{long} and 18.6 ^{broad} (measured on the inside).
Its west gable is featureless. The south wall
contains a doorway placed at the distance of

21 feet from the west gable, but now (27)
reduced to a formless breach. East of this
in the same wall there are three windows
all decidedly modern and not worth par-
ticular description. There is in the east
gable a large pointed window measuring on
the inside ^{6 in} 8.8 in width and very high, and
on the outside ^{6 in} 3.4 in width and ^{6 in} 7.0 in height.
The lower part of it is built up with modern
mason work.

The north wall has at the distance of ^{6 in} 7.8
from the west gable a round headed but
very modern doorway, and 18 feet to the
east of it a rude pointed arch, ^{5 in} 9.6 high
and ^{6 in} 8.4 wide; and 3.10 to the east of it
another arch of similar characteristics
and dimensions. At the distance of ^{6 in} 5.4 to
the east of this there is a quadrangular
doorway ^{6 in} 5.4 high and ^{6 in} 2.11 wide at the lintel
and ^{6 in} 3.2 at the bottom. Its lintel is a thin
flag ^{6 in} 4.6 long ^{6 in} 1.8 broad and only 3 inches thick.
Over this doorway is a small reticellately pointed
~~pointed~~ window which looks very like a primi-
tive one, but which is hardly to be depended
upon! There seem to have been later at
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Gardens into which these arches and doorway led, but they are all destroyed with the exception of one fragment of a wall projecting from the north east corner. The walls of this church are $2\frac{1}{2}$ ft thick, and the side walls about 17 ft high.

About 150 yards to the north of this church are the vaults of a castle. We learn the date of the erection of this castle from an Inquisition taken in the 18th year of the reign of Elizabeth, which states that the Con-verb (Coarb), "hath in his possession a new castle partly builded, a small stone house and three cottages annual value 10^l 8^s."

The same Inquisition finds that "in the is-land are two chapels in ruins, the abbey of St. Syman with a small cemetery annual value 5 Irish, also a parish church.

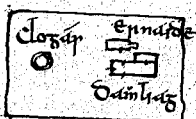
The two chapels here mentioned are the churches nos 4 and 5, which I have above described; the abbey of St. Syman is the one now called Teampuill namarbh, and the parish church is certainly the Damliaq No 2. *supra*."

Ruins on Scattery island.

4

□ □ Teampull Sheanáin

5 Tobair Sheanáin



□ Capleán an éomairda

□ Teampull na márb

□ Áras na n-áinseal

other churches
here now
effaced

Pán na neach

The southern point of this island is called Rinn Canaigh ^{would seem to be the place} which ~~is~~ mentioned in the annals of the Four Masters at the year 1564* but see more on this hereafter). The nearest ^{point} to Inisheg or Hog island is called Pointe an mheill, and the north west point is called Pointe an chroipin. There is a rock in the channel between this island and Hog island called Carraig Dhonán, called after Donán, one of St. Senán's monks; and outside Rinn Canaigh point is a rock called Carraig a Craoi, the remains of an island called Dair-inis which is mentioned in St. Senán's life.

On the west side of Rinn Canaigh point there is a flag said to cover the body of the lady who desired to obtain admittance to the island for sepulture, but who was repulsed by St. Senán - See moore's little song on this subject.

* It is not the Ruin Canaigh of the annals.

See parish of Kelcomney

Loos, Decemb^r 24th, 1840,

A. A. S. S. p. 542. col: 1

Caput IV.^{to}. Appendixis ad vitam
S. Senani.

Of Inis-cathaigh.

The Prelates of this island and Church, of
Inis-cathaigh, in other respects, noble
and antique, are one time read to
have been Bishops, another time Abbots,
of whom I have been able to find
very few by reason of the fewness
of antique monuments: I find however
the following, the first three in the Men-
ologies: the rest in the Annals of the
Four Masters

S. Senanus Bishop and Abbot of
Inis-cathaigh, and probably
Archbishop of Armagh, flourish-
ed about the year 540.

S. Adranus Bishop, disciple and
in the government ^{rule} of the Church
of Inis-cathaigh, immediate suc-
cessor of S. Senanus, who flourished
about the year 580.

(32)

S. Aidanus Bishop of Inis-cathuigh;
is venerated on the 31st of August accord-
-ing to Marianus: on which day accord-
-ing to S. Hennessius, the Martyrology
of Tamlact and others, the festival of
S. Aidan Bishop of Lindisfarn
[is celebrated]

From
the
MS.
Alcobharius son of Flannius, Air-
-chennachus, or Ethmarcha of Inis-
-cathuigh died in the year 792

Aidanus Abbot of Inis-cathuigh
died in the year 861.

Flathbertus Abbot of Inis-cathuigh
and afterwards King of Munster
after S. Cormac, who died in the
year 903, died in the 37 year of
his reign according to the Catalogue
of the Kings of Munster, and by
consequence in the year 940.

The island and Church of Inis-
-cathuigh were laid waste by

Marcus the son of Harold, a Dane
in the year 972.

The island of Inis cathuigh was
recovered in the year 975. by
Brian, King of Munster and
afterwards [King] of Ireland, who
vanquished the forces of Imarius,
the Norman, and of his sons
Simlaus and Dulgenius [on the
occasion]

Colla Abbot and Master
or Teacher (Doctor) of Inis-cath-
uigh, died in the year 994.

Hua - schula Ethnarcha
of Inis-cathuigh died in the
year 1050.

O'Burgus Comorhanus of
Inis-Cathuigh, died in the
year 1081.

(34)

Inis-cathnigh with its Churches
was laid waste by Guilielmus
Hoelmil, ^{Anglicus} an English[man] in the
year 1179. ^(now Anglicised Behan and Vaughan, &c.)

Sidrus O'Beachain, Bishop of
Inis-cathnigh, died in the year
1188.

So far Colgan

A.D. 1119. Dermot O'Leannin, Coarb of St. Senán
of Inis Cathy, a penitential sage, died. ^{Quat. Mag.}

— 1445. Honor, the son of O'Anor Kerry was
slain by his kinsman, Mahon O'Anor as both
were going in a boat to the island of Inis Cathy.

1581. A barbarous and cruel act, ¹⁰⁰⁰ committed
by Mac Mahon of East Corca-Bhaiscinn
on the Island. ^{Quat. Mag.}

1583. The Lady Honora, the wife of O'Anor
Kerry was buried on this island. ^{Quat. Mag.}

1591. The Lady Margaret, wife of Mac Mahon
died at Hill Mac (Dubhain) (Kilmaduanne)
and was interred on this island. ^{Quat. Mag.}

(36) certain monument of its age in the remains of its church from which the antiquarian may draw his conclusions with more certainty ^{at least,} than from any written legend. ^{ft in}
This church measures in length 50.6 ~~in length~~ ^{ft in} on the inside, and 16.10 in breadth. It is all as old as the 9th century except ^{some inserted features, & also} the west gable and six feet of the side walls attached to ^{it,} which were rebuilt about 5 centuries since.

The west gable is built of thin flag quarry stones and contains no feature but a ~~broken~~ ^{now broken} little Belfry placed on its top.

In the south wall at the distance of 9 feet from the west gable is a doorway rectangular at the top on the inside and curvilinearly pointed on the outside, and measuring on the outside ^{ft in} 5.10 to the vertex and ^{ft in} 3.5 in width.

At the distance of ^{ft in} 6.5 to the east of this there is another rude doorway looking very fresh and constructed of small stones, but this is not two hundred years old. Within ^{ft in} 2.2 of the east gable is a quadrangular window inserted when the church was remodelled, but now so broken that

that its measurements could not be given. (37.)

The east gable contains a beautiful window in the primitive Irish style, ^{round headed inside and outside} and in perfect preservation. It is constructed of brownish grit stone neatly chiselled, and measures on the inside ^{ft in} 6.7 in height and ^{ft in} 3.8 in width, and on the outside ^{ft in} 3.0 in height, and in ^{width} breadth ^{inches} 4½ at top and 6 inches at bottom. The head ^{on the outside} is formed of one stone beautifully rounded. On the outside is what carpenters in wooden work call a rabbiting (q. masonic term) 3 inches wide and 1½ inch in depth, exactly like the east window in the Church of Aghowl near Tullow, in the County of Wicklow. Dr. Kenny, P. P. of Kibrush who is supposed to be the best architectural Antiquary in Ireland says that this window cannot be older than the 9th century in consequence of exhibiting this mark on the outside. He says it is not to be found in any of the primitive Irish churches, and I believe he is right, although I do not know on what authority he places its introduction in the 9th century. 14/3/24/1 (xxxix)

The same ^{very} learned Doctor is going to remove this window to the new chapel off Kibrough into which he will insert it exactly in its present form. If he do this he will draw down upon his guilty head the curse of me who am a sinner and of ^{perhaps} St. Emma, and of St. Emera, who is in heaven; but it may be possible that as the Doctor's hands are consecrated he may remove it without drawing down upon him the curse of this holy virgin.

and mine is of no great consequence.

The north wall is featureless and built of large ^{not quarry stones} field stones not laid in regular courses.

The thickness of the wall in the east gable as ascertained at the window is $2\frac{1}{2}$ ft.

"About 20 perches due east of this church is Leac Iomaighe, the flag of St. Emma, and a short distance to the north East of the Leac is a holy well called Tobar Iomaighe, at which stations are still performed, but no particular day of the year is remembered as her festival.

"In this parish is situated the townland of Dun na g-Corroq in which is situated a castle of the same name, which now forms a part of the residence of George Hodges Esq.

This townland is mentioned in the Irish Deed above given in pp. 7, 8, 9, 10, as forming a part of the boundary of Moylaugh, and in the list of the Castles of Thomond in the College MSS. as the residence of Tege Mac Moriartagh Cam (probably Mac Mahon)

"There is nothing else of antiquarian or historical interest in this parish but some forts and holy wells, the correct names of which I have written in the field name Book."

Bally

Of the parish of Kilmurry-MacMahon.

Situation. This parish is bounded on the north by the parish of Kilmichael; on the east by the parishes of Kilfaddan and Killofin; on the south by the Shannon, and on the west by the parishes of Killimer and Kilsnash.

Name. This parish is called in the ancient language Cill Múire, ^{ie} Ecclesia Mariae, the church of the Blessed Virgin Mary, to whom the old church was dedicated. No part of this old church is now in existence, it having been pulled down twenty years ago to build the new ^{church} protestant, which occupies its site. I examined the church yard but found no inscription there more than a century old.

There was an old church in the townland of Kilmore in this parish which has been supposed to be the Cill mor Ara tire of Irish Magiologists but there can be no truth in this supposition as Ara tire territory was not ^{a part} of the country of

(45)

Corca Bhaiscinn East in which this Kilmore is situated. No saint is now remembered in connexion with this locality.

"In this parish is situated the townland of Clonderalaw which was the chief residence of Mac Mahon of Corca Bhaiscinn East and from which the barony received its name. Only a few fragments of this Castle are now to be seen." It was situated on a hill to the right of the road as you go from Kilmurey church to Kildysart and about one mile from the former. It is mentioned in the list of the Castles of Thomond above referred to as the residence of Teige Mac Mahon, and the Irish Deed above given was drawn up in it on the 19th of July 1611 between Turlogh Roe Mac Mahon, chief of East Corco-Baiscinn, and John Gittinan of Killylang.

"The other features of antiquity in this parish are ^{well,} little burial places and earthen forts, of which I have written the correct names in 14/B/24/1(X.I.)

(42) the field name book.

Bentley
of the parish of Kilmihil

This large parish is bounded on the North by the parish of Kilmurry Ibrickan; on the East by the parishes of Kilmailly ~~and~~ Clondagad and Kilfaddan; on the south by the parish of Kilmurry Mac Mahon, and on the west by the parish of Kilmacaduane.

Name. This parish is called in Irish Cill Mícheál, ^{which} means the church of St. Michael the arch-angel to whom the parish is dedicated, and under whose protection it remains. He is a much more illustrious patron than Senan or any other saint of Dalcaissian or Rudrician origin. The first warrior that ever drew a sword in defence of the Celestial Kingdom ^{not China's} and the Conqueror of Lucifer is a much more magnificent patron of a district than a feeble hermit, whose life proves him to have been possessed of all human frailties, and who was as crazy and vindictive as he was austere and

-pious! But St. Senán was notwithstanding a great and good man for the little and bad times in which he flourished, and it was as remarkable an exploit for him to banish the horrible ^{dragon} monster Cathach out of Iris Cathy as for Michael to drive the dragon out of heaven.

"The old church of this parish which is dedicated to St. Michael is very modern and scarcely worth attention," but we shall nevertheless describe it minutely ^{because of} from our veneration for its patron saint.

It measures 70 feet in length and 19^{ft in} 6 in breadth. Its west gable contains two features a small belfry on the top which is much injured and a doorway at the bottom, which, although in the usual position of the primitive Irish doorways, is still decidedly not many centuries old. Its ^{measur} cannot be obtained on the inside, but on the outside it is 5^{ft in} 10 high and 3 3 wide.

The south wall contains a square window placed at the distance of 4 feet from the

14/8/24/1(x/11) west

(44) west gable and measuring on the outside ^{ft in} 4.7 in height and 6 inches in width. At the distance of 10.6 to the east of this in the same wall is a painted doorway constructed of well cut stone and measuring on the outside 6 feet in height and ^{ft in} 3.9 in width. At the distance of ^{ft in} 11.8 from this was another window but all its features are destroyed. Within ^{ft in} 3.6 of the east gable there is another window which is round headed, and measuring on the inside ^{ft in} 6.7 in height and ^{ft in} 5.10 in width, and on the outside ^{ft in} 4.9 in height and 6 inches in breadth.

The East gable contains a painted window measuring on the inside about 12 feet in height and ^{ft in} 6.10 in width, and on the outside (where it is placed at the height of 6 feet from the ground) about ^{ft in} 8.6 in height and ^{ft in} 1.6½ in breadth. It appears to be 2 inches narrower at the top. It is constructed of well cut lime stones and bar holes appear in its sides at regular distances.

The side walls are 12 feet high and 4 feet thick, and constructed of good quarried stones laid

laid in regular courses. All the features of this church are constructed of well cut lime stone.

About 100 yards to the N.E. of this church is a holy well dedicated to St. Michael, the arch angel. It is surrounded by a wall 4 feet in height and $2\frac{1}{2}$ in thickness, which looks older than any part of the church.

In the Townland of Kiltomper in this parish there is another holy well dedicated to the King of the Sabbath called Lobar Righ an Domhnaigh at which Stations are performed on every Sunday.

In the lake of Knockalough in this parish is the ruin of the castle of Turlogh Roe Mac Mahon mentioned in the Irish Deed above given. He is well known by tradition as

Torpóallái mac an fíorú ^{an} Éirí
 a mapí á lean ip a leaní a n-éirí.

I cannot find any castle in Mac Mahon's country called Knockalough, ^{mentioned in the College list} and am inclined to suppose that this Castle had originally another name.

14/3/24/1 (XIII)

The castles mentioned in the list as in the barony of Clonderalaw are the following:

1. Dangan Myburke inhabited by Tege Mac Mahon
2. Cloynetheralla ^{now Clonderalaw} the same
3. Cahereon ^{sic hodie} the same
4. Ballymacollman ^{sic hodie} the same
5. Coroberighane ^{hodie Cruaghbrighane} Tege M^cDonogh O'Brien
6. Duneagrock ^{hodie Doonagurroge} Tege M^cDonogh Cam.
7. Diercrossan ^{? in Kilmihil but not in the name book}

All these places are well known excepting Dangan Myburke, which is unknown unless it be Knockalough.

In the townland of Kiltathoomper in this parish is a grave called by the natives a Giant's grave. Tradition says that Thoomper was a Danish chief who was pursued by the (Dalcassians from Cahermurrougha and killed on this spot where they buried him.)

About $\frac{1}{2}$ mile S.W. of the Church of Kilmihil on a piece of land called Temonroe are two standing stones called Leagaunp. They are 7-4 high, and exhibit no ornament whatever. A small piece of land

(out of veneration for the spot)
is left uncultivated around them though
they are situated in the middle of a culti-
-vated field. (47)

In this parish is situated the townland of
Cathair Murchadha, ^{now Cahermurphy} which is mentioned
in the annals of the Four Masters at
the year 1600.

" O'Donnell's people traversed, burned
and plundered the district extending
from Craig Mí Chiarádhú in the
lower part of the territory of the Islands
(now the Barony of Islands) to Cathair
" Murchadha in ^{East} West Corca Baiscinn
" and as far as the gates of Kilmurry
" and the town of Rush. " (now ^{Caher} Kilmurry ^{Caherrush})

The other antiquities in this parish are men-
-tioned in the Field name book with their
names given as ascertained from the
natives.

(48.)
Bristol

of the parish of Killofin

Situation:

This parish, which is locally called the Rinnz-be - cause it forms a Rinn or point extending into the Shannon. It is bounded on the West, South and East by the Shannon, and on the north by the parish of Kilfaddan.

Name. This parish is called in the Irish language Gill O' Finn, which means the church of O' Finn, and seems to have been originally a chapel belonging to a family of that name. See Families of Thomond as given by Mac Firbis.

"The old church of Killofin is in good preservation and measures on the inside 67 feet in length and 18 in breadth." Its west gable contains no feature but a small pointed belfry of cut stone at the top. The south wall has a pointed doorway placed at the distance of ^{it is} 21.9 from the west gable and measuring on

(49)

on the inside 4.7 ^{ft in} in height and 5.3 ^{ft in} in breadth and on the outside 6.8 ^{ft in} in height and 3.6 ^{ft in} in width. At the distance of 7.8 ^{ft in} from the East gable there is in the same wall a pointed window measuring on the inside 6.11 ^{ft in} in height, and 4.1 ^{ft in} in width, and on the outside, (where it is placed at the height of 4 feet from the ground,) 5.2 ^{ft in} in height and 11 inches in width. It is constructed of cut lime stone.

The East gable contains a Gothic window measuring on the inside 9.3 ^{ft in} in height and 4.10 ^{ft in} in width, and on the outside where it is placed at the height of 6 feet from the ground, it is 6.4 ^{ft in} high and 2.5 ^{ft in} in breadth. It is constructed of well cut lime stone, and divided into two divisions by a stone mullion.

About 18 feet of the eastern part of this church look much more modern than the remaining part to the west.

The north wall is featureless.

The side walls are 13 feet high and $\frac{1}{2}$ feet thick. Its grave yard is very extensive.

About $\frac{1}{4}$ mile to the south of this

14/B/24/1(x) V church

* This townland is included in Mount Shannon ~~East~~ West, which is a new name.

(50)

and in the T. L. of Knocknacross*
church, is a holy well called Tobar
Chiarain, the well of St. Kieran at which
stations are performed on Sundays, but
the festival of St. Kieran is not celebra-
ted at it.

cill Céirnín

"In the townland of KilKereen in this parish
are the ruins of a small church of great
antiquity from which the T. L. has derived
its name." It seems to have been originally
divided into nave and choir, but the
latter has entirely disappeared, as have
all the windows and doorway. The north
wall and a part of the west gable as
high as the north wall. Both are built
of large field stones and evidently of
great antiquity. The north wall is
15 feet high and 3..2 thick.

The Choir arch remains but it is not of the
original work as is evident from the stones
of which it is built, i.e. thin quarried flags.
It is about 16 feet high and 10 feet
wide.

This church is 18..6 in breadth and the part
of

of it remaining is 32 feet in length that is from the west gable to the choir arch. The choir was probably half this length, or, perhaps a little more, but even its foundations are not now traceable.

"There is no grave yard attached to this old church which is another proof of extreme antiquity.

About half a furlong ^{Altoph Corpin} to the east of this church is shown St. Kereen's altar but all the stones have been removed with the exception of two, one of which has a cross sculptured on it.

The festival of St. Kereen is not celebrated in the parish, and his day is forgotten. Who was he?

"In the townland of Ballymacolman or Colmans town in this parish are the ruins of a Castle mentioned in the list of the Castles of Thomond above referred to as belonging to Ege Mac Mahon
14/13/24/1 (xvi) Mahon

(52) Mahon of East Corco Baiscinn."

Notes Of the parish of Killeddan

Situation.

This parish is of a very irregular shape and extends from the Shannon to the townland of Furroor in the parish of bloodagad. It is bounded on the north by the parish of bloodagad; on the east by the parish of Kildysart and the Shannon; on the south by the Shannon, and on the West by the parishes of Killofin, Kilmurry Mac Mahon and Kilmihil.

Name. This parish is called in the ancient language Cill Peadairn which is supposed to mean the church of St. Peddan, but there was no Saint of this name, and the real meaning seems to be the church of the Peadairn or Streamlet, as this is corroborated by the locality. This meaning is further corroborated by the name Caislean an gheadaim which often occurs in Ireland, and which is found to mean Castle of the streamlet wherever it occurs.

"The old church of Kilfeddaun is in good preservation, but not ancient or at all interesting to the architectural antiquarian." It is 67.6 ^{f in} in length and 18.6 ^{f in} in breadth, and its side walls are 12 feet high and 3.9 ^{f in} thick, and built of hammered quarry stones laid in regular courses.

"The west gable contains no feature but a round topped belfry in good preservation."

The south wall contains a window placed at the height of seven feet from the ground and 5 feet from the west gable. It is broken on the ~~only~~ inside, but, on the outside ¹ in good preservation, where it measures 2.2 ^{f in} in height and 8 inches in breadth. At the distance of 13 feet from this window there is in the same wall a pointed doorway measuring on the outside 6.2 ^{f in} in height and 3.8 in breadth. At the distance of 7 feet from the East gable was another window but now destroyed, inside and outside except two cut stones of that side next the east gable.

The East gable contains a pointed window

(54) measuring on the inside about 10 feet in height, and $3''^9$ in width, and on the outside $6''^{10}$ in height and $1''^9$ in breadth. It was divided by a stone mullion now broken.

The north wall is featureless. The corner stones are cut lime stones.

"Its grave yard is of considerable extent, but contains no ancient inscriptions."

"About a quarter of a mile to the south of this church and in the townland of Moyfadda is a holy well called ^(fons sancti Senani) Lobar Sheanain, which cures sore eyes, but St. Senan's day is not celebrated at it.

(Anglicé Cahercon)

"In the townland of Caher-da-chon in this parish was a Castle belonging to Sege MacMahon in the reign of Queen Elizabeth" according to the list of the Castles of Thomond above quoted in page 46.

Botcher

of the parish of Kildysart.

Situation. The parish of Kildysart is bounded on the north by the parish of Kilchrist; on the East by the Shannon where it receives the Forgas; ^{and} on the south and west by the parish of Kilfeddawn.

Name. The name of this parish is in the Irish language Gill a' Disirt, which signifies the church of the desert or wilderness. In the list of the parishes of Thomond it is called Desertmorehaly, and ^{by the Wars of 1690} ^{Diocesan map 1840} The old church of Kildysart is situated near the margin of the Shannon close to the village of Kildysart and appears more like a small monastery than a parish church. It is very firmly built of most excellent lime stone and has suffered very little from the shock of elements except at the south west ^{and west side} angle of its tower where it was injured by lightning about 13 years ago, and at the same period a stream of lightning ~~fell~~ struck the north wall but did not make any breach in it in consequence of the manner in which it fell, it having only skimmed along the surface.


14/8/24/1(x/mj)

(56) It is 75 feet in length, and 21 feet in breadth on the inside, and its side walls are $4''^5$ in thickness at the bottom and $3''^{11}$ at the height of 5 feet from the level of the ground (there being a batter to that height all round, which renders the building very firm), but from this up they are of equal thickness. They are 15 feet high.

" There is a ^{square} tower attached to the west end measuring on the inside $8''^1$ from East to West and $8''^5$ from north to south, and about 40 feet in height. The walls of this tower are $2''^5$ in thickness and very well built of most excellent lime stones. It had six lofts as is clear from the stones projecting from the wall for the support of joists, and each story was lighted by one window quadrangular inside and outside. The lowest of these windows (which may be taken as a model for all the rest as well as I could judge from the ground,) measures on the inside $4''^0$ in height and $3''^4$ in breadth, and on the outside $2''^5$ in height and 6 inches in breadth. A pointed archway leads into this tower from the body of the church, measuring $6''^9$ in height and the same in breadth. Over this archway at the height of one foot there is a quadrangular doorway or window leading into the tower, and lower than the roof of the church.

The south wall of the church contains a quadrangular window placed one foot and a half from the present level of the ground on the outside, and in the S. W. corner

corner adjoining the tower. It measures on the out (57)
side 2.8 ft in height and 6 inches in width, and it
gradually windens towards the inside, but it is partly
filled up with ^{modern} mason work.

At the distance of 20.9 ft from the tower there is
in the south wall a pointed doorway measuring on
the outside 6.6 ft in height and 3.2 ft in width, and on
the inside 8.0 ft in height and 5.10 ft in breadth. Its
head on the inside forms a segment of a cir-
cle (about the 6^{th} part of a circle of consi-
derable size). At the distance of 15 feet to the
east of this doorway there is a window which
is very broad on the inside and very narrow on
the outside: on the inside it is 8 feet in height
and 6.6 ft in width, and on the outside 5.6 ft in
height and 7 inches in width. Its top on the
outside is of this form 

At the distance of 12.10 ft to the east of this window there
is a ^{curious} pointed doorway very narrow on the outside. On the
inside it is 5.10 ft in breadth and 7.5 ft in height, and on the
outside only $1.4\frac{1}{2}$ wide at top and 1.7 ft at bottom.

Within 13 inches of the East gable there is a window
quadrangular on the outside and circular inside.

On the inside it measures 6 feet in height and
 6.3 ft in breadth, and on the outside 4.5 ft in height
and $14/8/24/1$ (xhx) and

(58) and $6\frac{3}{4}$ inches in breadth.

The East gable contains a high ^{pointed} window measuring on the inside about 14 feet in height and $9\frac{1}{2}$ ^{ft} in breadth, and on the outside 10 feet in height and in width $1\frac{1}{2}$ ^{ft} at bottom and it ~~widens~~ narrows gradually towards the top to $1\frac{1}{2}$ ^{ft}. The sides of this window are perforated for the reception of iron bars, and the seat of a mullion is ^{to be seen} at the bottom.

"In this parish there are three holy wells: one in the T. L. of ^{Lackenashinnagh} Leacain na Seannach called Tobermurry, ^{i.e.} the well of the Blessed Virgin, at which stations are performed; the second in Broobaghmore called Tober-Beachain, and the third in Coogy called Tober Ruadhain, ^{i.e.} the well of St. Rodanus". No stations are performed at the two latter wells, nor is the festival of either Saint celebrated or remembered in the parish.

"To this parish belongs the island of ^{or Inis} Oileán na g-Cananach or Canon island, on which there is an abbey of considerable extent, which was founded by Donnell O'Brien King of Limerick in the 12th century (see Archdall).

I could find no ancient inscription ^{in the Gothic letter} (59)
here but one, which is so mutilated
that I could not read it. The begin-
ning of it runs thus: "Mic jacket Ma-
-gister Cornelius"

"To the East of Banon island at no great
distance is ^{Inishfae} Inis luaidhe which is mentioned
in St. Senan's life as containing a church.
But there is no ruin on it at present, nor
even grave yard, nor anything but an
old tree which is believed to have been
blessed by St. Senan.

To this parish also belongs Inis tubrid which
is mentioned in St. Senan's life, but there
is no ruin on it at present

To this parish belongs Inis da drom, i.e. the
island of the two backs, (now often called
Coney island ~~island~~) which is set down in the
list of the Castles of Thomond as belonging to
"Sege Mac Banort O'Brien". It also contains
a church on the south side which is not very
ancient as it has a pointed doorway in the
south wall. There is another church on the east
~~side~~

14/B/24/1(1)

"In this parish is situated the townland of Brovraghan, which is mentioned in the same list as "^{a castle} Boroberighane, belonging to Teige Mac Conor O'Brien. This castle is now levelled to the foundations."

The following townlands in this parish, ^{and those adjoining it} are mentioned in O'Brien's Rental published by Mr. Hardiman.

"He is entitled to 20 shillings in the
 "quarter of ^{Clonuffa} bluain hualladh, an ounce of
 "tribute and an ounce of gold in ^{Craghra} breachaie.
 "and in ^{Clonsnaghta} bluain sneachta; 20 pence tribute
 "and an ounce of gold in ^{Clonskett} bluain beith; 20
 "pence tribute and an ounce of gold in Both-
 "luachra; 20 pence tribute and an ounce of
 "gold in bluain Boirne; an ounce of gold
 "in gleann Chanain; 20 pence of tribute and
 "20 shillings in Baile Ui Bhnuadhachain of
 "the clan Kennedy, and ²⁰ twenty shillings rent
 "and an ounce of tribute in Baile Ui Bhnuadh-
 "achain of the posterity of Teige Roe Mac-
 "Mahon; an ounce of gold in beapa ^{na}

"bearnog; a shilling and nine ounces in cuigedh
 "Inse Meic Maithne (an island in the Shannon);
 "a shilling and nine ounces in Cuigedh na
 "n-grat; a shilling and nine ounces in
 "Leacain na Sionnach, &c. and two shillings
 "tribute in Cur Breachain" (now Crobraghann)

Chapter of the parish of Drumcliff.

This parish is not separated from that of
 Kilmalley in the Engraved Map from the
 Down Survey now before me, for both pa-
 rishes are given under the name of Drum-
kleave. According to the present division of
 this district into two parishes the one called
 Drumcliff forms the Eastern and that called
 Kilmalley the western part. The latter parish
 includes the country called Hy-Cormaic,
 which lies according to all the natives, be-
 tween the mountain of Slieve Callan
 and the town of Ennis.

14/13/24/1(11)

(62) "The old church of Drumcliff situated about 2 miles to the N.W. of the town of Ennis is an ancient one which was remodelled about five or six centuries since." It is $58^{\text{ft}} 9^{\text{in}}$ long and $20^{\text{ft}} 10^{\text{in}}$ broad. Its west gable is in tolerable preservation and about 22 feet in height. It contains one window placed at the height of $9^{\text{ft}} 6^{\text{in}}$ from the ground and measuring on the outside about $2^{\text{ft}} 9^{\text{in}}$ in height, and 7 inches in breadth; it gradually widens towards the inside, but it is so curtained with large ivy that its dimensions on that side could not be easily ascertained. The south wall is $10^{\text{ft}} 6^{\text{in}}$ in height and contains a pointed doorway placed at the distance of $17^{\text{ft}} 9^{\text{in}}$ from the west gable. It is pointed on the outside and semicircular at the top on the inside where it looks very ancient, (which is rare in churches of its age). It measures on the inside $7^{\text{ft}} 6^{\text{in}}$ in height and $4^{\text{ft}} 7\frac{1}{2}^{\text{in}}$ in width, & on the outside $6^{\text{ft}} 3^{\text{in}}$ in height and $3^{\text{ft}} 0^{\text{in}}$ in width. The same wall has, at the distance of $7^{\text{ft}} 7^{\text{in}}$ to the east of this doorway, an ancient window, which was stoppered up when the doorway was inserted. It is $3^{\text{ft}} 11^{\text{in}}$ wide on the inside and 6 inches on the outside but it is so injured at the top that its height cannot now be ascertained. At the distance of $7^{\text{ft}} 9^{\text{in}}$ from this window has another window which was inserted when the church was remodelled. It measures on the inside $5^{\text{ft}} 0^{\text{in}}$ in height and $3^{\text{ft}} 6^{\text{in}}$ in breadth and on the outside $4^{\text{ft}} 1^{\text{in}}$ in height and 6 inches in breadth. In the same wall within a few inches of the

East

(63)

East gable appears the right side of a very ancient window now built up, from which it would appear that this church was longer in its original state than it is at present.

The East gable contains a pointed window on the inside $5' 9''$ in height and $3' 10''$ in breadth, and on the outside $5' 1''$ in height and $1' 10''$ in breadth. It is divided into two parts by a mullion of limestone. The north wall is featureless and about 10 feet of it destroyed at the N. W. corner.

The following are the parts of this church which are ancient, and modern: The west gable was certainly all rebuilt but the stones of the original gable were used in rebuilding it. The external face of the S. W. corner has been removed ^{by the peasantry} to the extent of 9 feet to obtain stones for placing over graves. This part was of the original work. From this breach to where the modern doorway was inserted, — an extent of about 10 feet is certainly of the original work inside and outside. The ancient work appears again at the distance of $3' 10''$ to the East of this doorway and extends for $16' 6''$, but all the rest of the south wall is certainly modern, as is all the east gable and all the north wall excepting a few feet of the middle part of it. A considerable part of its external face near the north west corner, which seems to have been of the original work, was destroyed by the peasantry to get stones for placing over the graves of their friends.

" At the distance of 31 feet from the north wall of this church stands a considerable part
14/6/24/1(1'') of

(64) of a very ancient Round tower called in Irish Clógias
Droma Cleibh. "It is built of large field stones rounded by the weather and of truly Cyclopean appearance. It measures at the height of 4 feet from the level of the field 50.4 in external circumference, & its wall is 4.4 thick at the height of 13 feet. Its South East half is destroyed down to the height of 12 feet, where the doorway was probably placed but no vestige of it remains. It contains only one feature—a quadrangular window placed on the west side at the height of about 30 feet from the ground and measuring about 2.6 in height, and in breadth about 14 inches at top and 16 at bottom. It is covered at top by a large lintel extending about 2 feet into the thickness of the wall and appears to be about 3 feet long 1 foot high and 2 feet in depth. The highest point of this tower is on the north side and about 44 feet high. The stones of this tower are ^{at the bottom} enormous, rounded by the weather and not laid in regular courses, but they decrease from the height of 12 feet up. Very small spawls and round stones are used to fill up the crevices between the rough round ones. None of them appear to have been quarried. No patron saint is remembered for this church.

To this parish belongs Clonroad which became the head residence of the O'Briens at an early period. We learn from the Wars of Torlogh that Donogh Carbreagh O'Brien erected a princely palace of a circular form on the north side of the River in a marshy and streaming place called Cluain Ramhfhada, and it is afterwards stated, that Conor na Sindaine, the son of Donogh Carbreagh was the first who erected a Longphort of earth at Cluain Ramhfhada.

The author of the Wars of Torlogh is however certainly wrong in placing O'Brien's Longphort at Clonroad, north of the River Fergus, for no part of Clonroad is north of that River, and the site of O'Brien's Earthen fortress is still indistinctly traceable in a field to the South-East of Clonroad Bridge. Tradition states that O'Brien had also a stone castle here which stood near the Bridge of Clonroad and this seems borne out by a passage in the Annals of the Four Masters at the year 1553 which states that "Donnell and Torlogh O'Brien made a nocturnal incursion into Cluain Ramhfhada against their brother (Donogh More) and burned that town and slew many persons, and that Donogh went into a tower which was in the town to defend himself

14/3/24 (iii)

(66) "At the year 1460 the same annals call the present Ennis by the name of Inis Chluana Ramhphoda and at the year 1540, the monastery of Ennis is styled, the Monastery of Cluain Ramhphoda. The magnificent ruins of this abbey are still to be seen, but I leave them to be described by the artist." For the history of this abbey see Archdall and the Annals of the Four Masters.

"There are two holy wells of great celebrity in this parish dedicated to two great saints of the primitive Irish church: the one is situated in the townland of Ballysoppagh and dedicated to St. Kieran, and the other in the townland of Broaghann and is dedicated to St. Inneenboy, the patroness of the Dalcaissians."

Q We shall move to Tulla on the morning of Monday the 18th of November,

your obedient servant

John O'Donovan

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Thos. A. Larcom Esq. Kildysart 11th Novr. 1839.

Dear Sir, R. Eng^m

We start for Ennis to-morrow morning at six o'clock by boat not being able to get a car here. Please to direct all commands for us thither till we give further notice. I have not heard a word about Wakeman since, nor will ~~not~~ perhaps before the end of the month. It is impossible that he could keep up with us for even one day.

your obedient servant

John O'Donovan

14/B/24/1 (111)

END

14 B 24/2

O'Curry, Eugene

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Kildisart (Killadysert), Co. Clare, concerning the history, folklore, topography, religious traditions and antiquities of the parishes of Kilballyowen and Kilmacdoonaun (Kilmacduane), with particular reference to their early churches, burial grounds, forts, holy wells, castles and the origins of their place names.

11 November 1839

8p.

24 cm

O'Curry's letter includes accounts of literary references to Loop Head, including those from the Red Branch cycle, the writings of Michael Comyn and Theophilus O'Flanagan, and the poetry by John Hoare and Michael Brennan. Also included are extracts from John Colgan's ecclesiastical history relating to the area.

Kildisart 11th November 1839
R. 16th

T. A. Larcom Esq R. E.

Sir

Beatty
The parish of Kilballyowen in the south western extremity of the barony of Moyarta and of the County of Clare, is bounded on the north and west by the Atlantic Ocean, on the south by the River Shannon and on the east by the parish of Moyarta. See Name book.

The name of this parish is formed of Kile, a church and Ballyowen is the town of Owen, hence Kilballyowen. There is no partition day remembered in the parish. The ruined Church of Kilballyowen measures 76 feet 6 inches in length and 21 feet in breadth, the walls in good preservation, 2 feet 8 inches thick and 10 feet high. The west gable has a broken topped belfry and a quadrangular window at the height of 7 feet from the ground ^{outside;} measuring 3 feet 7 inches in height and 2 feet

14/B/24/2(i)

4 inches in breadth, on the inside; one foot 9 inches in height and 6 inches in breadth on the outside. There is a pointed doorway, with its sides broken, 24 feet 6 inches from the west gable, in the south side, measuring 6 feet 8 inches in height on the inside and 6 feet on the outside. At the distance of 18 feet 10 inches from this, in the same side, is a quadrangular window, measuring 4 feet 10 inches in height and 4 feet in breadth on the inside; 3 feet in height and 6 inches in breadth on the outside. At the distance of 15 feet 4 inches from this, in the same side and near the east gable, is another window measuring 6 feet in height and 4 feet 6 inches in breadth on the inside; where it is quadrangular at top; and 4 feet 2 inches in height and 7 inches in breadth on the outside where the top is also quadrangular.

The window in the east gable is bluntly pointed at top inside, where it measures 7 feet 6 inches in height and 4 feet 6 inches in breadth; and quadrangular on the outside, where it measures 4½ feet in height and 6 inches in breadth. There is not a cut stone in the whole building. A large burying ground here.

There is a small ruined church in the townland of Ross, called Teampall-an-naomhan-naomh, i.e. Church of the nine Saints. of this edifice the west gable and sidewalls remain ^{to the height} and 4 feet of the under part of the east gable. It measures 34 feet 4 inches in length and $15\frac{1}{2}$ feet in breadth. At the distance of 9 feet 3 inches from the west gable, ⁱⁿ on the south side is a pointed doorway with the sides destroyed and measuring 6 feet in height on the inside and $5\frac{1}{2}$ feet on the outside. At the distance of $10\frac{1}{2}$ feet from this, in the same side, is a quadrangular window, 3 feet 8 inches high and 3 feet wide, inside; 2 feet 8 inches in height and 4 inches in breadth, at top, and 6 inches at bottom, on the outside. The walls are $2\frac{1}{2}$ feet thick and about 10 feet high and there is not a cut or chiselled stone in the whole.

At the distance of 24 feet south from the ruin is what the peasantry call the grave of the 9 Saints, measuring 33 feet in length, from north to south, 7 feet 9 inches in breadth.

14/8/24/2(ii)

and 2 feet in height, the sides built up of large stones after the ordinary manner of graves. There is an old burying ground not much frequented in the townland of Kilbeaha and another of the same character in the townland of Kilclutha.

"The well known headland called Leap Lean or Loop head [recte Leap-head] is at the south west extremity of this parish, where the Shannon falls into the Atlantic. In Irish this head is always called Leanna Ceime (Leap-head) or Leim-Bhronchulainn, i.e. Bronchulainn's-leap." The history of the cause of the name is involved in some obscurity and as yet we have not met with any more authentic account than the following ^{local} tradition which was very vividly remembered in the country up to the time of my leaving it in the year 1820. Bronchulann the Champion of Ulster and Chief of the heroes of the Red Branch had a Leanan (mistress) whom he wished

to abandon, but the more he endeavoured
 to avoid her the ^{more} anxious she ^{was} to be in his
 society; at length finding that Ulster
 was not wide enough for him and
 her to live apart in, he left that pro-
 vince by stealth and having turned his
 face to the south came on through the
 country until he had reached this
 peninsula, when suddenly looking
 behind him he saw to his horror his
 Seanán at his heels and being resolved
 not to be overtaken he set off at his
 utmost speed and coming at last to the
 very extremity of the land and the
 close behind him, he saw a detached
 rock or small island before him (at
 the distance of 52 feet according to the namebook)
 he sprang forward and landed safely on
 it, but scarcely had his feet touched the
 ground here when he perceived his Seanán
 by his side upon which he leaped back-
 wards to the mainland ^{again} which he reached

14/B/24/2(m)

in safety, the Leanan did not hesitate an instant but leaped backwards after him, she not with the same good fortune, for she did not keep a proper level but came with her back against a large flag stone which projects from the top of the cliff and falling down, was dashed to pieces before she had reached the bottom.

Her blood was carried by the surges all the way to Bagg head and the wave in consequence was called Tonn Mal, i.e. the wave of Mal, Mal being the name of the Leanan.

That this was the tradition in the west of Clare fifty years ago I will here quote them by an imperfect quotation (from memory) from a poem addressed by John Haare to Charles Keane of Kilrimo. in the parish of Kilfeeragh. in which he says-

Tonn mal bay dá púiríoin
 Súir bóial don domán móirímeall
 Peabac meap tpean éill domay.

14/4 7

The wave of Mal-bay ^{proclaiming} proving
That the whole ^{world} is in danger
From the active brave hawk of Kildimo.

We have historical accounts of three of
those waves on the Coast of Ireland, as
Tonn-bliodhna in the County Cork
called after bliodhna, the daughter of Dearg-
daallach the musician of Manannan
mac-Sir, who was drowned there; Tonn
Rudhraidhe, on the north east coast of
Ireland so called from Rudhraidhe one
of the Fir-bolgs who lost his life there
and Tonn-Inaithe (now called
Mac Linn's gun at Ballyshannon)
so called from the district named
Inatha, in that country, from which
also Mac Linn-na-thuath was called.

cave 100

At about the distance of a mile within the
point of Leap-head, are three ancient forts,
that on the north or Atlantic side built
of stones and called Cahir-Brochan,

the middle one, also built of stones, is called Cathair-Sall, immediately behind which (that is between it and the ^{cape} head) is the foundation of a small leaiv called Cathair-na-h-ion-mhna; the one on the South, or Shannon side is built of earth and called Dun-Daithliorrs. The origin of these leaivs and Dun has been attempted to be explained by Michael Corry of this County, who wrote a romantic tale, about the year 1760, entitled, the adventures of Turrobb-mac-Morain and ^{of} his three sons, Brochan, Sall and Daithliorrs, who he says erected the above leaivs & ^{dun} fort in a direct line across the neck of land within Loophead, for the purpose of protecting or rather preventing their only sister, who was called An An-bhean, i.e. the ^{only} lone woman, from becoming the wife ^{of} any ~~any~~ man, because it was prophesied at her birth, by Cathfor the Druid of Conor M. N. S. that

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that the lives of her brothers should terminate with the period of her espousal, and the young lady's beauty having attracted the attention of Dermot O'Duibhin, the Adonis of ^{the} Firian Heroes, they selected this wild remote and inaccessible promontory for their abodes, placing ^{ing} the sister to the west of them by way of greater security from his attempts to possess her. And they remained for some time until the three brothers, Bradhin, Beannur and Stuithin, from Bag-head in Corcomroe, made a nocturnal plundering excursion into their territory and carried away all their cattle, on the discovery of which by the youths they followed them with a party of their people, overtook them at breach-oilean near Liscanor where a bloody battle ensued in which the plunderers were all slain and the three youths returned home with their recovered property and the spoils of their enemies, but an unforeseen

14/B/24/2(V)

misfortune awaited them at home, for
 Dermot O'Duiblin who for twelve
 months before that had been ^{waiting} watching
 the absence of the three together from
 home, now perceived through the aid of
 magical ring that their mansions were
 defenceless and immediately putting out
 to sea in his curragh soon found himself
 at the side of the lone woman, who
 so far from being displeased with his intrusion
 volunteered, at once, to slope with him
 across the mouth of the Shannon, so that
 on the arrival of her brothers at home
 they missed her from her abode and tracing
 her footsteps from the lake south west
 till they had reached a certain point
 of the cliff and then ^{directing} ~~and~~ ^{then} ~~searching~~ ^{searching}
 eyes across the water, they observed her
 with her lover ready to land at the other
 side, whereupon thinking that their ^{own} destiny
 had been fulfilled, they took each others
 hands and threw themselves over the

cliff into the deep below, where they soon were
no more. That ^{the} cliff is still called Chile
an-trinn, and a cave at the bottom of
it is called poll-na-peiste, i.e. the hole
of the serpent, from a tradition that it
was inhabited at that time by a monstrous
serpent that guarded the Shannon mouth,
but which was killed by Dermot on the
above occasion.

In an ~~ancient~~ Irish poem written in the
Shannon in the year 1794, by Michael Brennan
of the County Roscommon, it is asserted that
the tradition in the western part of ~~the~~
was, that Scap-head was so called
from Bucubain having leaped across the
^{Shannon} from that to the opposite Coast of Kerry
and Theophilus O'Flanagan makes the
same assertion in a note to the Fate
of Deirdre, published in the transactions
of the Gaelic Society, in Dublin in the
year 1808.* I never heard this version of the
tradition though I have been acquainted
with the people from my earliest boyhood.

* I believe O'Flanagan says that it was in pursuit of Conny
mac Daire Cuchulainn took this leap.

and from my father, who died in the year 1825 at the age of 81 years, and who was a good english and Irish scholar and who knew more of the traditional history of the harry of Moyarta, in particular than any person I ever knew, from him I say, as well as from the other oral historians of my own times I always heard that Buchulann's leap was from the end of the land of Clare to the little island which stands at about 50 feet distant out from it and which is even to this day called Bullan-na-leime by all the inhabitants of the district, and thus we see Mr Brennan and Mr O'Flanagan both assuming that Buchulann's leap was across the Shannon, because neither of them examined the locality nor knew that there was any other land for him to light upon nearer than the Kerry Coast, but although the

real old stock of Carrigahoul could have no difficulty in believing that Finn-mac-boole could pitch a finger-stone of a ton weight from Ennac-an-air on the Kerry side of the Shannon to Carrigahoul on the north side, till they never had that opinion of Buchulann that he could pitch himself ^{to} the same distance.

Michael Brennan, in the poem on the Shannon above referred to has the following very judicious observation on the difficulty there would be in discovering the true derivation of Loop-head, if the Irish language ~~was~~ had become extinct before the tradition was committed to writing

- " If Leap-head, no ceanlérme saim
- " ar airm ceart na háite a deirim
- " a monad Loop-head, tearma breazac
- " cláctáraparapáige r'árbob do deáronac. 14/10/24/2(vi)

- "Da ceallpíó an éadóirte leir-bíó inlir
 " ca bpuíó an teansa na an fear eolair
 " a éabao amac le éyríear ceile
 " Súrab ionaí Loophead n ceanteme?"

Le aphead, or beann-leime is the title
 or right name of the place. I say
 Instead of Loophead, a ^{false} lying term
 of topographers who lately wrote.
 If the smooth-metodious sweet Irish ^{had been} was lost
 Where would be found the language through
 which, or the learned man by whom,
 could be discovered by depth of wisdom
 That Loophead is the same as beann-leime."

"There is a holy well called Tobar-buain
 in the townland of Kiltittig, near the
 burying ground," at which devotions
 continue still to be performed and
 cure for soreness of the eyes sought.
 There is another holy well in the Town-
 land of Kilclogher, dedicated to Saint
 Seanan, at which some few people

Still continue to perform some
devotions or prayers.

The following ~~names of~~ ^{no. 14} places mentioned
in Hardiman's Irish Deeds are still
known in this parish viz.

- 1 Ceathramhain bhan.
- 2 Faisg-shliabh.
- 3 Bile.
- 4 Leith-ceathramha an Gharrair. [in Rehe]
- 5 Gluain Iumain. [now Clochan Iumhain]
- 6 Uachtar Airt - [now Uachtar ard]
- 7 Fotra. — [now Foidre]
- 8 Leith Baitheach
- 9 Cella Beaga [not known now]
- 10 Reiche —
- 11 Caille. — [now Cailleto]
- 12 Crois.

In the list of Castles preserved in
M. S. D. D. Class E. 2. 14. the only
Castle mentioned as having been in this
parish is that of Dunsunmoyne (now

Glochan-Sumain) which belonged to
Torlogh Mac Mahon, but of which nothing
remains now but a heap of rubbish
to mark its site.

Killemac^{mic}dulhain 84.
17

Barony
Of the parish of Kilmacdooan

The parish of Kilmacdooan in the barony of Moyarta and County of Clare, is bounded on the north by the parish of Kilmiry in the barony of Stricken, on the west by the parish of Killard in the same barony, on the south by the parish of Kibrish in the barony of Moyarta and on the east by the parish of Kilmihill in the barony of Blonderlagh. See namebook.

The name of this parish is of ecclesiastical origin, viz. Kil^{mic} an- Dulhain, is the Church of the son of Dubhan, of which I can collect no account but what is preserved in the Life of Saint Seamus of Inis-Bathaigh as given by Colgan.

The Four Masters ~~also~~ preserve the same orthography of the name in recording the death of the wife of one of the Mac Mahon family, but ~~the~~ who or what Mac-an-dulhain

14/3/24/2 (vii)

way or at what period he flourished I have no historical reference whatever.

The following is from Colgan Chap. XLIV.

"At the time that Theodoricus, the son
 "of Thaddeus O'Brien, held the principality
 "of Inamonia, it happened that a certain
 "husbandman, a subject to the Monastery
 "of Saint Senanus, was in a great quarrel,
 "guilty of murder, and when he was sought
 "for by the officers of the prince to the
 "end that he should suffer punishment
 "for the crime committed he fled
 "for the sake of protection to the Church
 "of Saint Senanus, because in those
 "parts the privileges of Common refuge
 "and an inviolable asylum were continu-
 "ally had. When the officers could not drag
 "him out from thence, nor exact the designed
 "punishment *ut pote superiore laci allegata*,
 "and repulsed by the immunity and
 "privileges of the Church of the man of
 "God and his whole territory, they returned

" to the Prince, to whom they explain the
" circumstance as it had happened. On hearing
" these matters, Theodoricus moved with highest
" indignation, proceeds guarded with a great
" band of soldiers to the Church of Saint
" Senanus and joined it with the territory
" subject to it, ^{for} to the entertainment and
" exactions of himself and his accompa-
" nying soldiers, on that night, as he did
" also on the following night (of) another
" Church of Kill-mier-an-dulchain (36)
" which was subject to the Monastery of
" of the man of God. Where whilst he
" was remaining, Saint Senanus appeared
" to the Prior of the Monastery of Iris-bathy
" as prepared for a journey. To whom
" on his enquiring, who he was, or whither
" he would proceed, he replied, that he
" himself was Senanus, and that he would
" proceed to exact from Theodoricus, ~~him~~
" the punishment already deserved by his
" temerity, and in a short time afterwards

"the same night he appeared to Theodorius
 "cured himself, on whom he inflicted with
 "the point^{as} of his staff it were a wound
 "in the leg, which tortured him in the
 "extremes. And when he (Theodorius)
 "asked the cause of the wound inflicted
 "he [St. Senanus] replied that it was
 "the violence and injury brought upon
 "his own Church and his subjects.
 "And at these words he immediately
 "disappeared. Theodorius meanwhile
 "awaking could never be cured by
 "Doctors of the wound inflicted [on
 "him] until he breathed his last in
 "agonies."

From the Annals of the 4 Masters.
 A. D. 1591. Margaret, the daughter of Donall
 (who was son of Conno, who was son of
 Torlogh, who was son of Feige, who
 was son of Torlogh who was son of
 Brian Chatha-an-Donnigh O'Brien)
 and wife of Torlogh, who was son

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of Brian, who was son of Donogh
Mac Mahon, died at Kill-mac-
Dubhain and was interred in Iris-
leathaigh, and her sister Aine, the
wife of Torlogh Roe, who was
son of Feige, who was son of Donogh
who was the son of Feige Roe Mac
Mahon, died.

Of the ^{old} Church of Kill-mac-a-dubhain
the east gable and 25 feet of the
side walls attached to it only remain,
all to the full original height. There
is, a semicircular window in the south
side, 13 feet from the east gable, measur-
ing 8 feet 3 inches high and 5 feet 3
inches wide on the inside; and 5½
feet in height and 11 inches in breadth
on the outside. The window in
the east gable is pointed measure

14/8/24/2 (viii)

ing 7 feet 4 inches in breadth and about 12 feet in height on the inside; and 9 feet 8 inches in height and 1 foot 9 inches in breadth on the outside, the sides perforated with holes for the reception of bays. The side walls are about 16 feet high and 3 feet thick, built of large stones, but not of apparent antiquity. It measured 23 feet 7 inches in breadth. A large burying ground attached.

(There is a holy well named after Mac-a-dubhain, about half a furlong to the north west of the church, and much frequented for the cure of sore eyes.

"There is a holy well in the townland of Ballynagun, called Saint Margaret's well, at which devotions are still performed.

There is another holy well in the townland of Kill-mac-adubhain, dedicated to the Virgin Mary, at which Stations still continue to be performed.

There is another holy well in the townland of Marhoo, a little to the west of Booraclare village, dedicated to Saint Seanan, at which Stations continue still to be performed.

There is another holy well dedicated to the Virgin Mary in the townland of Drummelohy Westly, at which Stations continue to be performed still.

I remain Sir your obedient servant

Eugene Barry.

END

14 B 24/3

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ennis, Co. Clare, in which he refers the progress of their work, the difficulties posed by the poor weather and issues a request for the Bunratty and Tullagh name books.

13-17 November 1839

2p.

24 cm

O'Donovan describes Ennis as 'a very expensive town' from which 'we must hurry out of...if we don't wish to get into debt.' Included is a note, probably written by a Mr. Sharkey, concerning the posting of requested name books to O'Donovan.

Thos. A. Larcom Esq.
R. E.

Ennis 13th Novr 1839.

Dear Sir,

We arrived here yesterday evening after being detained 6 hours on the Shannon. We now want the name books of the baronies of Tullagh and Bunratty by return of Post, and also some quills, sealing wax and pencils. The land is very much flooded and very hard to be travelled now in consequence of the constant rain during summer and autumn and we must make every exertion to get over Shieve Aughee before the Black winter sets in.

I have ^{not} heard whether Wakeman has gone to Kibrush or not. Through you only he can find out where we are.

Your obedient &c Servant

John J. Donovan

14/B/24/3(i)

Emmis

Thos. A. Larcom Esq.

14 Novr 1839.

Dear Sir,

We shall be idle to-morrow for want of name books, and this is too bad when we have so much to do. The fields are much flooded, and ^{as} they will be getting more and more so every week, I trust that we will not be detained here. This is a very expensive town, and we must hurry out of it if we don't wish to get into debt.

Please to send us the books as they are; their being compared with the Inquisitions is of no consequence in this County as the names were never corrupted in it.

I have not heard a word about Wake-mae yet. Has he gone to Kibrush?

your obedient servant
John O'Donovan

14/11/24/3(ii)

The name books of the Baronies of Tullagh & Buncratty Baronies were demanded in Mr. O'Donovan's letter dated Ennis 13th Nov. to be sent "by return of Post". That letter reached us on the 14th & the books were sent on that day; yet here we have him complaining ^{on the 14th} the very next day after his call for them, that they had not reached him, and adding that "this is too bad." —

Surely this is expecting a little too much, in a country where Rail-road speed has not yet been attained. —

Poor Sharkey!
17th Decr - 1845
an poor book - 2d
exp to do reprobat

We were complaining "of the fates" for having been a day in want of books. It could not have been prevented, unless the books had been sent up all together. We have them now and are obliged to Mr. Sharkey for correcting our unadvised peevishness for we had been under the impression that we had written a day sooner but find now that we were labouring under a delusion. The fields are now almost impassable here.

To Donnan 17th Nov.

END

14 B 24/4

O'Curry, Eugene

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Ennis, Co. Clare, concerning the history, antiquities, folklore, religious traditions and topography of the parishes of Killchriost (Kilchreest), Clondagad (Clondegad), Kilmaley, with particular reference to their ruined churches, castles, burial grounds, holy wells, and the origins of their place names.

15 November 1839

4p.

24 cm

ill.; Pencil sketch by O'Curry of the east gable window of Kilchreest parish church.

Included are transcriptions of an inscription found within the Kilchreest Church of Ireland parish church.

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Ennis 15th November 1839

J. A. Larcom Esq. R. E.

Sir

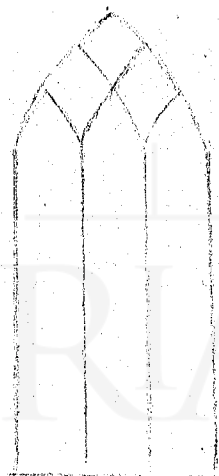
The parish of Kilchrist in the ^{N. W.} ~~south~~ eastern extremity of the barony of Clonderalaw is bounded on the north ^{west} by the parish of Clondagad, in the barony of Islands, on the south by Kildisart parish and on the east by the River Fergus. See name book.

The name of this parish is of ecclesiastical origin and means, the Church of Christ, a fact that does not speak much for its antiquity, as it is now pretty well understood that the ancient Irish did not dedicate their churches to any but the saints of their own country and people.

The ruined church of Kilchrist stands in the townland to which it gives name, all its walls in perfect preservation, and measuring 77 feet 2 inches in length and 23 feet 14/13/24/4 (i)

3 inches in breadth. The west gable has a broken belfry at top. Two feet 9 inches from this gable, in the south side, and at the height of about 4½ feet from the ground, is a small quadrangular window, 2 feet 2 inches high and 5½ inches wide, in front. Two feet further on and about 2 feet higher is another quadrangular window, about 4 feet ⁱⁿ height and 10 inches in breadth. Nineteen feet from the gable, in south wall, is a pointed doorway, 6 feet 4 inches in height and 3 feet 7 inches in breadth. At the distance of 21 feet from this is a pointed window, 6 feet high and 4 feet 6 inches wide, on the inside; 4 feet 8 inches high & 7¾ inches wide on the outside. At the distance of 14 feet 3 inches, from this to the east, is a small ~~pointed~~ doorway quadrangular inside, where it measures 5 feet 6 inches in height and 2 feet 6 inches in breadth; pointed in front where it measures 5 feet 6 inches in height and 1 foot 9 inches in breadth. There is a window within 1 foot of the east gable, measuring 6 feet 2 inches in breadth and about 8 feet in height on the inside where its top is a flat

arch; Gemicircular on the outside where it measures 6 feet 4 inches in height, 1 foot 1 1/2 inches in breadth at top and 1 foot one and an half inches at bottom. The window in the east gable is 7 feet 8 inches wide and about 17 feet high on the inside; and 5 feet 2 inches ^{wide} high and about 12 feet high on the outside, divided by two mullions thus:



There is a quadrangular window in the north side at the distance of about 8 feet from the west gable and 10 feet from the ground, about 3 feet high and 7 inches wide. All the windows and doors are built of well cut stones. The internal ~~back~~ surface of the walls exhibit symptoms of the action of fire and there is a tradition in the neighbourhood, of its having been burned during some religious commotion.

There is a ruined and much dilapidated castle in the townland of Ballynacally, as they told me; of which there is no mention in the parish name book. It occupies the rugged & uneven top of a very steep and in some places, inaccessible crag, and must have been a place of great strength.

The following names of places mentioned in Gardiner's Irish Deeds, ^{no. 14,} are situated in this parish viz.

- 1 Inis Mor. [an Island in the Hervey]
- 2 Roscre [now Roscleibh or Roscliff]
- 3 Baile na-bailighe [no Ballynacally]
- 4 Crapoge ——— [now Rroppoght]
- 5 Lios-bealla d'badhla [of Lioscallog]
- 6 Inistwead ——— [of Inisdia]
- 7 Seithcheathramha-na-lice-mee-Buain gceange. [Leac]

of the parish of blondagad.

The parish of blondagad [in the barony of Islands and County of Clare] in ~~the~~^a central part of the County, is bounded on the north by the parishes of Dummkieve and Killone, on the east by the River Fergus, on the south by Kilchrist and Kilfiddan and on the west by Killmihill parish. See namebook.

The name of this parish is not of ecclesiastical origin as it means nothing more than the bluain of the two gads ^{with} (bluain-da-gha)

The inhabitants of the parish have a traditional derivation for ^{its} ~~the~~ name, and as I have no better authority on the subject I here give their version of the story: Saint Sgreavann and Saint Beadaun both lived in the old Church of bluain-da-ghad [but by which of them it was built is not known] for a long time in peace and good will, they however at length quarreled one day for the sole

14/13/24/4(ii)

proprietorship of the establishment and after a
 great deal of angry feeling had been dissipated
 in some decent expressions of mutual reproach
 and Contempt, they agreed to decide their
 dispute by a trial of sanctity and miracle work-
 ing power, whereupon they cut a twig each
 and twisting them into gods rolled them
 up into two rings which they cast into the
 river that runs down by the Church, first
 agreeing that he whose god would go
 up against the Stream should be declared
 the victor and owner of the Church.
 No sooner then were the gods thrown into
 the stream than that of Fiddam floated
 swiftly down with the current, while
 Sgreavann's moved with greater velocity
 up against ^{it} thereby proving him to be
 the most powerful and shewing Fiddam
 that he was no match for him and that
 he should shift for himself somewhere
 else, whereupon he went some miles
 to the south west and built a little Church
 for himself which still bears his name,

Killfiddan, while the name of Sgreavain has been sunk in perpetuating the medium of the miracle, and his residence is now called bluain-da-ghad in place of bluain Sgreavain.

"There remains not a trace of the old church of bluaindagad, the present Protestant church is believed to stand on its site. There is a stone in the south side wall, near the east gable outside, ~~is written~~ with the following inscription.

"Within this burying place lies entombed the body of George Ross Esq. who was ^{the} founder thereof. He died the 19th of May 1700, in 79th year of his age. This monument was erected the same year by his kinsman Mr. Robert Harrison."

There is a large graveyard attached.

About half a mile furlong north west of the Church is a fine waterfall, about twenty feet in height, on the river, which is here called after the name of the Church, and near this fall, on the south side of the river is a little reef in the cliff which the people call by the name of Sgreavain's Bed, where they say he was in the habit of sleeping; there is a handsome

ash tree growing immediately over it from the face of the cliff. On the opposite side of the river are three small wells, in the rock, called collectively Tobar-Sgreavain, the (holy) well of St. Sgreavon, "at which and at the bed stations shilc continue to be performed for the cure of sore eyes and protection against the fairies.

The 10th of September is shilc kept a holy day in the parish in honour of Saint Sgreabhan and a patron way held at his well on that day until within the last thirty years it was discontinued.

There is a small burying ground for children, called Fiach-an-Eisk, i.e. the land of the horse, in the townland of Gort-ur-ghoithin.

There is a holy well in the townland of Tobar-an-ghiodain from which the T. L. takes its name and which means nothing more than the Well of the stream.

There are no devotions performed at it and I don't believe it ever had

any claim to sanctity. There is ~~another~~ little
burial place for children in the same town-
land, called Bill-Fiddains

There is another small burial ground
in the townland of Lisheen, called Bill-Adha
or the church of Hugh.

The Island of Inis-Mor ^{at} the mouth of
the River Fergus, in this parish is likely
to be not mentioned in the life of St.
Senanus of Inis-bathaigh and on which
it is stated he erected a Monastery over
which it appears he placed Sedonny a bishop.

It is also stated in the same place
that another of the disciples of Senanus
caused a spring well to spring up on
the same island and near the Monas-
tery, which after him was called To-
bar-Silern is the well of St. Liberius.

(A.A. P.S. p. 533. Col. 2. c. 24.)

Of the Monastery above referred to there
remains not a vestige now on the Island

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of Inis-mor, nor is ~~any~~ the well nor any thing relative to either remembered on it.

The east gable and parts of the sidewalls of a very modern Church, remain still on the island, retaining no architectural feature, the window in the gable being reduced to ~~the~~ a large breach.

Two modern graves a little distance to the east of the east end, is all that remains of a burying ground if ever there was one here. The islanders hold the place in no veneration.

The Castles of Braig-Briers and Bealath-Corick, mentioned in M. L. L. b. D. E. 2. 14- were situated in the townlands of ~~these~~ the same names in this parish, the former, of which a stone does not now remain, was possessed by McGiffereogh, and the latter, of which the lower story only remains, by Terige McLenor [O'Brien].

A townland in this parish called Braig-^u-Chardhubhain, is set down in Annals of the Masters at the year 1600, as the lower part of the Contred of the Islands.

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Of the parish of Kilmaley

The parish of Kilmaley in the barony of Islands and County of Clare, is bounded on the north by the parish of Disert in the barony of Inchiquin, on the west and southwest by the parishes of Kilinure in the barony of Strickland and Kilmishill in the barony of Clonderala, on the south by the parish of Clondraght, and on the east by Killone and on the north east by Dromcliff, between it and which there is no line of demarkation on the engraved map of the Down Survey, which see.

The name of this parish is partly, at least, of ecclesiastical origin, as Kill-Maley means nothing more than the church or bell of Maley, but who or what this Maley was I have not been able to ascertain.

Of the church of Kill-Mhaille the south wall and east gable only remain, both to the full height. The south wall measures 65 feet in length and the gable 20 feet in breadth. Within 1½ feet of the end

of the south wall is a pointed window
~~measuring on the inside 2 feet 2 inches~~
~~in height and 2 feet 2 inches in breadth~~
 inaccessible, from vaults being built
 up against it. At the distance of 10
 feet from this is a pointed doorway
 of cut limestone, measuring 6 feet 3 inches
 in height and 4½ feet in breadth on the
 inside, and 5 feet 7 inches in height and
 3 feet 7½ inches in breadth, on the outside.

At the distance of 15 feet 10 inches from this
 doorway is another pointed window, 5 feet
 3 inches high and 2 feet 9 inches wide on
 the inside; 4 feet high and 5½ inches
 wide on the outside, built up of cut
 limestone. At the distance of 16 feet
 6½ inches from this is another pointed
 window, 5 feet 4 inches high and 5 feet
 wide on the inside; 4 feet 2 inches high
 and 6 inches wide on the outside.

The window in the east gable is semi-circular
 on the inside, measuring 7 feet 8 inches
 in height and 3 feet 8½ inches in breadth;

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pointed on the outside, where it is 5 feet 9 inches high and 1 foot 3 inches wide, divided into two parts, 6 inches in breadth each, by a mullion. This window had shutters on the outside, the iron hooks of which remain yet in the wall. The walls are 3 feet 4 inches thick and about 12 feet high.

There is a large burying ground attached to this Church.

About 150 yards south of the Church, at the other side of the River, is a holy well dedicated to the Virgin Mary, at which devotions continue still to ^{be} performed, for the cure of sore eyes.

At about the distance of a furlong east of the Church is a holy well dedicated to Saint Sgreabhan, of Blundagad, at which devotions

14/B/24/4(IV)

14 10th

Continue to be performed for the cure of sore eyes.

There is a small burying ground, for children only, in the townland of Killch^ugher, which takes its name from it.

There is a small burying ground in the townland of Dromanure, called Bille-an-abh or burial place of the Children.

According to local historians of this district the parish of Killmaley is coextensive with the ancient territory called Ry-Cormaic, the patrimony of O'h. Achir, now anglicised Achir and Bare.

The name Ry-Cormaic is still well remembered, but it is to be doubted that it was anciently confined to the ^{present} extent of this parish.

Your obedient servant

Eugene Curry

END

14 B 24/5

O'Curry, Eugene

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Ennis, Co. Clare, concerning the history, religious traditions, antiquities, folklore and topography of the parishes of Killone, Clare Abbey, Kilraughtish (Kilraghtis) and Templemaley, with particular reference to their early churches, holy wells, castles, burial grounds, the origins of their place names and Killone Abbey.

17-24 November 1839

10p.

24 cm

Included are copy extracts from Archdall's 'Monasticum Hibernicum' and 'The Annals of the Four Masters'.

108
Ennis 17 November 1839

13)
J. A. Larcom Esq. R. E.

Sir,

Butcher
The parish of Killoe in the barony of Islands and central part of the County of Clare, is bounded on the north by the parish of Drumcliff, on the east by the parish of Clare Abbey, on the south by the parish of Clondagad, and on the west by the parish of Drumcliff. See name book.

The name of this parish is of ecclesiastical origin, meaning the Church of John the Baptist, as John in English makes Eoin in Irish, hence Kill-Eoin, the Church of John [the Baptist].

The following sketch of the history of this establishment is from Archdall's Monasticon Hib.:

" Killoe in the barony of Islands.
" About the year 1190 Donald O'Brien

14/8/24/5(i)

" King of Limerick founded an Abbey here for
 " monks following the rule of St. Augustine
 " and dedicated it to St. John the Baptist (i).
 " Flann the daughter of Donogh Cairbreach
 " King of Thomond was abbess of this
 " nunnery and died A. D. 1260. She was
 " pre-eminent in devotion, alms deeds
 " and hospitality to all the women then
 " in Munster. (K)."

" An Inquisition taken 15 May 2 R. James
 " finds that R. Henry VIII. 1 July ~~XXXI~~ of his
 " reign granted to Morogh Earl of Thomond
 " this Abbey with 3 quarters and an half of
 " land in this County with all the appur-
 " tenances viz. all the tithes in the parish
 " of Killaew & Kilne Kelly with B^u 4 annual
 " rent. 2 parts of the tithes of Smirk and
 " Clonrawde containing 4 quarters of
 " land. 2 parts of the tithes between Bothes
 " Clares, 2 parts of the tithes in the parish

- 1 of blondagab and rectory of Kilspeddau
 2 parts of the tithes of Kilmyhill and
 2 parts of the tithes of Mowghy
 and the rectory thereof containing 4
 quarters of land. 2 parts of the tithes
 of Rathkerry and 2 parts of the tithes
 of 2 quarters of land near the roulet [?] ^{I?}
 of Swine Oghara in Ballyuslin. Ch. remem."

The ruins of this abbey are of considerable extent, but possessing no characteristics requiring particular notice. The external face of the north wall of the Church appears ^{to be} of ~~romish~~ greater antiquity than its internal surface, as if it had been lined for either beauty or strength. The floor at the east end is considerably elevated above the other parts on account of a vault of large dimensions underneath, accessible through a large pointed doorway, on a level with the ground outside, in the gable.

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"It stands on the north west edge of a handsome, tho' not large lake, which the people here believe to be an enchanted lake and in which a fine town is seen every seventh year. There is a tradition still extant in this district, respecting the O'Briens of Bellewin and this lake. — On a certain time ^{that} O'Brien was out fishing on the lake he perceived a beautiful woman combing her hair on its northern bank, and having cautiously stolen behind her he caught her in his arms and carried her home.

On examining her person when arrived home he found that from her middle downwards she was like the tail of a large fish, whereupon he placed her in a crib to prevent her escape but ordered her to be well fed and attended to. In this condition she remained for some time until one day a fool who lived on O'Briens bounty took a notion

that he could make her speak and for that purpose he first opened the door of her crib and then taking a dish of boiling water threw it at her, upon which she screamed most violently and piteously, ran out of the house towards the lake, uttering the following imprecation as she moved along:

Éile an brádaigh on sruth. Éile an puil an fíor
 Dúib ba mairbh m'ócáir fíol m'bháir, na m'bháir fíol ar éileam.

As the return of the Salmon from the stream,
 A return without blood or flesh,
 May such be the departure of the O'Briens
 Like ears of wild corn from Killeoin.—

This imprecation ^{had its intended effect} was fully heard, for the O'Briens soon after vanished from Killeoin and not one of the name men since inherited it nor ever will.

"There is a holy well dedicated to John the Baptist, about 200 yards east of the abbey, at which devotions are sometimes performed."

113

Of the parish of Clare Abbey.

The parish of Clare Abbey in the barony of Islands and County of Clare, is bounded on the north by the parishes of Dromcliff and Durey, on the east by Durey & Kilnasoola, on the south by the River Fergus and on the west by Killone parish. See name book.

The name of this parish [Clare] as well as of the County, is popularly believed and I think with good reason, from a board or plank which was placed across the river Fergus at this place, for passengers to cross on, before a bridge had been built there. Seward in his Topographical Dictionary of Ireland says that Clare County was named after Sir Richard de Clare; but I don't see why it should be called after him since he never was master of a single barony in it, nor does Seward, if I recollect rightly quote any authority for his assertion.

12/13/24/5 (iii)

because

That Clare was a place of some importance
so early as the end of the 12 Century, we
may collect from the following account of it
given by Archdale. Mon. Hil.

" Clare on the river Hergus, which falls into
" the river Shannon in the barony of Islands.
" An abbey was founded near to this town
" under the invocation of St Peter and St Paul,
" for Canons regular following the rule of
" St Augustine, by Donald O'Brien the great
" King of Limerick; he appointed Donatus
" abbot and richly endowed the abbey. This
" Charter was dated at Limerick in 1195. and
" witnessed by M. archbishop of Cashel, D. bishop
" of Killaloe, S. bishop of Fernabone and B.
" Bishop of Limerick (c). A great battle
" was fought here in the year 1278, by Donall
" son of Feige Cooluske O'Brien, accompa-
" nied by the two septs of O'Boilen [Claron-
" Cuilein] with the tribe of Fearmaic and

(c) King. p. 203.

[It is asserted in the "Wars of the Hibernians" p. 49. 2nd. copy.
that no battle was fought on this occasion, but
that the captives of the Renel. Demgaile were murdered
etc.]

" O'nevey against Mahon O'Brien, who was
 " defeated with great slaughter. (Annals of Munster.)

" Thady bishop of Killaloe exemplified King
 " Donalds. ancient charter in this monastery
 " on 11th July 1461. (e).

" In 1543. K. Henry VIII granted the abbey
 " to the Baron of Lifford (f) together with
 " a moiety of the rectories of Kilchrist,
 " Kilmoyle, Kilmacduan, Ballinregan,
 " Ballylogheran and Ballylegford. (g)

" Inquisition 14th January ~~1551~~ Elizabeth finds
 " that Sir Donall O'Bryan of Inistymore
 " in the County of Clare Knt was seized
 " in fee of a moiety of all the tithes belonging
 " to this abbey, annual value besides reprises
 " £6. 13. 4. (ff)

" This abbey was granted in fee to Donogh Earl
 " of Thomond, January 19th 1620, and a new grant
 " was made September 1st 1661, to Henry Earl
 " of Thomond. (h)

(e) King. p. 203. (f) coc. vol. 1. p. 276. (ff) chief rem.

(g) audit. General office. (h) Rolls.

The following references to Clare are taken from the annals of the 4 Masters:

A. D. 1558. Clonrode, Bunnally and Clar-mor [Clare] were then the Chief towns of the Country. (Thomond). See original.

1570 ++ The Earl of Thomond (Conor the son of Donogh who was son of Conor O'Brien) who was then at Clare, refused to attend a court in the Monastery of Ennis, called by the proclamation of the President of the province of Connaught. + + +

" 1571. + + + The Earl of Thomond (Conor, the son of Donogh O'Brien) gave up his Country and his lordship to the President as an atonement for the wrong which he had formerly done him, and also gave up to him Magh-O'm-Bracain, the only town then belonging to him, so that the President on his departure from the Country was in possession

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"of the towns of Magh, Bunratty, Clare
" mor and Bluain-Ramhfhoda and he
" carried hostages with him to Athlone
" from every Chief in Thomond."

"1576. The Lord Chief Justice Sir Henry
" Sidney. proceeded about the festival
" of Saint Bridget from Cork to Limerick
" and the Chiefs of Munster as well
" English as Irish, and also the Dalcassians
" went along with him in his train.

" On this occasion he established peace in
" the two provinces of Munster and establish-
" ed abolished the taxes thitherto paid to
" the Kerns Bonnaghts and every other
" description of hired soldiers. He after-
" wards took his leave of the Mormorians
" and proceeded, accompanied by the
" O'Briens to Galway. Here the inhabi-
" tants of upper Connaght came to
" meet him, viz. the Earl of Glanrickard

14/8/24/5 (IV)

" with his two sons Mlick and John, Mac
 " William Socktair, (John the son of Oliver)
 " who was son of John) Morogh of the Battle
 " axes, son of Geige, who was son of Morogh,
 " who was son of Roy O'Flaherty, and the
 " O'Kellys with their followers. The result of
 " this meeting at Galway was that the Dal-
 " Cassians were detained as hostages for the
 " maintenance of their agreement, and
 " that they might make due restitution
 " to those who had complained of them.
 " From the number however was exempted
 " Donall O'Brien, whom the Lord
 " Justice selected, took into his service &
 " placed over the County of Clare for the
 " purpose of keeping it in subjection. + + +

Up to this period the Annals did
 not give the name of County to
 ancient Thomond, and it is ~~most~~ likely
 that it was in the preceding years it

was first made into shire ground, as that
 was the year in which the Dalcoinn
 Chiefs agreed to hold their lands
 of the Crown of England (one of
 the Macnamaras excepted). There
 is a copy of the deed of settlement
 in the possession of Michael Pirucane
 Esq. of Ennistimone house in this Co.

" 1589. The Countess of Clare, viz. Una
 " the daughter of Torlogh (who was son of Mon-
 " togh, who was son of Donall, who was son
 " of Torlogh, Teige, who was son of Torlogh,
 " who was son of Morogh na Raithnighes)
 " and wife of the Earl of Thomond viz
 " of Connor, who was son of ^{Donogh} ~~Donogh~~, who was
 " son of Connor, who was son of Torlogh, who
 " was son of Teige. O'Brien, died ~~and~~
 " at Blar-more (now the town of Clare).

" 1600. +++ O'Donnell permitted
 " Mac William and those who had

14/13/24/5 (v)

" come from Iare Connaght to return
 " home, and he set out himself in a di-
 " rectly eastern direction along the
 " common roads of the Country and
 " arrived in the evening in
 " Bonnaicne baile - tolaigh in the
 " very centre of the province where
 " he remained for that night.
 " On the next day O'Donnell ordered
 " his people to send all their cattle
 " and their spoils home to their
 " houses under the care of their
 " servants and the unarmed and
 " wounded among them.

" Among the wounded of
 " the Chiefs at this time were Seige
 " Oge the son of Niall, who was son of
 " Torlogh Bearnach O'Sayle, and
 " Duibhgiorm, the son of Maccon

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" who was son of Leucogry O'Leary who
" was wounded by another party of O'Donnell's
" people as they were attacking blar-mor
" on the Earl of Thomond. This is the
" place which gives name to the County
" of Clare. These two died on the
" road returning home, but their
" bodies were conveyed to Donegal
" and interred there."

From all that has been said
above, but more especially
from the last paragraph from
the Annals, it will be very
clearly seen that the County
of Clare was so called from
the town of Clare or blar-mor,
then the most important town

14/8/24/5 (vii)

in Thomond and the residence of
its Earl, and not after Sir Richard
de Clare who was killed in the battle
of Disert Odea by Connor more
O'Nionhair. 257 years before the
name was given to it.

There are extensive the very uninteresting
ruins of the Abbey of Clare, ^{and a burying ground,} still remaining,
with a lofty square tower rising from
the middle of the principal church,
for all of which see W. Wakeman's sketch.

There is an old church and burying ground
in the townland of Killower, to which the old
church gives name, called in Irish Kill Lugh,
ie Lugh's church. It measures 37 feet
9 inches in length and 19 feet 4 inches in
breadth, the walls in perfect preservation
excepting a small breach over a window

in the south side. There is a broken door way at the distance of 9 feet 9 inches from the west gable, in the south wall. There is a broken topped window 12 feet 8 inches from this. The window in the east gable is 4 feet 10 inches wide and about 11 feet high on the inside where as well as I could ascertain through the thick ivy, it is pointed; 5 feet 7 inches high and 6 $\frac{3}{4}$ inches wide on the outside where it is semicircular at top and channelled, or cistrated. There is a very respectable monument belonging to the Starnes family to the right of the window, inside. This Church appears to be a modern one.

The Irish Calendar has a Saint Lugh, venerated on the 16th of June and a Saint Lugh, son of Lugh on the 1st July.

In the list of castles preserved in M. S. J. b. D. Clap 8.2.14 the following castles

mentioned in it were situated in this
Parish, viz.

- 1 Clare Castle, belonging to the Earl of Thomond.
- 2 Island McGrath Castle, belonging to ~~John~~
Mac Craigh.

of the parish of Templemaley.

The parish of Templemaley, in the barony of Upper Bunratty and County of Clare, is bounded on the north, west, by the River Fergus, on the east by the parish of Kilaachta and on the south by the parish of Dura in the same barony and by the River Fergus, and ^{the} parish of Dromcliff in the barony of Islands.

See engraved map of Down Survey.

The name of this parish is of ecclesiastical origin and is called in the Irish language Teampall Mhaille, i.e. O'Mailley's Church, but who this Mailley was, nobody knows; it is probable indeed that he was the same person after whom the church of Kilmailley in the barony of Islands has been named.

The inhabitants of the parish do not believe

14/3/24/5 (vii)

20 that D'Mailley, was the founder of the Church, but they believe it to have been founded and blessed by Saint Kierghin of Lirin, whose day was held holy here formerly, tho' now it is totally forgotten.

The walls of the Church of Templemoley remain in good preservation and it measures 54 feet 6 inches in length and 18 feet 9 inches in breadth. At the distance of 12 feet 9 inches from the west gable, in the south side is the doorway, quadrangular inside and measuring 7 feet in height & 3 feet 5 7/8 inches in breadth. Pointed on the outside, measuring 5 feet 10 inches in height and 3 feet in breadth. At the distance of 11 feet 10 inches from this to the east ^{window,} is a rectilineally pointed on the inside (the arch formed of 2 rude flags) and measuring 4 feet 6 inches in height and 2 feet 10 inches in breadth; quadrangular outside and built up of rude field stones, measuring 3 feet in height

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21

6 inches wide at bottom and 5 inches at top.
At the distance of three feet three inches from
the east gable, in the same side, is another
window, measuring 4 feet ~~2 inches~~^{2 inches} in height
and 3 feet, in breadth, flat pointed at top,
inside, the sides built up of good cut stone,
and the top of small rude stones. Semi-
circular outside, built up of good cut
stones, channelled for eastrated measuring
3 feet 5 inches in height and 6 inches in breadth,
the lower part of the east side of it broken
away. There is a pointed window in
the east gable, 4 feet wide & about 12
feet high, part of the south side broken,
inside; 8 inches wide at bottom and
about 8 feet high, outside. This tho
built of very rude stone, does not appear
to me to be an old one.

"There is a deserted burying ground in the
townland of Bill-Findham, at which
there is an old baptismal font said
to have belonged to the Church that
formerly stood here."

14/B/24/5 (viii)

The following notices from Colgan,
S.A. 15. p. 73. Col. 1. C. II. Appendix
vita 11. Ita. IV. Januarii

S. Colmanus Bishop, the son of
Portcherny, who was the son of Dichullu
++ is venerated in Kill-Sain.

S. Ethnea and her six sister, daugh-
ters of Muredacius, the son of Portchern.
+++ are venerated together with
their brother S. Aidan Bishop and
S. Colman their paternal uncle in
Kill-Sain

There is a little burying place for chil-
dren, called Kill-beg, in the townland
of Harvris.

The lower story of an old castle, oc-
cupying the summit of a handsome green
little hill, on the brink of a lake, stands
in the townland of Ballyallia [Baile m. aille]

The following references to Baile M^o. Aille, are
~~from~~ the Annals of the Four Masters:

"A. D. 1559. The Earl of Thomond (Conor, the son
 "of Donogh who was son of Conor O'Brien)
 "encamped opposite Inchiquin, in the
 "Month of June, to oppose the sons of Morogh
 "O'Brien. Donogh, one of the sons of Morogh
 "was in the town (Castle) but Teige, the other
 "son of Morogh, had been constantly with the
 "Earl of Desmond from the time of the
 "expulsion of Donall O'Brien up to that
 "period. Teige had complained of his distress to
 "the Earl, and had said that he feared
 "he should be left without either home or
 "brother unless he obtained immediate
 "succour. The Earl was grieved to hear
 "this complaint of Teige, & thereupon as-
 "sembled the entire of his forces as he
 "should have done and proceeded di-
 "rectly with boldness and intrepidity across
 "the waters of the limpidly rolling Shannon.
 "As soon as the Earl of Thomond had

" had heard that this army was marching
" towards him he departed from Inchiquin
" leaving the garrison unguarded and went
" to solicit aid of his faithful friend the
" Earl of Blannickard. His solicitation
" proved of service to him, for the Earl
" did ~~not~~ not remain to be requested a
" second time but set out immediately
" and made no delay until he came
" with the Earl of Thomond. As to the
" Earl of Desmond he marched directly
" to the green of Inchiquin and return-
" ed the same night as far as Baile
" ni-Aille. The Camps of the two
" Earls were not widely separated
" from each other on that night. The
" Earl of Desmond rose on the mor-
" row at day break and marshalled
" his youthful warriors in battle array &
" and fighting order for he was convinced
" that he would not part from the

" from the two nobles who were pursuing him
 " without a battle. This was true indeed, for
 " they proceeded to fire at each other from
 " their Camps, and to skirmish from thence
 " to the Summit of Knock-Fuarchoille, ^{*} where
 " it was the will of destiny and the permis-
 " sion of fate to bring them to the field.
 " The success, however, attending the battles
 " of the Dalcassians did ^{not} attend them
 " on this day; hitherto they had been
 " accustomed to drive the Geraldines
 " before them from every hill on which
 " they had fought, but though it was
 " on a hill they had fought this day,
 " when Feige the son of Morogh O'Brien
 " joined Garrett in the fight, it so
 " happened that Garrett & Feige man-
 " aged to avoid the engagement until

* Bail-U-hille lies about 2 1/2 miles north of Ennis,
 and I know of no hill that would answer to the
 name of Knock-Fuarchoille but Knock-Urchoille,
 now Spancel-hill, about 3 miles east of Bail-U-hille,
 in the parish of Blooney. 14/12/45 (IX)

" they had gained the hill from the two
 " noble and vigorous Eals who had been
 " anxious to gain it first: whereupon their
 " youthful warriors being left exposed to the
 " weapons and power of their enemies were
 " cut off with dreadful slaughter."

" 1599. Professor O'Kiallain, James, the
 " son of Donall, who was son of Tuliffe,
 " who was son of Donogh O'Kiallain, a
 " man who had kept a house of open
 " hospitality died, in the month of October
 " at Baile-in-Aille in the Barony
 " of Quince (Quing) in the County of Clare."

" 1601. Feige, the son of Forlogh, who was
 " son of Donall, who was son of Conor O'Brien,
 " entered into a confederacy with the sons
 " of John Bowke, and in the course of
 " three days afterwards requested them to
 " accompany him on an excursion into some
 " part of Thomond. This request was not

" refused for he was accompanied by some
 " of the chiefs from the Camp with their
 " kerns. On leaving the Camp they
 " passed along the borders of Kenel-todha,
 " na-h Echlge and Kenel-Dunghaile;
 " They sent forth marauding parties on
 " both sides of the River-Fergus, into the
 " upper part of the territory of D'Fearmaic
 " and the upper part of Blann-builein.
 " Some of these advanced to Baile-in-tille
 " and Blonroade, and returned that
 " night with spoils to Cill-Reachtlaig
 " in upper Blann-builein."

There is an old Castle called Caislean-maol
 ie Bald, or gableless Castle, in the townland
 of Ballycarroll.

In the list of Castles preserved in M.S.
 T. B. D. E. 2. 14. the Castle of Baile-in-tille
 is mentioned as having belonged
 to James Nellan [Niallain] as well

28/34

as the castle of Ballycarton [not identified]
and the castle of Ballycarroll in the
Gailean-maol just mentioned, to honor
Macglanchy.

The O'Kealays, the ancient proprietors
of Bailly-aile, are still a very numerous
tribe in the district to the north of that
place.

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of the parish of Kilraughtish.

The parish of Kilraughtish, in the north east portion of the County of Clare, in the barony of Bunratty upper, it is bounded on the north by the parish of Inchicronan, south by the parish of Doora, east by Inchicronan and Blossey, and west by Templemaley. See name book.

The name of this parish in Irish is Kil Reachtas, i.e. the Church of Reachtas, but whether Reachtas be the name of the place or of some saint we have at present no means of ascertaining. They have no patron day in the parish, but they say that saint Fingheine of Quin was venerated here and in Templemaley, but the day is forgotten in both places, nor do the people of Quin themselves remember it.

of the old church of Kileashtais the walls remain perfect." It measures 63 feet 4 inches in length and 17 feet 9 inches in breadth.

There is a semicircular doorway in the south side, 10 feet 7 inches from the west gable, 5 feet high from the present level of the ground and 3 feet 5 inches wide, built up with well cut stone. 17 feet 3 inches from this is a rude semicircular window, measuring 5 feet 8 inches in height and 3 feet 11 inches in breadth on the inside, and 3 feet 5 inches in height and 6 inches in breadth on the outside, the little arch here being rudely scooped out of a rough flag stone, the whole built up of common field stones.

There is another window within 4 feet 1 inch of the east gable, quadrangular inside and measuring 5 feet 1 inch in height & 2 feet 5 inches in breadth, arrowheaded in front & measuring 4 feet 3 inches in height and 6 inches in breadth. There is a window in the east gable, circular at top inside and measuring 6.6^{ft} in height, and 4.2^{ft} in breadth, divided into 2 arrowheaded divisions in front

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by a mullion, each division 4 feet 3 inches
high & 8 $\frac{3}{4}$ inches in breadth. There is a small
modern stone cross lying in the window,
having a small representation of the crucifix-
ion engraved on it. There is a pointed reef
in the same gable, to the left of the window
3 feet 7 inches from the ground, 5 feet 9 inches
high, 2.10 ^{ft. in.} wide and 2.6. ^{ft. in.} deep. This had
a door and lock to it. No part of this
Church appears to be 400 years old.

The following reference to this place
is from the Annals of the 4 Masters:

" A. D. ^{1601.} ~~1599~~ + + + The sons of John Bourke
" and Feige O'Brien having formed a
" treaty with one another, Feige in the course
" of three days afterwards requested them to
" accompany him on an excursion into Thomond.
" His request was not refused for he was accom-
" panied by some of the chiefs from the
" Camp with their Kerns. + + + + +
" On leaving the Camp they passed along
" the borders of Kenil-Aodha (O'Shaughnessy's
" country) and Echtghe and Kenell Dorr-
" ghaile [O'Grady's Country]. They sent
" forth marauding parties on both sides of

2 the River Fergus into the lower part of the territory of O'Fearnmaic and the upper part of Clann Builein. Some of these advanced to Bailin m'Nille and to Clonsilla and they return that night with spoils to Bille Reachtas in the upper part of Clann Builein.

Kilreachtas is said here to ^{have} been the birthplace of Seige & Maolín Mac Brody, and several of the names are to be met here still.

Your obedient servant

Eugene Curry

Scarriff 24th Nov. 39

END

14 B 24/6

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ennis, Co. Clare, concerning the history, antiquities and topography of the parish of Doora, with particular reference to its early churches, holy wells, burial grounds and the origins of its place name.

18 November 1839

4p.

24 cm

ill; ink sketch of ornamentation featured on Doora parish church.

14/ 139
(1)
Ó mór cátháirg Sheanáin
Tsuallam rom co Cill Feadáin
'S go Tnuochá céis na n-óileán,
'S táir fopzúr co Cloin íorleáin.

Ennis 18th Novr 1839.

(Dear Sir, I now cross the Fergus into the eastern half of the County, which is perhaps the most interesting part of the Country of the Dal Cair, but the weather is entirely against us. We shall move to Tulla on Tomorrow.

Of the parish of Doora.

The parish of Doora lying between the River Fergus and the parishes of Kilsaghtis and Clooney is called in Irish Deire - a name which is not easily explained unless it be derived from 'drip water', but this is not likely though fully borne out by the locality especially at this season of the year, for the church so called is now nearly inaccessible in consequence of the constant rains and its contiguity to the River Fergus, which often inundates the place. The patron Saint of this church 14/8/24/6(i) is

is Durán, whose name rhymes to that of his church as Seanan does to Shannon. I am far however from coming to the conclusion that Duran is a mere fabricated name ^{from sup. water}, as Ledwich would make us believe Seanan was of Shannon. This saint's memory ^{annually} was celebrated in this parish on the 3rd of November, and there is a holy well called after him lying about $\frac{1}{4}$ mile to the East of his church, at which (well) stations are still performed, and in which children are dipped when small pox or measles is raging in the neighbourhood to answer the same purpose as vaccination, or that they may take them but lightly.

The old church of Quiré is situated in the middle of a bog about one mile to the S. E. of the Abbey of Cunnis. It is a church of considerable antiquity, and was remodelled at an early period. It measures on the inside 59 feet in length and 23.8 in breadth. The west gable, which was not of the original work is all destroyed with the exception of two fragments attached to the two walls; the fragment at the S. W. corner 6 feet in length and about 17 feet in height and that at the N. W. corner 3 feet in length, and of the same height with the north wall.

141 (3)

At the distance of $13''^3$ ^{ft in} of the west gable the south wall containing a doorway now reduced on the outside to a formless breach; on the inside it is also very much injured, but it can be ascertained from what remains of it that it was $7''^4$ ^{ft in} in height to the springing of the arch and $4''^{10}$ ^{ft in} in width. There is a stone projecting from the wall on the outside over this doorway with the head of some animal rudely shaped on it.

C At the distance of $13''^7$ ^{ft in} to the east of this doorway there is in the same wall a very ancient window round headed inside and outside. On the inside it is $5''^3$ ^{ft in} from the present level of the ground, 8 feet high and 5 feet in width, and on the outside 4 feet in height and in breadth ^{width} 5 inches at top and $4\frac{1}{2}$ inches at the bottom. At the distance of $11''^8$ ^{ft in} to the east of this window there is another nearly of the same shape but not so ancient, it having been evidently inserted to match the former when the church was remodelled. It is placed at the height of 5 feet from the present level of the ground on the inside and measures on the inside $7''^7$ ^{ft in} in height and $4''^6$ ^{ft in} in breadth ^{width}, and on the outside $3''^8$ ^{ft in} in height and in width $4\frac{1}{2}$ inches at top and $5\frac{1}{2}$ inches at the bottom. The former of these windows has a channel and ^{rabbit} rope on the outside, and

14/8/24/6 (ii) a

(4) ¹⁴² a representation of the head and breast of a very large dog (evidently the Irish wolf dog) placed at the height of one foot over it; the latter window has not the ^{architrave} channel, or ^{cable moulding} rope, and the only ornament it exhibits is a semicircle raised on the stone in which forms its top, thus:



The former is constructed of grit stones beautifully chiselled and the latter of grit and lime stones mixed.

Within $2\frac{1}{2}$ ft in of the S. E. corner there is in the East gable a pointed recess (like a doorway) in the east gable measuring $6\frac{1}{2}$ ft in in height and $2\frac{1}{2}$ in breadth and extending about half the thickness of the wall. This was certainly constructed when the church was remodelled. Besides this, the East gable contains two windows which were once very beautiful, but now much effaced. They are rounded headed inside and outside and constructed of beautifully chiselled grit. The southern one measures on the inside $9\frac{1}{2}$ ft in in height and 6 feet in width, but it is disfigured on the outside except at the top, where the stone in which the top of the little arch is formed, remains untouched. From this it appears that the

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the width at top was $4\frac{1}{2}$ inches: it was probably 6 or 7 inches at bottom but it cannot now be ascertained with much certainty. The northern window in this gable is of the same height and breadth with the other, but it certainly is not so old. Like the other, it is destroyed on the outside except the top stone in which its round head is formed. This stone is lime, but the head of the other is grit. The former has the channel and ^{recess} rope on the outside, the latter has the rope, but the channel not so deep.

The north wall contains a semi-Cyclopean doorway placed 11 feet from the East gable and measuring on the outside 5.6 ^{ft in} from the present level of the field and in width 2.4 ^{ft in} at top and 2.5 ^{ft in} at bottom. Its lintel is 3.9 ^{ft in} long, 7 inches thick, and extends the entire thickness of the wall. This doorway led into an Iardom the site of which is still faintly traceable. It resembles the southern doorway on the Cathedral of Glendalough which led into a similar ^{iardom} lateral building. There were two buttresses placed at the N.W. and S.W. corners, but they are nearly destroyed: they were manifestly built when the church was remodelled.

The parts of this church which are ancient,

That part of the north wall extending 42 feet in length and is of the original work to the height of 12 feet; and the remaining 4 feet of its height is modern

14/13/24/6 (in)

(6) ¹⁴⁴

All the east gable was certainly rebuilt. It is my opinion that this gable originally contained but one window, ^{and} this the more southern one above described, which was first placed in the middle of the gable. But when the church was remodelled, it was removed some feet out of its original position, and this northern one placed alongside it, and constructed, as well as the taste of the times would allow, to match it. The artisans however betray their ~~own~~ want of taste or skill in making the fac simile.

All the south wall was rebuilt except 14 feet in the middle to the height of 12 feet. The more western ~~western~~ window in this wall above described, was taken out of its place and removed a few feet further to the north when the wall was remodelled. The more eastern one was put in to match it, but it betrays its ^{age} authenticity. The south wall had evidently but one window originally.

The more northern window in the south wall of this church is obviously of the same age with the more southern one in the east gable, and the more eastern window in the south wall is of the same age with the more northern one in the East gable.

" This church is locally called Teampall Dúran, i.e. Ecclesia Sancti Durani."

In the townland of Nuachongvaul (Noughaval) in this parish are the ruins of a little church ~~and~~ and attached to it a burial place for children. I find that Nuachongbhail is never applied to any building but a church, but ^{what} its meaning is I am not prepared to give even an opinion. Colgan translates it Nova habitatio, but he is scarcely right. See my letter on Navan in Meath. In the townland of Castle town in this parish are the ruins of a castle which is mentioned in the list of the Castles of Thomond as be-

14/8/25/6 (iv) lagging

(8) ^{ms 146}
to Brene O'Brien.

"There is nothing else of antiquarian interest in this parish but some holy wells dedicated to great saints, as 1. St. Michael's well in the townland of Kilbreckan (in which there seems to have been a little church named after St. Brean) 2. Lober nahinneenakey in Castletown, and 3. Lober Sennann in the T. L. of Drin."

I hope tomorrow will be fine for our journey to Tulla.

your obedient servant
John O'Donovan

END

14 B 24/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tulla, Co. Clare, referring to his identification of the location of 'Magh Adhair, where the chieftains of Thomond were inaugurated.'

21 November 1839

1p.

24 cm

Included are references to the arrival of William Wakeman in the area and his commencement of sketching the antiquities of Scatterry Island.

RIA

(15)
 Tho. A. Larcom Esq.
 R. Eng^l

Tulla 21st Nov^r 1839

Dear Sir

Mr. Makem an came here yesterday after having sketched the churches on Scattery island and other ancient churches in the vicinity of Kilrush. I gave him a list of the ancient churches round townery &c, in the part of the County w^{ch} we have examined, and some letters of introduction to gentlemen, who will take good care of him. He is a clever energetic boy, and looks very well now considering what he has latterly suffered.

We have at length identified Magh Adhair, where the chieftains of Thomond were inaugurated down to the period of the creation of the Earldom of Thomond ^{when the "O'Brien" ceased to be made!} I have been on the look out for this these ten years in vain! Please to let me have what Beaufore says of it in the 11th Number
 14/13/24/7 of

of Vallancey's Collectanea, and also the Dinnsian-
 chus account of it, which I hope to find
 interesting. I think it a pity to say a word
 about it until such evidence is collected as
 will prove the identity of the place, and
 shew the absurdity of the notion of Dr O'Brien
 and others who have asserted that Magh adhair
 are numerous in Ireland, and that the name
 means "field of adoration."

These gentlemen have endeavored to raise ^{an airy} a false
 fabric of history on the more airy basis of etymo-
 logical theories, thinking that posterity would
 take their dicta for truth itself, but I shall
 bring all my guns to bear upon their airy castles
 and evaporate them into thin ^{new} air, as they are not
 material enough to tumble to the earth. They had
 some wild etymological skill, but had little or no
 acquaintance with the written or field monuments
 of ^{the} history of Ireland.

Magh Adhair retains its name without the slightest
 corruption to the present day, and like Taillteam,
 continued to be a place of draghts till a few

years ago. The identification of this place has made ample amends to me for all the hardships I have suffered in this country. All the places of note now to be identified are Grianan Lachtua, Crraig Leith and Kincora; and the site of the last is, I believe, pretty well ascertained already.

3 We shall move to Scarriff on Saturday morning, where you will find us for some days.

Your obedient servant

John O'Donovan

The sooner I get the skeleton for the ancient map now the better, as the principal ancient places are identified.

Thos. A. Larcom Esq

R. Eng^r

Montjoy Barracks

END

14 B 24/8

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tulla, Co. Clare, concerning the history, religious traditions, antiquities and topography of the parish of Inchacronan (Inchicronan), with particular reference to its early churches and castles.

22 November 1839

1p.

24 cm

Included are extracts from Archdall's 'Monasticum Hibernicum' relating to early religious foundations in Inchicronan.

Thos. A. Larcam Esq.
R. Engr.

Tulla, 22nd Nov^r, 1839.

Dear Sir. I have received the letters redirected from Kildysart, and also the life of St. Senan from the Book of Lismore. I now send the same books of the barony of Inlandis.
of the parish of Inchacronan.

Situation.

This large parish is bounded on the north by the County of Galway; on the east by the parish of Tullagh; on the south by the parishes of Clooney and Kilraghtis, and on the west by the barony of Inchaquin.

Name. The name of this parish is in the original language *Insp Crónán*, i.e. the island of St. Cronan, who was the patron saint of the parish and whose festival was celebrated there according to my informant in Harvest, but it is not easy to determine which of the Cronans of the Calendar he was. This ancient church stood on the island of Inchacronan near the village of Crusheen until it was destroyed to build a large monastery in the latter end of the 12th century of which Archdall has collected the

14/12/24/8 follow

following indefinite account:

" Inchycronane "

" In a lough in the barony of Bunratty near
" Crusheen. Donald O'Brien King of Limerick
" founded an abbey in this island for Regu-
" lar Canons about the year 1190.

" This abbey and a moiety of the tythes
" of the parish of Inchycronane, were granted
" to Donogh, Earl of Thomond, January
" 19th 1620, and again in fee to Henry, Earl of
" Thomond, Sept. 1.st 1667." (Rolls)

In the townland of barrowmore in this
townland are the ruins of a small church
called Kiltoolagh, ^{caintach} but it is too modern
to merit particular description.

There are two ruins of castles in this parish; one in
the townland of O'Briens Castle* to which it has
given name, and the other near the island of Incha-
-cronan, and called Caislean an Oilean, of which
only one struic remains. I do not find either
of these mentioned in the list of Mac Namara's
Castles given in the College list of the Castles of

* The ancient name of this castle is Bunratty and Pirbeggan, Ballaighnagorran, which it is
still remembered.

Thomond.

The other remains of antiquity are forts and
some holy wells, the correct names of which
I have set down in the field name book.

your obedient servant

John O'Donovan,

END

14 B 24/9

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tulla, Co. Clare, concerning the history, religious traditions and antiquities of the parish of Feakle, with particular reference to its holy wells, burial grounds, the origins of its place name and its associations with the poet Brian Merriman (Merriman).

22 November 1839

17p.

24 cm (i), (iii-v), (vii), (ix-xvii); 25 cm (ii), (vi), (viii)

O'Donovan's letter includes extracts from and annotations relating to Merriman's 'Cúirt an Mheán-Oíche', which O'Donovan describes as 'somewhat indecent' but 'well worth preserving'. Also included is an account of 'mountain masses' conducted during the penal law era.

Tulla 22nd of Nov. 1839.

Dear Sir, The next parish I have visited is the wild and extensive one called Teakle, a name which is well known throughout Ireland through the facetious poem of Brian Merriman, of which I shall give some account presently. This parish, which embraces a vast tract of the celebrated mountain of Sleabh Eichtge, is bounded on the North-west and North by the County of Galway; on the East by the parish of Tomegicany; on the South by the parish of Killinac, and on the South-west by the parish of Tulla.

Name. The present Irish name of this parish is Paraisle na Fiacaille, which would apparently mean the parish of the Tooth, and a legend is told about the tooth of the patron saint having fallen out at the spot on which he afterwards erected his church. This legend is not unlike

14/B/24/9(1)

(2) ¹⁵⁴ the written ones about the teeth of St. Patrick, which gave names to Feakle in Tipperary and Armagh, but it is not remembered that the tooth of the patron saint of Feakle in Trath Bchtgha was preserved there as a relic, and it is possible that the name may be a corruption of Fiodhail mentioned in the Wars of Thomond in pp. 199 and 337 of the Ordnance Copy. [

The names of the patron saints of Feakle and three other parishes are preserved in the following Irish rhymes, which is in every one's mouth in this neighbourhood:

Mochuille tularge
Mochonna, ra b-fiacail
Fingin curniche
ar Rícin Cluaine.

" Mochuille of Tulla.
" Mochonna at Feakle
" Fingen of Quincé
" Rickeen of Cloney."

The day on which St. Mochonna of Feakle was venerated in the parish, is not now remembered.

* No: the Friodhail of the Mass of Corbogh
is in the parish of Kilkeedy. See ancient map
of Thomonds.

and I do not find his name mentioned in the Irish Calendar of the O'blerys, but, as I often remarked, that Calendar is far from being complete. The only holy well in this parish bearing the name of a saint is, strange to say, called after the patron of Tulla. This is in the townland of Flagmount and called Tobar Mochoille, and there is no monument in the parish with which the name of St. Mochoinna is connected. This old church which stood in the ^{townland} village of Teakle in 1780 when Merryman wrote his poem, was destroyed to build the modern protestant church which occupies its site.

I find no record of the existence of a castle in this parish; and still it would appear from the name of a hill in the townland of Lecarrow lower situated about $\frac{3}{4}$ mile to the East of the village of Teakle that there was one there at some period. This hill is called Cnoc a Chairleáin, and tradition says that there was a castle to be seen on it in the memory of old men not long dead, but no trace of it remains at present. The name of the hill

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should appear on the Ordnance Map:—

"In the townland of Ballycroum in this parish is a well called Tober Ighraíne, i.e. Igrania's well, which is perhaps the most curious in Ireland, as resembling almost in every ^{particular} instance the well called the king of the waters in the Book of Armagh. It is situated in the centre of a bog about 3 miles from the village of Feakle. It is a square well measuring 5 feet every way and constructed of stones placed ^{on their} edges ~~and~~ and covered at top with a large flag laid horizontally and measuring 8 feet from north to south and 7 ⁸ ⁱⁿ from East to West, and 18 inches in thickness. This flag is of grit, and covers the whole well except a small hole on the west end, in which particular it perfectly agrees with the "King of the waters" which was completely covered over head with a large square flag excepting in one place where there was a split through which people were wont to drop into the well offerings of gold and silver!

Tober Igrania though not named after any saint is much resorted to for the cure of sore

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eyes. There can be little doubt that this
was a pagan well worshipped by the
Hydrolators of ancient Ireland, and it
is strange to find it so near Loch Greine
which seems to have derived its name
from Heliolatry. The Irish pagans as well as the
present Christians ^{were} divided into two classes, as we learn
from Patrick's lines; the one worshipping fire
as the first cause, the enlivener and life of
things, and the other holding fire ^{and heat} in abhor-
-rence as being the destroyer of all things and
worshipping ^{is sup} water and moisture as the first
cause and life of things. I hope they did
not hate each other ^{heat} like the two great classes
of Christians descended from them. If I
were out at the time I would recommend the
union of both systems, and would attempt
to prove that fire and heat would destroy
the life of things without water and moisture
and that the latter without the former would
produce no life; ^{and} I would mount a
degree higher, ^{to look to a first} cause, but I would not make
this electricity, oxygen or motion. It is probable
however, that by proposing any innovation in
the belief of either party I might ^{have} been murdered,
like Cormac Mac Art, by a Sheevra from the
mountains.

(8) "About 200 yards to the west of this well there is a curious grave now called Altair Olitack, i.e. the Ultonian Altar, from the circumstance which took place during the time of the "Mountain masses" in Ireland, that is during the reign of the Penal Code^{Laws}, when an Ultonian Priest of the Roman Church fled from the persecutions in his native province, and took refuge in the Mountain of Echtghe, where he was accustomed to celebrate mass at this pagan grave for the scared remnants of the then nearly extinct Irish race. What the name of this monument was before it received its present ^{appellation} ~~name~~ from the circumstance just referred to, is now totally forgotten, but it is my opinion that it had, like many others, lost its original name long before that period. This grave, and is ^{extends east and west} 14" 6 long, 3" 4 wide at the east end and about 6" 6 at the West end. Its covering flag or flags have disappeared, but seven of its perpendicular side and end stones remain. The first stone at the north is 4" 6 long, 3" 0 wide and 18 inches thick; the next to it, is 3" 8 high 4" 0 wide

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wide and only 8 inches thick; the next is 1.9 high
 $1.5\frac{1}{2}$ wide and 18 inches thick; the next is 2.2
high, 4.3 wide and 16 inches thick. The first
stone on the south side is only 1.6 high the
same in width and 6 inches thick; the next is
 2.0 high 4.0 wide and 10 inches thick;
the next is thrown out of its original
position and measures 6 feet in length
 4.0 in width and 18 inches in thickness.
The stone at the west end of this grave is
 3.6 high 6.6 wide and 12 inches thick.
The stone at the east end is not to be
found. For a description of a perfect grave of
this kind see Milltown in Tuillia parish.
"There is nothing else of any interest to the antiqua-
-rian in this parish but a small church and
grave yard in the townland of Trahy north
but this I have not visited having been informed
that it is modern and in a rude pointed style."

The beautiful lake called Loch Greine, which is
supposed by the Grieanologists to mean
the lake of the Sun is situated in the north
of this parish not far from the boundary of
the County of Galway. It is called Loch Greine
not from the Sun or Grynaus Apollo, but from
14/B/24/9(v) a

see account of the twelve rivers in the Leabhar Breithe Lecan, and derivation of Loch Greine in the Book of Lismore.

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a district called Grian-Echtghe, which is mentioned in O'Donoghue's topographical poem and in other tracts as forming the ^{extreme} southern boundary of the principality of Hy-Many. There were many districts in Ireland called Grian with some addition, as Grian Airbh in the present County of Tipperary on the verge of Galway in Ossory, and when the word thus enters into the name of a district it does not mean Sun but land and in this sense it is cognate with the English word ground, as 11 fhuu Grian na cille 7. 11 loo fearán na cille. (Book of Lecan). Loch Greine then means the lake of Grian i.e. the lake of the district called Grian, though, if we believe the shade of an Irish bard, who was resuscitated to tell the etymology of this name, it was named after Grian (the daughter of some great king) who was drowned in it and buried at Tuam Greine! But whether this Sun-bright beauty, the daughter of the King ever lived to be drowned is to me a matter of doubt, while I have not the slightest shadow of a shade of a doubt ^{that}

RIA

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B. "M." Macnamara

RIA

that Grian was the name of a district in
Slíabh Echtghe forming the southern boundary
 of that part of ancient Ely many
 called Maunmog.

(or Mac Manaman)

This lake is celebrated by Brian Merriman in
 his facetious poem called Cúirt & Meodán-Oíche, i.e.
 the mid-night ^{Court}, which is very well worthy of
 preservation as the production of a native of
 this very wild and sequestered district. The
 autograph original is in the possession of his
 relative, Anthony Howard, (O'Hiomhair) who lives near
 Milltown Malbay in this county. There are
 many old men still living who were intimately
 acquainted with Brian, but I could learn
 no particulars about his life worth recording
 but that he ^{was a stout black-haired man who} held a small farm near
Loch Gréine, and kept a hedge school, of both
 which he made some money; but fearing that
 two handsome daughters ^{he had} might be abducted
 from him for the sake of their little fortunes,
 he removed to Limerick where he followed his
 old trade of teaching, and where he died about

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about 30 years ago. Of his other pieces - if he ever wrote any - only two have come to our hands, the one is the Complaint of the Echo to Brian of an old woman who was always scolding, and the other on some adventures of his during a fit of Drunkenness. I shall here give some specimens of his powers of describing scenic beauties, and of his satire and facetiousness. The scene is laid on the banks of the River Binnshuna which flows out of Loch Greine.

Ba gnát mé as riubal le crúmar na h-abann
Air bámpis úr, ra dnuic go trom
Anáice na g-coillteas a g-cóm an t-pléib
Gan máirg, gan mól, air foillse an lae.

Do gheallú mo croidé trá cíos loic g-reine
An talam, ra tír a' dordear na rpeire
Ba tairneamác, doibhín fuideam na pléibte
A' bázairt a g-cínn cap ónuim a céile.

Do gheallú an croidé beiseac órion le crántarib
Carite gan bpijs nó líonta a b-prántarib
Nó an réitléac rearb gan reall gan rarbprear
D' féacpás tamall air bápparib na g-coillteas, -

- Air lacham na rguanta air cuán gan ceo,
An eala air a b-puato, r í ghuirpéac leó
Na h-éirg le meóir as eirige anáirde
Péirre am paduirc go taróbreaic tápp-breac.

Copy in my possession from which these
extracts have been supplied.

Edw. J. May.

Dáit an locha a gair goim na d-tomh
a teáit go tolaíad, toirinné trom.

Bíod éanla a g-airí go meabrad, móimur
léimpead eiste a g-airíte am éimgar
Déimpead aóair ar maóair ar ílóíte
trén-rié gáair ar meaird móimur.

ar marom a né bí an rreír gan ceo
bí cancer o'n n-greín na caoiré teo,
í gáita cum raóair d'éir na h-óíóce,
ar obair an laé rin meimpe rínte.

bí duileáir cpaobí ar gáira am éiméoll
ríoréan ar réar na rlaóair taobí trom
glarra páir ar bláé ar lúibíná
Sgáirpead cum páirán dá cpaíóteáit rmaóinte.

bíóair-ra coréa r'a coóla dam éraóeas
Shineáir thopam ar éórom an r-ríébe
an-áice ná g-airí a d-teáit an an trínge
Taca le m' ceán r mo h-áiláíde rínte.

ar ceangal mo rúil go olúe dá céile
Dreamuíte dúnta a n-dub-glár néalta
ar m'áiré 'sam forlíte ó eulib go páirca
a d-taíóbreáim d'púilíng mé an eulííte cpaíóte,

a coruig go lom, do póll go h-aeré mé
am coólaó go trom, gan meabair, gan éirum:
ríor b-pada mo ruan trá cuáóair, páiré mé,
an talam máccuairé a g-luáíad am éiméoll
Anara a d-tuáig a r fuádaé ríóimár
ar caláíóte an chuan a g-tuáíáiré teínte.

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Siolla dom púil dár páimlúigear uaim
do conaircear éúgam le crúmar an chuam
an máraí bolgach, tólgac, éasóbreach.
Énámáí, éolgaí, éoirgeach, éoirdeach.
A haérde ceart, má mear mé díreach,
Sé no reáit do pláta ar puiglach
Ba muar an téadé san bneis out réadé
Suair .na héadan creidéad, éirémeach
Dob' anapa a g-ceannar ar rghánra ríogáda
A dráda, ríá drándal mántach méirgeach.
A ríge dái máig! ba láirde, lóimé
A bíoma láime ar lan rcar ínce
Comáiré práir, na bárr ar ríce
Ar comáda báile a náirde ar rghíobéa.
A dubairt do doirgeach d'focailé dána,
máirgach corruis, a éoláiré érána
Ír dúbach do ríge bér rínte do' ríaré
San éúiré ^{na ríde} rína mílte a tríall an.
Ní éúiré san aét, san reáit, san máirí í
Na éúiré na g-clear máir éleáiré máir í
An éúiré reo éhúar ó ríuáiré réime
Éúiré na d-tríadé na m-buáó, r na m-bérte.
Ír muar le maoréad ar ríoláí Éirí
A nuairle ríó máir ríúdeáir d'áon-éach
Dá lá, r dá ofóce ar bíh an t-plébe
A b-palár áoiríh buidín' moige éreime.

'S' a' d'áinseán do dhóil ré air fóillre an ríó
 'S' air máireb an ceaglaig taróirig ríó
 'S' air uimhir na buíone bí na n-óarl
 mar d'íméig hac oíe air éríocair fárl;
 Gan seallb, gan raoirre as ríolraic seandá
 Ceannar a n-óirg, ná cíor, ná ceann-fóirre;
 Sgriobad an tír, 'r ní'l 'n-a n-óirig asuín
 U n-ionad na lúbean áct fliodach ar fíadarte,
 A n-uairle b'féarr cüm págan mar lergeadair.
 ar uactar lán as fárlais. iaróirre.
 feallad le fón, ar fósarl le féacáir
 donad na lobar ir lom d'a léirreir
 Ir duibir dubac ar ndúe ra d'oirre
 doilbe dúir a n-óirreirre óirge
 Ir follam, 'r ir tráirge fágbas tíoréa
 an cogas 'r a báir hac lá d'a n-óirreir
 Uabair na ríge 'r ar iméig tar fárl
 an uair ná d'iongnáir ríó turle. na n-áir díob
 Ir nar bair n-tomad gan ríoráig gan ríolrach
 ar mná'n a muidar air muid ar air tíoréa
 Coirreir coirreir ar b'oirreir óga
 Ir b'oirreir b'oirreir póla asar feola.
 lóirreir lóirreir asar lóirreir fárl
 ar móirreir ríorreirre d'íméig a bárla.
 Ir tréir gan coirreir tollirreir 'an t-róir ra.
 Ir tréir gan coirreir b'oirreir ar bóla ra
 Ir muidar ullam an focail d'a b'oirreir
 a turreir d'a moidar, ar moidar-re a b'oirreir!

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Sé cínéas le paoré a g-oiré ná comárta
a n-ionad na dáoripe a h-ínneas doibíean
Durne do'n buisín seo hionta a g-comáeta
ar éirí an díre, tóigeaí go póbla.

Ar mógán doibíean, -croíde gan éilon éleap
Capas na Muimneach, rís-bean leir-éap
Sgarar le paoré rís na rluas go

Ar panar a rgaorleas dáoripe a d-Tuam-reo.

1. Tuad-nóimáin.

Do gheall an mionla mion-tar mionar seo
fallpaíet díge do cloíse go comáetaí

Searpán a d-teantá pán ^{ar} págan-las

Ar cáirpís an teant beir ceantá clár leo

Cáirpís an neart do'n ceart go rprácaí

Ar cáirpís an ceart na ceart beir ruisíte.

Gheallaim-se xnoir naí clir ná comáeta

Capadap mīr ná pōmp ná comáeta

Do rruabapap tpey an díge marb'gnátaí

'San éirí na ruisíte an ríolrach neámba.

Tá an éirí seo rparmaí rpará, r a b-Pracail

Strúbaíl-se rreazapís, - cáirpís tú tprall an,

Strúbaíl go tapá, gan tapán ar do rpracail

Strúbaíl, no rprácpas, r an laráis am. óraíis tú.

Do buail rí crúca am éil, r am éaba

'S do gluar cum rrubaíl go lúbaí láríer

Do rgrób le ríor mé tpey na gleantarb

Tar cnoc báin buíde, r go brí a teampull.

Oft have I wandered by the flowery banks
 of Bunghoon limpid river, as the sun
 Peeped o'er the eastern mountains, to behold
 The myriad dew-drops which the night had shed
 Upon the meadows, flying from his glare.

Oft have I trampled on the mountain side
 Along the margin of the leafy wood,
 To view the scene around at morning's dawn.

My heart expanded as I viewed the lake,
 The bright Lack Gréine stretching far and wide,
 Reflecting in its mirror the clear sky
 And all the hills encircling it around.

How grand to view the mountains robed in mists
 Sublimely rising o'er each other's peaks!

The heart of him who is withered with old age,
 Or wasted from a lingering disease,

Or anguished by the loss of wealth and friends
 Would brighten, as by magic power, to view

Wild ducks in flocks upon this limpid lake,
 The swan among them swimming in its pride,

The speckled fishes leaping as with joy,
 The cloudless sky, the grey mist of the hills

And bluish of morning mirrored in the lake
 The azure water swollen by the winds

In angry billows rolling to the shore

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The birds melodious on the wide spread trees
The swiftly bounding deer in woods hard by;
To hear the sound of horns, the howling hounds
Pursuing Reynard on the mountain's slopes.

On yester morn, the sky without a cloud,
When Sol had entered Cancer to send down
His burning beams upon this nether world,
I strayed alone among these magic scenes,
(Ere yet he rose above the mountain tops)
To view the silvery mists in mountain dells
The myriad dew drops on the grass and leaves
The sky had shed lamenting for the light,
And all the giant shadows which the morn
Throws on the earth and in the glassy lake;
But when the sun rose on the cloudless sky
He poured a flood of heat upon the earth
Which ^{caused} the dew drops soon to fly away
And all the ^{mists} shades and moisture off the morn.
The tender leaves grew languid from his glare
The flowers expanded and their odours shed
And honey bees tho' often on the wing
Sat on the bloom rejoicing in his beams.

I felt exhausted by the sultry heat
And being surrounded by green leafy shrubs
By grass, fiorin and luxuriant herbs

Whose blossoms ^{cast} ~~shed~~ their sweet ^{ness} ~~ness~~ o'er my sense
 I felt o'ercome by heat and soothing thoughts.
 I lay me down upon a grassy spot,
 Within the mountain's bosom near the trees,
 I laid my head upon a pillow green,
 And o'er my face I placed a leafy branch
 To guard it from the attacks of gnats and flies.
 And Somnus came, and laid his balmy hands
 Upon my eyelids and with gentle force
 Soon ^{re-} ~~veiled~~ ^{veiled} them from the sight of outward things.
 And lo! I saw a vision which disturbed
 My mind and soul, which struck my heart with pain!
 Methought I felt the earth around me quake,
 A tempest howling on the northern side,
 As if the elements were waging war,
 And vivid lightnings flashing o'er the lake!
 I cast a glance to view a mighty flash
 Which lighted up the surface of the lake.
 And lo! advancing, long the shore, I saw
 A hideous form, a huge and haughty sprite,
 With scowling aspect, and with horrid mien.
 A female figure terrible and tall
 With wrinkled forehead and disgusting mouth
 With eyes aghast and teeth quite brown with rust!
 It would require some nerve to ^{withstand} ~~stand~~ her stare.

(187) 1890

Oh! King of plains! how huge, how strong the hands,
In which she bore a staff of awful size,
On top of which a piece of brass was fixed,
Which told she had a bailiff's dreaded power.
And soon she reached the spot on which I lay,
And thus addressed me in bold angry words:
"Awake, arise thou sluggard! lazy drone!
"How pitiful to see thee snoring here,
"While thousands seek for justice at our Court!
"A Court not like those Courts, which thou hast seen,
"In which no justice rule nor law prevails;—
"It is no Court of schemes as those of men,
"But constituted of celestial chiefs,
"Who wish to balance justice in this isle,
"By making laws to guard the weak and poor
"Against the strong, and to protect that sex
"Who have been wronged by sluggards such as thou,
"Who spend their time in indolence and ease.
"Long may the race of noble Heber boast,
"How all the fairy nobles, with one mind,
"Have sat in Council, two long days and nights,
"In their delightful palace at Moygreane
"On yon black mountain's elevated peak.
"To weigh the state of Erin and devise
"The means by which she can again be free."

" The king's bright Majesty and all the host
" of his aethereal Court, were grieved to see
" How Erin sunk in ruin; how her chiefs
" of ancient noble blood were ^{weak and} nerveless now
" Without controul o'er law, - without a name
" Or rents or tributes as they had of yore.
" How the land was swept of them & in their place
" - In place of flowers, - we have but weeds and tares!
" How men of best nobility and blood
" Have faded, melted, withered, sunk and died,
" And in their stead how weaklings rose in power!
" How treachery and war have swept the land,
" How their old Iris Fair had sunk in gloom,
" Dejected and enslaved without a law,
" Except a law of mockery which her foes
" Enacted to enslave her. More than all,
" They grieved to see the territories swept
" Of their old people off Milesian race,
" By war and death, & exile through the pride
" Of haughty kings, who wished to make them slaves.
" And that the few who linger in the wilds
" Of mountains and of woods were quite averse
" To that most praiseworthy and noble task,
" Of propagating their own ancient breed,

" For though the fates seemed adverse in this age
 " A time would come when millions from the hills
 " Would spring like lions to assert their rights.
 " Shame, shame upon your numbers! why not breed?
 " When you have crovds of fair maids every where
 " Young beautiful, attractive, strong and stout,
 " Fresh blooming saplings full of flesh and blood
 " Some languishing and mild, from soft desire
 " Almost exhausted, if not almost dead,
 " Some proud and dignified but gone to waste!
 " Alas! that such fair damsels should be left
 Dejected.
 " Fruitless and forlorn! Alas,
 " That they should thus lie pining in despair!
 " Why should they not be used as used of you,
 " When Fergus fled from Ulster to bold Cheave?
 " Why should not their soft bosoms teem with milk?
 " How oft are they not ready at the word
 " Should they receive it? They re like autumn fruits
 " Too ripe, too mellow falling off the stalks!
 " I cannot praise their patience with such men.
 " The Council weighing all these wrongs resolved
 " That one of their bright number should, by lot
 " Be then elected to preside with power,
 " To check these evils in old Inis Faib.

" The lots were cast, and our own darling queen
 " The Lady Aoibheal, Banshee of Craglea*
 " Presiding spirit of Elmonia's land
 " Was delegated with the chief command
 " To check the wrongs of her own Irish Soil.
 " And on receiving this important power
 " She thus addressed the spirits of the Court,
 " With aspect mild which brightened as she spoke:

' In Thomond, henceforth, nobles! I remain,
 ' And hold my Court at Treacle. Now I swear
 ' By sun and moon and by the light of day
 ' And shades of night, that I shall henceforth do
 ' The utmost in my power to abrogate
 ' The laws which waste the land and crush the weak;
 ' The great shall not henceforward crush the poor,
 ' But must to them be merciful and mild;
 ' Their strength must yield to justice; and I swear
 ' That justice must be just and right be right.
 ' I promise now that neither wiles nor power
 ' The friendship of a cousin, pimp, or miss
 ' Shall walk through law in my aetherial Court
 ' As in the base corrupted Courts of men.'

" Thus spoke our Lady Aoibheal and the chiefs
 " First bowed, and next they rent the skies with cheer

* See Parish of Killaloe in which Craglea is situated

(22) 1794

"The Echo of Slieve Echtghe heard their shouts
"And raised another rapturous shout of joy!
"This Court is sitting now in Feakle, come
"At once thereto: now at thy peril fail!
"Awake come on, thou sluggard! and respond
"To various charges made against thee there.
"Or else I drag thee through the mire along!
"She stuck her crook into my caber behind
"And ^{swept} me with great violence down the vales
"O'er Bawnboy ^{*}hill, & on until she came
"Unto the gable of Mochonna's shrine ⁺.

notes

1. Mogh Greine, a fort over Loch Greine, where the fairy chieftains held their council.
2. Craglea, a remarkable rock in the parish of Killaloe; where the Banshee, Aibheal is believed to reside.
3. Bawnboy, now Fairhill in the centre of the parish of Feakle.
4. Mochonna's shrine is the old church of Feakle now destroyed, but one gable of it was up in 1780 when Merriman wrote this poem.

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After this he enters the Courthouse, in which he saw the lady Naibheal, and her attendants, whom he describes with considerable skill, in which he shows some talent for invention. He then goes on at once to describe the proceedings of the Court. The first who appeared on ^{clap na mairt} the green cloth ^{is} ^{was} a woman of great beauty, but who was verging on the age at which women are considered to be old maids, without being asked in marriage, in consequence, as appears from her complaint, of her having no fortune. She speaks, argues, reasons, complains of the state of society in Ireland. Proves the injustice of her being left so long unmarried; argues that she herself, though dowressless, should, in consequence of her beauty, health and other attractive characteristics, on which she lays great stress, and which she describes at full length, should have been selected in preference to ugly girls who had been married long before in consequence of having dowry ^{is} cows, pigs and money.

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Mo éradc 'r mo loe! tá 'n. mót mbeapach
Caille na g-cor, ar pót san péirceach
Dá ceangal anocht, 'r é loirg do léir mé
Ar cá b'párl mo loe nám' tograíde réimpe?
No go de an ^{b³ tour} táobair ná tabairpáide gráid d'am?
Níl mé lom, ná cionn, ná róagach
Seo toll ar cora agur colán naic núr d'am
Ar toga gac roeáir pé ^{folac} cover naic n-áirim. &c. &c.

The laments that in consequence of the wickedness of the times, rich young men would not marry beautiful young damsels because poor; fears that now she is fast approaching that age when she has no chance of getting any husband, but either a poor young man, or a rich old miser, sapless and unfit for the business of procreation. She vents her anguish and spleen against the male sex in the following energetic manner but I shall not venture to put her language into an English dress lest I might put ^{to the blush} Evil of Cragla and her band of female attendants ^{whom I presume, kept} ~~to the blush~~ all their Irish long since.

Mo doéar, mo doé, mo b'pón map b'ím
San roéar, san rós, san reóro, san r're,
So duib'ir, duaróiread, duab'ar, daorpreach,
San coóla, san ruán, san ruarpear o'óce,
Marluigte, a m-buaróire san buas, san b'roóga,
Ar leabam leam-fuar dam ruad'as ag r'máimtib!
A éar na capraige, breathuig b'roógaich
mna na banba a n-a'acruic r'áote
ar n'ór má leanao na reapaib' d'a b'puadap.
O mo lágair! a'c c'arpeam r'ao d'puadach.
Sé an t-am n'ar méin leó céile r'órad
An t-am n'ar méin le h-én-naé g'óbar leó
An t-am n'ar b'p'ru b'eró p'úca r'inte,
Seandair t'unda, r'úigte, claoite.

feach!

Ecc!

This is very severe indeed and a good lesson to
old men who ^{would wish to} marry young girls.

After the fair damself of 26 had finished her
complaint, an old man stood up to reply in de-
fence of the men. His appearance is most graphi-
cally described in the following lines

Preabair anair do puadach r'ioimair,
Sean dume puadach ar puadach n'ime pé,
A boill air luar'as ar ludr anáile air,
D'roigín ar duair ar puad a éimá,
Ba deireóil an puadair do deimín dom éirte é
S air bórd na taróire am eirteáto d'ubairt pé.

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20 178
Argues that the most remarkable man that ever appeared on our globe
were begotten in the same way &c. &c.

The first goes on with great eloquence to prove that the plaintiff's praise of her own qualifications was altogether false - gives her pedigree; describes her father, his dress, occupation and house; ridicules her vanity in aping at dress, address and civilization; asks her various questions which tended to awake suspicions as to her character; argues that she had no claim on the attentions of any young man in her vicinity, who knew any thing of her character, triumphs over her in argument. He then goes on to give his own history. He marries, when old, a young and blooming girl, who brought him forth a strong and healthy child ^{so early as} six months after marriage. He condemns the marriage ^{rites as an institute} ceremony as useless and only got up to put money into the pockets of avaricious priests. Argues that the human family could be propagated very well without it; and in proof of his argument, ~~he~~ produces a blooming child produced without the permission of any priest. He points out all his features which are beautiful and amiable,* and his limbs which are as well formed as those of any boy procreated in the "hallowed state", as priests so selfishly style it. He describes this fair specimen of human procreation produced without the authority of the church in the following lines, which are admirable:

179 (27)

Breátnurís do cruinn é, bród supb óg é,
 Is deapbica ríofa an ríora peola é;
 Ní seirgíteach seang ná sándaí seórach
 Leibíde cam ná mandaí meódanach
 Meall san cúma ná pumach san sínead
 Ait lánra fuineamais, buineamais, brioimais.
 Is deacair a meaf sup ríreaf san brís,
 Bí ceangailte ar neirc ná ar tairc úg mnaoi
 San éinín, san cúmáin, san cúmaí, san com
 San páit, san fúlán, san fuineam, san foín,
 Do ríarpeas a m-bróin én moiríne mná
 Le cataíar d'roisín, an d'roisíne bréag.

The next argues that it would add much to
 the improvement of the breed if the aristo-
-cratic drop were mixed with the plebeian,
 and concludes in the following extraordinary
 lines, which are full of humour, irony, and
 sarcasm.

Sgaráil a córlas san cógal, san cúiríe ach
 Shóit an bóairt is an moíar-púil maoíre
 Sgaráil pá céile, péir náúpa
 An ríolrach páir is a bráén labúirí
 Fodair seiríe ach tre saí tíoíra
 D'óg ar d'aoíra saor-tóir ríolraí;
 Cuirpís an síge seo saor an-saodulais

Bonne Bion!

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180
(28)

Uṛ tioraṣ an bṛiḡ mār bī ṛ nā laoiarḡ
Ceapraṣ^{re} com uṛ drom uṛ dōirne
Uḡ fearaḡ a domair mār zoll mac mōirne
Zealraṣ an pṛair, beṣ ēṛḡ a lōirarḡ
Uṛ cālam an t-ṛlērḡ 'ḡo lēṛ pē lūrḡ nārḡ
Fṛ aḡur mṛā ḡo brāc dā bṛēṛ
Uḡ rṛim ḡo cārl le ḡāṛdear, uḡbnear^{ṛ?}

The girl speaks again, and goes on with energetic
bills, to prove that the old man had no reason
to expect fidelity from his wife at the
age at which he married her; refutes all
his objections to the marriage ceremony^{rite} at a
proper^{age}. Objects to the celibacy of the priests
and to their constant custom of intriguing
with women beyond the age of parturition;
Says they too should be compelled to marry.

mairtāḡe bodarḡ uṛ tollarṛde tṛāna
a d-tāmaorl cōlārā uṛ obair zān deanaḡ!

After Doibheal had heard the arguments on both sides, she rises to pronounce a decision. Her person is described in glowing language, and her "words of light" ⁽²⁾ faithfully given. She decides in favour of the women, and enacts that every man in Ireland should marry at the age of 21! And that any one found single above that age should be chained to a ^{tomb} stone, and ^{and scalped} flogged by the hands of women. When this decision was passed the Bailiff walked over to Brian himself and finding 3 times ten years written on his forehead, apprehended him and delivered him up to be flogged. He was chained to a tomb stone in the church yard of Teakle and the women commenced to scourge and ^{scalp?} scalp him. A dreadful clamour arose among the women - all old maids who were determined to be revenged of him. Some commenced to lay the scourge on him and others

(30) ¹⁸²

others to drag off slices of his skin from the head to the extremity of the spine. By the noise and pain poor Brian was soon ~~and~~ roused from his dream.

From many allusions in this sarcastic poem, it would appear that Brian wrote it to be revenged of the priests against whom he rails in a most frightful manner, and also of some local magistrates, as appears from the expression "The interest of a cousin pimp or miss."

On the whole it is a very sarcastic and manly production, and though in some few instances somewhat indecent ^{in expression}, it is very well worth preserving as a specimen of the native poetry of so sequestered and wild a district as that around Loch Greine.

Brian's real surname was Mac Meannan
^{a name} which is mentioned in the wars of Tur-
 lough as that of a branch of the
Clann Choileain, the principal
 family of whom were the Mac
 Namara's. He had two daughters who
^{for some time employed as}
 were governesses in Limerick, but now
 living in London.

I could collect no more information about
 this character of Lough Greine. If his
 poem were published with an English
 translation by such a writer as Swift,
 it would be universally admired
 at least in this country. I do not
 know any one living who could enter
 into the spirit of it to make any
 thing like a good English translation
 of it.

your obed^t. serv^t,
 John Donnan

14/8/24/9 (xvii)

END

14 B 24/10

O'Curry, Eugene

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan,

written from Scarriff, Co. Clare, concerning the history, folklore, antiquities and topography of the parishes of Quin, Tomfinlough and Kilnasoola (Kilnasoolagh), with particular reference to their early churches, castles, holy wells and the origin of their place names.

24-25 November 1839

12p.

24 cm

ill; pencil sketch of sculptures found in the wall of an early church in Tomfinlough. O'Curry's letter includes an account of a 'plague stone' and the stories associated with its properties as a cure for the sick. Also included are extracts from the 'Annals of the Four Masters' and Archdall's 'Monasticum Hibernicum' relating to history Quin Abbey and an extract from Geoffrey Keating's 'Foras feasa ar Éirinn'.

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Scariff 24th November 1839

T. A. Larcom Esq. R. E.

Sir

The situation of the parish of Quin,
of which I am now going to treat, is not laid
down, as regards other parishes, in the parish
namebook, nor am I able to distinguish
its border parishes, especially on the South,
^{on} ~~from~~ the engraved Map of the Down
Survey.

The Irish name of this parish is Quinche,
but why or when it got this name, or what
its particular signification may be
we have not as yet been able to ascertain.

The Church of Quinche, according to the
tradition of the inhabitants, the only au-
thority we have yet met on the subject,
was dedicated to Saint Finghin, but what
Finghin, they now forget, ~~and~~ though there
was a holy day formerly kept to his honor.

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in the parish but it is now totally forgotten.

"The ruins of the Church of Saint Pinguin stand on the west side of the river, opposite the ruins of the Abbey, measuring 79 feet in length and 27 feet in breadth. The north wall is down to the ground, the gables and south side remain to their original height. A square tower, about 56 feet in height is built at the south east angle, the door opening into the Church, measuring, within, 4 feet 8 inches from north east to west and 4 feet from north to south; the wall 1 foot 11 inches thick at the height of 5 feet 6 inches from the ground where there is a small quadrangular window in the north side. It has a flat stone floor at the height of about 8 feet from the ground, through which is an oblong aperture near the north wall.

There is a pointed doorway, its sides broken, in the south wall, 14 feet 4 inches from the west gable. 29 feet from

this is a window with a flat circular head inside, where it measures ^{about} 8 feet in height and ~~about~~ 5 feet in breadth, divided in front ~~into 2 divisions~~ by a pillar of masonry, into two pointed divisions, 5 feet 3 inches in height and each 6 inches wide. Within 3 feet 4 inches of the east gable is another window, broken at top front & sides, except the western side within, which is built up with ornamented cut stones. It was 5 feet 4 inches in breadth and 6 feet 10 inches to the springing of the arch. The window in the east gable is 13 feet wide, inside, divided into three parts by columns of masonry, but the height, or form at top, cannot be ascertained on account of the quantity of ivy, by which the gable is so thickly covered. The south wall is 3 feet 4 inches thick and about 18 feet high. No part of the ruins appear to me to be older than the 15th Century if so old, therefore they must not be parts

of the church mentioned in the following article, from the Annals of the Four Masters:

" A. D. 1278. Donogh, the son of Brian Roe
 " and the other sons of O'Brien defeated the
 " ^[?] Earl of Clare at Quinche; they burned
 " the church of Quinche over the heads of
 " those who were within it and effected
 " a terrible destruction of them both by
 " fire and slaughter?"

The following references to the Abbey of Quin are from the same authority:

" A. D. 1402. The Abbey of Quin in Thomond
 " in the Diocese of Killaloe, was founded
 " by Lioda Cam Macnamara, Lord of
 " Blann-Coileis, for Franciscan friars,
 " and that it might serve as a burial
 " place for himself and his descendants?"

" 1584. A new Chief justice came to Ketaun,
 " viz. Sir John Perrott, on the 21st of June
 " accompanied by Sir John Norris who

" Had been sent as president over the two
 " provinces of Munster, and by Sir Richard
 " Bingham who had been sent as governor
 " over the province of Connaught. The Chief
 " Justice had not passed an entire month
 " in Dublin before he proceeded to Athlone
 " and thence to Galway to which town
 " the Chiefs of the province of Connaught
 " repaired to meet and welcome him,
 " and acknowledge him as their ruler,
 " and as the Chief placed over them by
 " the sovereign. The Lord Chief Jus-
 " tice having spent some time in Galway,
 " set out for Limerick and arrived the first
 " night after leaving Galway at Kilmacduagh,
 " by the second night he had reached Beinche
 " in the territory of Clann-Brilein, where
 " he was met by the Chiefs of the County,
 " who had not met him at Galway.
 " Among those was Cruise, the Sheriff
 " of the County of Clare, who had then in
 " Chains Donogh Beg, the son of Geige,
 " who was son of Donogh O'Brien,
 " heretofore, ^{the} Archtraitor and head of

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" of the plunderers of the province of Connaught.
 " Donogh met his merited fate; for his joints
 " were dislocated by a rack, and his bones
 " broken and smashed with the back of a
 " large and ponderous axe; after which
 " his half dead body thus mangled was
 " fastened with hard and tough hempen
 " ropes to the top of the Gloccas (Tower)
 " of Buniche, under the talons of the
 " ravenous inhabitants of the air; to
 " the end that the spectacle he presented
 " might operate as a warning to
 " evil doers."

There is no recollection of the above trans-
 action now living at Quin.

Of the ruins of the Abbey I shall
 herewith send what Archdale has collect-
 ed concerning it.

Quinn

County
of
Clare

Called also Quint. or Quinchy is in the barony of Bunratty 5 miles east of Ennis.

An abbey was founded here early which was consumed by fire A.D. 1278. (m)

The monastery of Quin. for franciscan friars was founded in 1402. by Sioda Cam McNamee (mm): but Father Wadding places it in the year 1350. yet at the same time declares that he thinks it was more ancient. (n)

Pope Eugene IV granted a license in 1433. to McNamee to place the friars of the strict observance in this Monastery, which as Wadding observes was the first house of the franciscan order in Ireland.

(m) M. Geogh (mm) Annals & matters. (n) as quoted by allmande. that

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8 that admitted of that reformation (o)

The same year Macon Dall McNamara
Lord of Blanesclown erected this monastery
being a beautiful strong building of
black marble his tomb is still remaining (p)

Inquisition 24th April 18 James finds that
the half of ~~the~~ a quarter of land called
Reane containing 16 acres. and lying on
the west side of the river and abbey
of Quin. was parcel of the demerise &
of the said abbey. and a mill in
the town of Quin with the water course
was also a parcel thereof. the whole
of the annual value of 3. besides reprises (K)

This monastery with all the manors
advowsons &c of Dav^{ew}erwall, Icharne,
Daunagaur, and divers others with the
site of all the hereditaments thereof was

(K) chief renews.

(o) as quoted by allmender.

(p) see Ms. V. 34. p. 168

granted.

granted to Sir Turlogh O'Brien of Insh-
-dynan in fe December 14th 1583. (2)

A grant was made unto Turlogh O'Brien Knt. & his heirs and assigns upon his surrender bearing date 30 November.

XXVI of Elizabeth of all castles manors
franchises - jurisdictions - advowsons - and
all appurtenances - in the towns villages
&c. in Downecuoalle. Tcharrie. Downeg-
-oarre, Downefelym. Cahircloggain Droine.
Glancarnell. Glanlukern. Killickrike.
Cloarkarll. Mameromaghel Lapsaryen.
Cahirshurken. Iannaghe Inyeltayen
Ballega. Dromohallen. Kullenaghe.
Balleur donellvaan. Ballehmuttra. Balle.
Thormoie, Balle, Thohell. Quirendyne.
Moruca. Killynoyhan. Rylivoan. Ballewick
-gillmarten. Kelliame the two cahirvullucks
Kahirlappan. Faenwylbegg. Karha. Cahirickellye

(2) Rolls.

Coughlough.

Coulelaiegg leueleamrie. Seassie clyne-
 nance Liplarhye Moherne Syle Lysne-
 hoan Kiltavickengvan. Fullaghelunand
 Fannervaska. Karmoreoughie & bloahel.

To hold the same in capite by the
 service of a Knights fee, Together with
 the site of the monasterie of Quynhue
 a water mill and 10 Cottages. in the
 town of Quynhue with all the lands &
 appurtenances thereto to hold in capite
 for ever by the hundredth part of a
 Knights fee. (a)

The roman catholicks repaired this
 monastery. in 1604. (r)

Bishop Pococke thus describes its
 present state (s) "Quinn is one of the
 finest and most entire monasteries that
 I have seen in Ireland it is situated

on

(a) Auditor General's Office. (r) Cox V. 2. p. 10.
 (s) Journal

On a fine stream. with an ascent of
 several steps. to the church, at the
 entrance one is surprised with the view
 of the high altar on each side of the arch
 of the chancel. To the south is a chapel
 with 3 altars in it. and a very
 gothic figure in relief of some saint. on
 the north side of the ^{chancel} is a fine
 monument of the
 family of Menamara of Ranna. erected
 by the founder. on a stone by the high
 altar the name of Kennedy appears in large
 letters, in the middle between the body
 and the chancel is a fine tower built
 over the two gable ends. The cloister is
 of the usual form. with couplets of
 pillars but is particular having buttresses
 around ^{it} by way of ornament. there are
 apartments on three sides of it. the

14/8/24/10 (1) Prefectory

195 ~~232~~ ~~238~~ 238
12 refectory, dormitory and another grand
room to the north of the chancel.
with a vaulted room under them all.
to the north of the large room is a
closet, which leads through a private way
to a very strong round tower, the walls
of which are near 10 Feet thick. In
the front of the monastery is a building
which seems to have been an apartment
for strangers. and to the south west
are two other buildings."

* This butt of a tower is about 2 yards out from the north
east angle of the Closet above mentioned. It is
13 feet 6 inches high, 14 feet 10 inches in diameter, the
wall 12 feet thick.

There is another butt of the same size and
appearance joined to the south east angle of the
Chancel, and a small portion of another
at the south west angle of the same.

Eugene Barry

Of this building, the south gable & chimney only remain.
E.B.

During the Wars of Jorlogh and de Clare,
 Quin was often the scene of slaughter
 and bloodshed, as may be seen in the
 Ordnance Survey Copy of those
 wars at pages. 19. 31. 35. 59. 129.

In the list of Castles preserved in M. S. T. 6. 1. 1. D.
 class E. 2. 14, ^{are} the following, situated in
 this parish, viz.

- 1 Dangan [possessed by John Mc Namara]
- 2 Croppake ———— Twilagh O'Brien
- 3 Dangan breake ———— John Mc Namara.
- 4 Quin ———— Donogh Mc Murrough O'Brien.
- 5 Ballyhaman ———— William Mc Elffan.

Of the Castle of Quin nothing remains,
 but the other remain in good external
 preservation, Croppake being still
 inhabited by Captain Scott.

The ruined Castles of Ballymarkahan
 and Craggan Owen are also in this
 parish, but not mentioned in the above list.

The following places mentioned
in Barclay's Irish Deeds are situated
in this parish, viz.

- 1 Deringan ——— No. 14.
- 2 Deringan Breac ——— 21.
- 3 Baillie Mharcachain ——— 21.

of the parish of Tomfinlough

The parish of Tomfinlough in the barony of upper Bunnally and County of Clare is bounded on the north by the parish of Quin, on the east by Hyragh and Kilmurry Parishes, on the south by Dromline and Clontokan and on the west by Kilmasoola and Doony parishes. See name book.

The proper Irish name of this parish is Fuaim-Fionnlocha, as may be seen from the following notice of it in the Annals of the Four Masters.

Anno. D. 944. Scannlan abb. cuama fionloca decc. i.e. Scannlan Abbot of Fuaim-Fionnlocha, died. The meaning of this name as far as I can understand

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it is, the tomb or tumulus of the fair lake, an name well borne out by the locality, as the Church stands at the northern extremity of a handsome Fair lake.

The following notices are from the same authority:

- "A. D. 1049. Tuathal O'Muirghessa,
 " Lecturer of Inaim-Fionntocha, died"
 " 1054. Torlogh O'Brien with the Conna-
 " crans went into Thomond, committed
 " great depredations, killed Hugh
 " the son of Kennedy, and plundered
 " Inaimfionntocha."

" There is no ^{patron} saint remembered in the parish tho there is a holy well near the Church " at which Stationary Mass continued to be performed, but it has no name of a saint on it.

The old church of Quainfinlough measures 71 feet in length and 25 feet in breadth, the walls to the full height, side walls 15 feet high and 2 feet ten inches thick.

There is a pointed doorway in the west gable, nearer to the north than to the south side, measuring 4 feet 9 inches in height and 3 feet 6 inches in breadth, the walls broken a little over it and at its sides.

There was a quadrangular window nearly over it which is now closed up with mason work. About 4 feet in height of the lower part of this gable appears to be much older than the other parts of it, and the little doorway does not appear to be of the same age with it. There is a broken-pointed doorway in the south side, 12 feet 9 inches from the west gable. There is a quadrangular window at the distance of abt 25 feet from this measuring about 2 feet in height and 10 inches in breadth in ^{partly stopped up, &} front, covered

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with ivy and a vault inside. At the
 distance of 7 feet from this is another win-
 dow, semicircular within and measuring
 8 feet 3 inches in height and 3 feet 2½ inches
 in breadth;—pointed outside and measur-
 ing 5 feet 2 inches in height, 5½ inches
 in breadth at top and 7 inches at bottom,
 built up all through of handsome brown
 grit cut stone, channelled or rabbitted
 in front. Within 6 feet 6 inches of the
 east gable ^{is a} ~~are two pointed~~ window, divid-
 ed into two pointed divisions by a little
 pillar of masonry in front and a handsome
^{heron's nest}
 column of grit within, with a passage
 between the column and pillar, each
 division measuring 10 feet 6 inches in height &
 within and 7 feet in height ~~within~~
 in front, but all the stones in front
 here, have been taken away or have
 fallen out, ^{except the arch of the one next the gable.} It measures 5 feet 5 inches
 in breadth on the inside, the whole
 built up of the same kind of stone
 with the last mentioned window,

and ornamented at the springing of the
 arches (within), with ^{sculptured} human heads, now very
 much ~~damaged~~ ^{mouldered} by the action of the
 weather. There is a vault under this window,
^{in the foundation} but whether it was for sepulture or passage
 no body knows.

The window in the east gable is round
 at top inside, measuring 9 feet 6 inches
 in height and 4 feet 1 inch in breadth, divid-
 ed in front into two ^{thamrock headed} ~~pointed~~ divisions,
 by a mullion 6 1/2 inches in breadth, each
 division 9 1/2 inches wide. This window,
 which does not appear to be many
 centuries old, is inserted in another
 window, 12 feet 1 inch wide, the
 top, which reaches high up in the
 gable, covered with wigs so ~~as~~ that its
 form cannot be ascertained. ~~This win-~~

The sides of this window appear on the
 outside of the wall, all built up of the
 same sort of ^{as that} ~~grit~~ already mentioned.

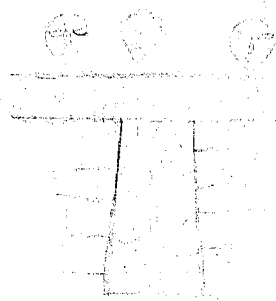
There is a square headed window in the
 north side, 5 feet from west gable, about
 6 feet high and 4 feet wide.

20 About 30 feet ~~of~~ in length and about 9 feet in height of the south wall, extending from the door eastward, and including the little quadrangular window, appears to me to be as old, at least as the early part of the 10th century.

About 60 yards south east from ~~the~~ the south east angle of the church, and included in a kitchen garden wall, is a piece of a wall 9 feet high and 12 feet 3 inches long, finished at the extremities with large cut stones, like the angles of the gable of a house and having a quadrangular doorway in the centre, measuring 4 feet 10 in height from the present level of the ground, 1 foot 9½ inches in breadth at top and 2 feet 2 inches at bottom, covered by a lintel stone 5 feet long and 10 inches thick, but what

The condition or appearance of this piece of wall may be on the other side I was not able to ascertain, as ^{it} forms part of the wall of a gentleman's Kitchen garden, to which I could not at the time gain access.

There can be little doubt that this ^{was} ~~is~~ the west gable or end of a very ancient church, of the existence of which no traditional account remains in the district. Over the doorway are placed three heads (human) sculptured in stone, and in the following position:



Of these heads the middle ^{one} is very much defaced, all its features having given way to the action of the weather; while the other

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heads retain their features in a good state of preservation.

There is a stone in the graveyard wall, at its southwest angle, on the outside, measuring about $3\frac{1}{2}$ feet in length, one foot in thickness and two feet in height over the level of the field. It is a heavy stone and appears to have been part of ^{the} a doorway of some edifice, traces of the foundations of which may be seen extending to the north. On the front of this stone are two raised solid circles, about 6 inches in diameter, one of them fashioned like a saucer turned upside down, the other plain and having a small cross slightly and rudely indented ⁱⁿ on it. The stone is popularly called "The Plague Stone" and the following bit of tradition concerning it is well remembered and pretty generally believed in the

neighbourhood." Long ago, when
a great plague raged all over
Ireland and the people were
dying in thousands from it every
day. It made its appearance in
large lumps or boils on the head
and ^{no} medical or surgical skill was
found to prevail against it. It first
broke out in the north of Ireland
and soon extended its ravages to
the other parts of the island. When
the old priest of Drogheda had
heard of its near approach to that
part of the Country he called his
flock together, exhorted them to
make their souls and requested
that the first person in his parish
who should be afflicted with the
disease would come to him
without a moments delay.

In a day or two afterwards as he
~~was~~ with two other ecclesiastics of his
 establishment, were making hay in the
 little meadow near the Church, he
 saw a woman running with all her
 speed towards him and shouting that
 she had caught the plague and begging
 of him to come near her. He ran for-
 ward and met her opposite and near
 the stone just ~~mentioned~~ asking
 where the plague then was; she
 pointed at once to two large lumps on
 her head, and he instantly put up his
 hand, pulled off both the lumps and
 dashed them against the stone, upon
 which one of them broke and its con-
 tents escaped while the other remained
 unbroken. [The broken one is represented on
 the stone by the figure of the inverted saucer
 and the ^{un}broken one by the other figure.]
 The woman ^{was} cured immediately of her

distemper and after returning many thanks
 and prayers to the good old priest set
 off about her business. About this time
 the ~~the other~~ three young men who
 were with the old man making the
 hay came up to him, and two of
 them viewing him with admiration
 and wonder while the third laughed
 at himself and his miracle. The old
 man then asked them all if they
 believed that a miracle had been
 worked in their presence; the two
 first mentioned said that they
 firmly believed it to be a miracle;
 but the ~~other~~ ^{third} said he did not believe;
 upon which the old man said that
 he would leave posterity to judge of
 the correctness or truth of the belief of
 both the parties, upon which he caused
 three heads, resembling those of the three

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young men to be carried out of stone and placed over the door of the Church, placing that of the unbeliever in the middle, asserting at the same time that the heads of the believers should remain for ever unaffected by time or weather, while the head of the unbeliever should gradually yield to the influence of both and present to future ages a striking and impressive example of the instability of error and the immutability of truth. If this legend has any foundation at all it would go to prove that the bit of wall in which those heads are now found is part of the ancient ecclesiastical edifice, ^{of the people} tho the people never heard of its having been such.

The stone at which the miracle was performed was from thenceforward called "the plague stone," the name by

which it is known to this day. The plague did not on that occasion make its further appearance within the distance of two miles at any side of Torrinfurlough, nor has it done so ever since, for even during the late terrible ravages of the Cholera, a single ^{fit} case, did not occur within the above distances of this plague-stone. This is asserted to have been the fact whatever might have been the cause.

On that occasion people crowded in thousands to perform rounds &c at the plague stone, but whether its protective influence extended beyond the limits of its territory or not it would be very difficult to ascertain.

The following Castles mentioned in the list of castles preserved in the M.S. V. C. D. class E. 2. 14. are to be found in this parish

viz.

1. Muchane [belonging to Honor Maglancy]
- 2 Baile Mí bhara — to Donogh O'Brien
- 3 Greanaghane — to Donell m^r Giorda Mantach.
- 4 Rathlathin — to Donell m^r Giorda.

"Rathlathin Castle"

The latter of these Castles only remaining in good external preservation."

In a list of the Castles of MacNamara's Country, and of the founders or builders of them, compiled about 60 years ago, by William O'Sionan, a wandering ^{Irish} bard from the County of Kerry, who lived among the gentlemen of the County of Wick about the above period, the above Castles are said to ~~have~~ ^{have} been built by the following persons, viz.

- 1 Muchane Castle by Donall son of Rory [m^r namara]
- 2 Baile Mí bhara by Honor son of Hugh, son of Foghtin.
- 3 Greanaghane by — Hugh m^r Foghtin himself.
- 4 Rathlathin by Teige son of M^r Con [macnamara]

Rathlathin is mentioned in the 'Wars of Forlogh. page 399. O.R.D. Survey copy.
 Tuamisculock is mentioned in Hardiman's Irish Decad, no 27. See both in Sgairbi in W. M. & J. L. of his work.

Of the parish of Kilnasoola

Baker
The parish of Kilnasoola in the barony of Bunratty Upper and central part of the County Clare, is bounded on the north by the parishes of Clane Abbey and Doora, on the east by Fomfurlough, on the west by the River Fergus and on the south by the parishes of Clontarham and Kilmalier, see namebook.

The present name of this parish, with the Irish speaking peasantry is, Gill-á-na-Sula, and tho this is evidently a corruption, still it is very difficult to say what the true original form of the name was, as we have no reference to it in any of the ecclesiastical authorities.

In the ord. sur. copy of the Wars of Forlogh it is mentioned,

first, at page 207 where it is spelled bille
Subhalaighe and ~~is~~ said to have been
the place of a Conference between Mahon
O'Brien, on the part of De Clare, and
Lughlin O'Dea, on which occasion Mahon
endeavored to induce O'Dea to desert
Forlogh and join de Clare, but without
success. Anns. 1311. —)

At page 229 of the same copy this place
is spelled bille - O-na-Suileach, and said
to have been plundered together with the
district of Ay-Dobharchon [the ancient
patrimony of O'Liddy of which
family Paul Liddy, celebrated in
the lives of the "Irish Rogues and
Rapparees", is supposed to have
been the representative in his day.]
by the blann builein [Macnomaras].
(This happened in the year 1312.

At page 347 of the same copy it is
spelled as at page 207 and said to

214 31

have been plundered again, in the year 1314, by the Macnamaras.

At page 591 of the same copy, it is again spelled in the same way as at pages 284 and 347. On this occasion it is said that de Clare sent to request Sir Williamoge Burke to ^{give} convey ^{to} the Ogradys who were beset by the Macnamaras, ^{on} the border of Connaught, to ^{Boradh} Bille Subhalaigne where he should himself join him at the head of his forces. This happened in the year 1318. The Boradh or causeway of Bille Subhalaigne must, in my opinion, be the old name of the place now called Boradh Chaititin in Irish, and Newmarket-on-Fergus, in English.

By the above references we see that there are three instances of the name as Bille Subhalaigne, that is

the Church of Saint Subhalach, while there is but one instance of Bille & na Seileach, a name which I do not understand and which of course I could not translate, there ^{fore} I am of opinion that Bille Subhalach is the proper name.

Of the ancient church of Bille Subhalach, not a vestige now remains but its site is supposed to be occupied by the present modern protestant house of worship, within which is a respectable monument of the O'Briens of Drumoland.

There is a small burial place for children in the townland of Kilkeran.

The following castles mentioned in the list preserved in MS. T. C. D. E. 2. 14.

were situated in this parish, viz.

- 1 Dromoland belonging to Gormac MacMahon.
- 2 Baile na Craige — to Macenerheny.
- 3 Rath^{mh}aolain — to Donogh O'Brien.
- 4 Ballyconeeley — to Feige McKurragh.

From the list of Castles and their original owners, compiled by William O'Lionain, already mentioned, it appears that Dromoland was built by John Mac Inerheny; Bailemacraige by John, son of Connor; Rath^{mh}aolain by Loughlin, son of Feige.

The same author says that a castle was built at Baile-salash in this parish by Connor, son of Connor. Of these castles I could not

34 2/4

learn that any vestiges now remain.

Your obedient servant

Eugene Barry

RIA

Tarmz suapre mē colman 7 tpm caza do pluarz cōnār
 darzain muman zo aapla dioma mē pōmā^{pz} mē canyl
 an tan pñ do anuyl pōzēmtē pē pāzēan clār cōntae
 lurnmz. & tuz dioma 7 suapre cāt da cēle az capm
 pāōarz. 5 bupō do suapre 7 do cōnāczab an 7 do mārō
 upm mē oio āpimzēe oio. mē aon pē pē tpmāzab dūarhē
 cōnār. mē aōbar pā tarmz suapre an an phze pñ.
 az ~~amzē~~ eiluzāō apāb o phāb eicēze zo lurnmē
 do bī do plmūpñ cōnār, no zo tuz lūzh mēh mē
 abzāa tpmz pōt cātā an cōnāczab mē q mārō
 pēp mōza oio & zan do pluarz atze ap ampāb acap
 zollamrāō, zo nōhūmō pē plmā clojōm da pāb oōeapm
 tpm ccapbat accapm pāōarz zo bealac na lūcāpōe, &
 o az nā bojōpme zo lēm na cōh, zōnāō dā oio
 pñ do pñē cōpme mē cūpōhōan m pānpō.
 7 sē pñ an lūzāō lāmōhiz. tāt an cōpē cōnār cām
 o cām plmāōarz pā ucat, zo hāt lūcāpō lan do zāp.

From a copy of Keat. in the handwriting of
 Andrew Macpherson, dated 1736. page 170
 Collection of Hedges Smith.

stop here 23

RIA

Thos. A. Larcom Esq, Scarriff Novr 25th 1839.
R. Eng.

Dear Sir,

We shall move to Killaloe on
Wednesday morning, please to direct all
to Bridgford which we shall reach in a
command ^{few days} ~~later~~. I shall attempt
to land on Iris Beatra to day, but
fear the storm which is now raging
here. Mr. O'Conor examined this
island before but I am most
anxious to see the churches to compare
them with the other groups which I have
already examined
your obedient servant
John O'Donovan,

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END

14 B 24/11

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Six Mile Bridge (Sixmilebridge), Co. Clare, in which he refers to the progress of their survey work, his ill health and his experience of unpleasant living and working conditions, of which he writes 'we have suffered more than I could now remember or wish to glance back at.'

29 November 1839

1p.

24 cm

O'Donovan's letter includes an account of his living and working conditions in Clare - 'wet turf, steeping in bogs, damp beds, potatoes like turnips, half baked bread, adulterated tea, "no meat" broken pains of glass, and paying 2/6 per diem for an office to write in'. Also included is a poem written in Irish by O'Donovan.

Six mile Bridge 29 Nov^r 1839.

Thos. A. Larcom Esq

R. Eng^{rs}.

Dear Sir,

We have now brought the County of Clare nearly to a close, and identified all the ancient localities to a demonstration. Grianan Lachtne on Craig Liath still exists but has lost the latter part of its name. It was a christian not a pagan erection.

We shall move to Limerick Des volente, on Saturday evening, and expect to be able to finish the writing in about six days after arriving there.

The last communication from the Ordnance Survey Office ^{which} I received is dated on the back 25th Nov^r 1839. If any other has been since sent I have ^{not} yet received it, and it will be necessary to write to the Postmaster or Masters to redirect all for us to Limerick. We have since the
14/12/24/11 re

receipt of the last communication stopped at Killaloe and Broadford, but found nothing at the Post Offices. Our movements are very uncertain and it will be necessary to watch the post offices carefully that none of the extracts may go astray.

I am knocked up to day by a severe cold which I caught at that ugly place Killaloe, but I hope I shall be able to go on a ^{country dray} wisp of straw to Limerick tomorrow. You talk of Clare ^{air} are in your last letter, but what do you think of wet turf, sleeping in bogs, damp beds, potatoes like turnips, half baked bread, adulterated tea, "no meat" ^{of glass} broken pains, and paying $\frac{1}{2}$ per diem for an office to write in? All these things are not counterpoised by Clare ^{air}! but our work in Clare is now ^{clearly} just done, thank God, and it is too late to complain, but we have suffered more

more than I could now remember or wish
to glance back at. I don't intend to go
to Cork till my Campaign is over.

I want a few
Vouchers

Your obedient servant

John O'Donovan

29 Nov. 1839

[By John O'Donovan]

Ór az tprall ó áit go háirt,
San dom comnuide, san fear,
Do cin an fearm dúin ar feal
do charthead go h-uipífeal;
Suideam sup buan ar d-turap
Ó mbeap mór go h-iorrap,
'S ó Shámáoir ná n-eap m-biñ,
A n-deap tap léim Conculáin.
Anr an mbladain d'aoir míc dé bí,
Oic gcéad deaz ar tpróca ar noí,
Tprallam ó Opraige an fearm glair,
Ó pécham éirice chopmasc Charz;
Ó pécham por zác fear-cáirleán,
Por zácloc ar zláir orleán,
Ó léim na con go Slabí Eachuige,
'S o cill dá lua go ceán Carlige.

Thos. A. Larcom Esq

Old Survey Office

END

14 B 24/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, [written from Limerick] in which he refers to his recent arrival in Limerick and his immediate plans for further survey work on County Clare.

2 December 1839

1p.

24 cm

Included is a reference to the popularity of Fr. Theobald Mathew's temperance cause in Limerick.

Sunday night

12 o'clock. Dec. 2nd 1839

Dear Sir,

I have arrived here a few minutes since:

I shall call out tomorrow or the day after
to speak to you about what is to be done
next. Is the skeleton map of Clare
ready? The names of Carlow I suppose must
be done next:

Father Matthew has about a million of
people about him at Limerick.

Your obedient servant

J. A. Farnham

14/B/24/12

END

14 B 24/13

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dublin, concerning the antiquities, history, religious traditions, folklore and topography of the parishes of Clooney and Tomgreany (Tomgraney), Co. Clare, with particular reference to their early churches, holy wells, castles and the origins of their place names.

4 December 1839

11p.

ill; ink sketch of the antiquarian remains at Moyra in the townland of Toonagh.

O'Donovan refers to the difficulty of remaining in Limerick due to the impossibility of securing a 'single room in that city in which to sit quietly in consequence of the awful number of the Matthuities'. His letter also includes notes relating to the round tower at Tomgraney, extracts from John O'Brien's 'Irish English Dictionary' and the 'Annals of the Four Masters' concerning the Magh Adhair and his own criticism of the scholarship [John] O'Brien ('a talented madman'), Sir William Betham and Charles Vallancey.

Thos. A. Larcom Esq. Dublin Dec^r 4th 1839
K. Eng.

Dear Sir,

last Sunday

Having been driven out of Limerick by father Matthew and his sober followers I am obliged to take refuge in Dublin where I must put my pencil notes into some order. It would be more satisfactory to finish Clare in Limerick but I could not get a single room in that city ^{in which} to sit quietly in consequence of the awful number of ~~the~~ all attributes; ~~there~~ and this annoyed me, who am a being of a very irritable configuration of nerve, and as anti-Matthe-
pian as I am enthusiastically Anti-Mattheusian. I trust however that I shall succeed in completing Thomond in Dublin where I shall work day and night till I have done.

Situation. Of the parish of Clooney

This parish is situated in the Barony of Bunratty upper and is bounded on the north by the parish of Incha-
-Cranan; on the south by that of Doora; on the East by Tulla, and on the West by Kilraghtis.

Name. This parish is called by the aborigines Paraiste
Chluaine which means simply the parish of Chluain

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- a word of which the meaning has been so often already discussed that it is unnecessary to say one word about it here.

The old church of Blooney is not one of much antiquity nor antiquarian interest. Its walls are in good preservation, and it measures ^{ft in} 45.6 in length and 20 in breadth. The South wall contains a pointed doorway placed at the distance of 4 feet from the west gable. It is constructed of cut lime stone and measures on the inside 8 feet ~~4 inches~~ in height and in breadth ^{ft in} 4.4, and on the outside ^{ft} 7.0 in height and ^{ft in} 3.4½ in breadth. The same wall contains a round headed window placed at the height of ^{ft in} 5.0 from the present level of the ground on the outside and measuring on the inside 8 feet in height and ^{ft in} 3.11 in width, and on the outside ^{ft in} 5.9 in height and 5½ inches in breadth. The east gable contains a large modern window measuring on the outside 9 feet in height and 4 ft in width, but it is not worth particular description. The North wall contains a round headed window built of rude stones and not worth attention. The side walls are about 18 feet high and 3 ft thick.

At the distance of ¼ mile to the north of this church

church is a holy well dedicated to St. Patrick which is much frequented by pilgrims, but no particular day of the year is kept holy to celebrate the Saints memory at it, but it is visited whenever the pilgrim feels inclined to say his prayers and perform his turas at it. Ricin is, according to tradition, the original patron of this parish. About 200 yards to the north of the church are the ruins of the castle of Cluaine, which is mentioned in the College list of the Castles of Thomond as belonging to Donogh O'Grady & in the Irish list by William O'Leomin as built by Donogh the son of Dannell O'Grady who is probably the same Donogh mentioned in the College list. "Twenty feet of the walls ^{of this castle} remain but all its features are destroyed."

The site of a castle is also shewn in the townland of Toonagh but no part of the walls are visible.

"In this Townland of Toonagh is situated the field of Magh Adhair where the Dal-Cassian princes were inaugurated." Of this venerable locality Dr. O'Brien has written the following notice in his Irish Dictionary:

" Magh Adhair, a plain or field of adoration or
 " worship where an open temple, consisting of
 " a circle of tall straight stone pillars with
 " a very large flat stone called brambleac, serv-
 " -ing for an altar, was constructed by the Druids
 " for religious worship. These Druidical tem-
 " -ples, whereof many are still existing in Ireland,
 " were built in the same manner with that which
 " was built by Moses, as it is described Exod. 24, 4
 " consisting of twelve stone pillars and an altar;
 " but the object of the Druidish worship, at
 " least in ages much later than the primitive
 " times, was not without doubt, the true God.
 " Several plains of this name, Magh Adhair, were
 " known in Ireland, particularly one in the
 " Country now called the County of Clare where
 " the Kings of the O'Brien race were inaugurated;
 " another about four miles northward of Cork now
 " called Beal-atha-magh-adhair from which
 " the valley called Gleann-magh-adhair derives its
 " name.

If this had been put in the shape of conjectures it would not appear so objectionable; but it is too bad to see any investigator put a shadowy speculation in the shape of demonstrated and undeniable truth. Now it is a curious fact that almost every assertion in this notice of Magh Adhair is ^{fallacious} false. 1. Magh Adhair does not mean a field of adoration or worship. 2. There is no place called Magh Adhair at which such an altar as the one described is to be found. 3. "General plains of the name Magh Adhair" were not known in Ireland, for throughout the entire circle of Irish literature only one plain of the name - to wit, the one in Thomond - is mentioned. The name, Gleann Maghair, now Glanmire near Cork has not the slightest analogy with that of the place in question!

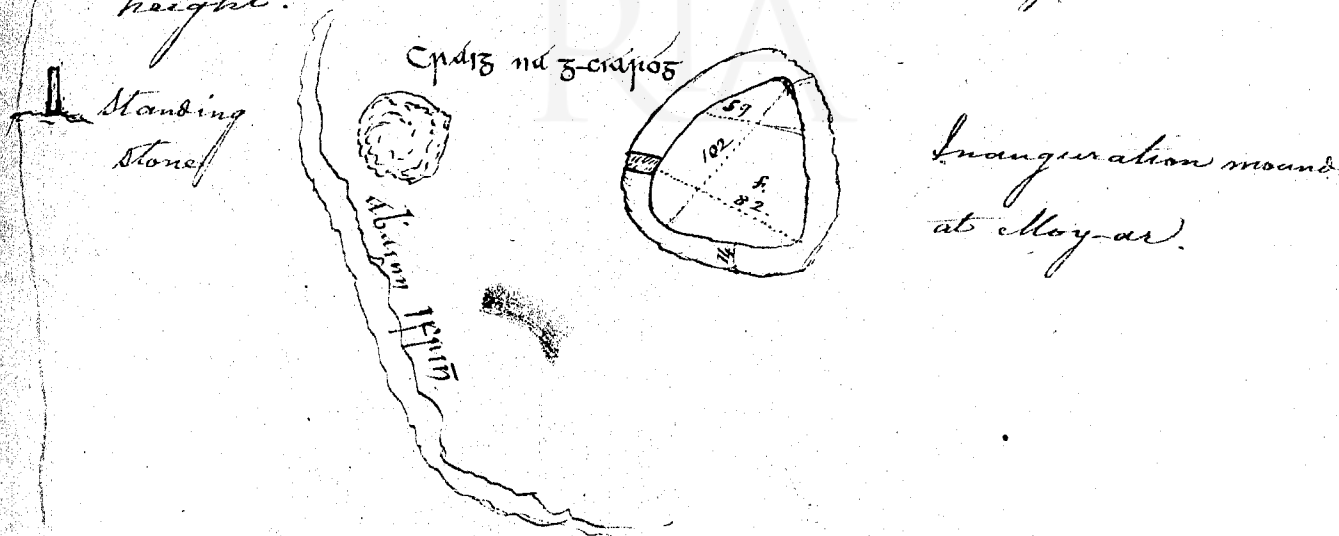
What are we then to think of Etymological investigators? They can take words asunder as they please, and give to each component part whatever meaning will best answer the historical theory to be established! Nothing amuses me more than the bare-faced effrontery with which they urge their silly conjectures as valuable truths, and there is no class of men

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I hold in greater contempt than those who attempt to build a false system of history on their own etymological speculations. I respect O'Brien's learning but I laugh at his knowledge of Irish history and topography; I despise Vallancey, as having no definite knowledge at all, ~~and~~ for having published in his own name the MSS. productions of others, and for having forged originals and given ^{garbled and} false translations of genuine historical documents; I pity O'Brien the Redhirt, as being a talented madman; but I hate Betham as he pretends to understand a language of which he does not know one sentence, that is, ^{any} one sentence which contains a Nominative, a verb, a preposition, a relative clause, and an Irish idiom. A pretender in literature is as base as a Quack who administers wrong medicine. The etymological antiquists of the last century have attempted to erect a visionary fabric of history ~~upon~~ with materials derived ^{of words} from false derivations, and I think it my duty to do my utmost to pull down their

foolish system, convinced that no nation ever derived honor from any history but that which is demonstratively true

The field of Magh Adhair now anglicised ^{park} the Moy-ar field is situated in the townland of Toonagh in this parish about 4 miles westwards of Tulla. The place where the Dalcaissian princes were inaugurated is a moat of irregular shape ^{which is} surrounded with a fosse ~~which is~~ adapted to its outline, and about 20 feet in its greatest height.



About 145 feet to the west of the stream called the Hell River is a leagun or Standing stone measuring ^{ft in} 6.4 in height from the level of the surface of the field, ^{ft in} 3.2 in width and 10 inches in thickness. 14/B/24/13(IV)

(8)

According to the Lecan Records and all the ancient tracts which treat of the Firbolgic Colony the plain of Magh Adhair in Thomond was inhabited by, and received its name from Adhar and brother of Angus of Dun Angus in Ulster (Cyre) the son of Iguamor whose tribe came into Ireland in the first century when Oilioll and Meave reigned in Connaught. If this be not true there is no truth in the account of the Belgic tribes, but if it be true, what truth can there be in O'Brien's "Field of Adoration"?

The resemblance which this place bears to Carn Anihalgadha, on which the O'Dowd was made, and to Carn Fraeich at Quincha Sealga in Magh Kei, appears to me to be remarkably striking. The Lecan Records states that Anihalgaidh Fiachrach raised the carn that it might serve as a tomb for him^{self} (and there is no doubt that he is entombed in the conical chamber in its interior) as a place of fairs and meetings of the people and that his heir might be inaugurated on its summit.

summit, that is, standing over his own urn. This was a sure way to hand down his own name to immortality, and to establish a veneration for his own tomb. The cairn at Larn fraich on which the O'honor was inaugurated was also, according to the Dinnseanchus, a monument raised over the remains of a Belgic chieftain but I do not know why it was adopted by the kings of Connaught as their place of inauguration. That the Belgic chieftain Eyre the brother of Kenugus of Stran was buried in this mound appears highly probable, though a similar difficulty presents itself as to why it should have been adopted by the Dalcassian family as their place of inauguration.

That the O'Dowd should have been "made" on the tomb of his great ancestor Awley appears sufficiently reasonable, but it looks strange enough that chieftains of Milesian blood should adopt the monumental mounds of Belgic chiefs as their places of inauguration. Perhaps these mounds were first

14/12/24/13(V) used

(10)

used as places of inauguration by the
 Belgic people of Magh Sci and Thomond
 and that when these were conquered by the
 Scots in the interval between the 1st and
 beginning of the 4th century, they took a
 pride in being inaugurated on the mounds
 on which antiquity had impressed its venera-
 tion. Let this however remain for future con-
 sideration.

The following references to Magh Adhair
 occur in the annals of the Four Masters:

- " A.D. 981, Maelseachlainn, the son of Domhnall
- " plundered Dal gBais, and prostrated the
- " Bile (oak tree) of Magh Adhair having
- " dug its roots out of the ground:
- " 1054, The Tree (Bile) of Magh Adhair was
- " prostrated by Hugh O'Connor

Magh Adhair was not the name of a small
 field as is now generally supposed by the
 natives

natives, but of a plain of very considerable extent, and the lordship of the Belgic chieftain Egre, which in the 11th century became the principality of O'Heghir. The O'Brien was sometimes called Lord of Magh Adhair as being the place at which he was inaugurated, and his territory the land of Magh Adhair. See extracts from Maolín oge Mac Bruadain's address to Red Hugh O'Donnell given by the Four Masters at the year 1596. See also a reference to this plain in the Book of Lismore; also the annals of Irishfallen (I mean the modern interpolated compilation usually so called) at the years 982 and 1057.

The work called the Gaithreim Theirdhealbhaigh or Wars of Torlogh has the following reference to Magh Adhair

"1242. After Donogh Fairbreach O'Brien had exchanged this mortal life for the happiness of angels with the victory of unction and penance, the

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from
" the chieftain of every tribe, a leader of every peo-
" - ple, and a commander from every sept, assembled
" around his son Conor at Moy-Eyre ^{five} to inau-
" - gurate him king in the place of his good
" father. It was the noble pillar of numerous
" hosts ^{Sheedy} Sioda (Mac Namara) who first pro-
" - claimed him (chief or king of his people) and
" the rest of the chiefs expressed their consent
" immediately after."

" 1267. After the death of Conor, the broad eyed
" Brian Roe his puissant stately son, summoned
" all the nobles of his people from every quarter
" to Moy-Eyre to ^{he} ^{"inaugurate"} ordain him King over the tribes
" in the place of his father. When they had met
" together, the cheerful sharp eyed Sheedy (Mac Na-
" - mara) proclaimed aloud his regal title, and none
" of the other chiefs opposed him."

" 1277. After the execution of Brian Roe De Clare
" sent messengers to Turlogh to communicate to
" him that he would make peace with him
" for

"for giving up (i.e. if he would cease from) his
 "hostilities and dreadful incursions; and as
 "a confirmation of the peace the messengers told
 "him how the King Brian Roe, his mortal enemy,
 "had been hanged. But without regarding De
 "Clare's deceitful treaty, the expeditionary For-
 "logh crowned with conquest proceeded with
 "all his numerous forces to May-Eyre, where
 "he was inaugurated supreme King of North
 "Munster by Sheedy Mac Namara in the year
 "of our Lord 1277, and the numerous hosts of
 "North
 "Munster rejoiced at seeing the true branch
 "in chief command over them."

"1311. His chiefs assembled around (Dermot, the
 "son of Donogh, who was son of Brian Roe O'Brien)
 "at May-Eyre to invest him with the chief-
 "tainship, and the towerlike hero was solemnly
 "inaugurated. It was Loughlin, the son of
 "Gumee, who first installed him, and the ^{tribes} ~~states~~
 "unanimously consented. As the Bard of Dermot
 "said on the occasion:

- " Let us give the title of King,
 " (Which will be of much fame
 " To the land which has chosen him),
 " To the valorous ^{warrior} griffin.
 " The son of the fairformed Donogh
 " Of the sealed secrets Blód
 " Generous heir of generous Blood
 " The puissant Dermot of fortresses.
 " He is kind to the church,
 " He is head over all,
 " The ^{centre} heart of the territories,
 " A tree under blossom.
 " Dermot of Dunmor
 " The mild, lively, fierce
 " Received the hostages
 " Through his ~~to~~ wisdom and sword.
 " His gracious smile and ^{pride} pomp
 " He exhibit with grace
 " And since he has commenced his career
 " His fame has spread afar.

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The Kilmore here mentioned is certainly the Kilmore in the parish of Killo Kennedy. These families must have been out on a hunting or predatory excursion when they met the Cardinal's retinue, about whom they, in all probability, knew nothing. They ^{seem to have} ~~thought~~ ^{if they knew the Cardinal} ~~however~~ that ~~the Cardinal's~~ ^{his} mules and horses were as ^{lawful} good prey as if they belonged to O'Shaughnessy and had no scruple of conscience in taking them by force from ~~the Cardinal~~ ^{his} ~~from an arch!~~

The Leabhar Breac adds that this was the cause of the invasion of Ireland by the English. When the Cardinal returned home, he represented the Irish as wild men of the woods, who stole his asses, and the Pope was so enraged at their conduct that he made over the island of Hibernia, which belonged to him in right of St. Peter, to ^{his cousin} the King of England.

It gives me great pleasure to have discovered the localities of these ^{illustrious} Irishmen who ^{by} ~~robbed~~ ^{robbed} the Cardinal ~~and by so doing~~ ^{by so doing} entailed more miseries on their country than Brian Boroo had done before them.

In the south west extremity of this parish is situated Moreask (Magh Riagg) which continued in the possession of the head of the Mac Namaras until a few years ago when it passed into the possession of Lord Fitz Gerald.

Near the north boundary of the townland of Corbally in this parish are shewn some traces of the foundations of the Castle of Corbally which is mentioned in the College list of the castles of Thomond as belonging to Shane Mac Mahown.

In the townland of Muckinish in this parish is situated the celebrated hill of Urchaill or Snarchoill which is mentioned in the Wars of Turlogh at the year 1318, and in the Annals of the Four Masters at the year 1559 as "the site of a dreadful battle between the O'Briens and Geraldines."

The other ancient remains in this parish are forts and cahers of which the correct names are set down in the Field Name Books.

of the parish of Tangreany.

Situation. This parish is situated near the N. E. extremity of the County of Clare, and is bounded on the west and North by the parish of Fieakle; on the East by the parish of Moyno and Ogonnello; on the South by part of the Clatter and Kilno and on the West by the parish of Feakle.

Name. The name of this parish is written in all the ancient Irish authorities *Tudm* *Épérne*, and explained in the *Leabhar Breithe* *Lecan* and the *Lismore MS.* as signifying the tumulus of Grian the daughter of who was drowned in *Lough Greine*. The same legend is vividly remembered in the country, but horribly deformed. The Lady Grian who was also called Gile Greine, ^{*Candor Solis*} i.e. the brightness of the sun, was a far famed beauty who flourished here at a period unknown to Chronology but like *Venus*, she was of unnatural origin, begotten by a human being on a Sun beam*, and when told of this she became sad and cheerless, and

at once determined on self destruction. She cast herself into a lake in Sliaabh Eichtghe in which she was immediately drowned. When her fair body floated it was carried by the stream flowing from this lake in a South-east direction, and cast upon the land on the margin of a wood called by posterity from that circumstance Doire Greine i.e. Roboratum Lyrned, where it was found by her friends, who interred it at a place not far distant, and raised over it a tumulus to which they and posterity gave and continue to give the name of Tuaim Greine i.e. the tumulus of Grian. This is the local explanation of the word, and it is as true as any other legend etymology and conjecture could invent to account for it.

The only other explanation which could be offered is to suppose that Tuaim Greine signifies the mound of the Sun, and that it received that appellation from a colony of Heliolators or Grianolators formerly established in this wild district; unless we suppose that it simply means Sun-mountain i.e. a dummy hill, a natural name unconnected with religion or human sepulture, and this latter is as likely to be true as any other

14/6/24/13(1X) as

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as we have millions of nice little names derived from

"Clear spring or shady grove or sunny hill!"

So that if we reject the explanation of the name Tuaim Greine preserved by written and oral tradition, we must only invent a little etymological fable to account for it in a new and learned manner.

A monastery was founded here at an early period by St. Cronan, who was venerated there as the patron, and whose Coarbs the abbots of Tuaim Greine were called; but no life of him has been published by Colgan nor discovered by the investigators of Irish hagiology employed on the Ordnance Survey of Ireland. According to the Irish Calendar collected from various sources by the Four Masters his memory was celebrated on the 19th of October under which his life is certainly given in Colgan's MSS. which were at Louvain about one hundred years ago. Till the life of St. Cronan of Tuaim Greine be discovered no chronological calculation can be made of the

Time

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time at which an ecclesiastical establishment
was first placed at Tuaim Greine. For
the annals of Tuaim Greine see Archdall's
Monasticon page 55. Copy in Library of R.I.A.
and annals of the Four Masters at the
years 735, 744, 747, 789, 1002, 1026, 1031, 1078,
1084, 1093, 1100, 1164, 1185, 1485.

Colgan has published a passage^{relating to this place} in his Acta
S.B. (under Cap. 5. of the appendix to the Life of
St. Cormac Bishop of Ath-Truim) which he gives
as from the annals of the Four Masters
ad ann. 964, but which is not to be found in
the copy published by Dr. O'Honor, nor in
any copy to which we have access in Dublin.
This passage is of great value, and cannot be a
fabrication of Colgan, though it is probable
that he has quoted the wrong annals. It
runs thus:

"A.D. 964. Cormac O'Killeen, Coarb of the
"Saints Kieran, Coeman, and Cronan, bishop,
"Sage, a man of great age, who erected the
"Church of Tuaim Greine, together with its
"tower, died."

It is to be lamented that we have not the origi-

14/8/24/13(X) -nal

-nal Irish of this passage, as it would
 show that a round tower was erected
 at Tuam Greine in the third quarter of
 the tenth century. This passage must be
 looked for in the more original annals.
 It will further appear from a passage
 given by Keating in the reign of Brian
 Borbo that the tower of Tuam Greine
 was not built for the first time in the
 abbacy of Cormac O'Killean but rebuilt or
 repaired as can be inferred from the
 words employed. Cloisreach Tuam Greine do
 -nudas le Brian. i.e. the round tower of Tuam Greine
 was re-n~~ew~~ed by Brian. This passage can
 be easily reconciled with the one published
 by Colgan, for the fact was that Saint
 Cronan's little tower ^{which} had been shattered
 by lightning at various periods, and
 patched up as often, was no longer large
 or strong enough to answer the purposes
 of the monastery which had in the course
 of 3 or 4 centuries sprung up at Tuam
 Greine, and ~~the~~ ~~monach~~ Brian thought
 proper to extend his patronage to the aged
 abbot to have it rebuilt. The antiquary
 has to lament that even the site of this tower

is not now known at Inaim Greine. Pity that the antiquarian does not find a cross there inscribed with this inscription. OĠ DON RĠ BRIĠĠN MAC CĠNERDE. OĠ DON abbato cormac hua Cillene ^{comarba Cronaim.} da ndernad, ocup do Goban hu poepcloich las a ndernad mo chrossa ocus in cloicthech.

The present church of Inaim Greine is of no antiquity, and there is nothing there by which the antiquarian can be interested but a rude castle which ~~is set down for~~ ^{was built by} the the O'gradys, hereditary herenachas of Inaim Greine and Lords of the territory of My Donghaile in which it is situated. This castle is mentioned in the College list of the castles of Thomond as belonging to Edmond O'grady who had another castle at Moyro, and another at Scarriff.

The little town of Scarriff which is shewn on the Down Survey as a village even then of some importance belongs to this parish. It is mentioned in the annals of the Four Masters at the year 1598 as a castle taken from the Attorney of the bishop
14/B/24/13(XI) of

(24) 247

(Brady)

of Meath's son, by Feige O'Brien. It is also mentioned in the same annals at the year 1564.

"The holy well of St. Cronan the patron of Tuam Greine is situated in the centre of the townland of Currakyle."

Your obedient servant,

John O'Donovan

How soon shall we have the skeleton map of Clare?

END

14 B 24/14

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dublin, concerning the history, topography and antiquities of the parish of Moyno (Moynoe), Co. Clare, with particular reference to its early churches, holy wells and the origins of its place name.

6 December 1839

9p.

24 cm

Included are attached copy extracts from the Colgan's 'Acta Sanctorum' and the 'Annals of the Four Masters' concerning Inis Cealtra.

Thos. A. Larcom Esq. Dublin, 6th December 1839
R. Eng^{rs}

Dear Sir, I think the best plan for me is to finish the writing of Clare as soon as possible, and then begin the Barlowe books which will not, I am sure, detain me long.

of the parish of Moyno.

Situation.

This parish is situated in the North-east extremity of the County of Clare, and is bounded on the north and east by the County of Galway; on the South by that arm of Lough Dergdheire which contains Inis Bealtra, and on the West and North-west by the parishes of Tuaim Greine and Fiacail.

Name. In the annals of the Four Masters at the year 1084. this parish, or rather the
14/B/24/14(i) the

2. the church from which it derives its name is called *mag neo n-Orbach*.

1084. Ceall dála, Tuaim Gréine agus *mag neo n-orbach* do
Topaís do Chonmaicneib

"Killaloe, Toomgraney and Moyno Norbury were
 "burned by the Conmaicneians."

What the meaning of the name may be, is not
 now very easily ascertained though it would
 seem to mean the plain of the tree of
Orbach. campus arboris Orbachae; magh
 certainly means a plain, eo, a tree, as in
Eo Ropa, Maigh eo in Connaught, Achadh
da eo in Kerry &c, and Orbach, the name of
 the lady for whom it was planted as a
 monument. Magh neo ^{signifies} ~~it~~ certainly the
plain of the tree as well as the Mag eo
 in Connaught, but ^{the import of} n-orbach the latter part
 of the name is not so certain, as no written
 account of it has been discovered, and no
 tradition of its meaning, like that relating
 to Tuaim Gréine has been discovered.

The old church of Moyro is not far from that arm of Lough Dergdheire running up in the direction of Scariff.

It measures 69.9 ^{ft in} in length and 23.9 ^{ft in} in breadth not including the thickness of the walls. Its west gable is destroyed down to the very foundation, and of the north wall only a few feet attached to the east gable remain, but a large portion of the south wall, 25.0 ^{ft in} in length, 15.0 ^{ft in} in height and 2.6 ^{ft in} in thickness remains in good preservation, and also the entire of the east gable but much injured by the gnawing tooth of time. The East gable contains a window in two divisions, of which the more southern measures on the outside 9.6 ^{ft in} in height and 8 inches in width, and the more northern 9 feet in height and only $7\frac{1}{4}$ inches in width. Both are lancet ^{outside and round inside} headed, and of some antiquity. The south wall contains another window about 5.3 ^{ft in} high on the outside and 6 inches wide ^{and round at the head} and on the inside about 9 feet high and 3.10 ^{ft in} wide. This church would appear to be 5 or 6 centuries old.

14/3/24/14(ii)

(4)

There is a pointed arch, which was probably a gateway leading into the grave yard of this church. This probably belonged to the castle of O'Grady ^{at Moyno} which is mentioned in the College list of the Castles of Thomond as belonging to Edmonde O'Grady.

A short distance to the north of the church is a holy well called Tobar Mochunna, after St. Mochunna, the patron of the parish of Teakle and perhaps of this parish also.

There is nothing else in this parish to interest the antiquarian but a pagan grave situated in the mountainous lowland of Cappaghbaun. It is locally called Leaba Dhiarmada agus Ghraine i.e. the Bed of Dermot and Grainé, as almost all the monuments of this description in Ireland are. The expressions commonly found in the Irish Romances
 Togbád a lice of a leice
 Togbebad a lice uaf a leice

i.e. His stone was raised over his monument seem to refer to monuments of this description.

The island of Inis Bealtra lies in an arm of Loch Dergdheire opposite this parish but ^{now} belonging to the County of Galway, though in the list of parishes in the County of Clare preserved in a MSS. in Trinity College, Dublin, the vicarage of Iniskeatragh is placed in the barony of Tullaghrenaspull in the County of Clare. As Mr. O'Conor examined this island last season, and described the ruins as well as he could, I shall only make a few observations on a few subjects which have not occurred to him. But I shall first translate the few references which are found to this island in the annals of the Four Masters:

- " A. D. 548. St. Columb of Inis Bealtra died.
- " 780. Moctighern, the Wise, son of Kellach
- " abbot of Inis Bealtra, died."

- " 836 The churches of Laichtreine, Inis-
 " Bealtra, and Kill-Finche were burned
 " by the Danes.
- " 898 Coscrach, who was usually called
 " Truaghan (i.e. the meagre) ancho-
 " -rite of Inis Bealtra, died.
- " 951. Dermot, the son of Caicher, Bishop
 " of Inis Bealtra, died.
- " 967. Maelgorm, the son of Mael-Keallaigh
 " abbot of Inis Bealtra, died.
- " 1009. The Coarb of Colum Mac Cronthinn,
 " of Tirda ghlas, of Inis Bealtra and of
 " Killaloe, died."
- Quat Mag.

On the passage above translated under the
 year 898 I have here to make a few ob-
 -servations as Dr. O'Flonor has misprinted
 the text and entirely misunderstood the
 meaning

meaning of ^{it} ~~the passage~~. He prints the word Éigin as cupágin, for which he invents a new meaning (that is, he finds by etymological magic a meaning for a word which never existed except in his ^{own} fancy) viz fire tower, the word according to a note which he appends at the bottom being derived from tur, a tower, and aghan to kindle, i.e. the kindle tower, i.e. the fire tower, i.e. the tower used by the worshippers of fire in the pagan Irish times. He understands the whole passage thus:

"& Coscrach ^{the anchorite} from whom the fire tower of Inis Cealtra was called, died" i.e. Coscrach the anchorite after whom the fire-worshippers tower on Inis Cealtra was called Tur-Coscry, i.e. the tower of Coscrach, ^{the} ~~its~~ ancient name by which it was known in pagan times having been changed when this anchorite took up his abode in its top.

What an extraordinary inference from a passage so plain and simple! In translating this passage, ^{as he has it} Dr. O'Conor was obliged to commit the crime of forgery in decyphering the MS. and to tell a lie in the translation! See it word for word:

1. the meagre
Cosgraeus cui dicebatur gracilis, anachoreta insulae Kelticae obis
 Corcorach, ϣϣϣ & páté tpuáíán, anscorpe inre Ceatopa, dócc.

An epithet of poor Cosgrach was metamorphosed into a fire worshippers' tower!

Is it not extraordinary to find a learned doctor come forward in the first quarter of the 19th century to humbug antiquarians with such forgeries as the preceding? But any paltry shift to support a theory by which one makes himself famous or notorious. My only ambition is to be known to posterity as a detester of forgers, fabricators and liars and more particularly of those who wish to make the world believe that they are possessed of knowledge of which they are entirely ignorant. ^{devoted} your dutiful and obed^t Servt
 J. Adams.

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Colgan's version of the Conversation
between S. Cammin, Guairicidhne
A.D. 94. p. 746 and S. Cammin

Die XXV Martii in the great
De S. Cammino Abbate Church of his
cell.

Inis-Keltraensi

* * * * *

Illustra est testimonium quod de
severitate vite, & admirabili magis quam
imitabili studio mortificationis hujus sancti
viri exhibet S. Anguissius, ejusve vetus
Scholiastes in glossematibus sive auctuario
Festilogii Anguissiani ad 25. Martii his
verbis: Dum quodam die S. Camminus, & S.
Cammineus cognomento Longus sessent in
Ecclesia quā in Insula Inis-Keltra
nuncupata, in lacu Derg-dhere sita,
fundavit S. Camminus, & rebus animam
& concernentibus cum Guarario Adhnenſi
rege Connacie spiritaliter tractantes;
S. Camminus inter alia colloquia ait ad
Guarium; quibus rebus, O Rex, optares
hanc Ecclesiam habere refertam, ad
tua vota utendis? Respondit Guararius
dicens; optarem tantos auri & argenti
thesauros habere, quātos Ecclesia
ista posset continere; non quidem divi-
tiarum mundanarum cupiditate
ductus; sed ut eas pro anime salute

+lage
Camminus
+ see
remark
at this
name
on marg
of trans-
lation.

in Sanctorum Dei, Ecclesiarum ex-
 trahendarum, & aliorum Christi pauper-
 um usus erogarem. Vir Dei Spiritu
 Sancto afflatus ait ad regem; Domi-
 nus ad tua pia vota benigne re-
 spiciet, et tibi dabit divitias multas
 pro animæ salute piè erogandas,
 & postea regnum possidebis. Quarius
 vero ex animo illam propheticam
 promissionem amplectens, immensasque
 gratias agens, dixit ad S. Iovinicum;
 Et tu serve Dei, quibus rebus de-
 siderares illam Ecclesiam habere
 repletam? Respondit Sanctus Iovin-
 icus; utinam haberem tot sacros
 Codices, quot hæc Basilica capere
 posset, conferendos divinæ sapientiæ
 studiosis, ad salutarem Christi doctrin-
 am inter populos desseminandum,
 easque à servitute diaboli ad Dei
 præcepta fideliter observanda
 reducendos. Et cum ambo postea
 ex S. Camina percontarentur,

reducendos

'cujusmodi optaret ipse oppletam
 'habere illam Ecclesiam, respondit
 'fidelis Christi servus, Evangelicæ
 'perfectionis, veræque sapientie
 'sectator mirificus, si hæc inquit,
 'Ecclesia esset plena infirmis,
 'Variis languorum aegritudinumque
 'generibus affectis; optarem, si Domino
 'placeret, omnes omnium infirmitates
 'in unicum meum corpusculum
 'confluere; easque pro amore Sal-
 'vatoris dignati pro⁺ eis, ac totius
 'mundi infirmitatibus pati, æquani-
 'miter tolerare. Singuli autem
 'postea clementissimâ Domini
 'indulgentiâ sui desiderii effect-
 'um sortiti sunt. Nam terrenas
 'divitias obtinuit Guarinus: donum
 'Scientiæ & sapientiæ à Domino con-
 'secutus est J. Guimarus: Sanctus
 'verò Guimarus tot, tantisque, ut
 'optavit, Deo dispensante, postea

+ pag.
 748.
 Et col.
 2. lin.
 - 30
 pro eis
 lege me
 vide
 Mutanda
 Addeenda
 p. 805.
 col. I.

'Semper laboravit infirmitatibus, quas
 'patientissime pro Christi amore toleravit,
 'ut totâ Carne absumptâ & nervis
 'corporis dissolutis, vix ossa inter se
 'cohaerent dum purissimum Sal-
 'vatori redderet spiritum. Et sic
 'tres hi viri piissimi obtentis diversis
 'desideriis, ad eundem finem tendentibus;
 'quod finaliter intenderunt, Caeleste
 'regnum mercati sunt.

Illustrious is the testimony respect-
-ing the severity of life, and the more
-admirable than imitable study
of mortification exercised by
this holy man, which S. Henquus,
or his old Scholiast in the glosses
or augmentation of the Festiloggy
of Henquus, presents at the 25th of
March in these words: 'Whilst S.

begin-
ning of
the con-
-ner's story.

p. ag.

746. colt

et lin.

50 pro

Cuminus

lege

Cuminus

vide

Mutanid

Adolenda

p. 805.

Cuminus, and S. Cumineus by surname
the Tall were on a certain day in the
church, which S. Camin founded on the
island called Inis-Keltra situated on
lough Derg-dhere, conversing
spiritually about matters concerning
the soul with Guaire Aidhne, King
of Connaught; S. Camin, among
other discourses, says to Guaire;
with what things, would you, O King,
wish to have this church filled,
which might be converted to use ac-
-cording to your desires? Guaire

'replied saying; I would wish to have so
 'great treasures of gold and silver, as
 'that church could contain; not in-
 'deed led on by covetousness of world-
 'ly riches; but that I might lay them
 'out for the use of the saints of God,
 'for ^(or for the occasion) the purpose of erecting churches,
 'and [relieving] the wants of other poor
 'Christians. The man of God, inspired
 'with the holy Spirit, says to the king;
 'the Lord will benignly look to your
 'pious wishes, and will give you
 'much riches to be piously laid out
 'for the salvation of your soul. Quaire
 'heartily embracing that prophetic
 'promise, and giving ^{infinite} immense thanks,
 'said to I. Cumin; And you, servant
 'of God, with what things would you
 'desire to have that church filled? I.
 'Cumin replied; would to God! I had
 'so many sacred volumes, as this church
 'could contain, to bestow them on

+ other
 poor
 (people)
 of Christ

+ ex
 animo
 heartily
 from
 the heart
 etc.

'Students of - divine wisdom,
 'for the dissemination of the salutary
 'doctrine of Christ among people,
 'for the purpose of withdrawing
 'them from the service of the devil,
 'and (leading) them to a faithful
 'observance of the command-
 'ments of God. And when both
 'afterwards enquired of S. Camin,
 'of what sort, would he himself
 'wish to have that Church full
 'the faithful servant of Christ,
 'the wonderful follower of ~~Evangelist~~
 'litical⁺ perfection, and of true wis-
 'dom, says, if this Church were full
 'of infirm (persons) - affected with various
 'kinds of languishments, - and sick-
 'nesses; I would wish, if it would
 'please the Lord, that all the infirmities
 'of all (those persons), should come
 'upon my little body alone, and that

+ ad
 **
 eod me
 &c
 redm co
 - do
 redm co
 (1) to living
 or lived
 back

+ Orig.
 project
 - onis
 project
 signifies
 a voyage
 a departure
 a going
 forth
 a jour-
 -ney.

If the
 restained
 here it
 must be
 taken
 the double
 of 1200

If projectio
 he read, S. Camin
 must be read
 S. Camin

I think perfectio should be read, since
 S. Camin means follower one that imitates

especially

+

pro eis
recte
meis
See re-
- mark
on margin
of the
Sheet
having the
Original

I should endure them patiently
for the love of the Saviour, who
vouchsafed to suffer for mine
and the infirmities of the whole
world. But every one of them ^{afterwards} obtained
through the most merciful indulgence of the
Lord, the effect (the bringing to pass) of his
desire. For Lysare obtained earthly riches.
S. Curmin ^{got} attained to the gift of Knowledge
and wisdom from the Lord: but S. Curmin
as he wished, always afterwards laboured,
through the dispensation of God, under
so many and so great infirmities, which
he bore most patiently for the love
of Christ, that his whole flesh became
utterly wasted, and the nerves of his body
were loosed, and his bones were hardly
joined to one another, until he gave up
his most pure spirit to his Saviour. And
thus these three most pious men having
obtained their different desires, which
tended to the same end, purchased
the Kingdom of heaven, which they had
^{intended} purposed in fine.

pro eis
recte
meis
See re-
- mark
on margin
of the
Sheet
having the
Original

I should endure them patiently
for the love of the Saviour, who
vouchsafed to suffer for mine
and the infirmities of the whole
world. But every one of them ^{afterwards} obtained
through the most merciful indulgence of the
Lord, the effect (the bringing to pass) of his
desire. For Quare obtained earthly riches;
I. Guerin ^{got} attained to the gift of Knowledge
and wisdom from the Lord: but I. Guerin
as he wished, always afterwards laboured
through the dispensation of God, under
so many and so great infirmities, which
he bore most patiently for the love
of Christ, that his whole flesh became
utterly wasted, and the nerves of his body
were loosed, and his bones were hardly
joined to one another, until he gave up
his most pure spirit to his Saviour. And
thus these three most pious men having
obtained their different desires, which
tended to the same end, purchased
the Kingdom of heaven, which they had
^{intended} purposed in fine?

XXV. of March. — Of S. Caminus Abbot of
[A.A.S.P. p. 146.
col. a.] Inis-Keltra

[text] Some of the ancient Hagiologists place the birth day of Saint Caminus, who is also called by some Caminus, on this day, but others on the preceding day.

* * * * *

The holy man flourished in virtues and miracles about the year of salvation 640. He was the son of Dima⁽¹³⁾ of the race of Enda Kenselach, and the most noble stock of the Kings of Leinster; and he had for his ^{maternal brother} ~~step~~-brother that ^{germanus} Cynaire, the son of Colman, King of Connaught, whom our Historians extol with wonderful encomiums on account of the excellent endowments of his mind, but especially his distinguished liberality. For they say that the mother of both was (5) Cumania, otherwise Mumania, the daughter of Dalbronius, a woman

of very celebrated name on account of his / nume-
rous and holy offspring, of whom ^{ie. humanis} elsewhere. But
this Carminus through a desire of a more ab-
stracted life, he took himself to a certain island
lying in Lake Lerg-dhere on the confines of
Thomond and the County of Galway, commonly
[*Un corrigé*] called Inis-Keittra; and there when seques-
tered for some years from the intercourse of men,
he, in continual castigations of his own flesh, in
fasts, watchings and the diligent contemplation
of heavenly [subjects], had undergone a severe con-
flict with the world and the devil, at length
the fame of his virtues and most austere institute
betraying him, he so attracted almost innumerable
disciples to the admiration and imitation of
him, that in the end the number of his sons
increasing

increasing daily, he erected there a noble and spacious Monastery; in which he eminently ^{established} trained up a numerous fraternity of Monks as if in a sort of Angelical life, and most holily governed [them]. This Monastery became afterwards so great [an object] of veneration on account of the reverence [paid to its] most holy founder and the almost innumerable multitude of Saints ^{in it} resting there, that it was deservedly reckoned among the principal Monasteries of this island, and is thence considered an inviolable adylum and City of refuge.

Illustrious is the testimony which S. C. Angus, in his old Scholiast in the glosses or addition to the Festilogium Angustianum at the 25th of March, gives of this holy man's severity of life

life, and admirable more than imitable study of mortification, in these words: Whilst on a certain day S. Caminus, and S. Cumineus sur-
named the Tall (P) were in the church which S. Caminus founded in the island called, as
Inis-Seltra, situated in Lough Derg-dhere,
spiritually discoursing of matters concerning the
soul, with Guaire Adhna King of Connaught;
Vc Vc Vc. * * * * *

[p. 466b.] These from the cited Scholia, to which there do not occur other things which I can ^{add} subjoin, unless that this distinguished despiser of the world, and inexorable chastiser of his flesh, is said to have published (7) Commentaries on the Psalms: of which, we have beheld with our eyes, what he has commented on the 119th Psalm, written as tradition says, with his own hand. He departed
in

in the year of the Incarnation of the Lord⁽⁸⁾ 653.

and he was buried in his own Monastery of Inis-
keltra: in which also that his birthday is celebra-
ted with festivity on this 25th of March, S.

Angus and S. Maclruana hand down in the
Martyrology of Tallaght: but others on the 24th
⁽¹⁰⁾ of the same.

[p. 447. col. a]

Notes.

1. — Quilnesolam Caninus. Thus the Carthusian
Martyr. Ferrarius, Caninus, & the Calendar of Cahel below.

2. — * * *

3. — Patre natus Dina. Thus Selvaciup hands down
in his little work on the genealogy of the Saints of Ireland
chap. 18. and the Sanctilogium genealogicum chap. 20. S. Cani-
nus, it says, the son of Dina, the son of Fergus, son of
Ailill, son of Dathias, son of Crimthann, son of Enda Keir.

selach,
14/13/24/14 (vii)

Belach, son of Lauradius, son of Breghda Belach.

4. 5. — Tractatus habet germanum Guarium &c. Thus the Four Masters in the Annals at the year 662 saying: Guairé adidhne the son of Colman, King of Connaught died, Cumaria the daughter of Dallbronnach was the mother of him and of S. Camin of Tris-Keltas: ^{ie. Cumaria} of whom an old author writes, Cumaria the daughter of Dallbronnach, the mother of Camin and Guairé: and from her ^{seed} are said to have proceeded seventy seven, surely Saints, as is collected from the life of S. Forannan given at the 15. Febr.

6. — S. Cumineus cognomento Longus. He was [ed. b.] Bishop of Clonfert, and died in the year 662, on the 2nd day of December according to the Four Masters, but on the 18th of November Marian Vothers place his birth-day.

7. — Commentarios in Psalmos. Thus Ware ^{ie. l. c. & c.} Saint Camin, he says, is supposed to have written on the Psalms. For among the books of the Franciscans of the Convent of Donagall are ^{schedae} had his most ancient leaves on the 119th Psalm, which tradition says, were written with his own hand.

8. — Anno 653. Thus Ware in the same place. he
 died, says he, at Inis-Keltra alias Iniscalattara in the
 year of salvation 653. Thus also the Annals of Innisfallen
 cited by the same.

9. — Feast die 25 Martii &c. At the 24th of
 March he is mentioned by Marian Gorman. Carinus, he
 says, of Inis-Keltra: by Maguire in the same words. The
 Calendar of Cashel, S. Carinus or Canius of Inis-Keltra.
 Also the Martyrologium Carthusianum, Petrus Canisius and
 Philipp Ferrarius in their Martyrologies at the same day
 call him Saint Carinus Confessor. But that his birth-
 day is celebrated on the 25th of March, S. Maclruana, and
 S. Angus hand down in their Martyrology of Tallaght
 (written about eight hundred and sixty years since, where
 they also add that his mother was called Cumania; and
 the Scholiast of the Festilogy of Angus, in the words above
 cited, and the Martyrology of Donegal.)

[vide Mac-inis infra]

VI. of January. Of S. Loman Bishop of Connor.

This S. Loman lived at the time that the Irish differed from the Romans with regard to the time of celebrating Easter. Wherefore for the sake of settling some disputes which arose on the subject and gaining over the Irish to the Roman custom Pope John the Fourth wrote to him and

[col. b.]

other ⁽¹⁾ Bishops, Abbots and Doctors of Ireland, an epistle the beginning of which according to the testimony of Bede L. D. *histor. Ecclesiast.* c. 19. is this, ^{tale} Dilectissimis & sanctissimis Thomiano, Columbano, Chronano (not Chromano, as is erroneously read in the printed [copy])

Limano & Baithano Episcopis; Chronano Hernano, Labriano Stellano & Legiano presbyteris, ceterisque Doctoribus, seu Abbatibus Scotis &c.

Note

Note

[p. 17. col. b.]

11. — * * * *

These things concerning the Bishops; all faithfully extracted from the annals of Cluain, of the Island of Senat, except those which I have related concerning the last or Baithan.

As to the Abbots receive the following from the same; except those for which other authorities are adduced.

* * * *

S. Ladrianus the son of Masch, abbot near Lough Ladoh in Ulster; flourished about the year 650 and died on the 25th of October. Also S. Stellan abbot of Inis-Realtra in Connaught flourished about the same time, and died on the 24th of May;

Act. S. S. p. 205 col. a.

XXX. January, — Of, B. Annichadus Confessor

I. Concerning B. Annichadus, or more

correctly

14/B/24/14(viii)

correctly (1) Annchadus, whose acts, if [they seem] to have existed, so also seem to have perished, a few things, but which are ^{equivalent} equal to a great deal, are handed down by many. First, he was born in the greater Scotia or Ireland (2) before the close of the tenth century. Second, under the discipline of B. Corcran, a man both rare on account of the wonderful austerity of his life, and the rigour of his monastic discipline, and very conspicuous for the fame of his distinguished learning and sanctity, he was professed a Monk in the Monastery of the island Kealtra (4) in Lough Dergderch, which separates the southern boundary of the County,

of

of Galway, from Thomond. * * *

He died in 1043 according to the Hagiologists, in general — He is spoken of by Marianus Scotus (quoted by Florence of Worcester) who says "Ipse, cum in Hibernia^{epet} insula, qua Realtia dicitur", Ven[The mentions nothing of importance to our purposes]

[Act. S. p. 206. col. b.] Notes;

2. — In majori Scotia seu Hibernia ante decimum saeculi exitum natus. c. 1. That he was born in Ireland appears as well from what is said in number 1. as because Marianus and Wigorniensis [i. of Winchester] so testify in the words adduced above; as also because the island Realtia, in which he was educated, is situated between Connaught and Munster, two well known provinces in Ireland; and Cororan his master lived, and died in Ireland according to what is to be said below. * * *

3. —

3. — Corcrani nini tum eximia doctrina & sanctimo-
nia laude &c. C. 1. Cortram is erroneously read in [the
 work] published by Wigornius; where Corcran should
 have been read, since this name is in use among
 the Irish, that, never. I have a very old, and clearly
 divine little work of this Corcran's [addressed] to the
 brethren of the Monastery of Ardilew in Connaught,
 on the relics and virtues of S. Gormgal Abbot of the same
 Monastery, who died in the year 1017. according to the cited
 Annals. [Foss M^{ss}]. And hence on account of the agree-
 ment of [his] time, learning, austerity, and sanctity, I
 do not doubt that he is the person of whom the same
 Annals speak thus. Anno 1040. Corcran the distin-
guished Ecclesiastic, anchorite and Archmaster of the
west of Europe in Religion and Science, died at Lismore.
 Nor does it matter that he is here called anchorite; be-
 cause the Abbots of Ireland everywhere were in the
 custom of leading a solitary life during a great part of
 their life, not only before, but even after having ^{received} under-
 taken

taken the office of Abbot, as is known concerning S.
Boemgin, Macerscun, Sochin, and others everywhere.

Also that he is the S. Corcoran whose birth-day
Harrian and the Martyrology of Donogh say, is cele-
brated on the 8th of October, seems to be collected from
the circumstance that S. Angus and the author of the
Martyrology of Ballaght, who died before his death, make
mention of no Corcoran on that day.

4. — In Monasterio insula Keultra. C. 1. That
this island is situated in the place which we define,
is a matter evident to the eye, as is had in the life
of S. Columba, the founder of that very famous Mon-
astery, of whom at the 24th of March.

Muc-inis

[A.A. S. p. 337.
colla.]

In the Life of Saint Harannan

15th. Ch. VII. (See also Harannain) among

the
14/8/24/14 (ix)

the saints of the Seed of Cumne, who came
to meet St. Columba at Cas-dra, are mentioned

⁶⁶Caiminus (23) de Insula Healtia: Regulis udo. Muc-inis in
regione de Dalgeis 23 etc.

[p. 339. col. a.]

• Note 23. — Caiminus de Ins-celtra. c. 7. Do-
m's Life. at the ^{25th mo?} 24th. of March. —

END

14 B 24/15

O'Curry, Eugene

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Eugene [O'] Curry, written from Dublin, concerning the history, antiquities, religious traditions and topography of the parishes of Tulla, Kilno (Kilnoe), Clonlea, Killseely (Kilseily), Troogh (Trough), Kilfennaghta (Kilfinaghta), Killmurry (Kilmurry), Feenagh, Clonloghan and Killuran, Co. Clare, with particular reference to their early churches, holy wells, burial grounds, castles and the origins of their place names.

6 December 1839

17p.

24 cm

O'Curry's letter includes extracts from an early Irish poem, which includes references to Tulla. Also included is an account of the discovery of human remains in the townland of Ballinahinch, which were thought to date from the wars of Torlogh and references to the murders to Loughlin and Melaghlin McNamara in 1312.

Dublin 6th December 1839

T. A. Larcom Esq. R. S.

Sir,

Shall be
The parish of Tulla, in the barony of Tulla Upper and County of Clare is bounded on the north by part of the parish of Feakle, on the north west and west by the parishes of Inchicronan & Blooney in the barony of Burratilly Upper; on the south west by the parish of Quin in the same barony; on the south by the parish of Clonlea in the barony of Tulla Upper; on the south east by ^{the same} the parish and the parish of Killurard and on the east ^{N.E.} by the parishes of Killmoa and Feakle. See engraved map of the Down Survey.

The Irish name of this parish is Tulach na-n-Castal ie the hill of the apostles,
14/B/24/15(i)

from which we may infer that the church of Tulla was originally, or more probably at a subsequent period, dedicated to the twelve Apostles, but of its ancient patron we can find no written account. There is, however, a riddle, tho' not apparently ancient, stanza remembered in this district, in which the names of the patrons of the Churches of Tulla, Quin, Clooney and Teakle are preserved, it runs thus:

" ggochuyllle a tulaig, ggochunna pa bpaacal

" fpmghm chupmche, n Ricin chluame.

" Mochnille in Tulla

" Mochnuna in the Teakle;

" Finen of Quin

" And Ricin^K of Clooney

There is no holy or patron day remembered in the parish, though there are several wells in this as well as in some of the neighbouring parishes

dedicated to Saint Mochnille, who it would appear was more venerated than the immediate patrons of those parishes, but of whom ~~and elsewhere~~ I have no account but what has been already given. According to the Irish Calendar, a Saint Mochnille was venerated in Dreasnata, in Fotharda Pea, now the barony of Foth in the County of Carlow, on the 12th day of June.

The present modern ruined little church of Tulla was dedicated to the Virgin Mary, but whether the dedication of the place to her is older than the building of the church, say 100 years, or not, I have no means of ascertaining at present. The ^{church} ~~temple~~ deserves no particular description, since along with its being a very modern one, all its architectural features are destroyed, tho' the walls remain in

tolerable preservation, very conspicuously situated on the top of the hill or Tlach from which the place takes its name, with a burial place attached.

There is a small burial place for children and strangers, in the townland of Ballyblood, called Liskenny burying ground, from a fort called Liskenny, within which it is said to have formerly stood, but which is now nearly destroyed by the road from Tulla to KilKishen passing through it.

There is another little burying place for children, called Kill Bhuille, in the townland of Craig. This place is better known by the name of Bille-Bhaile-Mi-oir.

There is another little place of the same description in the townland of Leathardan, called Tubber-Mockuille burying ground, from being situated

near that well.

There is another little burial place of the same description in the townland of Foamairle.

There is a holy well in the townland of Uggooon, called Tobar-mhic-Deaoin, i.e. "the well of the son of John," at which Stations still continue to be performed but on no particular day.

There is another well in the townland of Gleann-drisk, called Tubber-Cluibhin, i.e. the well of the little basket, and said by some people to have been a holy well.

There is another holy well called Tobar-Mochoille, in the townland of Knockromleagh, at which Stations continue still to be performed.

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"There is another holy well, dedicated to Saint Bridget, in the townland of Kiltannon, at which stations still continue to be performed.

There is another holy well, dedicated to Saint Mochnille, in the townland of "Pertanbeg," at which stations continue to be performed.

A ruined Castle stands in the townland of Feredagh, proper Fir-Riada,

Another ruined Castle stands in the townland of Yoamarle.

Another ruined Castle stands in the townland of Milttown [proper Molins-town.]

Another ruined Castle called Lis-Sodha-finn is the fort of Hugh the fair, stands in the townland

of Lisafin. This and the Castle of
Litttown remain in good external
preservation.

In the list of Castles preserved in M. I.
I. C. D. Clasp E. 2. 14, we find the follow-
ing, including those mentioned above,
as situated in this parish.

- 1 ² ^{belonging to} Tulla inhabited by Donell Reagh.
- 2 Fectaw and } Donoft & Rory Macnamara.
- 3 Garougharagh }
- 4 Lisafin ——— Rory Mac Mahon.
- 5 Lisoneighan ——— do.
- 6 Homara and } Firlagh O'Brien
- 7 Fireadagh }

The following places mentioned
in Archiman's Irish Deeds are sit-
uated in this parish, viz:

1. Baile Uí Mhaoilín (now Milltown)

" There are seven Giants graves ^{in the townland} on this townland, one of them, near Green's house, in perfect preservation, of an irregular square form, serving as a pig-sty, with a ^{rick} of turf built over it at present. Another a little to the north east in a field, a little north of the road from Tulla to Ballyhatty, has the form of an ordinary ^{coffin} grave, measuring 19 feet 6 inches in length, and 4 ~~and~~ feet 5 inches in breadth at the foot and 6 feet 4 inches in breadth at the head, the thickness of the stones all round being included ⁱⁿ the measurement. This was enclosed by a number of large stones, placed at a few feet distance and following the form of the grave. The grave on Slialbh gear, near Glen Bullen in the Co. Dublin is of the same form with this as are some more

in the eastern parishes of Leicestershire.

These long coffin-like graves can hardly be supposed to belong to the same people, or period of time as the square chest-like, and ^{sometimes} irregularly formed monuments to be met with in several places, such as may be seen in several parts of the barony of Bivoren; near Conan's grave ^{near} Mount Callan; at Rabinteely, Kitternan, Phoenix Park &c in the County Dublin, and innumerable other places.

An examination of the contents of these various kinds of graves would be well worth the attention of the Antiquary, to know if the mode of sepulture be the same in all. The other graves in this townland demand no particular description.

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- 2 Baile-Ui-Shlatra [now Newgrove]
- 3 Heortan-beg —
- 4 Baile-Ui-Brain.
- 5 Lios Miodhachain.
- 6 Gleann Drith.

The above are all mentioned in Deed N^o. 15 which recites the rental of Mac Namara.

Baile-Ui-Shlatra (Newgrove) is mentioned also in Deed N^o. 18 which is a deed of agreement between the Macnamaras and the Scattery's, regarding the said lands, bearing date Anno. 1493.

The following reference to Lulla is from Stochdall's Monasticon.

"Inquisition 27th October 2 R. James
"finds that Macknynarrowe formerly

" of Dargine in this County gent. granted
 " a quarter of land called Cahernucottine
 " in said County to the Church of Tullon-
 " enynaspill in said County to support
 " the Priest to say mass and to administer
 " holy things therein The said grant hav-
 " ing been made contrary to the Statute
 " of Mortmain was forfeited to the King
 " and was of the Annual value of
 " 3 English money without reprises
 (Rot. Can.)

Tulla is mentioned in the "Pears
 of Turlagh," Ord. Survey copy, page 585.
 where it is written Tulash-na-n Ensbog
 or the Tulach of the Bishops, but
 this I take to be an error in the
 transcript from which the ord.
 S. copy is made.

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Of the parish of Killivan

The parish of Killivan in the barony of Tulla Upper and County of Clare is bounded on the north and northwest by the parish of Kilnoe, on the west and south west by the parishes of Tulla & Blonlea, and on the south and east by the parishes of Kilsely & Kilokenedy. See engraved map of Down Survey.

The best authority I can find for the correct Irish orthography of this name is number 15 of Hardiman's Irish Deeds in which it is thus spelled cill-io-brain, (Kill-Iobhrain) i.e. the Church

14/B/24/15(IV)

of Saint Iobhran, pronounced all over the South of Ireland Wran. of Saint Iobhran or of his church I have no historical account, excepting that the latter is set down as a vicarage in the barony of Trillick, in the List of Castles &c preserved in M.S. J. C. D. Class E. 2. 14, &c. often referred to already.

Of the church of Killinaw not a vestige remaining but 19 feet of the south wall, ~~measuring~~ ^{measuring} to the height of about 12 feet and 2½ feet in thickness, built of brown mountain stone and apparently of modern erection. There is a large graveyard attached to it.

There is a small burial place for children in the townland of Ebrin-hill.

The following Castles mentioned in the list of Castles already referred to in this letter, were situated in the parish, viz.

- 1 Moynogianach owner. Pioda m Roy.
- 2 Trowanyn — — Donele Reagh.

The first of these Castles is now nearly destroyed, the second stands still to nearly its original height, but its doors & windows are all destroyed.

In n^o 15 of Hardiman's Irish Deeds, which contains Mac Namara's revenue, it is stated that he had a tribute of victuals [Coiny] once a year viz from Christmas to Shrove-tide, in Killuran, and Bally-mac-Donnell, one of the townlands of ^{this} parish at present; Wachtan-Rius another T. L. is also mentioned.

of the parish of Kilno.

The parish of Kilno in the barony of Tulla Upper and eastern part of the County of Clare, is bounded on the east by the parishes of Ogunnelles and Tonnagrany, on the north by Feokle, on the west by Tulla & on the south by Killuran, Kilokenedy and Killaloe. It is about 3 miles west of Scarriff town, 6 miles north west of Killaloe, and ten miles north of the City of Limerick. See name book.

Of the ancient name of this parish I have no written account, but that the present is not a very old name

may be inferred from its significance^{-tion} which is, Kilnow Church (Kil-nó). In the list of Castles or already referred to it is set down as a vicarage in the barony of Tulla, and spelled - Kilnow. "There is little doubt (However) that the place bore some ancient name than this, as we find a holy well in the neighbourhood of the place, called after Saint Mochnilla of Tulla, to whom probably the ancient Church was dedicated. Of the Church of Kilno nothing now remains but a small bit of its western gable, nor do the people know anything about its ancient name or patron. There is a tolerably well stocked buryground about, & on the site of the church."

There is a small deserted burial place in the townland of Kilgarey [Billeghaire] in this parish, and another old place of the same description called Killana in the townland of Ballydonahán.

Part of the east wall of a Castle, about 30 feet in height, stands in a subdivision of the townland of Boobea Earl, and called on that account Castle town.

The butt of a Castle, about 15 feet high, remains in the townland of Ballynahinch. Of these Castles there is no mention made, under their present names, in the list preserved in the College MS already so often referred to.

It appears from n^o. 15 of Hardiman's Irish Deeds, which contains, in my

opinion an imperfect, list of the territories within Macnamara's Country, which contributed to his rental or revenue, that the parish of Kilno, and part at least of the parish of Killuraw, were coextensive with, or comprised within^d the ancient sub-chieftainry of Ry-Ronghaile of which O'Shannahan was the Chief.

The following townlands in the now parish of Kilno, are mentioned as in ^{re} O'Ronghaile; viz. Clougher; Blonmothar. - Coolready. - Droghda. - Cahir-Hurly. - Coolrea. - and

Killuraw & BallymacDonnell in the parish of Killuraw.

The territory of Ry-Ronghaile or as it is sometimes called Trath-O'Ronghaile is the lordship of Ry-Ronghaile

in the T. L. of Ballinahinch
 place now called Killconnell in this
 parish, was the scene of one of these
 bloody conflicts, to which belief
 the following tradition preserved in
 the neighbourhood affords considerable
 strength. "Killconnell is the name
 of a pretty oval hill on the top of
 which is a ruined low circular
 entrenchment." The place is now
 under Cultivation, but some few
 years ago when its was being dug
 up and cleared away great quan-
 tities of human bones were turned
 up from under the soil, some
 having been covered by large stones.

There is a mound between the
 Loughannaloon and Lough Bridget
 in the same locality which they
 say was an attempt formerly made

by an English army who were encamped here, to defend themselves from an Irish army who were encamped at Toomgine, but having been surprised by the enemy they were compelled to fly to their camp where they were pursued and a dreadful battle ensued in which the English were worsted and the greater part of them put to the sword. They were all buried on the top of the adjoining hill now called Killconnell, and the ditch or mound raised on that occasion retains the name of Claidh na-ngale is the Ditch of the English, to this day."

This tradition is in very good

Keeping with the hostile movements men-
 at page 361 of the Wars of Forlogh, already
 adverted to, for it is there stated that
 de Clare fixed his Camp in the
 centre of Ry Ronghaile, while
 O'Brien pitched his at Searriff,
near Longreine.

The annals of Innisfallen give
 some meagre accounts of the
 above events at the years 1311-1314
 and 1315.

A furious battle was fought at
Killghuaire, in this parish in the year
 1309 between the blann beilein
 and the Ry-Bloid, in which
 the latter were defeated. See
 Wars of Forlogh page 153 to 169. ord.
 Survey Copy.

Of the parish of Blonlea.

The parish of Blonlea in the eastern part of the County of Clare, and barony of Tulla Lower, is bounded on the north by the parish of Tulla, on the south by the parishes of Troogh, Saint Munchins and Kilfeenaghta, on the east by Kilseely and Killuraw, and on the west by Quin, Kilinurragh and Kilfeenaghta.

See Name Book.

The Irish name of this parish is Bluain-laogh, i.e. the bloom of the Calves. Of the founder or patron of this parish we have no historical account, but there is a holy well, still resorted for the performance of stations.

by some persons, tho prohibited by the Catholic Clergyman of the district, opposite the old Church, on the east side of the lake, in the townland of Kill-an-aonaigh (Kilanesna), dedicated to Saint Senanus, which may afford some ground to suppose that the church was dedicated to him, but ^{he} is not remembered in the parish.

There is a Blonlaugh mentioned in the Irish Calendar at the 24th of March, but whether it be the present place or a place of the same name near Lifford in the County Donegal, I have no means of deciding.

The old ^{ruined} church of Blonlea stands about half a mile east of the village of Kilkishen, over a handsome lake

3024

1 to which it gives name; the walls are in good preservation excepting a small breach in the lower part of the north wall near the east gable.

It measures 42 feet in length and 18 feet 9 inches in breadth. There is a window in the west gable, but so thickly covered with ivy, that its form could not be seen through it. At the distance of 16 feet 5 inches from this gable, in the south wall is a semi-circular doorway measuring 8 feet in height and 4 feet in breadth inside; and 7 feet in height and $5\frac{1}{2}$ feet $7\frac{3}{4}$ inches in breadth outside, built with cut stones through and through, the arch stones on the inside extending to the outer circle, say 2 feet 1 inch deep, the stones in the ^{inner} jamb on the left

14/12/18

as you go in appear in material and workmanship to be much older than the other parts of the door. At the distance of 13 feet 4 inches from the door, to the east, is a window, measuring 3 feet 6 inches in breadth on the inside, but so thickly covered with ivy, at the top and front that its form or further dimensions could not at the time be seen.

The window in the east gable is so thickly covered with ivy, at top that I could not discover its precise form. It measures 4 feet 7 inches in breadth and about 8 feet in height on the inside where it is built up with hand-somely cut red gritstone; - on the outside it is 3 feet 11 inches high and $5\frac{1}{2}$ inches ^{wide} ~~high~~ at top, and $6\frac{1}{2}$ inches at bottom, curvilinearly, pointed and built of the same kind of stone as the inside, rabbit cut? all round the edges. The walls are

3 feet thick, no part of them appearing to me to be of any great antiquity but the stones already mentioned as placed in the left hand side of the doorway as you go in, and these appear to have belonged to an older edifice.

There is a large burying ground attached to the ruin.

There is a small burying ground for children ^{called} ~~in the townland of~~ Glanagavlagh, proper Gleann-na-ngarlack, ie the valley or pit of the infants, in the townland of Enagh, proper Bonach ó'Flóinn.

There is another place of the same description in a field called Park-na-Kille, in the townland of Mountallon, proper, Maidhm-talmhan.

There was a small burying ground in

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the remnant of Kilkishen house, but it was levelled down several years ago.

The old castle of Kilkishen remains in good preservation in that townland.

The old Castle of Mountallone in the townland of that name is nearly all down.

The butt of a castle stands in the T-land of Sonach. & Hoim.

The above three castles are mentioned in the College list thus:

- 1 Kilkissin, (owned) Rory m Mahoun.
- 2 Mountallone — John Mc Nemaris sons.
- 3 Enaghrowline — John Mc Mahoun.

The following places mentioned in Bardinari's Irish Deeds. N. 15, are to be found in this parish

which according to that document
was situated in the chieftainry
called Pu ath-ó'Flóinn. viz.

- 1 Sonach Mhuichadha bhric. ? some of the
- 2 Moyntallone
- 3 Tiv-ó'n Adha
- 4 Baid-ur Mhuireagain.

Of the parish of Killseely.

The parish of Killseely in the eastern part of the County of Clare, Barony ofulla Lower, is bounded on the east by Killokenedy; on the north by Killuraw; on the west by Clonlea and on the south by Troogh parish.

It is about 4 miles north of the City of Limerick, 8 miles west of Killaloe town, the same distance south of Scariff, and Bradford is situated in its north-east corner.

"The name of this parish as pronounced in the Irish language is cill t-sighle, cill - t-sighle is belia's Church, but of belia the parishioners know nothing more than the name. There is a holy well within the churchyard, on the south side of the

dedicated to Cecilia
church, at which stations continued still
to be performed by the peasantry, though
against the admonitions of their clergy.
There is no patron day observed in the
parish.

The ruined church of Killeely is situated
about one mile south west of Bradford,
at the foot of a steep hill. It measures
47 feet 4 inches in length and 20 feet
in breadth. All its architectural fea-
tures are destroyed except the window
in the east gable which shows it to be
about a Century and a half old.

It does not come properly under
the head of Antiquity.

There is a large burying ground
attached to this ruin.

There is a small burial place for
children in the townland of Kyle

(Kill) from which the townland has its name.

"There is another little burying place of the same description in the townland of Bloonsheera, called Killmochuille, & there is a holy well in the townland of Gort-a-Chuillin dedicated to the same person, at which stations continue to be performed still, for the cure of soreness of the eyes.

There is a broken giants grave, in the townland of Drummin and another of the same description in the townland of Bally Kelly.

"There are small pieces of the west and south sides of an old castle remain in the same townland and called after its name viz. Bally Kelly-Castle."

This castle is not in the College list by this name.

The following places, mentioned in
Macnamara's Rental, N^o 15 Hardiman's
Irish Deeds, viz.

- 1 Cuailleach
- 2 Baile-na-nghias, now corruptly Baile-na-
gbliath in Hurdlestown. I
- 3 Duimsrithle
- 4 Inaite or Inis-Inaite.

of the parish of Troogh.

The parish of Troogh in the south east corner of the County of Clare and in the barony of Tulla Lower, is bounded on the east by the parish of Kilokenedy, on the north by Killseely; on the west by Clonlea and Kilfenaghta and on the south by Saint Munchin and Saint Patrick's parishes. See Namebook.

The ^{proper} ^{present} Irish of the name of this parish is Trinck, which means nothing more than, Cantred, and may be well supposed that this was not the ancient ^{ecclesiastical} name of the place. This supposition will derive considerable strength from the

14/B/24/15(X)

fact that the place occupied by the parish of Troogh, on the engraved map of the Down Survey, is marked by the parish name of Killaloe, and the place occupied by the Church is ^{marked} called Castle quarter, by which name it continues still to be known.

From this it would appear that the place was anciently dedicated to St. Molua of Killaloe, tho there is not any recollection of him in the parish.

"Of the old church of Troogh nothing now remains but about 10 feet of the west gable, to the height of about 12 feet, built of small brownish mountain stones, the masonry of a modern character.

The Castle of Troogh, which according to the College list belonged to Edmund O'grady, is now level with the ground.

Of the parish of Kelfennaghta.

The parish of Kelfennaghta in the baronies of Tulla Upper and Bunnatty Lower, and County of Clare, is bounded on the north by the parish of Cloulea, on the west by the parishes of Kilmurry in the barony of Tulla Upper and the parish of Keenagh in the barony of Bunnatty Lower; on the south and south east by the parishes of Kilfintanaw, Kileely and St. Munchins in the latter barony and on the east by the parish of Troogh in Barony of Tulla Lower. See engraved map of Down Survey.

The present Irish name of this parish is Kill-Kionaghta, ^{pron. Keenaghta} but who this Kionaghta was or in what particular part of

the parish his church was situated, no-
body now knows, for there is no ~~townland~~ townland
or locality in the parish bearing the name
of Monachta. There is a holy well in
the townland of Moygalla, called Tobar
Naomhog or Saint Naomhog's well, but
no connection can be traced ~~between~~
between it, ^{and} any ancient or modern
ecclesiastical establishment.

"The ruins of an old church, and a bury-
ing ground, called Ballysheen Church,
stand in the townland of Dooreeney.

The church is about 60 feet long and 21 feet
wide, the walls perfect except a breach
in the north wall near the west gable.

There is a window in the west gable
but it is so covered with ivy that its
^{form} could not be ascertained.

There is a pointed doorway in the south

side, 12 feet from the west gable. There are two semicircular headed windows in the same side, nearer the east gable, built up of ^{cut} brown, grit stone and much out of character with the wall in which they are placed, they appearing older. The window in the east gable cannot be seen, it having been filled up with mason work and covered with ivy.

Parts of the wall, near the breach in the north side, the lower part of west gable and the part of the south wall between that gable and the doorway appear to be much older than the rest.

I think there can be little doubt that this is the 'Kilfeenaghla' from which

42 The parish takes its name. It occupies the identical spot on which the Church of Kelfeenaghta is set down on Petty's Map. How its name happened to be forgotten and changed to Ballysheen Church, no body now can tell.

Though this church is set down in the namebook as situated in the townland of Dooreeny, the parishioners believe it to be in the T. L. of Ballysheen from which it has its name.

There is a little burying ground for children in the townland of Eastkerin, call Kill-a-tohar ^{of the well}.

"The old castle of Ballymulcashel stands in good preservation in the townland of that name. This castle is mentioned in the College List &

31/4/43

said to have belonged to Teige
Oultagh.

'The Castle of Bealacullew stands
to about half its height in the townland
of the same name, and is mention-
ed also in the College list as having
belonged to John M^c Donale (M^c
Namara.)

It was on the hill of Ballycullin
that Donogh mac Namara addressed
an exciting and encouraging
poetical harangue to his adherents
the Clan Buiilein, or M^c Namara,
before the battle of Kilgorey or
Kilghnaire, which was fought in
the year 1309. See Wars of Ireland
page ¹⁵¹149, or d. I. copy for the harangue.

The following places mentioned in N^o. 15 Wardman's Irish Deeds, as paying tribute to Mac Namara, are situated in this parish and form part of the ancient district of Luath-na-Babhan is the lordship of the River, that is of the River B'arney or O'Carney's River which rises in Glenosorra and falls into the Shamman at Bunrotty, passing through Broadford Six-Mile Bridge &c. &c.

- 1 Cappagh.
- 2 Baile-Uí-Naomhain. [Ballynevin]
- 3 Baile-Uí-Oisín. [Ballysheen]

The Lake of Booleen in this parish is memorable for the murder of Loughlin and McLaghlin Mac Namara on its bank ^{anno 1312} by the sons of Brian Roe and the Bye-Bloids. The head of Loughlin was on that occasion thrown into the lake. See Wars of Fingh, ord. sur. copy page 245.

Of the parish of Killmurry.



The parish of Killmurry in the barony of Tulla Upper, County of Clare, is bounded on the north by the parish of Clonden in the ^{same} barony, on the west by the parishes of Quin and Tromfenlough in the barony of Bunnatty Upper, on the south by the parish of Feenagh in the barony of Bunnatty Lower and on the east by the parish of Killfeenagh in the barony of Tulla Upper. See engraved map of Down Survey.

The name of this parish is so well understood that I need scarcely say that it means the Church of the Virgin Mary, but that this is the original name of the place may

he doubted from the fact of finding a holy well near it dedicated to the Virgin, *Sainte Faile* who had an ancient religious establishment at *Atheliath Meadhaidhe*, in the County of Galway.

There is no patron day in the parish nor any thing ~~also~~ commemorative of a patron saint but this well.

Of the old church of Kilmurry nothing now remains but 21 feet in length of the north wall, to the height of about 10 feet, with no appearance of antiquity.

There is a burying ground attached to the ruin.

"The ruined Castle of Rossroe stands on the eastern brink of a handsome lake in the townland of *Crag-Roe*." It belonged to one of the *Macnamara* family but is not mentioned in the *College List*.

Killkishen Castle of which I spoke in

treating of the parish of Clonlea
is set down^{as} in this parish in the field
^{name book}

The old Castle of Drommullin stands
in good external preservation in the town-
land of the same name. It is mentioned
in the college list, as belonging to Cormac
Mac Mahon. In treating of Kilnasoola
parish I mistook Dromoland for
Drommullin.

Rossac and Thandagean,
two places in this parish, are men-
tioned in N^o. 15 of Hardiman's
Irish Deeds, as paying tribute to
Macnamara.

of the parish of Feenagh.

The parish of Feenagh in the barony of Bunnally Lower and southeastern part of the County of Clare, is bounded on the north by Kilmurry, South by Kilfintanan, east by Kilfeenaghla & Kilfintanan, and west by Bunnally, Dromoline and Trumfintlongh parishes. See Name book.

The Irish form of the name of this parish is Fiodhnach, pronounced Feenagh, and means nothing more than the woody place, being of the same origin with Fiodhnach of Moy-Rein in the county of Leitrim.

There is no recollection or monument of a patron saint in this parish,

unless a holy well dedicated to Saint
Kochuile of Tuilla and situated in
the townland of Rathmore, about
a mile south of the old Church of Keenagh,
might have some connection with
him.

The old church of Keenagh, in the
townland of that name, measured
50 feet in length and 18 feet in breadth.
The east gable is down, to the ground,
but the other parts remain in good
preservation. The west gable has no-
thing in it worthy of notice. There is
a semicircular doorway in the south
side, 15 feet from the west gable,
measuring 7 feet in height and 4 feet 2
inches in breadth on the inside; 5 feet
6 inches in height and 2 feet 5 inches in
breadth on the outside, where it is

built up of well cut lime stones.

There is a ~~pointed~~ window in the same side, within 4 feet of the east end, measuring 5 feet in height and 4 feet 3 inches in breadth, on the inside, where it is quadrangular, and 3 feet from the present level of the ground; ~~and~~ on the outside it measures 3 feet in height and 5 inches in breadth, pointed at top.

The side walls are about 12 feet in height, and $3\frac{1}{2}$ feet in thickness, built of a large rough stones laid in irregular courses, the angles built up of cut stones. "There is a small burying ground attached to the Church."

The ruined Castle of Rofman-aher stands in the townland
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of the same name in this parish. It is mentioned in the college list as having belonged to the Earl of Thomond.

There is no appearance or vestige of an ecclesiastical establishment at Rossmanaher now, but there is a faint tradition of a burying place having been there in former times. If it be the place mentioned in the following extract from Colgan, it is strange that no tradition connected with it can be found in the locality.

Rosbeenchoir

A.A. G.G. p. 461. C. 24. ^{to}

Vita S. Kierani Episcopi et
Confessoris.

(Ex bodice Kill-Kenniensi)

The most blessed Bishop Kieranus
sent ^{heifers} to Saint Cocchea (29) his
own nurse, without any one ^{driving}
them; and they came the straight
way to the Saint of God; and she
herself knew that her ^{own} excellent ^{threatening}
^{alumnus} fosterchild Saint Kieran sent ^{and} them
to her, for the purpose of plough-
-ing. The road is indeed very long
between the City of S. Kieranus, Scir-
-ia and the Monastery of Saint
Cocchea, which is called Ros-
-Beenchoir, and is situated near
the Western Sea of Ireland.
And the heifers ploughed each
year with Saint Cocchea, and at
the completion of the ploughing-

+ minante
literally
threatening

He
sends
heifers
to S. Con-
-chea,
which
annue
the whole
time go
and return
without
a leader.

Season, returned to Saint Kieran
during each year.

Cap. XXV ^{to}

Saint Kieran used on the night of
the Nativity of the Lord, when his own
^{populus} congregation in his own Monastery of
Laghir, had received the sacrifice
from his hand, go to the ^{Monastorium} Monastery
of S. Bocchea, namely, the aforesaid
Ross Beannchoir, through a very
long extent of Country, to the end
he would offer the body of Christ
on that ⁱⁿ ^{apud} ^{sanctissimam} ^{nocte} specially most holy night
before (in presence of) Blessed Bocchea:
and when the Saint of God, with
the ^{alii} others, had received the com-
munion of the Lord from his hand,
he came on the same night before
day break to his own Monastery
of Laghir situated in the middle
of Ireland. We know not how he
went or returned, because he disclosed
this to none of our own [community]

But we know since God made
 Abacuc to be ^{duci} led from ^{& redigui} Judaea into ^{short} ^{moderate}
 Caldea, and back in the moderate
 space of a day; so he made with
 his own servant, whatever and in
 whatever manner he willed.

Cap. XXVI. ^{to}

A certain great ^{lapis} stone, which is
 now called the ^{*petra} rock of S. Bocchea
 on which rock, she frequently pray-
 ed to the Lord, stands ^{(or) in} among the
 waves on the sea shore not far
 from the place of S. Bocchea. Some-
 times Saint Kieran himself ^{went in} entered
 through the ^{per.} sea on this very rock, and
 felicitously returned on it to ^{his} ^{locum} ^{as sum}
 own place. For it is written,
 God is wonderful in his own
 Saints.

petra
 signifies
 a rock
 &c.
 1. & sharp
 Stone,
 Plin.

see?
 its

Notes. p. 465 - col: I

Ad S. Bocceam nutricem suam. c. 4 recte
 S. Boccha ^{was} ~~is~~ corruptly read in MS., and
Cota with Capgravius, it is read

she was called Bocca, in the Life of S. Barreus c. 10, and by the Martyrology of Jamblact, Maricinus, Gormanus, Maguin and the Martyrology of Donegal at the 29th of July, on which her festival they say is celebrated in the Church of Ros-bennchuir. Wherefore she is different from S. Boca Virgin, who, they write, is venerated on the 6th of June in the Church of Kill-choca in the territory of Meath.

note
30 Nos autem letet quomodo ibat & redibat; quia nemini ex nostris hoc indicavit c. 25. Here the author clearly indicates that he lived among the Monks of S. Kieran at the time this miracle was performed whilst he says, quia nemini ex nostris hoc indicavit, i.e. because he disclosed this to none of us (of our community).

The following places mentioned in Basimany Irish deeds are situated in this parish viz.

1. Rosmaher is mentioned in N^o. 23, as the place in which ^{the} deed of Mortgage of land was drawn up by Mortgagee son of Honor age Mac Blanchy between Donall the son of Donogh from Belle in Bulle [q. Baile in Chintin] and Shane O'Mulchonaire of Ardchoill, in which Donall pledges the lands of Kachare an-Chloigin an-Machare Baile na h-Abha to Shane &c. The deed is dated 9th June 1548

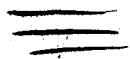
2. Ardchoill now Ardkeillo, [above mentioned]

It is highly probable, if not certain that the above Shane O'Mulcours

58
 was the author of the inauguration
 Ode addressed to Brian-na-Burtha
 O'Rourke Prince of Breifny, published
 in Gardimany Irish Magazine, where
 it is asserted to have been composed
 in the year 1566 by Shane O'Mulconry
 a schoolmaster,
 of Ardr-choile in the County Clare.

The same man is mentioned in n.
 24, a deed of Mortgage to him of
 the portion of land called Gort-
 mill-an-marla, i.e. the field
 of the marl pit, bearing date
 the 11th day of December 1548.

of the parish of Clonloghan.



The parish of Clonloghan in the barony of Bunnally Lower and County of Clare, is bounded on the north by the parishes of Toomfinlogh and Kilnasoola, on the east by the parish of Drumoline, on the south by the parish of Drumoline and the River Shannon, and on the west by the parishes of Kilcorry & Killmalyry. See name book B.

The proper Irish name of this parish is Cluain-locháin, which literally means the Cloon of the Chaff, but whether Lochan here means ^{a small lake} ~~Chaff~~ or a marsh name I know not. There is a church and parish of the name of Rath-Lochain

60 near Lohytown in the barony of Galinoy County of Kilkenny, but there is no saint of the name of Lochan mentioned in the Irish Calendar, tho' there are several of the name of Loichein to be found in; but none of them in connexion with Blonlochan.

"Of the old church of Blonlochan the east gable and about 15 feet in length of the side walls attached to it, together with about 15 feet in length of the north wall, near the west end, only, remain to the full height." This last part mentioned appears to be a great deal older than the rest.

The length was 53 feet and breadth 14 feet 2 inches.

There is a small quadrangular

window in the south side, within 3 feet of the east gable, measuring 3 feet 1 inch in height and 2 feet 1 inch in breadth on the inside; 2 feet 6 inches in height and $4\frac{1}{2}$ inches in breadth at top and $5\frac{1}{2}$ inches at bottom, on the outside.

The window in the east gable is quadrangular on the inside, but so covered with briars that it could not be measured, but it is about 4 feet 6 inches high and 2 feet 6 inches wide, semicircular in front and measuring 3 feet 3 inches in height and $5\frac{3}{4}$ inches in breadth at top and 6 inches at bottom.

Both the windows are built up in front of cut grit stone, apparently much older than the parts

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of the well in which they are situated.

There is no holy well in the parish nor any thing commemorative of a patron saint.

"They shew the site of an old Castle about 15 perches east of the Church, in the same field." This castle is mentioned in the College list of Castles as the Castle of Bloymlughan, belonging to Donogh Maglanchy.

I have now come to the end of the description of the parish of Clare.

Your obedient servant

Eugene Henry

END

14 B 24/16

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dublin, concerning the history, antiquities, religious traditions and topography of the parishes of Ogonello (Ogonnelloe) Kill-O'Kennedy (Killokenedy), and Killaloe Co. Clare, with particular reference to their early churches, burial grounds, holy wells, castles, local saints, Killaloe Cathedral, and the origins of their place names

7 December 1839

14p.

24 cm (i), (iii), (v-xiii), (xvi-xi), (xiii-xiv); 25 cm (ii), (xii); 18 cm (iv)

O'Donovan's letter includes his own criticisms on the scholarship of Edward Ledwich, with particular reference to his writings on Killaloe. Also included are his findings on the area's association with Brian Boróimhe and the writings of the Bard Malmurry Magrath, copy extracts from the poetry of Brian Merriman, Donogh Roe MacNamara and Shane Clarach MacDonnell, and annotations, signed and dated 11 December 1840 concerning Cathair Conchubhair.

Thos. A. Larcom Esq. (Dublin) 7th of Dec^r, 1839.

Dear Sir, Please to read the following notices and let me have your opinion on what I have said about the towners, Kincora, Kileach &c. of the parish of Ogonello.

Situation. This parish is bounded on the East by Loch Dergdheire; on the north by Scarriff bay; on the west by the parish of Longroney, and on the south by the parish of Killaloe.

Name. The name of this parish is usually Tuath O g Coinghialla, which was the name of an ancient territory of which the chief was O'Durack according to O'Heerins topographical poem. The ecclesiastical name of this territory or parish was however Eaglais Sinchill, as appears from the list of the parishes of Clare preserved in the College list often already referred to.

The old church of this parish which is nearly level with the earth is still called Team-pull na h-Eaglaise or the church of

14/6/24/16(i) Aglish

Aghish, the latter part of the name being now forgotten. It is situated in the townland of Islandcosgry, but nothing remains to shew its age or importance but an extensive burial ground. To the South-East of the site of this church there is a holy well called Lobar Fraithin, over which there is a white thorn tree ornamented with ^{native} rags. Delicate children are brought to this well that they may be cured by its sacred powers. There is another burial ground in the townland of Ballylaghnaun, ^{called Ciff na Beannan} where children and strangers are interred, but it is not remembered that it is dedicated to any Saint.

In the townland of Caher island in this parish or close to Scarriff Bay are the ruins of a castle, which is set down in the College list aforesaid as "Island Caher belonging to Rory Macnemara's sons." Its external dimensions were about 100 ft. by 60 ft. It was an important fortress.

In the Bay of Scarriff and belonging to the T. L. of Barrow Bana in this parish is a very strong castle called Caislean Ban. This ~~is~~ castle was

in excellent preservation until about ²⁰ 12 years ago when it was taken possession of by some ^{unlawful} illicit Distillers, who defied the assaults of several soldiers and two pieces of artillery. In 1827 it was blown up by gunpowder by order of the Government to prevent those anti-Matthussian maintainers from lessening the revenue. It is about 24 feet square and about 36 ft high from the surface of the water. It appears as if built on the water, there being ^{now visible} no islands, ^{but} and I believe that it stands on a solid rock, parts of which can be seen in summer when the floods subside. I find no reference to this castle in any of the documents before me unless it be the Cathair Conchubhair mentioned in the pedigree of Mac-y-Brien Ara, which is to be doubted, but I cannot settle this point till I come to examine the Tipperary side of Lough (Derg & heire*).

* N. B. I have since examined the Tipperary side of this lake and found that Cathair Conchubhair ^{in the lake} lies close to the Tipperary side and belongs to the Barony of Ara - See my letters on that Barony.

L.D. December 11th 1840.

of the parish of Killaloe.

Situation. This parish is bounded on the north by the parishes of Ogonnello and Kilno; on the west by that of Killokennedy; on the south by Kiltimdaunlea, and on the east by the Shannon, which separates it from the County of Tipperary.

Name. The name of this parish is in all the ancient Irish authorities written Kill-da-lua, which means the church of St. Dalua, Molua or Luannus, a famous saint who flourished ^{towards the end} ~~in the beginning~~ of the 6th century. Ledwich ^{indeed} ~~however~~ contends that Kill-le-lua is the true name, and that it means "the church upon or near the water." In this however he opposes the whole stream of Irish history, for every authority states that Kill-dalua means the church of St. Molua, the leper. On this subject a few observations

RIA

1418/24/16(11)

* The son of a cobbler reared in Dublin could have
but a slight knowledge of the Irish lan-
-guage

tions are here called for: Was Ledwich certain that Killaloe means the church near the water? He could not have been because he was not master of the Irish language, and even if he were, he could not be certain that his interpretation was correct, for lua though given in the Irish vocabularies "without authority" as one of the primitive words for water, is not to be found in composition in any Irish book or MS. or entering into the names of places in any part of Ireland, and even if Lua were found in the names of places as signifying water, it could not be certain that it meant water when placed after the term kill a church. I should like to converse with the old doctor. [the son of a cobler]^{*} in Dublin, to see how he would explain in a similar manner the names Kill-Patrick, Kill-Columb, Kill-Bride, Kill-Kevin, Kill-Kieran, Kill-Fineen,

14/3/24/16(III) Kill-

(6). 341

Kill-Attract, Kill-Mo-Laise &c. &c.

I know he could very easily explain ^{in a new way} them by inventing meanings for words which they never had - as I could myself at my dead ease, were I rogue enough to be guilty of forgery; - but he could not ensure to himself the satisfaction that posterity would believe him. Nothing but the truth can ^{with impunity} enter the crucible of examination, and Ledwich will be regarded by posterity as a knave and a liar.

St. Molua was succeeded by St. Flannan, who was consecrated bishop of the place about the year 639, and from that period forward Killaloe is mentioned in Irish history as the seat of a bishop. For the history of Killaloe see Harris's Ware, and Annals of the Four Masters, transcribed into the first volume of the Clare Extracts pp. 335, 336, 338, 340, 341, 342, 343, 344, 345, and 346.

~~San Juan de los~~
~~as villas~~

RIA

141B/24/16 (IV)

The well of St. Flannan, who became the patron of the Diocese (Malua never having had the dignity of Bishop) is situated in the east corner of Killaloe town and N.W. of the Cathedral. His memory was formerly celebrated at it on the 18th of December, but now it is visited on any day the pilgrims think proper.

Immediately to the north of the Cathedral there is a small stone roofed church or Quirtheach, not unlike St. Columbkille's house at Kells or St. Kevin's Kitchen at Glendalough. It measures on the outside ^{ft in} 36.4 in length and ^{ft in} 25.0 in breadth. The doorway is placed in the west gable, but I could not ascertain its original height as the ground is several feet raised. It is ^{ft in} 4.8 in width at the point where the arch springs. The height from the present level of the ground to the vertex of the arch is 6 feet. This doorway is semicircular at the top and consists of 4 concentric

14/3/24/16 (V). circles

(8) 343
circles, not unlike the doorway of the church
of Rahen in the Kings County, of Incha-
gaill in Lough Corrib, and of St. Caimin's
Church on Inis Beatha.

In the very sharp gable over this doorway is
placed near the top ~~is~~ a round headed win-
-dow which afforded light to the upper story.
The roof is of stone, and seems to have
been very firmly constructed, but it is
now ~~is~~ much broken and overgrown with
grass and small ash trees.

The little choir of this Duirtheach is now
destroyed, but its breadth can be ascer-
-tained from ~~the~~ stones projecting from the
east gable. The choir arch is not
unlike ^{in form} that in St. Kevin's Kitchen, but not
so high, being only 8.6 high from the
present level of the ground. Over this
little choir arch near the top of the gable
^{is placed} a rectilineally pointed window, not unlike those
found in many of the round towers.

We learn from a fragment of the Brehon laws found in the Manuscript Library of Trinity College H. 3. 17. p 658. that every Irish ecclesiastical establishment had its Round Tower, Cathedral and Duirtheach or Penitentiary. In this fragment the usual measurements of the Duirtheachs are given and the prices paid for the erection of the Round Towers, Cathedrals and Duirtheachs laid down.

In cloictheach: a i cheupróe do comur: - a comur próe pe hichtur in damhlíag pe n-a cutpumaide, 7 in maperaí atá ar a pat 7 ar a léte in damhlíag ó rín í mach o chomcomur in cloicíge mach i r-a máguríde pe arde in cloicíge; 7 da parb maperaí ar r. i. ar arde in cloicíge i rín damhlíag i r comór log i r in cutpumaide loigíofa rín do thabairt ar in cloictheach.

" The Cloictheach: let its base be measured; - let it
 " be proportioned to the base of the Damhlíag, and
 " the surplus of the length and breadth of the
 " Damhlíag over the dimensions of the tower
 " is the rule to determine the height of the
 " tower. And should the height of the
 " tower exceed the dimensions of the Damhlíag

"its price is to be raised accordingly."

Until this passage was discovered the history of the Round Towers of Ireland was involved ^{notwithstanding all the papers who had attempted the enquiry} in obscurity; but this and other passages preceding and following it throw a flood of meridian light upon their dates and uses. I should be glad to hear your opinion, as that of a professional measurer, on the manner in which you think they proportioned the base of the tower to that of the Cathedral. I have tried it every way, but I could not come to any thing like certainty. My surmises are written, be so good as to let me hear your more judicious and more experienced opinion. I have not yet met any Damlia near any Round Tower, that has not been remodelled and enlarged, but the usual length was 60 feet and the breadth from 21 to 24.

The usual dimensions of the Quirtheachs according to this tract. were 15 feet in length and the breadth 10 feet; but this Quirtheach belonged to a very distinguished church and seems to have been erected at a period when the Irish church had attained to some degree of splendor. This little building is traditionally called Old Killaloe, and said to be the house in which Brian Boroo's workmen deposited their implements when they were building the Cathedral.

For a description of another old church on an island in the Shannon near Killaloe see Grose, and my letter on the parish of Templephally on the other side of the Shannon, in Lipherry. On the summit of the hill opposite the Bridge of Killaloe stood Brian Boroo's palace of Kincora, but not a trace of it is now visible. It must have extended from the verge of the hill over the Shannon to where the present R. C. Chapel stands. I fear that

14/3/27/16(N1) is

(12) 344

it will be impracticable to show its site on the Ordnance Map as now field marks are visible. Cedon Copit, means "head of the weir".

Of the history of this palace little or nothing is known, but from the few references to it we occasionally find ~~it~~ we may safely infer that it was first erected by Brian Imperator Scotorum, and that it was not more than two centuries inhabited by his successors. I here translate all the references to it in the Annals of the Four Masters

" A.D. 1010. Brian (Boroo) marched an army to
" Magh Corainn, and took with him the Lord
" of Kinel Connell, Malrony O'Muldorrey,
" in subjection to Kincora.

" A.D. 1012. Many ^{dungeons} fortresses were erected
" by Brian, viz the palace of Ceann Coradh
" of Inis Gaill duibh, and Inis Loch Saighleann.
" &c. &c.

" 1061. Hugh O'Conor marched an army
 " to beann boradh, and demolished
 " the Dun (fortress) destroyed the wall
 " of the well and ate its two salmon, and
 " also burned Killaloe"

(Dr. O'Conor translates this passage entirely
 incorrectly either intentionally or from
 want of knowledge, but we have M. A. George-
 -gan's translation of it made in 1624 which
 is very correct. God)

" 1086. Torlogh O'Brien, King of Ireland cum renitentia
 " died at beann boradh in the 22nd year of
 " his reign.

" 1088. Donnell Mac Loughlin, King of Aileach
 " demolished and destroyed the walls of
 " beann boradh and took 160 hostages con-
 " sisting of Danes and Irish!.

" 1101. Murtagh destroyed the Grianan of Aileach
 " in revenge of beann boradh, which had been

14/3/24/16 (VII) destroyed

(14) 349
destroyed and its walls demolished by Don-
nell ^{+ Chac} ~~Don~~ Laughlin sometime before, and
Murtagh ordered his army to carry home
from Aileach to Limerick a stone for
every sack of provisions which they had
with them. 2nd May.

This passage was published in the ord-
-nance Memoir, but since that time a most
curious illustration of it has been disco-
-vered by Mr. Eugene Curry in making
a Catalogue of the Irish Mss. of Messrs.
Hodges and Smith College Green (Dublin).
It is in a poem addressed to Donogh,
the son of Mahon O'Brien, by his
Bard Malmurry Magrath. He exhorts
the chieftain to retort on his enemies
as his great ancestor Murtagh More
O'Brien had done on the northern Hy-
-Niall, who on one occasion had treated
him and his subjects with indignity.

He then tells Donogh the whole story: on
(in 1088)
one occasion, the descendants of Miall Glem-
dubh, a formidable people, came to the
south, and treated the noble race of the
Dal Cair with indignity. They commanded
them to carry on their shoulders as much
of the timber of the southern country as
would roof a house. The numerous hosts
of the heroes of Limerick were obliged to
obey this insulting command; they carried
as much of beautiful ^{as would roof a house} hazle timber from
their own country to Aileach, and with
it roofed a house within the Rath of
the beautiful Aileach. Until the time
of Murtoogh More of battles this house re-
mained as a ^{mprk} seal of strength and
superiority with the Hy Niall; but the
great Murtoogh, choice of men, invaded
the ^{northern} country with a strong force to
revenge this insult upon the race of
Niall: he arrives at Aileach, demolishes the

14/6/24/16 (VIII)

(16) 357
Grianan, and compels the Ultonian army
to carry its stones to Limerick. This was,
no doubt, a noble retaliation worthy of
the King of the South; and though the
heroes of the red-armed Aileach
were grieved and mortified by the act,
they carried the ^{day} habitation with them
to Limerick. Be it known as of the ex-
ploits of Murtagh that he carried the
lofty Grianan of Aileach, and fixed it
on the sunny wall of Limerick! what a
glorious triumph over the Northerners?
The Bard then goes on to describe the
splendor and magnificence of Donogh
O'Brien's fortress at Limerick,
which, he says, is superior to Aileach
in the days of its greatest splendor.
To go with the annals of the palace of
Kincora

is A.D. 1107. Beann Coradh and Bachel were
burned by lightning, ^{in the first week after Easter} and sixty rats of Uetheglin
and

"and Brogid (Beer, M. Bragod) were
"destroyed."

"1118. Torlogh O'honor at the head of a
"great army of the Connacians marched
"to the palace of beann boradh and
"hurled it both stones and timber
"into the Shannon."

Such was the end of the famous
palace of Brian Boroo! hurled into
the Shannon by Connaughtmen!

In the T. L. of Ballyvaally (Baile
Uí Mhothla) about $\frac{3}{4}$ mile to the
north of Killaloe, and near the west-
-ern bank of the Shannon is a fort
called Beal Borumba, where it is
said the Emperor Brian received the
Borumean tribute from the Lagen-
-nians. It is a fort of earth, and pre-
sents no feature worthy of remark. This
is

14/B/24/16(12)

(18)

is the fort which Button (poor man) thought was the ruin of the palace of Kincora. The name of Kincora will be preserved in that of Kincora Lodge, a neat little house belonging to ^{Thos} Mr. O'Brien, situated not far from the site of the palace of his great ancestor.

In this parish about a mile northwards of Killaloe and rising over the road as you go to Tomgraney is the far-famed rocky mountain of Craig Liath which is well known by name in every part of Ireland as the habitation of the great spirit Eeval the familiar Spirit or Banshee of Munster in general and of the Dalcassians in particular. Her palace is shewn ^{in a wild} ~~on~~ the ~~sum-~~ ^{glens in the} ~~side of the~~ mountain. It is a rock about 40 feet in height ^{and} most romantic in appearance. A well called Tobar Aoibheal after the same fairy queen springs from the

354 (197)

side of the same mountain. " 14/8/24/16 (x)

The Banshee is celebrated by the poets of the last century, many of whom however did not know her locality. I am not aware either that any of our ancient or modern topographical writers have pointed out her locality.

Ar Ríozán Dorbeal Croidé zán Oldenbeart,
~~An t-íde bean Dorbeal mionla maoréa,~~
Capa na máimneac íde-bean léir-ópaiz'

Merriman

Éiríoz feara zó na-ítríreac feara díb
Ar tar éir na sparaime zéablam naic bréas yin,
Tré lár mo fmaornzead' í m'íntín tpaéctá,
Do táimz an t-íde-bean mionla maoréa
A cndá zéabte síoz zó feara léi
'S a zruas mar caor a íntóm a ízéime
Ar fízir a zéabpaí d'áirín mé ar éirín
Dorbeal éleapá na cappaize léiré.

Donogh Roe Macnamara
of the Co. Waterford.

Ar leabairn í mé ínté a íéir zán tapa am aenap
D'arphizeap taob' íom Dorbeal na cpaize léiré
Zó cndáctéac, cndáctéac, cndáctéac, cndáctéac, céapá;
A bara dá íntóm íá dtaoz zó tálam léiré.

Thane Glarach Mac Donnell

In this mountain of Craig Liath about a quarter of a mile west of the Shannon and about half way up the side of the mountain is situated the site of Grianan Lachtua, which was built by ^{J. Lucius} Lachtua, the brother of Brian Boru in the year 953 according to the annals of the Mac Bruadins. This house was properly called Grianan from the noble prospect which it commands of the Shannon, of the mountains of Doohara in ^{of Kipper hill} Tipperary, of Killaloe, Kincora hill, and of Beal Boru lying in the valley beneath it on the brink of the Shannon. "It was a square an oblong edifice surrounded with a fosse and ditch now much effaced." It is 72 feet long and 38 ft broad, but no idea can be formed ^{from} of what remains of the kind of building it was*. A ~~squadrangular~~ wooden house? See my notice of Cloonfree near Stokes Town in the Co. Roscommon, and of O'Dempsey's

* There is considerable quantity of stones in the mound -

house ^{at Ballykeane} near Portarlington.

356 (21)

"In the southern part of the townland of Braglea is a field called Park-na-neach ^{of the Porrey}, where Brian ^{Boru} Boroo is said to have kept his horses.

In the townland of Aghareynaghmore in this parish is situated the Castle of Aghareynagh, which is mentioned in the College list, as belonging to Donogh Mac Conogher (O'Brien).

The names of the other minor antiquarian objects in this parish I have set down in the field name books with great care.

of the parish of Killo Kennedy

Situation. This parish is situated in the barony of Tulla lower. It is bounded on the north by the parish of Kilno; on the west by Killuran, Kilseely and Trooagh; on the East by Killaloe, and on the south by St. Patrick's and Kiltinaulea.

Name. The name of this parish is in the original language Cill O'g-Ciñéide, which means the church of the O'Kennedys, so called from the family of O'Kennedy, ^{who were} the ancient chiefs of the beautiful valley district of Glenamra, with which this parish is exactly coextensive. It is curious to see how tradition and the natural features of the country throw light upon and prove the authenticity of the ancient Irish documents. The poem of O'Keerin thus speaks of the territory of O'Kennedy

O' Cíhéide éorpará dā.
 ar gléann páirpínē, peis ómpā,
 Shóct ar n-Dunhcúan, tre éródaet
 na fáin fudrúán rapmórpedet.

14/8/24/16(X1)

O'Kennedy, who reddens darts
 over the extensive smooth glen Omra
 offspring of our Doncuair, who, thru' valor,
 obtained these lands without contention.
 i.e. No other person contests it with
 him.

"The old church of Kill-O'Kennedy is situated
 in glen omra about 2 miles to the North
 east of Broadford." It is 56 feet long and
 23 ^{1/2} ft broad. The north wall is built of
 large field stones and appears ancient.
 but the south wall is built of quarried
 stones and does not exhibit so much of
 the impress of age as the north one.
 The south wall contains a pointed ^{doorway} ~~window~~
 placed at the distance of 16 feet from
 the west gable, and measuring on the inside

(24) 7.0 ^{ft in} in height and 3.9 ^{ft in} in width, and on the outside 6.1 ^{ft in} in height and 3.0 ^{ft in} in width.

It does not appear to be of coeval erection with the north wall. The two gables are destroyed down to the very foundations, but some of the foundation stones remain in the original position by which I was enabled to ascertain the exact length of the church as given above. This was never divided into nave and choir; its side walls are 10.0 ^{ft} high from the present level of the ground. The North wall contains an ancient little window measuring on the inside 3.5 ^{ft in} in height and 3.2 ^{ft in} in width, and on the outside 3.2 ^{ft in} in height and $4\frac{1}{2}$ inches in width and covered at top inside and outside with small lintels. It has been ascertained at this window that the wall is 3.3 ^{ft in} thick. There was another window on the South wall near the South east corner, but it is so injured that its characteristic features cannot be ascertained.

A short distance ^{well} to the South east of this church is a holy ^{well} dedicated to Saint Cronan the

RIA

14/15/24/16(xii)

RIA

(?) O'Brien

the patron of the parish, who ^{is} ~~was~~ probably Saint Cronan of Comgraney. This well is two feet in diameter and covered overhead. "Beside it grows a very large ash tree, which, according to an inscription on a stone near it, "was planted by W. Doogan P.P. in the year 1733."

The tomb of this priest is in the church yard. It was erected by himself long before his death

"This tomb was erected by William O'Doogan
"Rector of the parish of Killaloe, Kilsely
"and Killogenedy 1733."

There ^{can} be little doubt that this church had been called Kilcronan or Templecronan before it received its present name from the chieftain of Glenomra.

In the College list of the Castles of Thomond I find set down "Glan-omra belonging to Terilogh Mac Donel Roe," who was in all probability a Macnamara. The site of this Castle is shewn in the townland of Claongakeen East, and tradition says that ^{some years ago} considerable parts of the walls, vaults &c. ^{but at present no trace is visible.} were to be seen. In English family of the name

14/3/24/16 (XIII)

(26) 361

name Kouendon had a dwelling house near
this Castle, but even that is now destroyed.
Sic transit gloria mundi!

The other remains of antiquity in this parish
are forts and pagan graves, which are in-
correctly called by natives Beds of Dermot
and Grains. One is situated in the townland of
Cloonaconnymore, and the other in Fermoylemore,
and a third in the townland of Killo Kennedy.

There are constructed of large rough stones placed
on edge in two rows about 9 feet in length
and 5 feet asunder, and covered over head
with large flag stones placed horizontally.

It would be very easy to open any of those
graves. The names of the forts I have set
down in the field name books.

The townland of Fermoyle in this parish
is mentioned in the Wars of Turlogh
under the year 1317, but nothing particu-
lar said about it.

A Gnam, A Doncha's Castle
A Da oncorn Formaorle.

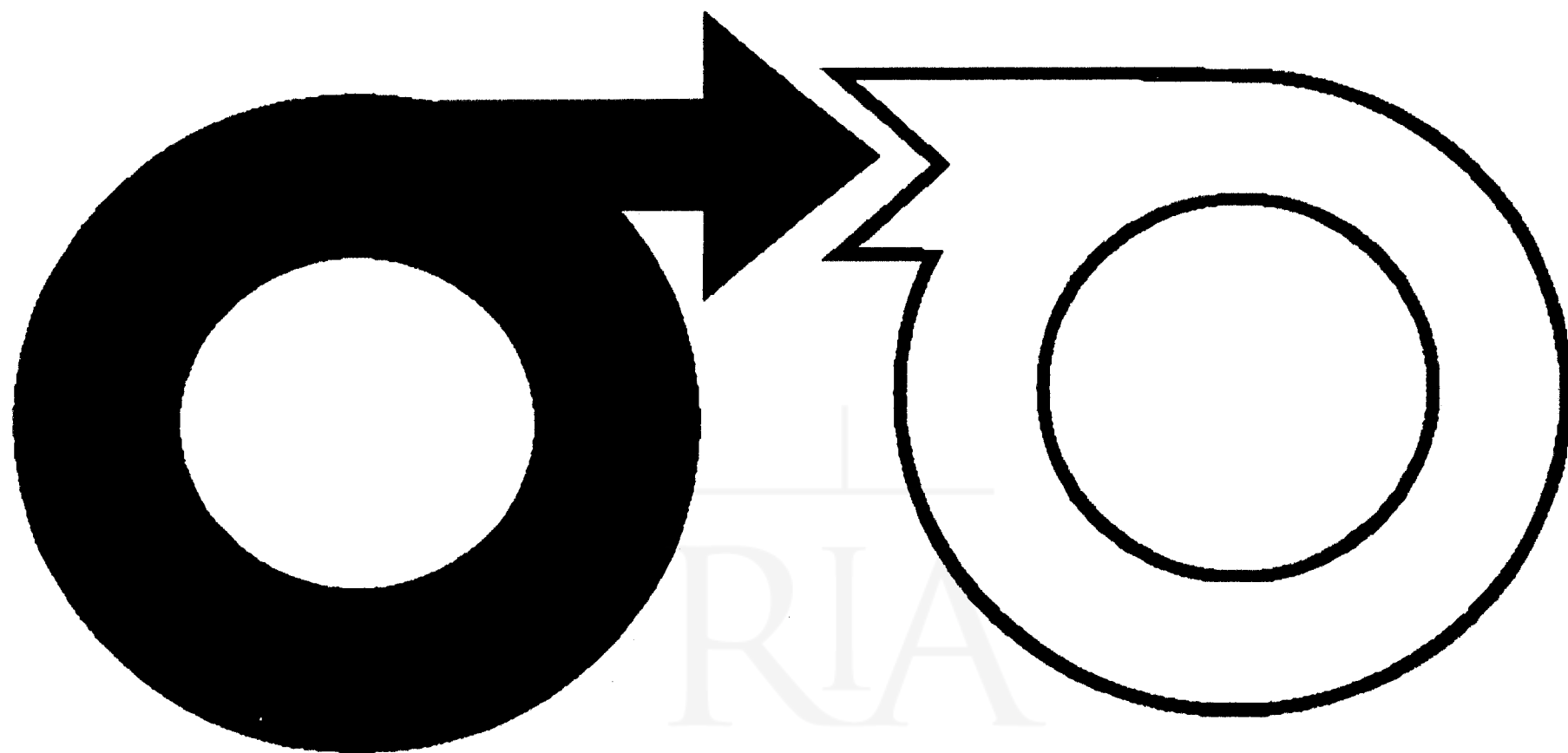
q. Were these
O'Kennedys?

I expect to finish the writing of the
parishes of Clare early to-morrow

Your obedient servant
John O'Donovan

END

END



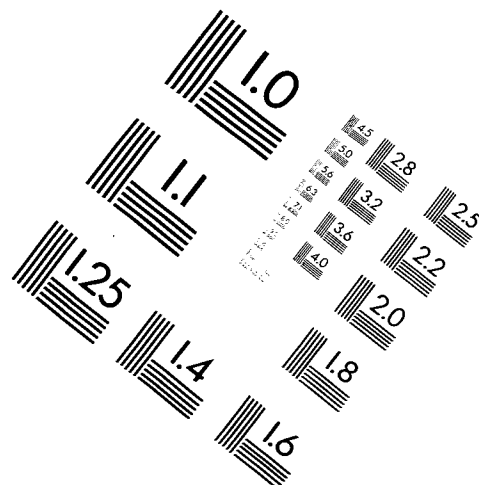
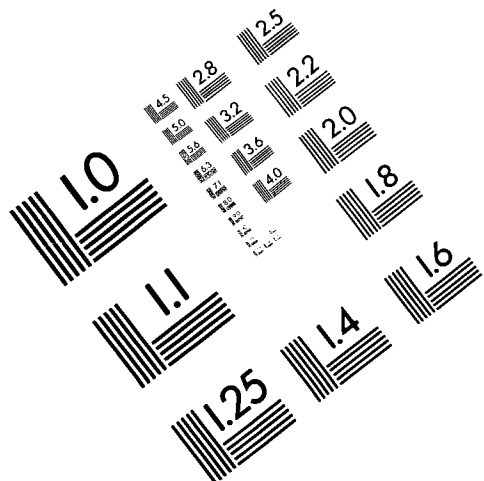
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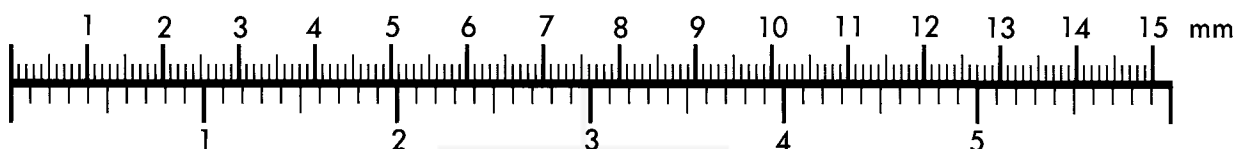
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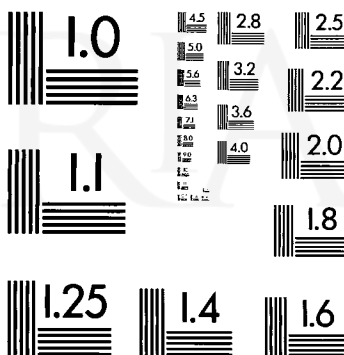
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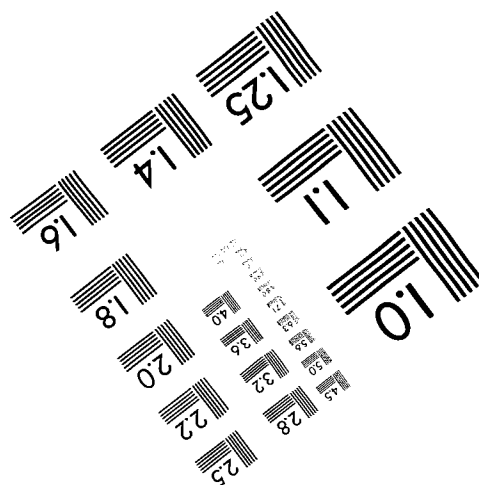
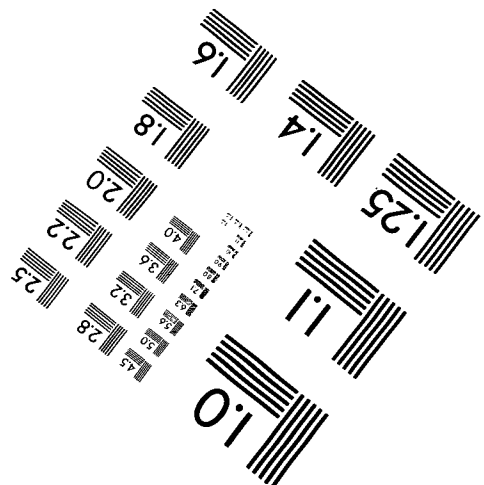


Inches



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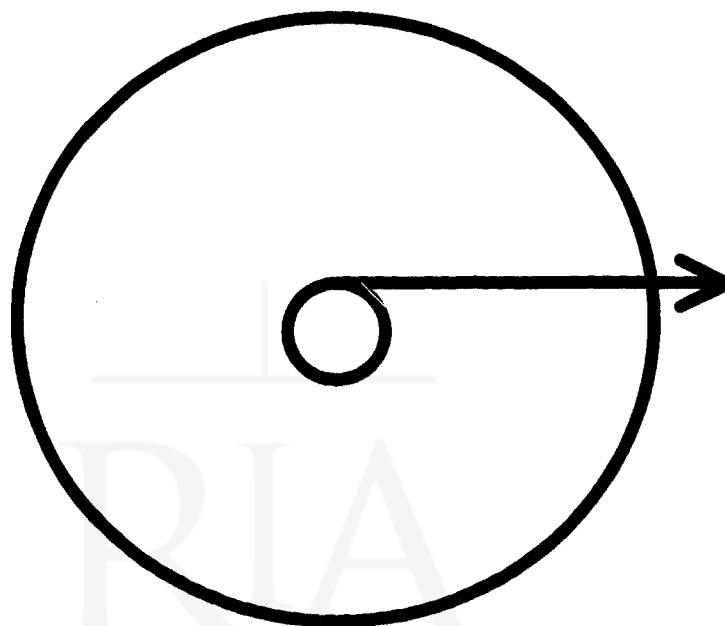
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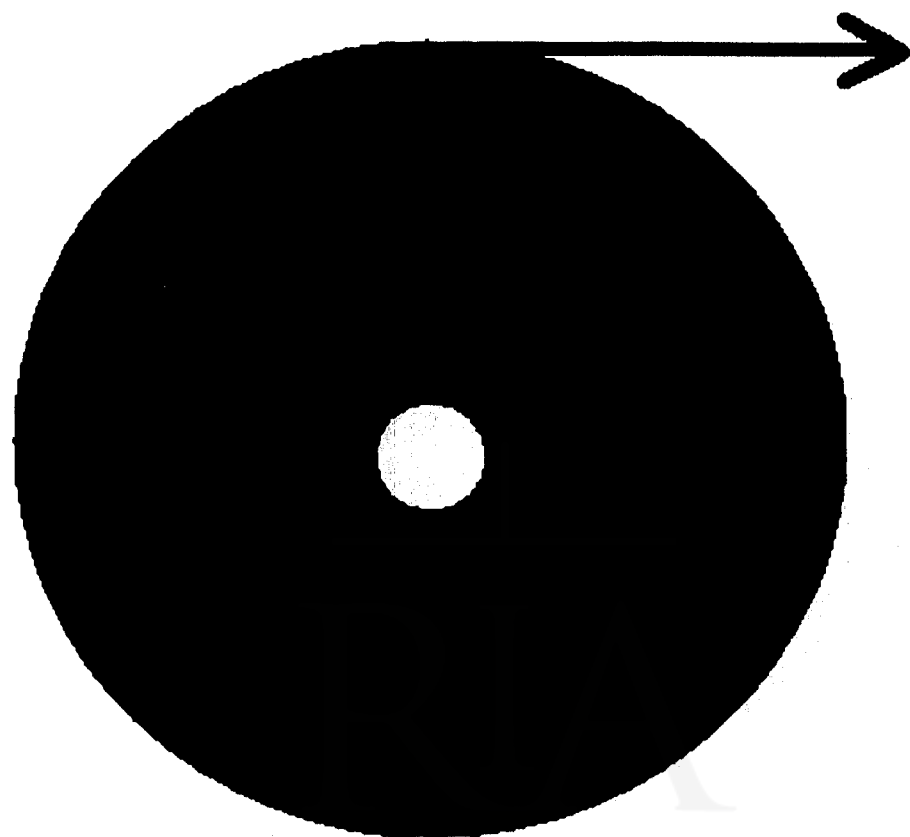


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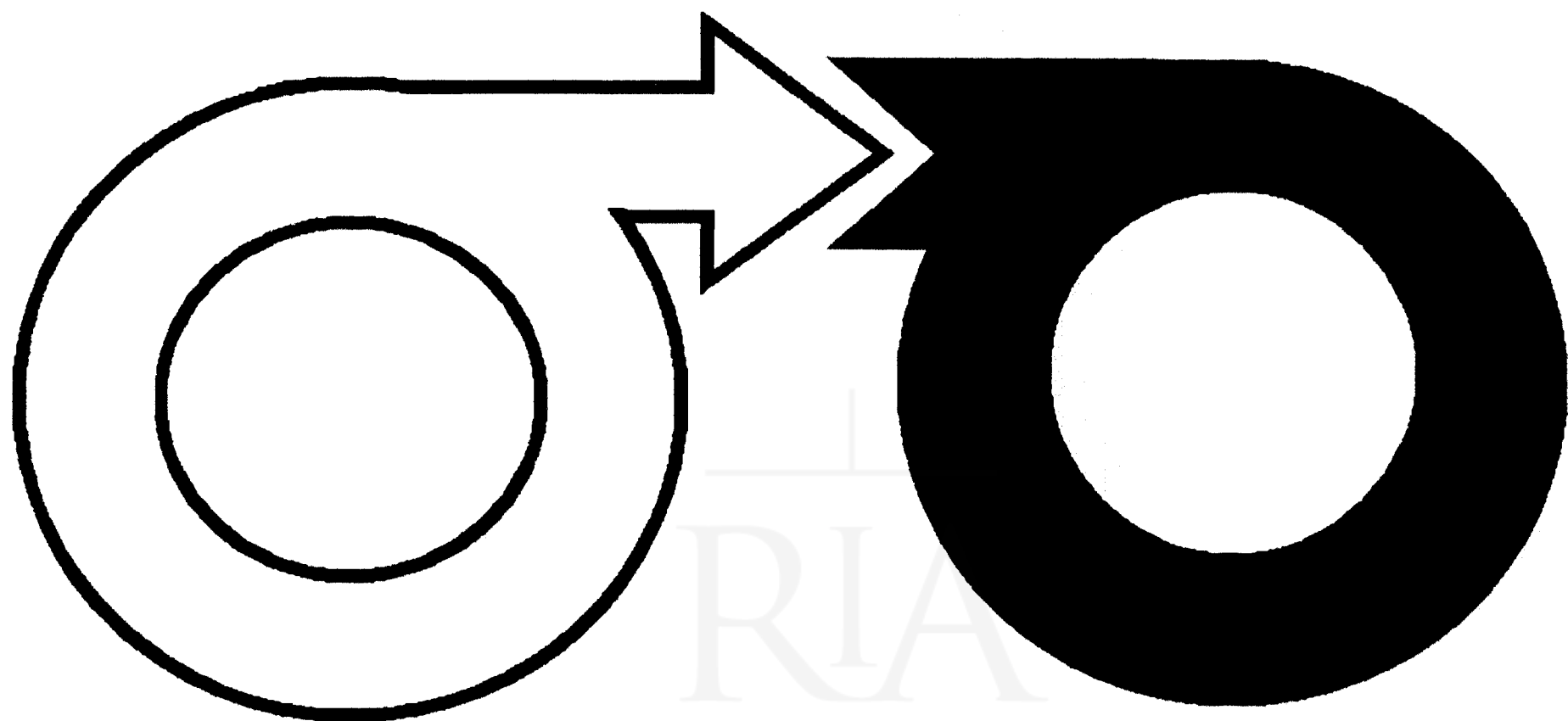




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November 2006

REEL N 4011

THIS REEL CONTAINS

14 B 24/17 – 14 C 11/32

Letters; Clare (Vol.II) - Donegal

14 B 24

Ordnance Survey of Ireland: Letters, Clare (Vol.2)

O'Donovan, John, 1806-1861

Assorted letters, extracts, sketches and maps, relating to the history, genealogy, antiquities and topography of Co. Clare, with particular reference to its churches, castles, forts and holy wells.

ill. 1839; 411p.

Disbound, conserved and boxed by the Delmas Conservation Bindery. Conservation funded by Atlantic Philanthropies, April 2003..

23 cm (approx).

Includes outsize material.

Donated by the Ordnance Survey Office, 1861.

14 C 1

Ordnance Survey of Ireland: Letters, Clare (Vol.3)

O'Donovan, John, 1806-1861

Assorted letters, extracts, sketches and maps, relating to the history, genealogy, antiquities and topography of Co. Clare, with particular reference to its churches, castles, forts and holy wells.

ill. 1840-1841; 99p.

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23 cm (approx).

Includes outsize material.

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14 C 11

Ordnance Survey of Ireland: Letters, Donegal

O'Donovan, John, 1806-1861; Petrie, George; O'Curry, Eugene

Assorted letters, maps and extracts, relating to the history, topography, traditions, genealogy and antiquities of County Donegal, with particular reference to its early churches, monasteries and place names.

ill. 1835; 204p.

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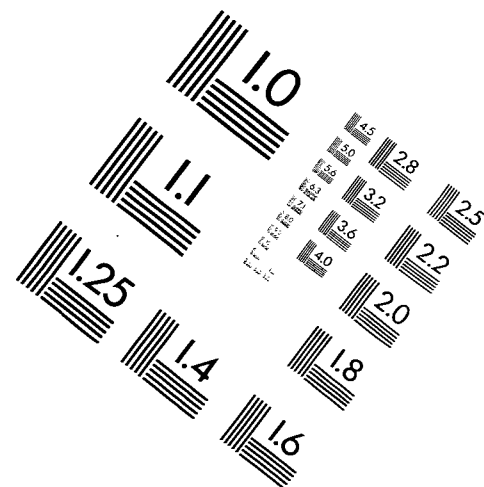
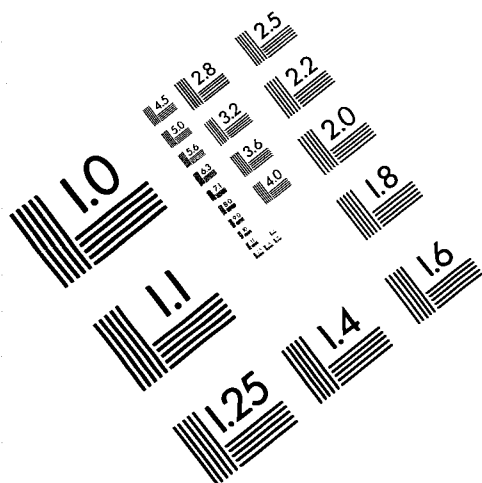
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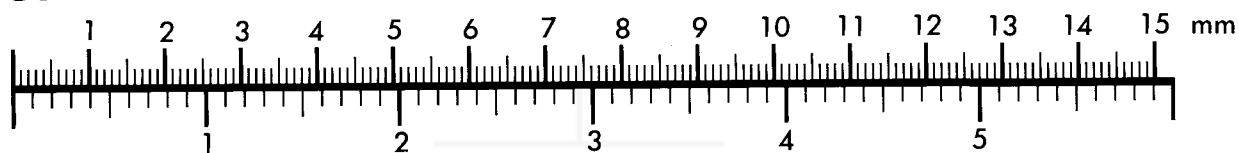
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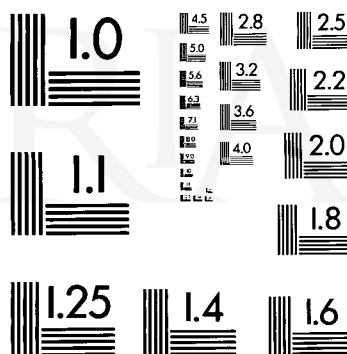
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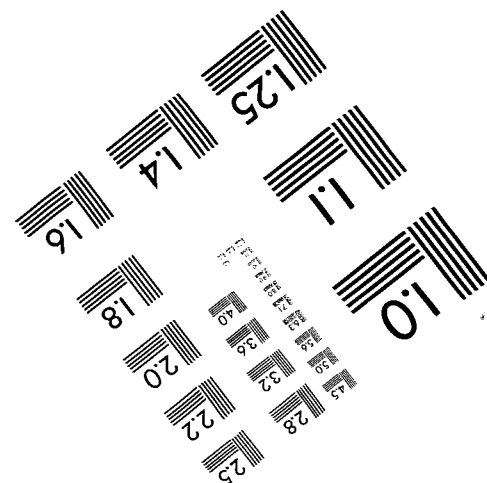
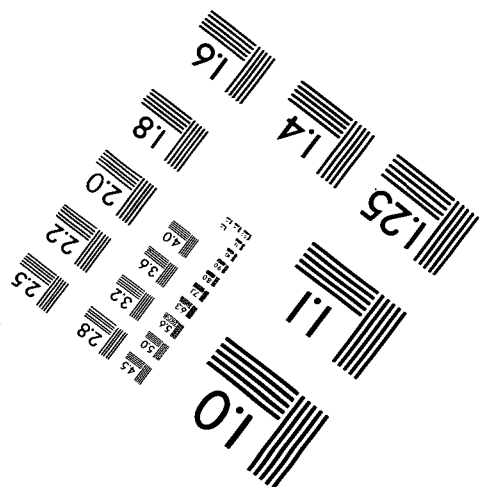


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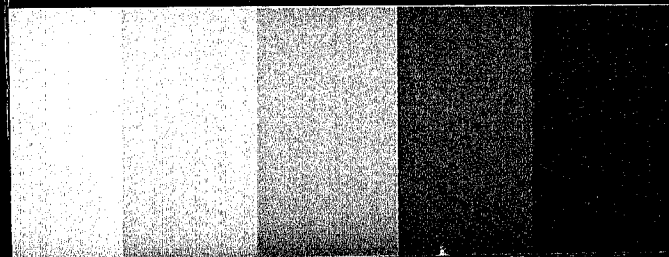


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14 B 24/17

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dublin, concerning the history, antiquities, religious traditions and topography of the parishes of Kiltinnaanlea (Kiltenanlea), Kilquan (Kilquane), Killely (Killeely), Kilfintanan (Kilfintinan), Bunratty and St. Munchin's, Co. Clare with particular reference to their early churches, burial grounds, holy wells and castles and the origins of their place names.

9 December 1839

14p.

24 cm (i-iv), (vi-ix), (xi-xiv) 25 cm (v), (x)

ill; ink sketch of the doorway of the old church of St. Munchin's.

Included are O'Donovan's findings concerning the Eas Danainne cataract, copy extracts from the 'Annals of the Four Masters' and a transcription from the tomb of Philip MacAdam (d.1729). O'Donovan's letter also includes his observations regarding the toll the Survey work has taken on his health. Referring to his fifteen hour working day he writes 'The labour of writing for the Survey is becoming heavier and heavier upon me every year'. Also included are later notes, dated 20 April 1840 in which he writes of his failure to receive pay while sick.

Dublin, Monday 9 Dec^r (1)
1839

Dear Sir, The writing of blare is almost interminable; but it will not stand long now, as we are working 15 hours every day without cessation. The labour of writing for the survey is becoming heavier and heavier upon me every year, but I am wearing very well, as the Connaught man said of himself at the age of 47.
The parish of Killinaboe.

Situation.

This parish is bounded on the north by that of Killaloe; on the East and South by the River Shannon; and on the west of the parish of Kib-guan.

Name. This parish is called in the Irish language Cill t-Seánán Léir, which is correctly understood by the natives to mean the Church of St. Senan, the hoary. He is a different person from Senan of Scattery island as may be easily inferred from the tradition in the Country, which makes him a brother of St. Mochoille. This festival is still kept in the parish on the 8th of March, which is different from the festival day of St. Senan of Scattery Island.

14/8/24/17(1)

(2) 364

The old church of Kiltinaulia is not one of the primitive Irish times, but a re-erection of the 14th or 15th century. It is in good preservation, and measures ^{ft. in} 58.10 in length and ^{ft. in} 18.8 in breadth on the inside.

The west gable contains a small window ^{placed near the top} which is so curtained with ivy that its dimensions or characteristics could not be ascertained without going to unnecessary trouble. At the distance of 27 feet from the west gable the south wall contains a pointed doorway constructed of cut lime stone, but it is so broken that its dimensions could not be ascertained without going to more trouble than it is worth, it being a modern doorway like those of which we have hundreds of specimens in other parts of this and other counties. At the distance of ^{ft. in} 3.8 of the South East corner there is a window but so filled and matted with strong ivy that its form could not be seen. The East gable contains a window which is narrow on the outside and wide on the ~~on~~ inside. On the inside it measures ^{ft. in} 7.0 in height and ^{ft. in} 3.0 in breadth and on the outside (where its lower part is ^{ft. in} 5.6 from the ground) ^{ft. in} 5.3 in height and 6½ inches wide. This window is rectangular on the inside being

being covered over head with a lintel of limestone
 and on the outside pointed. It is constructed
 of chiselled lime stones. The north wall is featureless.
 The side walls of this church are about
 11 feet ⁱⁿ height, 3.6 ^{ft in} in thickness and well
 built of quarried lime stones of good
 size and hammered. The corner stones are
 chiselled.

There is a graveyard of considerable ex-
 tent attached to this church.

About 200 yards to the north of this
 church there is a holy well dedicated to
 St. Senan Liath, which is arched over
 head and surrounded with a row of
 different kinds of trees which are
 covered with votive rags of various
 ages, kinds and colours; and the roof
 of the little house or turry over the
 well is covered with offerings of broken
 plates, cups, tips of shoes &c. &c.
 A "pattern" was ^{annually} held at this well on the
 8th of March, but it was removed to
 the village of Glanlara some years since.

In the townland of Garraen in this parish are the ruins of a church dedicated to Saint Machuille or Mochnille, the brother of Saint Senan Liath. The gables of this church are destroyed down to the foundation stones but ^{a fragment of the south wall} 29 feet in length and 10 in height remains and about 18 feet of the north wall. The south wall contains a ~~pane~~ window placed at the distance of 4 feet from the east end of the church; it is rectangular at the top on the inside being covered with a lintel and curvilinearly pointed on the outside. It measures on the inside 4.6 in height and 2.3 in breadth, and on the outside 3.4 in height and 6.6 in width. It is 5.0 from the level of the ground on the outside, and constructed of cut lime stone. The walls of this church are built of field lime stones not laid in regular courses; they are 2.6 in thickness, and 10 feet in height. They exhibit a good deal of the impress of age, but they have not features enough to enable the antiquarian to pronounce with any certainty on their age.

"In the townland of Cappavilla there is a holy well dedicated to the patron of this church and called Tobar Mha-chuille" but no day is kept in the parish for the celebration of his festival, and his well is latterly losing its character for sanctity, it being eclipsed by the celebraty of St. Benan Liath's more sacred fountain.

There are two castles in this parish; one in the South-east part of Rinroe townland measuring about 20 feet square and 50 feet ⁱⁿ height. It is now called John's Castle, but it is the Castle of Dunasse mentioned in the College list as belonging to Shane negeythagh (Mac Namara) from whom it received its present name. The other, in the townland of Koolisteige, measuring 24 feet square and 50 feet in height. It is set down in the college list as the castle of Cullistecke, belonging to Donel Roe (Mac Namara, no doubt). Its ancient name

14/8/24/17 (iii) of

(6) of Cuil Lis-Taidhg, angle of the fort of Leige, is now barbarously corrupted to Cool-a-styke! I think the correct name which is set down in Hardiman's Deeds should be given on the Ordnance; for, what is Cool-a-styke, but an ignorant, plebeian corruption of Cool-lis-teige?

It has been a puzzle to me this long time whether the celebrated Cataract on the Shannon called Eas Danainne by the ancients be the one from which this townland of Dunaff (fort of the Cataract) was named or the one at Killaloe, but I now am positive that it is the one at Killaloe. This Cataract is mentioned in the Irish Triads as one of the three great Cataracts of Ireland, and Seige O'Neighten in his notes upon these Triads (MS. Trin. Col.) states that Eas Danainne is on the Shannon ^{near Limerick} ~~at Killaloe~~. The following passage in the Annals of the Four Masters will

will point out the situation of this cataract with great certainty.

1124. Mór-choblaí la Tairpdealbaí na Conicobair pop loic n-Deireadair
7 a dtabairt leir dár Eir Daninne, co ro airce Uí Conaill.

1124. Torlogh O'honor brought a large fleet on Lough Dergdhere and conveyed them over the cataract of Eas Danainne and plundered the Hy-Connell."

The fleet here mentioned was a collection of boats which his army were able to carry by land to be launched on lakes for the purpose of plundering islands. The inhabitants of Inisgay off the Coast of Erris still call the collection of boats belonging to the island the "fleet (Cobhlack), of the island" and the gentlemen living on the margins of Lough Corrib in the County of Galway call their boats their fleet! The northern Hy-Kiall frequently carried boats by land to plunder the rich islands of Lough Erne and other lakes, and it is evident that their

14/3/24/17 (iv) boats

(8)

370

boats must have been small curraghs or
~~cane~~ cots, perhaps both.

Down of the parish of Kilquan

Situation ^{and name} This parish is now usually called St
 Patrick's, but it was never so called till after
 the erection of the New Protestant church
 which appears to have ^{been} dedicated to that
 great protestant Saint Patrick ^{about whom we know so little}. It is
 usually called Parteen parish by the Roman
 Catholics from the situation of their parish
 chapel in a townland of that name. ^{But} In
 the Down Survey it is called Kilquan* and
 this should be, in my opinion, adopted on
 the Ordnance map. The name signifies the
 church of St. Cuan, but nothing remains to
 prove which of the many Saints of that name
 its original patron was.

* The old ^{church} called Kilquan (Cill Cuain) is situated
 on the ^{margin} brink of the Shannon in a townland

now

* It is called Kilchuan in the College list of the parishes in the Co. of Clare.

now called Church Land, but originally, no doubt, Fearann Bille Chuain, i.e. the land of the church of Kilquan. It measures in length on the inside ^{ft in} 36.6 in length and ^{ft in} 17.6 in breadth. The walls are built of large blackish-limestones not hammered nor laid in regular courses. The side walls are 12 feet high and 9 feet thick. The west gable is in good preservation but featureless; the south wall contains a doorway placed at the distance of 11 feet from the ~~south~~ west gable, and measuring in breadth ^{ft in} 5.3, but its height cannot be ascertained as the top is destroyed. It is constructed of large ^{quarried} ~~rough~~ stones, which were neither hammered nor chiselled. There is a breach in this wall towards the east gable of 10 feet in ^{extent} length, the part in which the window was placed. The east gable contains a window but, it is so completely curtained, and filled with strong ivy that its form could not be seen. The north wall is featureless, and ~~contains~~ is destroyed to the extent of nine feet.

Outside the East gable is the tomb of Mac Adam who pointed out to King William's army where they could ford the Shannon to attack the ^{city}

of Limerick on the north side. When the forces of King William discovered the ford they fixed a chain across the Shannon by the assistance of which the soldiers were enabled to wade across with safety. The rock to which one extremity of this chain was fastened on the north side of the Shannon is still pointed out and called Carrig a tlabhra i.e. the rock of the chain. Mac Adam was a fisherman, but it is said that he was handsomely rewarded for communicating his topographical information to King William. His tomb is inscribed as follows:

"Here lieth the body of Philip Mac Adam
 " deceased June 24th 1729 aged 33 years,
 " by whose direction this tomb was erected
 " in memory of his father Philip Mac Adam
 " deceased Nov^r 26th 1700 and his mother
 " Elenor deceased June 8th 1708."

Some pious people sometimes offer a few prayers at this tomb, but not for the good of the soule

RIA

~~born 1696 five years~~
~~after siege!~~

14/B/24/17(V)

PLA

25

343 (11)
14/B/24/17 (VI)

of Philip who died in 1700, he being the man
^{was} who "sold the pass."

There are two ruins of castles in this parish,
one in the townland of Drummin which is
said to have been erected by Finneen Mac
Namara about the year 1549; only 16 feet
of the height of its walls remain. "The other
in the townland of Parteen and called
^{i.e. the castle of the fishing weir}
Caisleán na cōpan. Its erection is ascribed by
tradition to the friars of Limerick. I do
not find either of these castles set down
in the College list, and I incline to think
that they were both erected since that
list was written.

The writing of small names into the field name
books is wasting my vigor. If the labour can-
not be lightened I must sooner or later
sink under it.

Ld
Monday night, 12 o'clock,

Dec. 9th 1839.

Fell sick in March 1840 and remained sick for more than 15 days,
but was not allowed one penny while sick. Why did I work till
12 o'clock for six years previously? i.e. double the time. April 20. 1840.

Newford

Of the parish of St. Munchin'sSituation.

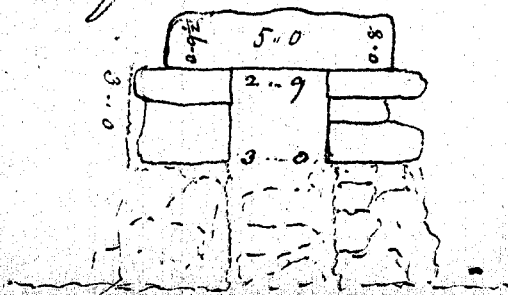
This parish situated to the north of the city of Limerick, is bounded on the West by the parishes of Killeely and Kilfenaghta; on the north by part of same and Bloorlea and on the East by the parishes of Troagh and St. Patrick's.

Name. The name of this parish is in the Irish language Paróiste Naosín Márcáin^{c.e.} the parish of St. Manchin or Munchin to whom the parish church, which is situated in the City of Limerick, is dedicated. The description and history of this church belong to the City of Limerick and not to ^{the Co. of} Clare.

The only remain of antiquity in the Co. Clare part of this parish is the old church of Kilrush (the Church of the point) a name not set down in the field name book of this parish though

though well known in the country as that of a townland containing 80 Irish acres and shown on the engraved map of the Down Survey as a townland containing a church.

This church is situated near the margin of the Shannon about 2 miles westwards of the City of Limerick. It is a remotely ancient little church, measuring on the outside 30.6 in length, and in breadth 19.0 . The doorway was placed in the west gable, (as is most generally the position of the doorways of the primitive Irish churches) but it is now built up with strong mason work. It is very much ^{disfigured} injured towards the bottom, the large stones which formed the sides having been taken away, but its lintel and three feet of its sides under it remain perfect.



The lintel extends the entire thickness of the wall.

14/8/24/17(VII)

The south wall is about 14 feet in height and ^{ft in} 2.9 in thickness, which is exactly the height and thickness of the north wall also. The part of the south wall which contained the window is now reduced to a formless breach. The east gable contains a very old window which is round headed inside and outside, and measures on the inside ^{ft in} 5.5 in height and ^{ft in} 2.8 in breadth, and on the outside (where it is 6 feet from the ground) ^{ft in} 3.0 in height and in breadth 10½ inches at top and 13 inches at the bottom. The walls of this church are built of large lime stones laid in irregular courses. The north wall was originally featureless but a doorway was some years ago broken on it to lead into a cow house erected within ^{the church} it by the proprietor Mr. Barrington. It is surprising that the patron saint of this little church does not strike his cattle with the red bolt of his vengeance. It is probable that he was Saint Mainchin but

there is no monument of his name in its vicinity (31.15)
There is a small burial ground in the T. L.
of Knockalisheen, called Bill a Bhothair
is the burial place near the road, but
I do not believe ^{that} there ever was a church
at the place.

There is ^{no} castle in this parish at present nor
tradition of the former existence of one in
any townland of it.

Of the parish of Killely

Situation. This parish is bounded on the East by
the parish of St. Munchin; on the north by
part of the latter and the parish of Kilfinaughta;
on the west by the parish of Kilfintinan, and
on the south by the River Shannon.

Name. No record of the original spelling of this
name has been discovered, but it is probable
that it is compounded, like the names of
most parishes in Ireland, of Bill a church
14/18/24/17 (VIII) and

and the name of a saint male or female, and by comparing this with Killybeg near Clarin-Bridge in the County of Galway, one will strongly incline to the opinion that like that, it must mean the church of the Virgin Saint Failia. See my letter on the above parish written at Galway.

There is however no well or other monument ^{preserving the name} of that saintess in this parish nor is the memory of any saint celebrated there at present. See parish of Kilmurry where there is a holy well dedicated to St. Faile. The old church of this parish is now level with the ground, and nothing remains but a large burial ground.

"In the townland of Cratloe castle in this parish there is an old church now without a name, but it was never a parish church but a chapel belonging to the Castle of Cratloe from which it is about 100 yards distant. It is 57.0 in length and

and 21.0 in breadth. The west gable which is destroyed down to the height of the side walls is featureless. The south wall contained a doorway placed at the distance of 15 feet from the west gable but now destroyed. The same wall contains a window placed within 4 feet of the East gable but now so covered with ivy that its form could not be seen. The East gable contained a large window constructed of chiselled lime stones but now entirely disfigured. The north wall is featureless. The side walls are 14 feet high, 3.4 in thickness and constructed of large lime stones irregularly laid. It appears to be co-eval with the adjoining castle.

There are two Castles in this parish about a quarter of a mile asunder. The one is next to the church is called Cratloe castle

(18)

Castle and the other Brathoe Kael. These
Castles are set down in the College list
as Brathallaghmore and Brathallagh-
^{Kelly}
~~more~~, the former being the one now
called Brathoe Castle and the latter

Brathoe Kael, the one, according to the said list belonged to
Doyle Mac Feige, and the other to ~~Doyle~~ Macnemra.

In the early part of the tenth century
the celebrated warrior Moriastagh of
the Leather Coats, King of Aileach
passed through Brathoe on his
way home carrying with him as
hostages the Kings of Munster and
Leinster, and Sitric King of Dublin.

Cormacan Eigeas, the Bard of the King
of Aileach remarked, in a poem written
on this excursion during which he himself
attended on the King, that Brathoe was
the most difficult which he met since
he had left his home.

14/B/24/17(x)

Book of Imaging. R. I. A. 4

X Nip facap os pagap mo thois
bealuch map an cneatorais

"I did not see since I left my house
A pass like unto brattoe"

This poem is an undoubted monument of
the time to which it is referred, as can
be proved by its own internal evidence,
and is well worth the attention of the
historian and linguist. Extracts from
it have been ^{given} ~~published~~ in the account
of the Grianan of Aileach published
in the Ordnance Memoir of Derry.

In the townland of ^{the little bog of the skulls} Monceennagluggin
in this parish there is a small burial ground
of the same name, but it does not appear
that there ever was a church at the
place.

In the townland of Brattoe Castle not
far from the church there is a holy
well called "John's well" at which a pattern
was

was formerly held on St John's day -
 From this it appears probable that
 the chapel above described was
 dedicated to St John, a saint
 held in high estimation ^{in Ireland}, at the
 period of its erection.

The mountain of Bratloe, ^{partly} in this
 parish, and partly in the parish of
 Kilfintanan (often also called O'Connell's
 mountain, and gleann na g-Croí)
 is the celebrated mountain called
Slíabh Oidheadh an rígh in the
 Annals of the Four Masters and
 other more ancient Irish documents.
 This mountain is mentioned in the annals of Clone-
 -nagh quoted by Keating, as forming part
 of the southern boundary of the (Diocese of
 of Killaloe (which it does to this day) and

in the annals of the Four Masters at
the year 1564: thus:

"The inhabitance of the district extending from
" Sliabh Aidheadha an Righ to Luchat
" and from Rinn Eanaigh to Scairbh
" rose up en masse to oppose the Earl of
" ~~For~~ Thomond." &c.

This Regio comprised all Mac Namar's
Country: Sliabh Aidheadha an Righ is
the mountain of Cratloe alias Gleann
na g-Crois; Luchat is ^{Lough} Luchad Bridge in
the parish of Kilkeedy; Rinn Eanaigh is
Kinanny, a point of land running into the
Shannon, a short distance of where it
receives the Fergus, and Scairbh is the
little town of Scariff not far from
the borders of the County of Galway.

Hobbs

of the parish of Kilfintanan

Situation. This parish which belongs to the Barony of Bunratty lower, is bounded on the North by the parish of Kilfinaghta; on the South by the River of Shannon, which divides it from the co. of Limerick; on the East by the parish of Killeely, and on the West by the parishes of Kilfinaghta and Feenagh.

Name. This parish is called in Irish Gill Fintanain which is understood to mean the church of Saint Fintanain (diminutive of Fintan) but I do not find a saint of this name mentioned in the Irish Calendar of the Bishops nor is there any monument or tradition of him in the parish except the name of the church.

The old church called Kilfintanan is in a state of great dilapidation. It was 32 feet long and 16...6 broad and the walls three feet thick. of the side
walls

walls and East gable only four feet in height remain and the west gable is destroyed down to the very foundation stones. The parts of the walls remaining look very old being built of very large stones not laid in regular courses and exhibiting the impress of time. No doorway or window remains.

There is no grave yard attached to this ruin but children and strangers are buried within it. There is no holy well in its vicinity, and no Saints day is kept in the parish.

"In the south of the T. L. of Ballinphonta in this parish are the ruins of the church of Broaghann, measuring 65 feet in length and ^{ft in} 20.8 in breadth. The west gable is destroyed down to its foundation. There is a breach in the south wall apparently where the doorway was. There is a pointed window in the same wall near the East gable measuring on the outside ^{ft in} 3.4 in height and 7 inches in width. The East gable contains a pointed window

window now much broken, measuring on the
outside $4\frac{1}{2}$ ft in height and $1\frac{1}{2}$ ft in breadth.

There is a pagan grave situated at the
distance of 4 perches to the south of
this church called as usual Leaba
Dhiarmada agus Ghrainne. There is
nothing peculiar in its construction, it
being as usual covered over head with
one large flag which slopes a little
to the south East.

In the townland of Castle Quarter in
this parish are the ruins of a castle called
Baile an tSleibhe - Ballintlea; but I do not
find it set down ^{under that name} in the College list though
~~set~~ shown as a castle on the engraved
map of the Down Survey.

History of the parish of Burratty

Situation. This parish belonging to the Barony of Burratty Lower, is bounded on the West by the parish of Drumline; on the North-East by the parish of Feenagh; on the East for a short distance by the River Ogarney for a short distance before it falls into the Shannon, and on the South by the River Shannon.

Name. The name of this parish is written in the Irish language *Bun Ráite* which means the mouth of the River Ratty, that having been the name of the river now called ^{Abbas O'Garney} *O'Garney*, which means the River of the territory of O'Garney. Burratty was originally the name of the Ballybetagh or ancient Irish townland lying at both sides of this River at its mouth, on which a castle was erected in the 13th century, which bore the name of the townland.

The old church of Burratty situated in the townland of the same name, measures ^{ft} 66.0 in length and ⁱⁿ 26.0 in breadth. The west gable is perfect but featureless; the south wall contains a quadrangular

14/3/24/4 (xiii)

window placed at the distance of 7.6 from the
 west gable and placed at the height of 4.0
 from the ground. It is disfigured on the
 inside, but on the outside in tolerable
 preservation where it measures 3.6 in height
 and 4.4 in width. It is divided into three
 divisions by stone mullions. At the dis-
 tance of 9 feet to the east of this window
 is the doorway, which is round headed inside
 and pointed on the outside, and measures
 on the inside 7.2 in height and 4.5 in width,
 and on the outside 6.2 in height and 3.6
 in width. At the distance of 13.6 to the
 east of the doorway there is another window
 placed at the height of 4 feet from the
 ground on the outside, and measuring
 on the inside 5.0 in height 3.0 in breadth
 and on the outside 4.2 in height and
 7 inches in width: it is rectangular at the head
 on the inside, and pointed on the outside and
 constructed of chiselled lime stones. There is
 another window in the same wall placed at the
 distance of 3 feet from the East gable and
 at

at the height of 4 feet from the ground, and measuring on the inside 5.6 in height and 3.6 in width and on the outside 4ⁱⁿ 3 in height and 8 inches in width.

The East gable contained a large window round headed inside and rectangular outside, where it measures 8 feet in height and 2ⁱⁿ 8 in breadth. It is built up with mason work to the height of 3 feet.

The north wall is featureless. The side walls are built of small ^{laid in regular courses and} lime stones well cemented, and measuring 12 feet in height and 3.3 in thickness. The corner stones are chiselled.

"There is a large grave yard attached to this church" but contains no ancient or remarkable inscription. It is probable that this church is coeval with the castle of Bunratty, which was erected by the great Sir Richard De Clare in the year 1277, as we learn from the Wars of Turlogh.

A. D. 1277. Tula an cláirís do púte cáirleán cúnáirís cáirle-túis, 7 dáríon dionta díotóslúigie 7 fóirínína fáiríoníol. fíon dola a m-bun ~~Rate~~ púte díotóslúigie Ráite 7 do áirís féin an, &c.

14/3/24/17 (xiv)

"1277. As for De Clare, he erected a strong thick walled
 castle, a sheltered, impregnable fortress, and
 " extensive white washed ^{Pollisneima} buildings in the smooth
 " harboured Burratty where he resided. &c. &c.

For the history of Burratty see the Wars of
 Turlogh (Ordnance Survey Copy) pp. 21, 51, 55,
 91, 111, 135, 183, 185, 201, 205, 207, ^{295,} 297, 301, 343, 391,
 583, 585 and 587.

This castle is a fine specimen of the fortresses built
 in Ireland by the early English adventurers to
 secure their conquests. Parts of it are now
 fitted up for a police Barrack. Please to
 write to Mr. Maheman to remind him of making
 a sketch and ground plan of this castle when
 in the neighbourhood. } Castle Mhuineach, a Castle erected
 by James, the son of Connaught, standing
 in this Parish.

In the list of the castles of Thomond preserved
 in Trinity College the castle of Burratty is set
 down as belonging to "The earle of Thomond."

"There are two holy wells in this parish, one in
 the T. L. of Cloonmunny west, called Stobar na
macamh, the well of the youth, and the other
 in Coolack Glebe called Stobar Iosa the well of
Jesus. Both are resorted for the cure of sore eyes.

Your obedient servant J. O'Donovan

END

END

14 B 24/18

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dublin, concerning the builders of castles in east Thomond.

10 December 1839

3p.

24 cm

RIA

Thos. A. Larcom Esq. (Dublin. 10th Decr, 1839, 891 (1))
Dear Sir,

I here translate a list of Castles
found on a sheet of paper among
the MSS. collection of Messrs. Hodges
and Smith, College Green, Dublin.

It was written not more than one
century since by some Irishman, who
signs himself William O'Leary. It
is curious as shewing what castles
existed in the East of Thomond in the
time of the writer, but his authority
is not always to be received, ^(without testing it) as to
the founders of these castles.

" There follow the names of the peo-
ple, who built the undernamed castles
" in the County of Clare.

1. Cumy, the son of Mac Con, who was
the son of Loughlin (Mac Namara)
and his son, ^{Donogh} erected Daingean Mh Bhigin ^(a)

14/13/24/18 (i)
Now Dangan Castle in the parish of Quin.

2. Mac Con, the son of Cumy, erected the abbey of Quin.
3. Shane, the son of Donogh Brattoemore.
4. Shane, the son of Teige Brattos Mael
5. ^{Shus} Dioda Cam erected Lecarrow
6. Sheedy, the son of Philip More Ballintea
7. Shane, the son of Donogh, Rosmanagher
8. Mac Con, the son of Sheedy and his son Donogh erected Bunnatty.
9. Finen, the son Cumara, erected Chlain mhuineach
10. Shane, the son of Sheedy, who was son of Donogh Cumarach, erected Baile na ngaibhne from

notes by L.O.

2. So called at this day
3. So at this day
4. Is this shewn on the Ordnance map?
5. Now Lecarrow about $\frac{3}{4}$ mile East of Feakle village
See my letter.
6. Sic hodie
7. Sic hodie
8. This is false history for Bunnatty was erected by De Clare. See my letter
9. Sic hodie, in the parish of Bunnatty. Is this shewn on the Ordnance map?
10. Now Smithstown in the parish of Drumline about the one half of it is up

- "from the hall down and his father that part
 of it extending from the hall up." (What does
 William O'Lionain mean by up and down here? C.O.D.)
 11 and 12 Donogh, the son of Moriortagh, who was
 the son of Conor Maglanchy erected
Cluain Lochain and Baile na Cloiche
 13. Conor the son of Hugh Maglanchy, Ullumore
 14. Conor, the son of Conor Baile Tulach.
 15. Shane, the son of Conor Roe, Baile na Craige.
 16. Loughlin, the son of Teige, Rath Maslain.
 17. Thomas, the son of Shane Mac Anerheny erected
Druim Olainn.

Notes by C.O.D

- 11 and 12. Now Clonloaghan and Stonehall. Does
 the Ordnance Map shew the site of a castle at Stone Hall?
 13. Sic hodie
 14. Now Ballysallagh in the parish of Killonassola.
 15. Now Ballynacragga, in the same parish!
 16. Now R
 17. Now Drumclund, the seat of Sir Lucius O'Brien

14/3/24/18 (ii)

18. Donnell, the son of Rory erected Mickian.
19. Hugh, the son of Donogh, who was the son of Mac Con Beal-áith-hinain?
20. Shane, the son of Mac Con, who was the son of Sheedy, Crappoge, and the chapel of Quin.
21. Donnell of the Cavalry, the son of Shane an ghabhaltais, Baile Uí Mharcachain.
22. Teige, the grandson of Mac Con Rath Laithen
23. Sheedy Cam and his son erected the house of Kincora for Brian Boroo and Ros Ruadh

-
18. Now Maghann in the parish of Toomfinlough
 19. Now Ballyhannan in the parish of Quin
 20. Now Crappoge in the parish of Quin
 21. Now Ballymarkahann in the parish of Quin
 22. Now Rathlaheen in the parish of Toomfinlough
 23. This is to be doubted, though it may be true
The Castle of Rosroe is in the parish of Kil-
murry.

- 24, Donogh, the son of Donnell Beal an Chuillinn.
- 25, Conor na Strón O'Brien Baile Uí Mhasail Chaisil.
- 26, Hugh, the son of Loughlin, greanachan.
- 27, Conor his son, Baile Uí Chártha.
- 28 Owen, the son of Sheedy, who was the son of Shane built Cuilleán.
29. Caisín, the son of Sheedy and his son Donogh erected KilKisín.
30. Shane, the son of Loughlin oge, Dáingean breac.
31. Conor, the son of Shane, beapach.
32. Donogh, the son of Teige, Baile Caisleán na -bfionánach.
- 33, Owen, the son of Sheedy, Baile Uí Aille.
- 34 Torlogh, Bishop of Killaloe erected Beal na fíor bhearnán.

-
- 24, Sic hodie: jacet in parochiâ de Kilfenaghta.
 25. Ballymulecashel in Kilmurry par.
 26. Now Granaghan in Loomfinlogh par.
 27. New Ballycarr in eâdem par.
 28. Cullam, in Quin par.
 - 29, Sic hodie, in Kilmurry par.
 30. Sic hodie, in Quin par.
 31. ? Which of the names is meant here?
 32. Now Castletown in the parish of Doora?
 33. Sic hodie in parochiâ de Templemailey.
 34. Now called Béal na fíor bhearnán, Beal na fíor bhearnán, or O'Brien's Castle at Inchacrone parish.

35. Mahon, the son of Sheedy, son of Gilduff Corbally
36. Mahon, the son of Shane Timadach.
37. The same erected Tionnloch.
38. Rory, the son of Philip. Lios Miodhachain
39. His son William Lios Aodha Finn
40. Donnell, the son of Hugh, Baile Uí Mhasailin
41. Shane, the son of Leige, Tulach
42. Donogh, the son of Rory, Garrumhrach
43. Leige, the son of Mac Con More, Fheartan
44. Donnell, the son of Mac Con fin Baile na hínse.
45. Philip, the son of Rory O'Brien, the two Cuil riabhachs
46. Donogh, the son of Donnell O'Grady, Clairine.
47. Donogh, the son of Brian Brugh, Scurriff
48. Owen, the son of Mac Con, Caislean an locha.

3547. Corbally in Clooney par.

36. Timadach, evidently a mistake of the transcriber?

37. Now Toomfinlough. the Castle is destroyed.

38. Now Lismeehan in Tulla par.

39. Now Lissosfin in Tulla par.

40. Now Milltown alias Baile Uí Mhasailin in Tulla par.

41. Now Tulla. vill. Castle destroyed

42. Now Garrooagh in Tulla par.

43. Now Fartans in Tulla par.

44. Now Ballymahinch in Kilno par.

45. Now the Coolreaghs in Kilno par.

46. Now Clooney?

47. Sic hodie

48. Now the Castle
in Lough Derg
opposite Scurriff
called Caislean Band.

397

49 Sheedy the son of Teige. Aonack 14/B/24/18 (iii)
50⁵¹ Donogh, son of Donnell the grandson of
Beallachan, Madhm Talmhan, and
Triuch.

53.
51⁵² Philip, the son of Sheedy Moin o'
g-Cianachta and Tir Oshkhanainn and

54. Baile Mí Chaollaíche,

55. Fineen, son of Mac Con (Dun Casa).

56. Donogh, the son of Conor na hron Clach
-an na buidhe.

57. Thomas, son of Richard, the abbey of Clare.

58. Donogh, the son of Teige by the daughter
of Odea, Modhomhna, and the monastery
of Corcomroe.

59. Donogh, the son of Turlogh O'Brien
(Troichíad Mí Bhriain)

60. Donogh, the son of Morogh, Dun
Eagham Ogain.

The whole number (in the County) is one
hundred and nine, 109.

"I implore the blessing of the reader whe-
ther I be living or dead."
William O'Lionain

(49) Now Aonach O'Flainn in the parish of
Clonlea.

50, Now ridiculously anglicised Mount Holland: it
is in the parish of Clonlea. 51, Now Troogh.

(8) 398 notes

- 52, 53. Now Moanogeenagh and Tirovannion,
both are situated in the parish of Killuran
54. Ballykelly in the parish of Kilseely
55. Now Dunass in Kiltinanlea par.
56. Non est inventum -
57. Sic hodie.
58. Now Mogownia in the parish of Kilma-
mona in the Barony of Inchiquin.
59. Now anglicised "O'Brien's Bridge"
60. Now Dinogaun in Kilmurry Ibrickan,
Barony -

This list is certainly imperfect, as appears
from the summing up of the whole number
which he had given, viz 109. The ^{castles} ~~numbers~~
really mentioned in the copy before me
is very little more than half that number.
Mr Sharkey will have ~~for~~ a look out for
these castles on the Ordnance map
I think they are all mentioned in our
letters.
your obedient servant
John O'Donovan

END

14 B 24/19

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, concerning the history, antiquities, religious traditions and topography of the parishes of Drumline, Kilmaleery and Kilconry, Co. Clare, with particular reference to their old churches, castles, holy wells and the origins of their place names.

11 December 1839

4p.

24 cm (i-iii); 25 cm (iv)



Boskell

of the parish of Drumline

Situation. This parish is bounded on the north by the parish of Tomfinlough; on the West by Glonloaghan; on the East by Tre-nagh and Bunratty, and on the south by the River Shannon.

Name. This parish is called in the original language Dromlin, which sounds as if it meant dorsum lini (so called perhaps from its remarkable fertility in producing flax) but no original Irish authority for the spelling of the name has been yet discovered. There is another place in the county of Donegal near Lifford, called Drumline, but the original Irish spelling is Druim Lighean which does not mean flax hill, but the hill of Lighean, a man's name.

The old church of Drumline is nearly destroyed. It was 72 feet in length and 21 in breadth. The West gable is destroyed down to the foundations. The south wall is also destroyed except a fragment of six feet in length and about 12 feet in height attached to the East gable. The window in the East gable is totally destroyed, there being a breach in the middle of that gable from ^{the} top to the bottom. Of the north wall about 40 feet in length ^{and 9.6 in thickness} and 9 in height ^{a portion} remains, but it contains no doorway or window. Parts of it look ancient.

"About $\frac{1}{4}$ mile to the East of this church there is a castle of the same name in good preservation." It is set down in the ^{College} list of the castles of the Co. of Clare, as "the Castle of Drumlyne belonging to Moriortagh O'Brien."

There is no well in this parish bearing the name of a Saint, nor is there any patron Saint now remembered for it.

The Castle of Baile na n-gaibhne or Smithstown in this ^{Parish} mentioned is ~~so~~ mentioned in William O'Leary's list as having been built by Shome, son of Shedy Macnamara.

Botcher

of the parish of Kilconry.

Situation. This ^{small} parish forming the southern extremity of the barony of Lower Bunratty, is bounded on the north by the parish of Kilmaleery; on the East by Clonloaghan and Drumline; on the South by the River Shannon, and on the West by the River Fergus where it mingles with the Shannon.

Name. The name of this parish, is in the original language *Cill Chonaire* but, now locally pronounced *Cill Chomaire*, the proper name *Conaire* being so pronounced in all the topographical names into which it enters throughout this County, and also in *bluain Conaire* in the County of Kildare on the boundary of the ancient Meath. The name signifies the *bluain* or bog island of *Conry*, but no historical monument has been found, to shew who he was or when he flourished.

14/12/24/19(ii) Lt

(4) It is possible that he may have been the patron saint of the parish, but there is no monument or tradition near the church nor in any part of the parish from which this could be made certain.

The old church called Kilconry is ⁱⁿ a tolerable state of preservation and measures 55.7 in length and 17.9 in breadth on the inside. The West gable contains no feature and has a large breach in the middle ^{but} not extending to the top. The south wall contains a doorway placed at the distance of 12.10 ^{ft} ⁱⁿ from the west gable and measuring on the inside 8.0 in height and 5.1 in width. but it is disfigured and nearly destroyed on the outside. At the distance of 2 feet from the East gable there is a window measuring on the inside 4.2 ^{ft} ⁱⁿ

in height and ^{ft. in} 2.1 in breadth and on the outside 3.7 in height and 5½ inches in breadth. It is pointed on the outside and flat ^{arched} ~~headed~~ at the head on the inside. The East gable contains a window which is rectangular headed inside and outside and divided into two divisions which are arrowheaded. It measures on the inside ^{ft. in} 5.10 in height and 3.6 in width, and on the outside ^{ft. in} 4.10 in height and ^{ft. in} 1.7 in width, of which the mullion is 7 inches. The north wall is featureless. The side walls are about 10 feet high and ^{ft. in} 2.8 thick.

The island of ^(insula sylva) Frö-myr, situated in the mouth of the Fergus opposite to this parish and belonging to it. This is certainly the Fidh-inis on which Saint Senanus built a church (according to his life published by Colgan) but there is neither church nor graveyard on it at present nor a tradition of the former existence of either. The only ruin at present on this Island is

(6) 404

a small fragment of a castle. This castle is mentioned in the College list, as the castle of Tynis belonging to Brien na foirry (O'Brien and popaspe) [O'Brien];

Rineanny the southern extremity of this parish, is the Rinn Eanaigh mentioned in the annals of the Four Masters at the year 1564. "Ó Rín Eanáig co Scarph," a Rinn-annia usque ad scarvam?

Bolder

of the parish of Kilmaleery.

Situation

This parish is bounded on the north by the parish of Kilnapoola; on the East by Clonbaghan; on the South by Kilconry, and on the West by the River Fergus.

Name. This parish is called by the native Irish in their own language Cill Mairisparis which they understand to mean the church of

of St. Malery, and there is a holy well dedi-
 -cated to this Saint (and now much frequent-
 -ed on Saturdays) situated about $\frac{1}{4}$ mile
 to the south of the old church. It is
 called Tobar Mailiaraidh, and should
 be shewn on the Ordnance Map. The
 saints festival is not now celebrated nor his
 (day) at all remembered. ^{nor is his name in the Calendar}
 "The old church called Kilmalery is now
 nearly destroyed." It was 38 feet in length
 and 15 in breadth. Both its gables are
 destroyed down to the foundation stones.
 The north wall is in tolerable preservation
 and is ⁹ 2.6 in thickness and 9 feet in
 height. It is constructed of hammered
 stones and cemented with lime and sand
 mortar which was copiously used. Of the
 south wall ^{a portion measuring 9 feet in height} 27 feet ^{in length} remains, but it con-
 -tains no feature.

This church is certainly not many centuries
 old.

(Belin^{more} more) in this parish, which is shewn as a
 castle on the Down Survey Engraved map
 14/8/24/19(III) is

406
8) mentioned in the College list as Murlyn, a castle
belonging to Mhoritagh Maglanchy."

"In the townland of Glenagh in this parish
on the margin of the Fergus there is
an old castle of the same name in good
preservation, said to have belonged to
the family of Mac Mahon, but I
have no written account of its builder
or possessor at any period. In one
of Moore's ludicrous poems mention is
made of a Mr. Standish formerly of
this place. Scandir na Clendise map beagayde
do in plaid. +

This finishes the parishes of the County of
Clare, which has cost me so much labour
toil and pain. I shall now finish the
books of Carlow as soon as I can.

Your obedient servant
John O'Donovan

+ From a long in my paper photo.

to be

14/8/24/19(IV)

END

14 B 24/20

[Unknown]

Trace map of Co. Clare 'from Ortelius improved JOS.'

Nineteenth Century

1p.

24 x 24 cm

Map of County Clare indicating the baronial boundaries and territories of the leading Gaelic families. Also illustrated are the Aran Islands.

14 B 24/20

Outsize map

Filmed at the end of this reel

END

14 B 24/21

[Unknown]

Trace of a Map from the Pacata Hibernica of the County of Clare.

Nineteenth Century

1p.

19 x 18 cm

Map of County Clare, indicating the towns and parishes in the county, and Limerick city. Topographical features such as castles, churches, Killaloe Cathedral, mountains, woodland and lakes are also indicated. Scale is indicated as 5 Irish miles to an inch.

47

4/20/24/20

1. *Reptiles*
 2. *Amphibians*
 3. *Fish*
 4. *Birds*
 5. *Mammals*

DATE: 11/21/11

FILED

1. The first step in the process is to identify the problem. This involves gathering information about the situation and understanding the needs of the stakeholders involved.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the team.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable tasks and determining the resources needed to complete each task.

4. The fourth step is to implement the plan. This involves putting the strategy into action and monitoring progress regularly to ensure that the project is on track.

5. The final step is to evaluate the results of the project. This involves comparing the actual outcomes with the objectives and goals to determine the effectiveness of the project and identify areas for improvement.

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END

14 B 24/22

Traced from a Map of Ireland published A.D. 1631 in John Speede's 'Propect of the most Famous Parts of the World' by Alfd. Lynch 13th Sepr 1839

Nineteenth Century

1p.

8 x 11 cm

Map of County Clare, indicating the main county towns. Topographical features such as churches, castles, mountains, rivers and lakes are also featured.

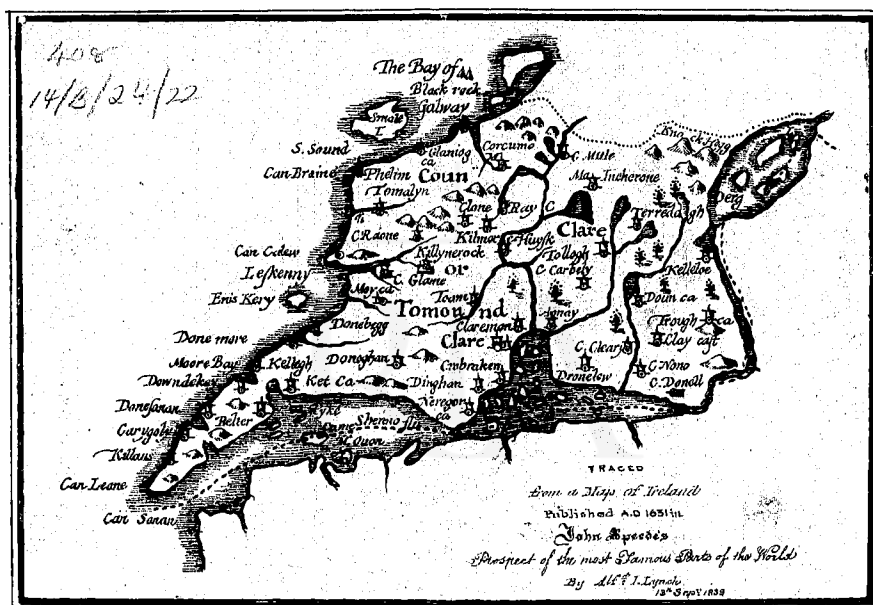
C. CLARE

from

John Speede's

Prospect of the Most Famous Parts of the World

Published AD 1631.



END

14 B 24/23

[Unknown]

Traced from a map of the Province of Munster Published A.D. 1631 in John Speede's Propect of the most Famous Parts of the World by Alfd. I. Lynch 14 Sepr. 1839.

Nineteenth Century

1p.

17 x 19 cm

Map of County Clare, indicating the main county towns and villages, and territories held by the major Gaelic families, and Limerick city. Topographical features such as castles, churches, rivers, lakes, woodland and mountains are also featured.

C. CLARE

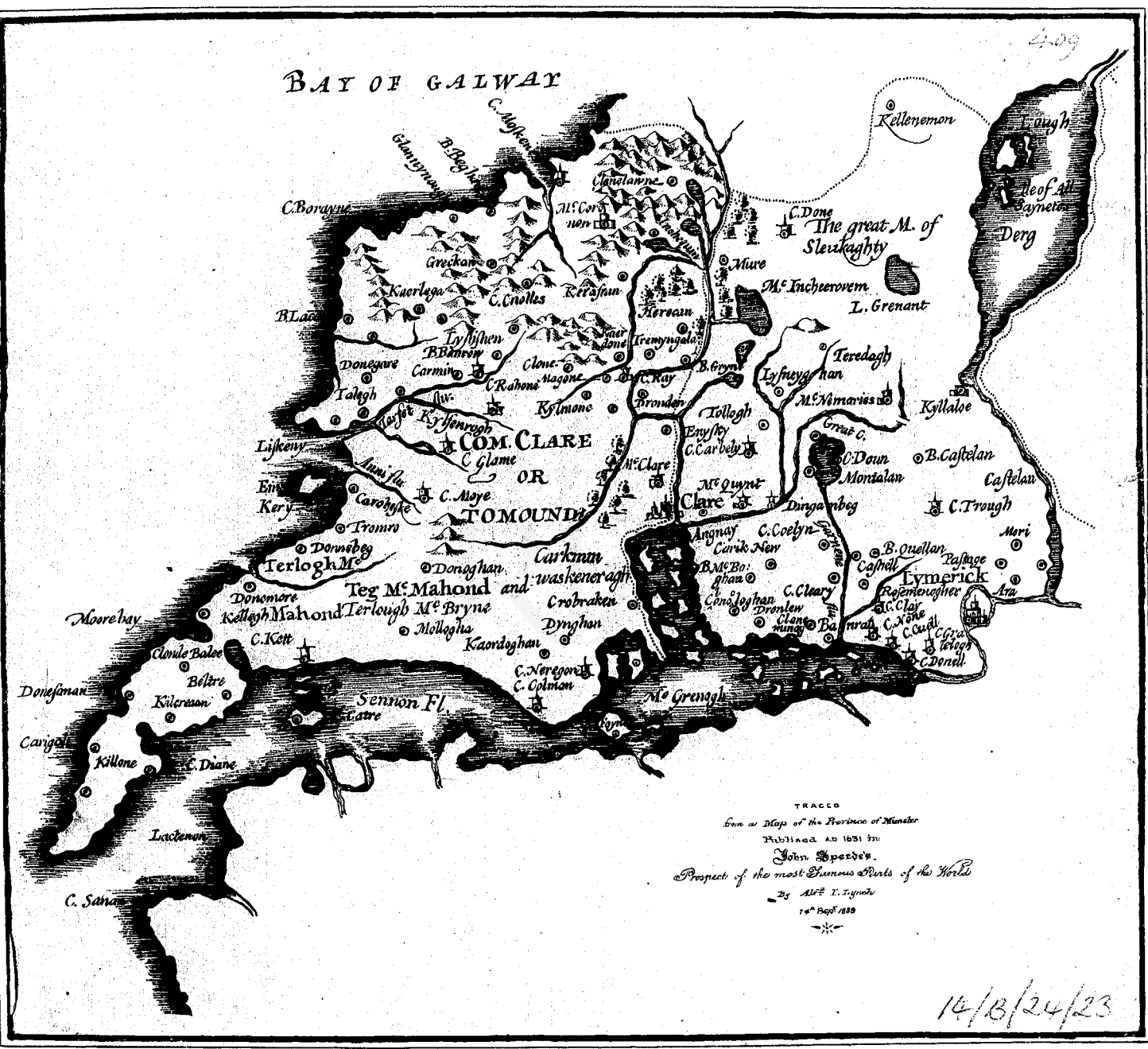
from

John Speede's

Prospect of the Most Famous Parts of the World

Published A.D 1631.

BAY OF GALWAY



TRACED
From a Map of the Province of Munster
Published AD 1631 by
John Speede.
Prospect of the most Luminous Parts of the World
By Mr. T. Speede
14th Sept 1630

14/8/24/23

END

14 B 24/24

[Unknown]

Traced from a Map of Ireland published A.D. 1636 in Mercantors Atlas By Alfd. I.

Lynch 13 Sept. 1839.

Nineteenth Century

1p.

11 x 9 cm

Map of lands in east Clare, indicating the main towns and villages. Topographical features such as rivers, mountains, lakes and churches and castles are also indicated.

C. CLARE

from

Mercator's Atlas

Published A.D 1636.



1920

END

14 B 24/25

[Unknown]

Copy map of Ireland as traced from an original 'Published A.D. 1636 in Mercator's Atlas', dated 13th Sepr. 1839.

Nineteenth Century

1p.

12 x 16 cm

Map of land in county Clare, indicating the main towns and villages. Topographical features such as lakes, mountains, woodland, churches and castles are also featured.

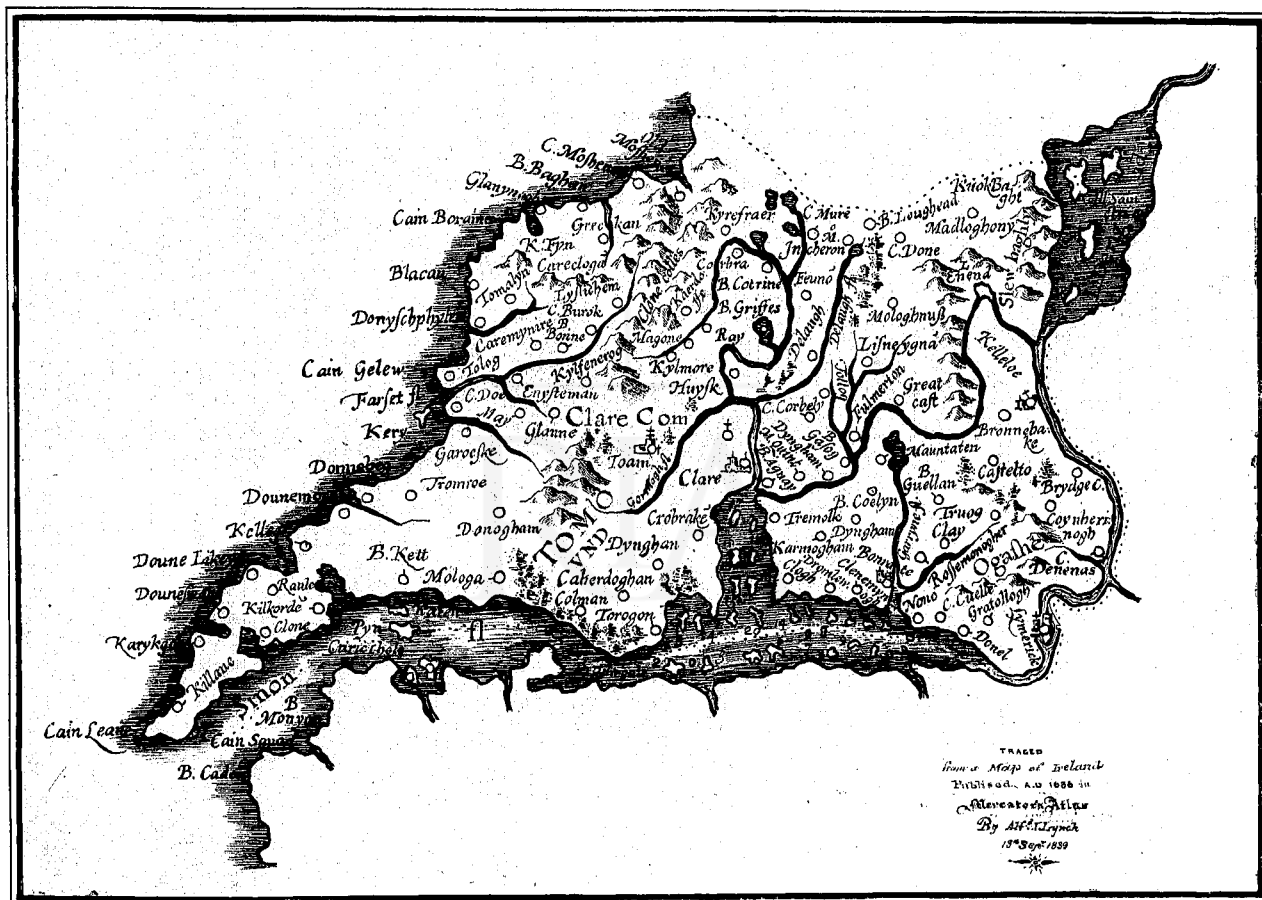
C. CLARE

from

Mercator's Atlas

Published A.D 1636.

All



1833/1834

END

14 B 24/26

[Unknown]

The County of Clare Traced from the Down Survey at O[rdnance] S[urvey] O[ffice]

11th Sept.[18]39.

1839

1p.

42 x 55 cm

Copy map indicating the baronial boundaries, main parishes, villages and townlands in County Clare. County boundaries with Galway and topographical features such as mountains, rivers, lakes, woodland, churches, towers and castles are also featured.

14 B 24/26

Outsize map

Filmed at the end of this reel

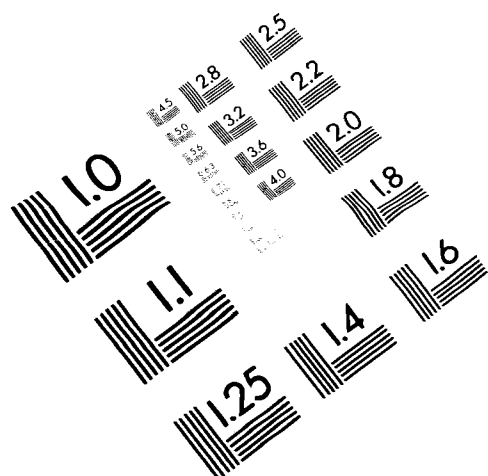
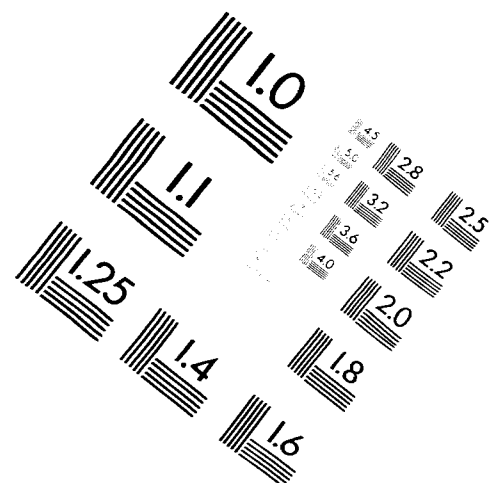
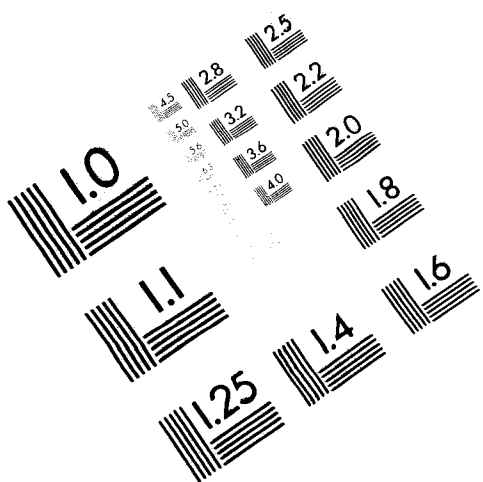
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14/B/24

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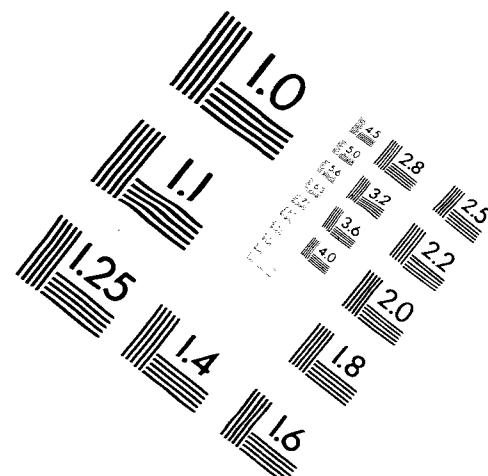
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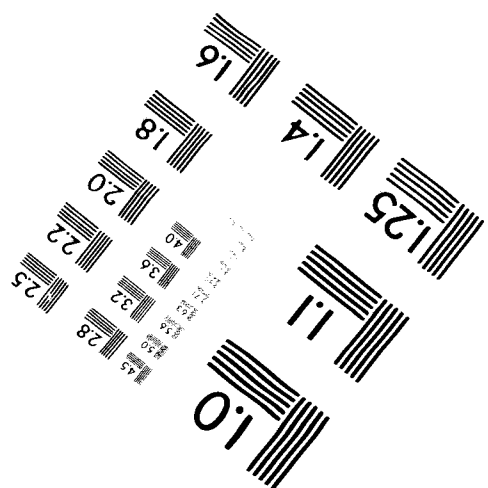
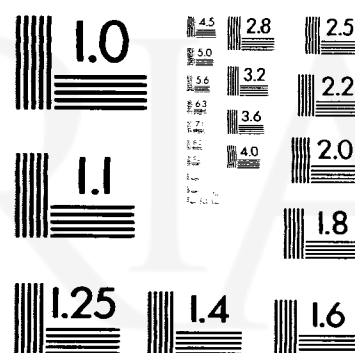
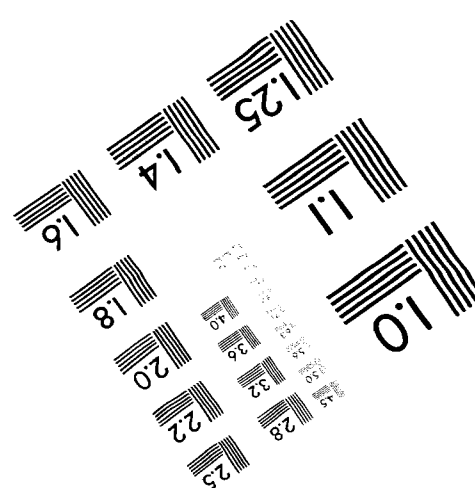
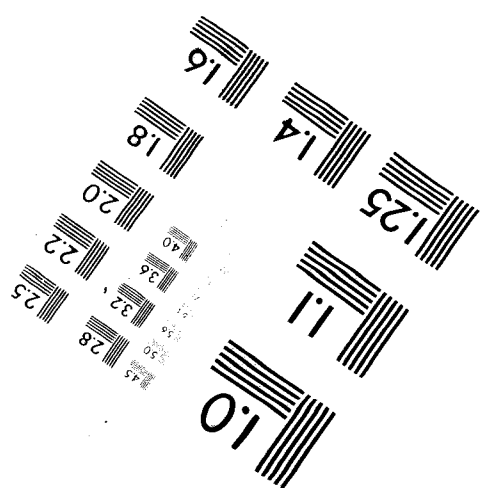
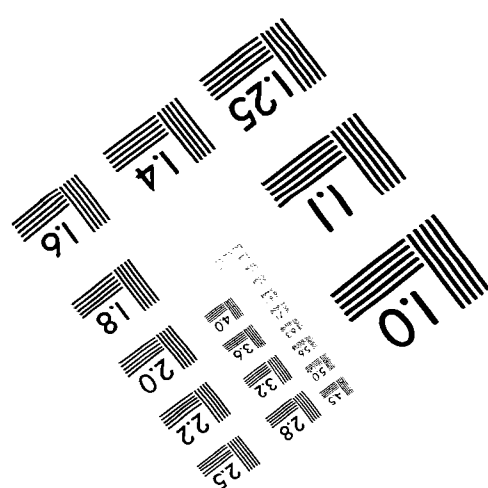


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Original: black & white

Outsize maps

part of

14 B 24

Clare (Vol. 1)

Outsize map

14/B/24/20

24 x 24 cm

RIA

Outsize map

14/B/24/26

42 x 55 cm

RIA

C O U N T Y

LYM R I C K
C O U N T Y

THE COUNTY OF CLARE

Traced from the Down Survey
At O.S.O. 11th Sept. 39
(A.B.)