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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.

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Index to the Ordnance Survey letters of county Donegal.

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Letters
Containing information relative
to the
Antiquities
of the
County of Donegal
collected during the
progress of the
Ordnance Survey
in
1835

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14 C 11/2

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Londonderry, in which he notifies Larcom of his arrival in the north west, and instructs Larcom to send required historical source.

13 August 1835

1p.

24 cm

RIA

1
Londonderry, Aug. 13th 1835.

Dear Sir,

I have just arrived here, (now 12 o'clock) but am so oppressed with sleep that I can do no business. I find, after looking over the maps and extracts received at the Post Office that I have by some strange mistake, forgotten the Index map of Donegal. If it were not sent with the other papers to the park, O'Keeffe will find it in the Blue Index ^{green} ad Annales. Please to have it sent to Moville, where I expect to arrive early to-morrow.

In the copy of the Memair, which Mr. Smith has promised Professor Marcet of Geneva see that the word carplean (line ³ 4) of the Irish poem on Ailach, be corrected to carplean, as Mon. Pictet will see it and probably use it in his work.

I have now a large field to work upon; please to communicate to me any hint that may assist me, and I hope that Mr Petrie will also give me some directions.

Yours obedient humble servant

J. A. Bonserman

TOO LATE
F R M
AUG 13 4
1833

On His Majesty's Service
F R M
AUG 14
1833

The Superintendent of the

Advances Survey

Phoenix Park

Dublin.

F R M
AUG 14
1833

END

14 C 11/3

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Moville, Co. Donegal, concerning the history, topography, antiquities, genealogy and religious traditions relating to the parish of Moville, with particular reference to its early church, castle and the origins of its place name.

17 August 1835

4p.

24 cm

Included are references to the chapel at Drung, Co. Donegal, used as a place of worship during the Penal era.

(Merville)
Bridach-Glen, Aug. 17. 1895. ²

Dear Sir, We have delayed here two days to form an Index to the barony of Irishowen, as it would be impossible to compare the Inquisitions without it. We shall now move on more rapidly.

Dr. Lanigan denies that there was any Magh-bille in Ireland but the one in Down, and this in contradiction of Colgan, who knew what he was about. I saw the old church of Magh-bille to day, and could not but laugh at the audacity of Lanigan in attempting to contradict Colgan, who had often seen the church. It is a very extensive ruin, and an antique cross at the gate about ^{8 ft} 8.6 high, as grey as a ghost and as old a St. Patrick indicates the great age of the church. The tradition in the neighbourhood is that it was the second last church erected by St. Patrick.

The notice of the erection of this church by Patrick runs thus in his Trip. Life, cap. 123—

“ Continuing his undertaken journey and
“ searching every where for the most commodious
“ places for the erection of churches he came
“ to the territory of Bridach, (1) and there

14/c/11/3(1)

3
"in the Land of Olldug, the son of Owen, he met
"with the three Deacons, who were his own nephews
"by his sister. In this place he celebrated the
"sacred solemnities of the Lords day and (as usual)
"marked out a site for the building of a church
"which he called Domhnach Bile, in which he initia-
"ted in the sacred orders, Angus, the son of Olldug."

on this Colgan writes the following notes.

"Brédach is a little river in the Peninsula
"of Inisonia which discharges itself into the bay
"of Lough Feabhail, at Magh Bile."

The name of this little river is now ^{no} longer
remembered, but the valley through which it runs
~~is~~ (where I now write) is called Bréda-glenn, which
means the vale of the Breda river.

A neat village has sprung up of late
years at the mouth of this little river, called
by the natives Bunaphobble, but by the inhabitants
of Derry and by strangers, Moville. By Buna-
phobble is understood in the country the foot of
the parish but I am of opinion, that this is
a modern name and that the correct ^{one} name
is Bunafebhal, from its being near the mouth
of the Foyle. Moville has however become
the general name of it these three or four

years, and I think that we should adopt ⁴
that name, as ~~it~~ ^{the village} has so very close to the old
church called Magh bike or Novilla.

I visited Green Castle, which is called New-
castle on Mercator's map and Carlen mas by
the peasantry. It is a splendid ruin and a
grand specimen of a Norman Castle, but
its History seems buried in the mist of
antiquity. It was built by the Red Earl in
1305. In 1332, Walter, the son of Sir William
Burke was made prisoner by the Dun Earl
and brought to the New Castle of Inishowen
in the prison of which he afterwards died
of hunger.

Its prisons are dreary and dismal at
present.

The De Burgos appear to have been
very powerful at Derry about this period but
nothing occurs connected with them in Inishowen
from thenceforward. and there is an alterum
Silentium in the Annals about this castle
until the year 1555, when we are told that
Cathach, the son of O'Donnell went to
Scotland and obtained a number of troops

5
from Mac Allen (Campbell) and a gun
(cannon) called Gonna cam by which he
demolished the New Castle of Inishowen
(and the castle of Aimagh. (Enagh)

It is probable that it has lain in
ruins ever since.

It is hard to conceive how the De
Burgos were driven out of this peninsula
they having so important a castle as
this to secure their possessions. Not one
of the name is to be found in all Inishowen.

The Duibhdliarmas (Doo'-yearmas) the an-
-cient chiefs of Bredcha, of the race of Owen
are very numerous in the parish; one of
the name is the best Seanachie or His-
-torian in Moville. The name is now chang-
-ing to Mac Dermott!!

The Irish families of Moville are
the following:

1. Doghertys, 2. Mac Loughlins, Mac Devitts some-
-times called Mac Dades, 3. Gillians, 4.

4. O' Dooyiarmas. (y like z in year)

Compare
List 3
5. Gillians

6. Mac Colgans very numerous.

7 Mac Bonagails

8. Laffertys

9. O' Fearthans

10. Mac Fichillys (Mac Freely)

11. Mac Etigans

12. Mac Conwees

13 Mac Kearny's

14. Mac Steers

15 O'Brollaghans

16. Mac Buail

20. Mac Bonalogue.

17. Deerys

18. O'Loghery

19. Mac Acrossan,

14/c/11/3(m).

7 I want from O'Keefe a list of the families of Bredach, Moy-Ittha, Kinel-Moen and Drumlighean. Did Oildas the son of Owen leave any issue?

Why was the territory of Bredach (Gen. Bredcha) so called? The little river which flows into Lough Foyle at Bunaphobble or Movilla was called from the territory (uáirm na brieda) and not the territory from it. It is probable then that the territory received its name from one of the ancestors of O'Too-Yearma. Does Mac Firbis account for the name in giving the pedigree of that chief, or in giving the collateral branches of the men of Bredach?

2 In the first N^o of the Memoir we have confounded Domhnach mor de gleann Tachair with Domhnach mor de Moy-Ittha, but they are two distinct parishes some twenty miles asunder. I have stated that 2 Colgan was a native of Moy-Ittha, but he was born between Glieve Inaght and Tragh Brege.

where the family is yet numerous. of this
however in a future letter.

8

The land of Dun-Druing so
famous in Irish pedigrees is now called
Drung and situated in upper Moville,
where there is a R. C. Chapel erected
inside the ancient Dun! The Dun
was used as a lurking place of worship
during the reign of the penal laws
and when their terror was mitigated, the
inhabitants of Bredcha looking upon the
spot as consecrated by their persecuted
devotedness to the old religion of Kings,
deemed it the most glorious site for a
Donagh or sacred house of the Lord; so
that a chapel is now to be seen within
the ring of the old fort of Dun-Druing!

You will find me at
Carm. Donagh for about
4 days.

your obedient &c
Servant.

14/c/11/3(IV) J. O. Donovan

3
Thos A Larcom Esq
Rens

END

14 C 11/4

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Carn Donagh (Carndonagh), Co. Donegal, concerning the topography, genealogy, history and antiquities of the parish of Donagh, with particular reference to its early monastic settlement, church, the origins of its place name and the early stone crosses located in the townlands of Carrick and Carrowmore.

19 August 1835

3p.

24 cm

RIA

Carn Donagh

Aug. 17th 1835

Dear Sir,

I now write from the very lands in which the celebrated John Colgan was born, viz from the valley of Gleann Tachair, which runs from south to North ^{almost} ^{the whole} across the parish of Donagh and extends to the sinus of Traigh Breige, at the north side of which the village of Malin stands. If you look at the plan of Donagh parish you will observe a stream running through the parish ~~off~~ to the East of Slieve Donagh, and passing through the townland of Carrowmore and a little to the west of the village of Carne: this stream passes through ^{and marks the extent of} the valley of Gleann Tachair ^{which is} rendered celebrated by the Tripartite Life of St. Patrick and by Colgan's writings. It is curious to observe that almost all the aboriginal inhabitants of Donagh parish are Mac Colgan, who are also very numerous in the surrounding parishes, and although it be but 138 years since ^{author of that name} ^{and the most remarkable Milesian that} ^{the wrote, the Mac Colgan of} ^{Gleann Tachair} ^{Donagh more de} Gleann Tachair know as much about him ^{now} ^{as} they do about Gaelbadius, the son of Eugenius!

14/c/11/4(i)

The following are the words of the Holy Erín
and his interpolator concerning the Church of Domhnach
more de Gleann Tochair, i.e., the great Church of
Gleann Tochair, in which I now write:

"St. Patrick returned into the land
"of Eugenius, which is called Inis-Eogain, i.e., the
"island of Eugenius, and arriving in that part of it
"which belonged to Fergusius, the son of Eugenius,
"he commenced to measure there ^{at Aghad-donmagh} the place for erecting
"a Church, but he was violently driven thence by Coel-
"badius, the grandson of Eugenius by his son Fergus.
"The man of God foretold to him the disagreeable
"news of his future punishment and declared that none
"of his race should for the future build a dwelling
"house in that place." Erín.

The following words were foisted in by a
"pious monk: " This prophecy was evidently fulfilled soon
"after, in Comanius, the son of Algasacius, who was descen-
"ded from the seed of the same Coelbadius, for he began
"to build a house at Eap-mac-Eir, but before he
"could get on the roof some of the clergy of the
"Church of Domhnach more ~~mogh~~ Muighe Tochair
"demolished it from the foundation." *

* To fulfill the prophecy of Patrick, or to signify their
own great authority over excommunicated chiefs?!

Evin goes on:

" Aidus, the son of Caerbadiu took it to heart that
" the servant of God had been so barbarously
" treated by his father Caerbadiu, and went to
" him and asked of him to accept, if he willed, a
" place for building a church in his land which was
" separated from his brother's patrimony neither by a
" wall or mound. Of that pious and kind pro-
" fer St. Patrick accepted, and began to measure there
" the place and to lay the foundation of the church
" of Dombagh mor Muighe Tachair ⁽²⁾ in the dispo-
" sition and arrangement of which building he
" spent forty days, and therein left as bishop
" ellae barthenus, who was one of his own dis-
" ciples." From thence he moved eastwards to
" Bredach, in which he erected the church of
" Magh Bile or Movilla."

On Eas mac Eric Colgan writes the following
note: "Eas among the Irish signifies a cataract
" or rocky place in a river, where the water falling
" down a cliff or rock is precipitated into the
" gulph or channel. There is one Eas mac Eric
" in the River Boyle in Connaught; and another
" (which is the one mentioned here) in the penin-
" sula of Inis-Eogain in Ulster, as appears
" from this passage, and I think it is in a
14/c/11/4cii)

"small river in the same country, which takes its
 "rise from the foot of a very lofty mountain called
 "Ghiabh Sneachta, i.e. the mountain of ^{mons nivium} snows, and
 "empties itself into the estuary, which is called Traigh
 "bríge. That river is adjacent to the lands of Domh-
 "nach mor muighe Tochair, near which Cas-mac-
 "Eirc is pointed out to be."

This passage puts the situation of
Domhnach mor muighe Tochair beyond dispute.

I ascended Ghiabh Sneachta yesterday to take a view
 of the natural situation of the mountains and
 plains of Inishowen and Moy-Etha, but upon
 gaining the top I found myself buried in a
 dense cloud of fog, which blocked up the view
 in every direction. This mountain is almost constan-
 tly capped with the clouds, and even when the
 sun shines upon the lower country. The inha-
 bitants state that snow remains on it "till the
 May fair of Garne," and that it is for that
 reason called phab pneacta, or the mountain of
snow*. The stream mentioned by Bolgan as
 having in it the Cataract of Cas-mac-Eirc.

* From my acquaintance with this mountain I would be inclined
 to call it phab na néul, mons nebularium; phab na peamál
 or phab an céo.

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is now called by the natives Widán Buidé Etrc or the
yellow river of Ercus. I walked from its source
in the brow of Sliabh Dneachta for three miles
^{longer to its mouth} but found no remarkable Cataract in it, and am
inclined to think that the cataract at which
Cornanius began to build his house must be
near Traw Biéaga, as the district through
which the river rolls from the brow of Sliabh
Dneachta to a plain very near Traw Biéaga
is a heathy desert, where, when population
was thin a chief would never dream of
placing his habitation. As I am anxious
to lay down the situation of this cataract
on the old map I intend to travel along
the heathy banks of the river Owenboy-Erk
on my way into Clonca parish.

Of the Church of Donaghmore Minge
Tochair Colgan writes: "This was formerly a bishop's
"see of which the first bishop was Mac Carthen,
"the brother of the other Mac Carthen, who was bishop
"of Clougher. In the lands of this very church I
"was born. It is at this day only a parish church
"in the Diocese of Derry, and commonly called
"Donaghmore Minge Tochair. It is frequented
"yearly by a great concourse of the people of

14
"the neighbouring territories and by pilgrims
"especially on the festival of St. Patrick
"patron of the place. There is to be seen the
"penitential bed of St. Patrick, which is environed
"by a rough-hewn stone; and there are other
"ancient monuments of that kind, which are fre-
"quently visited by a great number of devout
"people."

The lands of the Church of Donagh where Colgan states he was born are now called the three Church land quarters of of Donagh called Barrowtemple, Moneyshamoney and Carricks. In the former stands a cross about 7. ⁶ ^{inches} high in which a rude face and some ornaments are sculptured, under the cross is a rude stone ^{exhibiting} ~~with~~ a human face. These are now the only remains of the famous Church of Gleann Tochair. An old fashioned Protestant Church now occupies its site and the peasantry are so foolish as to think that a modern metal bell of a round form is the very bell that Saint used in the old church.

In the townland of Carrowmore, parish of Celduff are two splendid crosses, which are the only remains of the old church, the square stones of which now form a wall, Oats grows in the church yard! The crosses exhibit a rude representation of the Crucifixion but no inscription, which disappointed me much.

What families have descended from Fergus the son of Eogan?

Your obedient, humble
Servant

Gleann Tochain

August, 20, 1835

J. O'Donovan

END

14 C 11/5

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Carn, Co. Donegal, in which he writes of his recent visit to the parish of Clonca and discussions with local folklorists regarding the genealogy of the O'Dogherty family.

21 August 1848

2p.

24 cm

Reference is made to St. Columbkille and St. Muirghellach, patron saints of the parishes of Culdaff and Clonca respectively.

Carr, Aug. 21. 1885.

Dear Sir,

Will you soon want the names of Irishmen? I have thought it better to keep all the books till the whole barony is finished that I may compare all the names and settle the spelling with more certainty.

yesterday we travelled through the parish of Clonca and got the names pronounced by John O'Dogherty of the townlands of Bree not far from Malin Well, a man full of years, traditions and hospitality. He thus traces his pedigree to Honor an Eng, who, he says, was the first that got possession of Irishmen

1. Shane mac
2. Donogh vic
3. Cahir vic
4. Owen vic
5. Cahir vic
6. Mall a churry vic
7. Dermot vic
8. Boosey vic
9. Brian Grooma vic
10. Cormac Carrack vic
11. Shane more vic

14/c/11/5(1)
Hugh

12. Hugh vic

13. Honor an Emy or of the hospitality the first who got possession of Inishowen.

I got him to repeat this pedigree six times over to see if it were settled in his memory, and found that can repeat all the names in succession with as much certainty as I could, A. B. C. to Z. He says that all the respectable branches of the Dogherties knew their pedigree in the time of his grandfather.

Let us now try the accuracy of this pedigree by allowing 30 years for each generation according to Newtons Chronology. Honor an Emy O' Dogherty the first of the name set down in the annals of the Four Masters as Lord of Inishowen died in the year 1413.

30 Hugh

1443

30 Shane more

1473

30 Cormac Carrach

1503

30 Brian Grooma

1533

30 Coacy

1563

30 Dermot

1593

30 Miallachury

1623

30 Cahir

1653

1653

18

30 Owen

1683

30 Cahir

1713

30 Donagh & Denis

1743

30 Shane; now about 80 years old,

1773

and has a son Donnell and

1803

a grandson Shane

30 Shane now a little boy

1833

Sir Cahir O'Dogherty is of an
elder branch. His pedigree runs thus: 1. Sir Cahir, 2.
Sir John 3. Felim, 4. Conor Carrack, 5. Brian duft
6. Donnell, 7. Conor an Eog. as above.

He says that St. Mirghellach is
the patron saint of Clonca and St. Columbkille
of Cilldaff. Does Mirghellach of Clonca
occur in the Calendar.

Your obdt. &c. Servant

John O'Donoghue

14/c/11/5(n)

CARNDONAGH

The His Majesty's Service
CARNDONAGH

The Superintendent of

the Ordnance

Phoenix Park

Carndon

Aug. 21. 1835

Dublin

END

14 C 11/6

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Buncranagh (Buncrana), Co. Donegal, in which he writes of his travels in the Inishowen peninsula, taking in the villages of Clonmany and Drung, the Gleann Toacher (Glentogher) Valley and Binnion Hill.

23-24 August 1835

5p.

24 cm

Included is O'Donovan's description of the parish of Clonmany, described as 'the most Irish parish I have yet visited' due to the extensive use of the Irish language among the populace with reference to particular families in the area.

26
Buncrana, Sunday, Aug
23rd 1835

14/C/11/6(i)

Dear Sir,

On Friday we travelled through the parish of Glenties and ascended the hills of Beinnin. Glenties is the most Irish parish I have yet visited; the men, only, who go to markets and fairs speak a little English, the women and children speak Irish only. This arises from their distance from villages or towns, and from their ^{being} completely environed by mountains, which form a gigantic barrier between them and the more civilized but less civil inhabitants of the lower country. I never heard Irish better spoken - nor ^{exhibited} more natural civility and innocence than in that very secluded and wild parish.

I traversed the summit of Beinnin very carefully with a view to discover the antiqua munitionis mentioned by O'Sullivan as situated on it, but after the minutest search I was obliged to come to the conclusion that O'Sullivan threw in this, as well as many other phrases, to adorn his style!

His words are: "Inisoniam invadit (O'Donnellus) ubi "Cathiri factio magnam armamentorum vim "Binnine loco natura et vetusta munitione munita "claudunt." O'Donnell invades Inishowen, where "at Binnine factio hanc in loco a place "fortified by nature as well as by an ancient

24
"fortress, the faction of Cahir had enclosed a great number
of cattle." The place is certainly very strongly fort-
tified by nature but there is no trace nor tradition
^{to prove} that there ever was a fortress (even an earthen fort)
on its summit.

Though I was much disappointed
in not finding a fortress on Beinnin after having
walked some dozen miles in search of it, first in
the Barr of Inch* and next in the northern
extremity of the parish of Glenties, where it really
stands, overhanging the sea, I was affected by
various wild emotions when I sat with wearied
limbs and sore toes (omit that phrase) on its
summit to view the savage brow of the mountain
Reachtainn and the extensive heathy wastes
stretching far and wide to the south and north
and East, and now in the 19th Century presenting
as uncultivated an aspect as in 1557 when Cal-
vach O'Donnell* by a stratagem formed on the
summit of this hill defeated Shane the proud
O'Neill, who attempted not only to reduce Irish
-Queen to his subjection but also Tir. Connell and
all Ulster.

* The County map of Donegal places Beinnin
Mountain in the Parish of Glenties or the
Barr of Inch.

from Letterkenny

See another letter about Beinnin in
Raphoe, which is certainly the moun-
tain or hill on which Caluagh O'Donnell
was then encamped.

14/c/11/6(5)

yesterday we travelled through the deep and roman-
 tic valley of Gleann-Tochair to its very head
 where is to be seen a stone exhibiting the impression
 of the crozier (crosier) of Saint Patrick, which remains
 in it since that saint destroyed Tachar, the serpent
 or Demon that presided over the valley and
 plain called Glen and elloy (Tochair). The
Glen ~~and~~ extends from the southern extremity of
 Donagh parish, where it joins Moville to a
 point within about $1\frac{1}{2}$ miles of Carn, where
 it flattens into a plain which extends all
 the way to Tráw Breigé. In this plain
 a very short distance to the west of Carn
 stands the cross, which points out the site
 of the Church of Donagh more elloy. Tochair.
 From the head of Glen Tochair we crossed over
 the mountains, a distance of about $2\frac{1}{2}$ miles
 in search of Lough Uinn and the townland
 of Minileavin, ^{about} of the latter of which we
 could get no information excepting that
 the inhabitants informed us that they
 heard from the sappers that the
 name of it was Minileavin. They

14/2/11/6 (111)

26
themselves never having heard any name
for it but the Quarter land of Drung.
Where the Sappers found the name
no body knows. but it is conjectured
that they, by authority made the name
themselves!

Recrossing the mountains of
Drung and directing our course west-
wards we arrived at the capital
of Enishowen, which is called Bun-
cranagh, at the hour of one o'clock
Post meridiem nocturnalum or 1 o'clock at
night or in the morning!

Perhaps it would be better
to work more leisurely, but as we are
afraid of the winter storms on the N.
and W. Coast of Firconnell, we deem
it advisable to hasten to the Coast as
soon as possible.

We intend to remain here for five days.
In consequence of our rapid motion thro' Enishowen
and the attendant expense, all our months pay is
exhausted: Your obedient &c. Servt. J. O. Donovan

Buncranaugh

27.

Aug. 24th 1835

Dear Sir, I want to know ~~from~~ ^{out of} Mr. Girdle Book the tribes to which the following families (now the most numerous in Irishmen) belong: & I hope will be able to let me know by looking at the Index to that Book.

1. O'Maolfabail, now commonly anglicized Mulfáil and sometimes incorrectly Mac Fál. If they descended from Owen let me know from what son of his? Did they belong to the men of Bredcha, May-Itha or Kinel Maon?

2. O'Tuathalain, now Toland, a name rendered famous by the antiquarian work on the British Druids, the author of which was O'Tuathalain, the nephew of a priest of Iskashen or Wisce Chaon in Irishmen.

3. Mac-Giolla-chomhghaill, or the son of the servant of St. Congallus the patron of Binger. The name is numerous here, and anglicized Coyle.

4. Mac Bionaidh, modernized Mr. Banny, and Mac Kenny, a name very numerous in Irishmen.

14/c/11/6(10)

5. Mac Dubhghaill anglicized Mac Danell

6. Mac Hilin, here always anglicized Gampbell.

This family ^{is} ~~are~~ from Scotland and a branch of the Mac Allans of Galloway. ^{or Gampbells} ~~and they~~ ^{have been} a long time in Inishowen. For we learn from the Annals that after the death of Edm. John O'Docherty, the clann Deuib and clann Hilin set up Hilin his brother, and the English of Derry killed Young Cair, his son. The head of this family is now called Mac Allan now in Scotland, and Mac Allans de Galloway in a charter of King John's.

7. O'Duibhdhiarma. This family is very numerous in Inishowen, and seem to be of Kendalmanian origin. They were formerly very distinguished about Derry and the chiefs of the territory of Bredcha which comprized the S.E. portion of Inishowen. In 1122, Fugh O'Doogearma (Doogear-ma) chief of Bredcha, head of the hospitality of the north of Ireland and Donnell his brother died.

1167. Murtagh, the son of Lámán O'Doogearma, Lord of Ferdroma, tower of the ^{nobility} ~~nobility~~ of all the north of Ireland was deceitfully killed by Donogh O'Doogearma and by the Bredachians in the middle of Monilla and two of his sons were killed on the day after and another had his eyes put out.

29

They are now very poor in the territory of Breda.

8. O'Barra, now anglicized Barr.

9. O' Dubhagains

10. O' Labains, never Labains. Does O' Labain occur in Mr. Firbis?

11. O' Hiriail, now Hiruli.

12. O' Fighil, now O' Free? the head of this family was the Coarb of Kilmacneenagh.

13. Mac Gille corm, now Kerr.

Does the name Bun brancha occur in Annals. There is the ruin of an old tower Mr. Vaughan's house which is said to have belonged to Sir Cathal Roe O'Dogherty.

Please to let me know what part of the County you will want the names of first: After finishing Enishowen, I intend to proceed to Camullan, and thence along the coast to get the names of the rocks, bays, creeks and islands in the ocean while the weather continues fine. Let me know if this will answer the order in which you will have it engraved? Your obedient, &c. Servant

14th/11/6(V) John C. Donovan

On His Majesty's Service

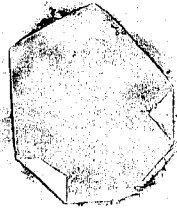
The Superintendent of
the Ordnance Survey

Phoenix Park

Bun-Crana

Aug. 24th 1835.

Dublin.



END

14 C 11/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Buncranagh (Buncrana), Co. Donegal, concerning the history, antiquities, topography and folklore of the parish of parish of Upper Fahan and strand of Strawbrega (Trawbrega), with particular reference to the origins of their place names.

26 August 1835

2p.

24 cm

Included are copy extracts from John Colgan's 'Acta Sanctorum' relating to the church at Upper Fahan, O'Donovan's findings regarding St. Mura's connection with Upper Fahan and references to the poetry of Shane O'Dogerty.

30
Buncrana gh. Aug. 26th 1835

Dear Sir,

It rains to day and I see no possibility of venturing to Iskaheen; we will therefore remain within to settle the names and compare them with the Inscriptions, which is a very difficult and tedious task, but as we ^{have} got the Irish pronunciation, such comparison can be made with less danger of error than if we had the anglicised names only.

The name ~~Strawbreaga~~ ^{*Strawbrige} is very much corrupted and I think that we should restore the proper spelling. ~~It~~ ^{Strawbrige} is an arm of the sea which divides the parishes of Glommanny and Donagh from Clonca and which, when the tide is out, is a strand of considerable extent. Colgan styled it the estuary of Traigh brige about two centuries ago, and all the old Irish inhabitants of Glommanny and Clonca state that the true name is τράγος βρέγε, that is, the deceitful or lying strand, an appellation which it has received from its ^{waters} having suddenly and unexpectedly drowned many persons by the rapidity of the flowing of its tide. The inhabitants say that persons

14/c/11/7(1)

31 walking on this strand when the tide is ^{flowing in} ~~fast~~ ^{in the course of 5 minutes} often find themselves ^{so} surrounded by the ~~fast~~ ^{water} ~~tid~~ that it is with great difficulty they can escape. This is the true reason why this strand has obtained the appellation of Traubreaga, or the deceitful strand. This meaning is further corroborated by that of a river in the County of Kilkeny, which in the summer season is but a mere streamlet, but the mountains, in which it and its tributary streams have their source, often break the ^{rain-pregnant} clouds, so that the little runnell is ^{suddenly} swelled to such a height that it often sweeps away men and cattle. For this reason the inhabitants sometimes style it. Deirin puas an Éitig, or the red and deceitful Dining. There was a song composed for it some hundred years ago by a man whose brother was drowned by one of its treacherous floods; in this song he curses the river and at the end of every quatrain ~~he~~ styles ^{it} the red and deceitful Dining.

Traubreaga, the current anglicized name of this estuary would mean, the deceitful Holme or Strath, but though there is a strath, (a part of the ancient Moy-Togher)

lying around it, yet the apulical breige is not applicable to ~~the~~ it. For this reason I think we are called upon to restore its ancient name of Tráibréagá. Malin

The patron saints of Clonca and Guldaff may be collected from the following old verses repeated by Shane O'Dogherty ^{of Breen}. They were composed when the inhabitants of the two parishes refused to admit the mortal remains of a strange woman into their church yards.

" ní "r
" Cá éirítear a málaí i a d-tempull óir mapá,
tá le haíaró crálaró ag bráire fás manató
Ta Gormán map tá re a náir thurzeallatg,
Dap ceapcail tá ion mo mála, cá páigear ag mo ballaíaró ^{múis}
Ta cluam aca ag Colam Cille, ar cul dábac ag buidíar,
Cá léigear príd dá g-comair, caillearé paca na puagáir.

Entered she shall not be at Clonca, that church at
the sea,
Which, for the purpose of piety, is devoted to friars
and monks.

Gormán is in the place of Murgellach
And he refuses to admit her to his walls ^(ie. at Clonca)
Clonca is Columbkille's and Guldaff ^{aff. today} is
Knadar's

And they will not suffer a runaway hag
to be interred in their church yards.

Does Bradan or Bodan occur in Colgan
or in the Calendar?

14/c/11/7(11)

Yesterday we travelled through the parish of
 Upper Galvan to get the Irish pronunciation
 of the names of the townlands, baronets &c. and
 saw the site of the old Church: ^{of Rathgallura} it being a
 fertile district the Albany have as usual sent
 in it to the total extinction of ancient tradition
 and to the extinction of the name of St. Mura.
 I could see nothing in the churchyard that
 belonged to the time of Mura but two old
 stones exhibiting rude ornaments and representa-
 tions of the Crucifixion.

We learn from Colgan that this was
 a place of much celebrity in former ages, and
 that some famous reliques belonging to it were
 preserved in his own time. The following are
 his words:

Acta Sanctorum. p. 587.

" In the northern parts of Ulster in the penin-
 " sula commonly called Iris-Edgair, in the beginning
 " of the 7th century flourished a holy man named
 " Murus or Muranus, who descended from most noble
 " ancestors: - but he far surpassed the nobleness of
 " his family by the splendor of his virtues. Though
 " this holy man is esteemed among the chief Saints
 " of his own province, so that, ^{ranked} at this ^{every} day, in the fresh
 " observances among our people his memory and
 " veneration flourish and his festival is celebrated,
 " we have not as yet seen his acts, which certainly
 " were formerly in existence. I have however resolved
 " to produce the very few notices which I have

"collected about him, in the following points.

at
34

"He derived his descent from the most illustrious
"family of the O'Neills (i.e. Kind. Owen) being the son
"of Feredacius. Eugenius was Roman's father; but this is
"not the Eugenius who was the great progenitor of this
"famous family, but his grandson by his son Feredacius
"who for distinction's sake was surnamed Merchom.

"The mother of St. Muramus was called Derinilla famous
"for her descent from the first rank of nobility, but more
"renowned for the happy and blessed fruit of her womb.

"This happy matron brought forth six children, who were
"all engaged in the service of God, and honoured
"by posterity with the veneration and respect of saints
"though all were not the fruit of one marriage. Their
"names were St. Mura, abbot of Fathen, St. Mochumna,
"abbot of Drumbo, St. Villemus of Achadh-Cail, St.
"Romangard, son of Eochadius, St. Ailennus, or Aileocus
"and St. Aidanus.

"Though the want of ancient monuments and
"the injury of time have ^{away?} withdrawn from us the
"knowledge of the masters and disciples and ~~then~~
"acts of this saint, enough ^{however} remains to shew that he
"was an abbot and ruled a convent of monks in
"the monastery of Fathen in the diocese of Derry,
"at the distance of five miles towards the west from
"the See and City of Derry. That monastery, which was
"endowed with rich lands, was, for several centuries,
"held in great veneration, both on account of the
"reverence for the most holy Muramus, to whom as
"patron of the place the Basilica (great church)
"was dedicated, and on account of the noble
"monuments of antiquity which were preserved there
"until the time that the heretics got possession of the

"place, when they with abhorrence and rabid fury
 "carried off and destroyed all (its) sacred things.)
 "But by the ravages of time and the neglect of the
 "rulers that monastery formerly celebrated, but after-
 "wards dilapidated and demolished at length be-
 "came a parish Church. There existed one little
 "Book in which St. Muranus had written in the metre
 "of his Country's language the Acts of St. Columbkille,
 "and fragments of it are extant at this day and are of-
 "ten quoted in other Acts of the same Saint, and
 "another large and very old *Vol.* of Chronicles and
 "other Histories of the whole Country, was, by antiquarians
 "always held in great esteem and often praised.
 "There were also extant there until recent times several
 "relics of St. Muranus and of other saints who inhabited
 "the same place, but how much of them were ^{have escaped} rescued from
 "the fury of the heretics, and may have been preserved
 "to the present time is altogether unknown to me, (who
 "am ^{now} living in Belgium at a great distance from
 "my native land,) though I was formerly intimately
 "acquainted with this very place. There remains at
 "this day, and is preserved as a most valuable treasure
 "the crozier or Pastoral Staff of this holy prelate
 "(which is commonly called Bachull Mura i. e.
 "Baculus Murani) which is ^{studded?} covered over and adorned
 "with gems, and laid in a case which is quilt with
 "gold. By this several miracles were wrought, and
 "by it, as the revenger of falsehood and the true
 "indicator of virtue, the pious people and ~~espe-~~
 "cially the nobles in particular, those descended
 "from the family of the O'Reillys, when they
 "would have all ambiguity removed from

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" their assertions or terminate any dissention by
" the solemnity of an oath, were accustomed to
" swear. There existed also before the troubles
" of these times the office belonging to this saint
" of which we formerly saw fragments in which
" many of his miracles and virtues were recounted.
" But since not even this nor any other monuments
" from which we could collect his miracles or acts,
" ^{are to be had} suffice it to remind that St. Muranp is the
" general divine patron of the family of the
" Wells from whom he is descended, and that
" in the Church of Fathen in the country of
" Tris-Poghuin, his festival is celebrated as the
" patron of the place on this day the 12th
" of March."

The natives know nothing about St.
Mura ~~now~~ except that he first commenced
to build his church on the summit of a
hill at a short distance from the old
grave yard of Fathen, and that some
blessed birds made signs unto him to erect
it in the hollow beneath.

I can get no account of Bachull
Mura: it is probable that it was destroyed
during the disturbances of 1688- or carried
to the continent. What does Mr. Petrie,
the great carrier off of Bachulls, think?

The name Books are very badly arranged; we have scarcely room to write any thing in them. I want from O'Heffe that part of O'Dugan's poem that relates to Tyrone and Tyrconnell, that I may see how far Tyrconnell extended to the east. I am convinced that Inishowen was never a part of it, as I find that almost all the families in that peninsula ~~are~~ with the exception of the O'Doghertys are of the Kenel-owen race. Let him copy not from Mac Firbis's but from ^{Liebigne} Loce's copy of that poem which he will find in the library of the R. I. A. I want also that part of the Book of rights relating to both territories of Tir-owen and Tir-Connell. This, O'Heffe will find ^{translated} partly in the Common Place Book E (q.?) and partly in a loose ^{sheet or sheets of} paper in my Derry letters.

The Island of Inch, for the loss of which Sir Cahir O'Dogherty burst out into rash rebellion, is the most fertile part of Inishowen. There are very fertile valleys and plains in this peninsula, but about the $\frac{7}{8}$ of it ^{are} waste mountain, fit for grazing only.

your obedient & servant
C. O'Donovan

END

14 C 11/8

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Buncranagh (Buncrana), Co. Donegal, concerning the history, antiquities and folklore of the village of Eskaheen (Iskaheen), Co. Donegal, with particular reference to its church, graveyard and the origins of its place name.

27 August 1835

2p.

24 cm

Included are references to Eoghan, the first Christian convert in Inishowen and the recent destruction of an ancient monastery near Clones by a local landowner.

Buncranaagh

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Aug. 27th 1835

14/C/11/8(C)

Dear Sir, This day being favourable I set out for Esk'ahen where, after having journeyed 5 miles over a boggy mountain and got bogged three times in my flight from mad ^{bad} bulls, I arrived in safety and saw the Rev^d M^r Laughlin, P. P. of Skuff, Burt and Inch, a very intelligent and civil man who takes great interest in our work.

The name Uisge Chaoim, which the natives understand to mean light water has been derived from a holy well situated not far from the chapel, the water of which on being weighed was found to be "the lightest in Ulster." Near the modern Roman Catholic Chapel stand the gable and a part of the side walls of the old Capella of Uisge Chaoim, and around them a small grave yard in which the grave-stones exhibit the names of the principal septa of Inishowen.

I was moved by various emotions upon viewing this grave yard which encloses the ashes of ^{Prince} Cogan, the first Christian convert in Inishowen and of 50 generations of his descendants, and these emotions were heightened by

39 viewing the princely figure of Mac Loughlin
the eldest branch of his descendants, who is
now the actual possessor of the old grave
yard and of the field in which the celebrated
Uisge Chasain or Clarifont springs!

That prince Eugenius or Eogan, the great
ancestor of the Mac Loughlins and O'Neills was
interred here we have the testimony of a very
old Irish poem quoted by the Four Masters
to prove.

"A.D. 465. Eogan (the son of Niall of
the Nine hostages) the ancestor of the
"Kinel Owen through grief for the death of
"his brother Connell Gulban, and was interred
"at Uisge Chasain in Iris-Eoghain, as we
"learn from the following lines:

"Eogan, the son of Niall died
"Through tears - good natured man,
"For the death of Connell of hardy feats
"His grave lies at Uisge Chasain."

I have discovered the site of an old
monastery in Fermanagh, which I missed when
there. It is the monastery of Duarn Eipinne, which is
is stated to have been in the territory of Clankilly
in the principality of MacDonnell Galloglach,

It is now called Clontarion and lies about one Irish mile west of Clontarion. There is a bridge at the place which divides the townland of Clontarion from that of Clontarion.

A part of the walls were standing about 30 years ago, but they were soon after levelled by a profane presbyterian of the name Stevenson, who cultivated and planted the Burial ground in which the sacred ashes of the men of God were interred.

Please to send me all the name books of the Barony of Kilmacrenan & Ramullan as soon as possible -
Irishmen is finished

Your obedient &c Servant

John O'Donovan

14/c/11/8(11)

Thos. A. Larcom Esq

R. Cong.

Dep't: Survey office

END

14 C 11/9

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ramullan (Rathmullan,), Co. Donegal, concerning the history, genealogy and antiquities of the parish of Ramullan (Rathmullan,), with particular reference to its castle, monastery and its connection with the MacSweeney family.

30 August-1 September 1835

6p.

24 cm

Reference is made to his examination of the 'ancient dynasties and territories' that existed in Donegal and the folklore connected with both the prophecies of Saint Columbkille and the St. Buadan's association with parish of Clondavaddog.

Ramullan, Feb: 30th, 1835

Dear Sir, Sunday
I send you all the same Books
of Irish names and the Index which we made
to enable us to compare the present names with
those of the Inquisitions; perhaps the latter may
be useful to Mr. Sharkey.

The word brin frequently occurs in Irish
names, and it remains to be yet considered
whether we adopt Bin or Ben as the
Anglicized spelling of it. It matters very
little which, but as the Latin is pinna and
the Welsh pinu, the former seems the more
analogical and I have accordingly adopted
it in the Index.

Effish must be made different
here from what we have adopted in Derry:
it means "strong pasture" and if it were pronoun-
ced Evish, as in Derry, it would not be under-
stood here:—so local and unfixed is the
Irish language! and so must every language
be as long as its preservation depends upon the memory
of the people. Meedan is of frequent occurrence
by it is understood "a meadow", and it is synony-
mous with Lémy in Tyrone and Monare in
the South of Ireland. The Irish language
14/C/11/9(1)

varies not only in terminations but also in words. I have spelled this Meedan throughout and rejected Meethan and Mlidan.

Stookä, which literally means a stock of corn in a field, but which is applied to rocks ~~on~~ the coast presenting such an appearance occurs also not infrequently in Irishmen. I have preserved the spelling Stookä throughout.

We are now in the capital of Fanaid Mac Sweeney Fanaid's country. — Though Inishowen is divided from it only by a narrow arm of the sea about three miles in breadth yet the natives of Fanaid look upon themselves as a different people, and speak of the Irishmen as a debased and demoralized people! Such is human nature! and yet the men of Inishowen are, of the two, the more estimable.

Parts of the Castle and Monastery of Ramullaw are yet standing. The castle fell ^{to the ground} in 1516 and was soon after rebuilt. In 1584 Red Hugh O'Donnell was captured here by treachery. In 1618 the castle and monastery were formed into a dwelling house by the Knosses, which tended to the preservation of their ruins. The Mac Sweenies are now called Mac Sweenes here, and the heir of Fanaid is said to be a tinker who strolls through the country and

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sometimes comes to visit his castle at Ramallan
and to give orders to Knox's ~~man~~ man to take
particular care of it! A stone in the wall
exhibits the arms of Mac Sweeney.

Loughbraghy in the parish of Clouca, and
Barickbraghy in Blouman, where there are the
ruins of a castle on the margin of the strand,
seem to refer to Cappare Bracarde, a famous territory
in Tyrone Tir-owen, of which the Four Masters
have collected various notices. I want from
O'Keeffe all the passages relating to it, and
also the pedigree of its ancient chiefs. I
want also that part of the ^{strength name} Red Bards' poem
in which he satirizes, O'Dogherty, O'Boyle,
O'Gallagher, and all the Mac Sweenies.
Mr. Connellan will let O'Keeffe look over
his copy of it. I am anxious to collect
"all the rhymes and rags of ~~the~~ history,"
(as Sir George M^cKenzie styles our historical
materials) that they may be hereafter di-
gested and arranged in proper order.

Your obedient humble servant,

P.S. Please to send the
enclosed note to Mr Connellan
thru O'Keeffe.

John O'Donovan
14/c/11/19(v)

Thos. A. L. & Co. Ltd.

Ed. Survey Office

Phoenix Park

Dublin

Rathmullan Aug. 31st 1835.

Dear Sir: I received the name Books of the barony of Kilmacrennan last night, and we are now making an Index to them in order to compare the Inquisitions, for without an Index it would take nearly an hour to look through the name Books for each name. If such baronial Indexes were made for me at the Ordnance Survey office it would accelerate my progress: and it is very inconvenient to be cutting up papers and arranging thousands of names in "wee country places" such as we must necessarily be here lodged in. Perhaps you could be able to ~~send~~ get an Index made for the barony of Raphoe and send it up to me along with the books.

In passing through the country I endeavour to ascertain, as far as possible, the extent of the ancient dynasties or territories. I am now in Fanaid (Fá-núid) and I have, I think, from the various authorities before me and the traditions of the natives ascertained pretty accurately its ancient extent. On Norden's map "Mac Swinné Fannaght's" country is shewn as extending from Lough Swillie to Sheep Haven

14/c/11/9(m)

45 and from the Ten callidomian Sea to the castle
of Rathmeltan. Norden however is wrong not only in
his extent of Finniaid, but also in his extent of the bays
in its neighbourhood. He shews Sheep Haven as a large
arm of the sea ~~reaching~~ ^{the parallel of} ~~stretching~~ into the land as
far to the south as Rathmeltan, and he represents RED
HAVEN (now Mulroy) as a very small arm of the
sea not the 10 of the length of Sheep Haven. In
this he is evidently wrong for Mulroy or Red Haven
is a large arm of the sea running into the land at
least as far and a half as Sheep Haven. Now
the tradition is, that Finniaid lies between Lough
Swilly and Mulroy Lough, and we have the
authority of the Four Masters to shew that Finniaid
never extended as far as Sheep Haven, for they
place Rosguill, which lies between Mulroy and
Sheep Haven, in the country, not of Mac Sweeney
Finniaid, but in that of Mac Sweeney na d-Tuath ^{na Doe}.

The inhabitants of Finniaid have gotten the
name of being a rudder people, and for that reason
the citizens of Rathmeltan (which was anciently
the capital of Finniaid) deny that they themselves
are Finniaidmen!

The Four Masters hand down a regular suc-
cession of the chiefs of Finniaid, because they were
distinguished gentlemen of war "fiery brands
"glowing and unextinguishable; support of the valor
"of the Gaels - champions mighty to force their way
"through the gaps of danger, and illustrious"

(among the men of encomia and satires) "for their ⁴⁶
"extravagance in distributing jewels and wealth."

On the margin of Lough Shilly in the parish of Killygarra is a place called Quo
pa-mac (but incorrectly Mac amish by the sappers or
miners) of which Columbkille, according to the prophecy-
men, said, one day, when his pure mind was portrayed
with a foresight of futurity "berò óa gona atp dnuim na
muice, i.e. two guns shall be mounted on the pig's
back." This prophecy remained for a long time
unexpounded (for prophecies are never understood
until the events, darkly hinted at, have ^{actually} taken place)
until at last a Martello tower was erected on this
pig-resembling place called Muck-amish, which
when the prophecy men saw they immediately pronounced
that mac pa-mac was the very Pig ^{P. mac} meant by the
great prophet of Tirconnell. How wonderfully
Columbkille thought of the word for gun, ^{a thousand years} before
such engines "disgorge their devilish glut" against
the castles of his native Tir-Connell! But why
not foresee the word as well as the engine?

Let me know what you think of my de-
cisions of the Enishamen names? Has Mr
Sharkey any objections to make?

I hope O'Keeffe has not neglected my
queries.

your obedient servant
J. O. Donovan 14/11/94

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Rathmullan

Aug, Sept: 1st 1836,

Dear Sir,

We are detained very much by the Index and the comparison of the Inquisitions. Are we keeping pace with the engravers? We are working day and night, but, as the parishes are so large and the names on the coast so numerous, we cannot proceed thro' the Co. so rapidly as through an inland district.

Please to let me know where Archdall places Each-inis and Tulach Dubhghlaise. I am sure he is wrong but will say nothing until I hear where he places them.

The island of Eac Inis (aequi insula) is situated whereon the mother church of the parish of Aughnish stood, is situated in Lough Swilly a little to the north of Aughnish town and, but the grange yard only remains. What page of Colgan does Archdall refer to for ~~the~~ Each-inis? What does Colgan say about it in that page?

Blondavaddog the most northern parish of Fanad, and the only part now called Fanad is said to have derived its name from a saint Da-baodog or Da-buadóg, of whom nothing is now ^{remembered} but that he ^{lived before Columbus} ~~does not allow~~ ^{and that he} cuckoos or rats into his parish; ^{for} and while the ears of the inhabitants of Aughnish are delighted with the cheering notes of the double-noted songster of spring, and

14/C/19/9(V)

48 their corn injured by rats, the parishioners of Saint-
da-baodog hear but the voice of gulls and swans
and their barns are infested with mice only.

Who this old gentleman, the enemy of cuckoos and rats,
was, I know not, though he must have been a fa-
mous old soldier of Christ, as his name is intro-
duced into James' Inquisition A. D. 1639, in which
the Jurors said, "upon their oaths, sware and present,
"that in the Parishes of Glendawaddoge were twelve gortas
"lying two miles from the church named Kildawood,
"wholich are free to the herenagh: and the said Jurors
"alsoe, said, upon their oaths, that all the said lands
"were, long before the tyme of any Busslopp given
"to the Saint O'Woddog (!!)" and that Mac Sney
"Lucyney Franagh had anniented out of three of the
"said quarters fower meathers of butter aerie yere yf
"the ~~countrie~~ land were inhabited."

We must try and find out who ^{Do-}Woddog was:
It must be first remembered that ^{the} prefixes da and mo
thine and mine were added to the names of Irish
saints out of veneration, just as we (the English!) say
My Lord, My Lady, and the French Mon-Sieur
Ma-dame &c. These therefore do not radically be-
long to the name, and may be lawfully rejected;
Be it next remarked (a thing well known to Irish
Flag-iologists) that the ^{up d-caps} terminations og and an are synony-
^{no d-caps} mous, and used indiscriminately the one for the
^{no d-caps} other. Now, if we strip Do-Woddog of his head
and tail, i. e., of his veneration and endearment

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(for diminutives were used for endearment) and for the latter add *án*, we shall have *baodán*, ~~we~~ a name of frequent occurrence.

Does *Bolgan* give a hint of this name? if so, where does he locate him, or his Church? Does he explain the cause of his antipathy to the Cuckoo? There is a tradition that there was a castle at *Rye* in Tullyaughlish parish, which belonged to a Walter Mac Swyne (*Mac Súine*)

All the *Ryes* in this County are corruptions of *Raith*, a fort, and I have a strong inclination to change them, if not to *Rá*, at least to *Rai*. The peasantry pronounce them *Ráá-éé* (pronounced rapidly) not *Rye*.

I have discovered *Beann Maghair* at last, but shall say nothing about it until I reach that neighbourhood.

Please to send this letter to O'Keefe and get him to answer my queries as well as he can.

Your obedient &c servant

J. O'Donovan.

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14/0/11/9(vi)

Thos. A. Larcom Esq

R. Eng

Prod: Survey Office

END

14 C 11/10

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Rossnakill (Rosnakill), Co. Donegal, concerning the history and antiquities of the parish of Rossnakill (Rosnakill), with particular reference to its early church.

3 September 1835

1p.

24 cm

Included are references to O'Donovan's collaboration with local Irish scholars regarding place names within the parish of Clondavaddog.

50
Rop na cille, promontorium ecclesie
Rognakill, Sept^r 3^d, 1835,

Dear Sir, We finished the Index to the barony of Kilmacrenan at 2 o'clock last night after having worked 16 hours at it without intermission. It occupies 88 pages of small letter paper. I think that they have inserted too many wee names of stones and splits and holes into the field namesth; they are so numerous that we wear out the patience of every one who undertakes to give us the Irish pronunciation of them.

Our money is again run out, so that we want our pay as soon as possible, lest we be detained for the damage in MacSwinnedoe's County. Please to have it sent to Dunfanaghy; and, as we will now make our way to Tory, please to let us know how we can get across to see Tor Conaing. Is there any official connected with this, or any other survey in that neighbourhood?

We have just arrived here from Rathmullan and M^r O'Gallagher, a celebrated Irish scholar who has given up (very faithfully indeed) the names of the townlands in Clondavaddog, but he never heard half the names of the rocks, leifs, holes, waves, heads or sea points on the coast, and says that we must apply to the

14/C/11/10

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fishermen for them. Many of them, however are so
arbitrary and of such violent imposition, that it is
very difficult to find any 8 persons able to pro-
nounce with certainty what they ought to be.

You see how the ink shines through this
paper. As it is the best I can ^{procure} ~~procure~~ here, I should
be glad that you would send us up some strong
letter paper by the return of the post.

It is said here that the original
or mother Church of this parish occupied the
site of the present little protestant church, and
that, from its situation on a point of land
running into an inland branch of Mulroy Lough,
it received the name of Ros na Cille or the
promontory of the Church. I have conjectured
on, I think strong grounds of probability, that
this is the Kildavued of the Inquisition
of Jac. I. and I should suppose that Davued
is a corruption of Davaddog, who was, according
to the constant tradition in the country, the
presiding Saint of this parish.

The inhabitants of Inishowen state
that Fonnaid extends from Rathmeltan to Mulroy
Lough, but the natives of the parishes of Killygar-
nan, Tully and Aughrish, who consider themselves
civilized, deny that they themselves are of the

52 northward
"men of Fanaid," so that ~~at~~ ^{when} civilization advances, & encroaches on the savage mountains, Fanaid will gradually move towards the sea and perhaps, in the course of some years lose its very name and precipitate itself into the ocean! However I entertain strong hopes that as long as Saint O'Moddog keeps the rats and cuckoos out of it, it will retain its name ~~will remain~~ to the glory of Mac Sweeney.

Dr. Mac Ettegen, R. C. Bishop of Raphoe has supposed, and written, as if it were a certainty, that St. O'Moddog is Maidoc; but he is as wrong in so doing as in making Eunan a different personage from Adamnan.

Direct all letters for me to Dun-fonnaghy until you hear of my departure from that wild neighbourhood.

Your obedient servant

John P. Donovan

Chas. A. Larcom Esq

RIA

END

14 C 11/11

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dunfanaghy, Co. Donegal, in which he writes of his collaboration with members of the local community regarding the place names of Carrick and Ross Guill (Rosguill).

5-7 September 1835

6p.

24 cm

Included is O'Donovan's lyrical description of the sands at Mulroy Bay, references to the difficulties he has experienced in travelling in the area, a pedigree of the MacSweeney family and accounts of his findings concerning the antiquities near Dooney and the MacSweeney's ancient territories at Doe.

Dunfanaghy Sept. 5th

Dear Sir, "Quid vellet ridentem dicere vera?" ^{um.} Hor.

Since writing the last letter we have travelled a great deal and suffered much from the damp of the weather and of the beds of Fannaid and Doe. Yesterday we ^{set out} ~~travelled~~ from Rossmakill and proceeded northwards along the margin of that ^{inland} arm of Mulroy Lough, which runs far northwards into Fannaid until we arrived very near the coast where we met several fishermen, who said they ~~are~~ were acquainted with every rock and point from Derry to ^{Gweedore} ~~Gweedore~~. It was however with great difficulty ~~that~~ we were able to make them recollect all the holes, clefts, heads and points that the Sappers and Miners have set down in their Books, for I am of opinion that many of these small names are arbitrary, and that, as being not of long standing, they will be changed in a few years. Having gotten the Coast names ^{settled} as well as we could ~~settle them~~ among conflicting informants, we directed our course southwards and arrived at the northern shore of that part of Mulroy Lough, which narrows itself to a small neck (not a quarter of a mile in breadth) where a ferry boat, ^{usually} lying on the southern side, conveys the few ~~travelling~~ ^{and travellers} strangers that wander through this wild but beautiful and romantic country, from Fannaid over to ~~Doe~~ that part of Doe or Tuatha called from Goll, the son of Morna, Ross Guill, or Goll's promontary. 14/11/11

Here we stood for two hours before we could, by all the signs in our power, attract the notice of the inhabitants of the opposite side; and during that time several heavy showers which agitated the surface of the water in a most picturesque manner passed over our heads, and wetted not only our clothes, but, what we were more solicitous about, our papers and books. At last a Ross-Gull-man made his appearance very near the margin of the opposite strand, who, though ^{he} recognized us as strangers suffering from rain and anxiety for transportation, ~~was~~ showed himself more anxious to save his corn than us from the rain; for he knew that, as we were determined to cross that ferry, ~~that~~ we had no second resource. So he remained as heedless as a statue of all our signs, shouts and exhibitions of anger and displeasure. In the meantime a small boat carrying turf sailed up the channel which when the unobliging and uncivil ferryman saw us hail, he, with all possible haste, left his corn to the mercy of the showers and rowed across the channel with the rapidity of an Indian, lest the turf boat might deprive him of his chance. We crossed, and proceeded southwards to the city of Carrickart, where we procured a comfortable lodging in the best house which that great town can boast of, a thatched house a story and a half high, the residence of a Mr. Mac Faddis, a very civil, intelligent Irishman by no means poor but little accustomed to comfort. ^{When} We told him what we were about, and that we were anxious to converse with the most long-headed and intelligent of the old inhabitants of the Parish of Mevagh, he sent for Mr. Graham, a wealthy protestant farmer who speaks Irish, ~~and~~ who is intimately acquainted with the townlands in the parish. From him we got a good deal of satisfactory

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information about the townlands and inland small names of the parish, but he referred us to the fishermen for the creeks, rocks, heads and points. We slept feverishly all night, for a broken pane admitted the cold breeze of the lake which left me a head ache which I yet enjoy.

This morning we bid Mac Phaidin farewell rejoicing that we were no longer compelled by Duty to remain in his spacious mansion, and proceeded across the southern shore of Mulroy Lough, which when we had crossed a desert of snowy sand presented itself. We had heard much of the sand encroaching on the land and destroying the crops, ~~of and~~ covering the surface of whole townlands and compelling the inhabitants to remove their habitations, and here a most august instance ^{occurs} ~~presents itself~~. The sand as ~~white~~ fine as flower, in one place glittering to the sun with blinding brilliance, in another place (the result of recent showers) variegated with streaks of various dyes like the veins of polished marble, and here and there thick set with glistening shells of various sizes, tripes and colours.

After having crossed these thirsty sands, we directed our steps towards the North western point of Ross Quill — called by the Annalists Duini, but now corruptly Downings — with a view to ascertain why the place received such a name, and to see the site of Brannog na Duini, a wooden house of Mac Swinnocagh.

14/c/III/11CII

On arriving hither we enquired for the most intelligent old fishermen who were acquainted with the bays and points on the Coast of Rossquill, and we soon discovered one, who was the more anxious to give us every information, as he had, in the first instance, learned from us, that we might perhaps employ him to convey us across the wide Mouth of Sheep Haven to Horn Head. His name was Donagh O'He-vieachtaigh or O'Herraghty; and the colour of his face indicated his having spent much of his time on the sea while his attention to us spoke his natural civility, and his art to get at earning a few pence. After having heard him pronounce the names of ~~the~~ his favourite haunts, the creeks and points of Rossquill, I asked him if there were any forts on Downings point, from which it received the name of Doonies (for so he pronounced the name); he answered "there a cashel on it." He then conducted me to the highest point of the townland of Doonies, ^{where is crowned by} a circular stone fort. On this I stood for some time to view the bold face of Coppan bri (so the Irish call Horn Head) and to see some of the points whose names he had pronounced for me. To the north he shewed another cashel crowning the princely apex of another hill, which, as rising over "a sandy warren" is called Caspeal na Duine, or the "stone fort" at the sand banks. [Casheal na n Duine commands a prospect "wide and various" of the bold rocks on the opposite strand and of the country in various directions.

I stood for some minutes on the wall of the
Cashel to enjoy the bold scenery around me
and to ponder on the mutability of human af-
-fairs; for strange thoughts crowded ^{into} my excited imagi-
-nation as I considered the progress of man from
the period ~~of his building~~ ^{that he built} the rude habitation
of stone without cement ^{until the slide car}
^{to be drawn by the tails of horses}
~~which~~ and formed the slender currach of
twigs and the hides of animals, until he formed
the alabaster palace with windows of stained
glass and curtains of embroidered silk, ~~and~~
drove the rapid car on the land, and
ploughed the ocean by the unconquered arm
of steam. This was the first current of my
thoughts as I stood on the Cashel of Doonies,
but they soon acquired a far more interesting
channel when I considered that this is the very
point whereat Speed shews the grim gallow-
-glass with his keen edged, long handled
battle-axe. This indeed was food for contempla-
-tion to digest - to compare the present state
of Doe with that in which Mac Sweeney ~~was~~
was "Warrior by profession" ^{renowned above}
heraep, a firebrand glowing and inextinguishable
- support of the valor of the Gaël, - a champion
mighty to force his way through the gap of
danger, and distinguished for his prodigious
distribution of jewels and gifts" -) to weigh
the causes that combined to effect the change

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- to see the reason for which the inhabitants of Doe, though they ^{now} enjoy peace, are yet as miserable ~~and~~ ~~probably more~~ ~~so~~ as in the times of Mac Sweeney and from the whole to draw a puzzling picture of the human nature of man who becomes learned or rude, pious ~~and~~ virtuous or irreligious and vicious according to ^{the} circumstances in which he is placed.

These thoughts took such a forcible possession of my ^{mind} that I could not ~~even understand~~ ^{well hear} what the fisherman was telling about the names of the rocks. From such keen workings of a wild imagination I was at length diverted by a group of people walking on the smooth sand of the shore of Sheep Haven. It consisted of a man tall and stately, three women, some children accompanied by ~~an~~ ^a hampered ~~app~~ ^{app} some grey hounds and other dogs, and I think a goat. What group said I addressing the fisherman - is this on the strand? That, said he, is Mac Sweeney na Doe and his family - the heir of Doe Castle and the Dinsear of the Clann tSivioné, who, though he retains all the high notions of his ~~own~~ ^{forebearers}, has been obliged to exchange the sword and battle axe for the budget and the soldering ^{soldering} iron, and the spirited, richly caparisoned steed for the lame and ^{ridden} hampered App! The only badge of his nobility are ^{now} his grey hounds and dogs, of which no petty game hunters have dared to deprive him, for

Captain Hart treats him with great respect, and delights to hear him ^{exploits} romancing about the daring achievements of Sir Malmurry Mac Swinnedo from whom he is the 5th in descent in a direct line.

This surely was a sight worth seeing! I asked the fisherman if I could call him back to converse with him about his family, and he desired me to go down to his ^{own} house and that he would make signs to him to return. On entering the house my eyes were astonished at the sight of two able-bodied young men (with thighs as thick as those of two fat bullocks) playing with deafening sound, the one upon the Bagpipes, the other upon the fiddle. On enquiry I learned that these were two sons of Mac Sweeney, who had been ^{for the last month} employed in Captain Hart's house.

When the father arrived at the door of the fisherman's cabin he (equipped in his professional attire and carrying about him some of the implements that characterize his profession) looked in at us with that good humor and ease which travelling gentlemen are generally masters of, and with a countenance which spoke his descent from a goodly race. Taking off my hat, I saluted him as "Mac Sweeney Doe, Lord of Teal Torry"; and he taking my hand returned the salutation as became the representative of his race. ^(for this, I generally get to knock talk out of the fishermen) He handed him a glass of the native, and he presented it to his eldest son, who, standing up, tendered it to his father saying "father, take this glass from my hand." This however is no remnant of the ceremonies of ancient times.

60 He then sat down and told me his story - the misfortunes of his family - how he came to be a linker - and lastly his pedigree up to Sir Malmurry Mac Swynedae, which runs thus:

1. Sir Malmurry, the father of
2. Donogh More, - father of
3. Morogh - father of
4. Donogh oge, father of
5. ~~Lorlogh~~ Lorlogh, father of
6. Emon, now the senior aged 61
7. Donogh
8. Lorlogh

He refers to his relative Morogh Mac Swyne of Machaire more in Boylagh for a confirmation of this pedigree, and asserts that every old Milesian from Fanaid to Ballyshannon acknowledge ^{him} ~~himself~~ to be the senior, and agree in the number of generations from him up to Sir Malmurry. I think, after all, that he is a ~~the~~ generation short, but I will not be too positive until I ~~have~~ learn what Malmurry he means.

After having spoken a good deal upon the ancient⁶¹ profession and bravery of the family, I ~~told him~~ observed to him that his sons, if they had been brought up to the use of the battle axe, would be able men to defend the "gap of danger" (beapna an baidgail) "Yes, by G-d," said he, "and I could do a good deal in that way myself." -

He is in great expectation of recovering Horn head because Capt. Hart told his youngest son that the Mac ^{Swynnes} Sweenies were unjustly deprived of that part of Doe!

Bidding Mac Swynedoe farewell we proceeded with the fisherman to his little burrach to the care of which we committed our lives while crossing the swelling waves of the wide mouthed harbour of Sheep Haven. This burrach which is constructed of very slender materials, rode on the sublimely swelling waves ~~like a~~ with all the grace and confidence of a gull or "Heart", now rising on the back of a noble surge appearing to our excited imaginations as high as Horn Head, next sinking into a valley as deep as Glentogher, which hid all the rocks and Bins on the coast from our view. When rising we observed ~~some~~ ^{agure} volumes of water rushing from the ocean and threatening to overwhelm our currach, but she mounted the backs of each in succession, and seemed to laugh at their fury. When sliding off the apex
14/c/11/11(IV) of

of a wave into the azure valley below, she would appear to many but a shabby security against the mountains of water that roared to her destruction, but she glided so lightly over valley and mountain, that she not only gave us no cause to fear, but admitted no water except the light spray of the surges, and so rapidly as to cross the wide mouth of ~~Ros Head~~ ^{Sheep Haven} a distance of three miles, in 36 minutes. On landing we proceeded to Dunfanaghy a small village, where I now write, and where we will (and must) remain until we receive our pay.

After having written so much about what serious men will call nonsense, I will attempt to point out the extent of Mac Swyne's ^{Dog's} territory, which is called by the Annalists NA TUATHA, i.e. the territories, but now Anglicized Doe.

Norden shews the country of Mac Swinne Dogh as extending from Sheep Haven to an arm of the sea, which, though he gives it no name, can be demonstrated, from its relative situation to Aran and Tory islands, to be that which is now known by the name of Geadore Bay, and consequently as comprising the parishes of Clondarhorky, Raymanterdoney and Raytullaghobegly. But ^{as} I have shewn in a former letter that we have the authority of the Four Masters for placing Ros Guill in the Tuathas, it scarcely needs be repeated here that Norden, whose knowledge of places in Tin Connell was drawn ^{only} from the reports of others, is wrong, and that the

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territories of Mac Suibhne na D.Tuath comprized
the parishes of Mevagh, Clondahorky, Raymunder-
Doney and Raytulla ghobegly. There was another
principality in the north of Connaught called
the Three Tuatha, or Three Tuaghs or ter-
ritories, ~~which shows~~ and the lands of Mac
Suibhne's was distinguished from it by the addition
of Tory. The names of the three territories
comprized in Mac Suibhne's country are yet
retained among the old inhabitants. They
are Ross Guill, Tuath Tory and
Boghaneely.

Does Boghaneely occur in the Annals of
the Four Masters? Does it appear from
any documents, what finally happened Sir
Malmurry Macsuinnedo, whom the Queen gave
VI a day pension unto for his bravery and
pretended fidelity to the English cause?
Does Borran Binn the Irish name of Horn
Head, occur in the Annals?

I want from O'Keeffe the episcopate
of the Diocese of Raphoe, Derry (or Tirone)
and Bogher, as extracted by Keating from
the Annals of Clonmacnoise. He will find it
in Common place Book B.

I want also Doctur's description of the
situation of the castle called boofmacatraine
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64 that I may find out its site when I reach Newtown Bunningham.

It is curious to remark how the peasants here have names of their own for the parishes and it is very seldom they know their ecclesiastical names. Thus, Clondavaddog they always call Fánaid, Meavagh, Ross Quill, Clondahorky, Doe and Raytullaghobegly, Claghaneely, giving the parishes the names of the old territories, of which they are remnants.

I am feverish to-day from the effect of damp beds - the absorption of water always creates pains in my bones. ^{But} I can send for some fisherman to get the coast names from them, as this village lies on the coast.

Your obedient &c servant

Dunfanaghy {
Sept^r 7th 1835

John O'Donovan.

35

Dunfanaghy, Sep. 8th 1835.

Dear Sir,

We left strict orders at Rathmullon and Rossmakill to have all my letters forwarded - to Rossmakill from Rathmullon. and to Dunfanaghy from Rossmakill; but still no letters have been forwarded hither from either place! This is very unfortunate, as we want to move from Dunfanaghy as soon as possible. I hope no mistake has happened: the postmaster of Rossmakill is not at home. What shall we do?

your obedient &c
Servant

John O'Donovan

END

14 C 11/12

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dunfanaghy, Co. Donegal, in which he refers to the history and place name of Dunfanaghy and his difficulties in gathering consistent information on place names from members of the local community.

9-11 September 1835

5p.

24 cm

Included are references to local community's views that the people of Tory Island have 'no religion' and a list of local names of birds and fish.

Dún Ptoñcáda ?

Dún Ptoñcótí ? 66

Dear Sir,

Dunfanaugh
12th Sept
Sept. 9th 1835.

I am sick to death's door of the names on the coast, because the name I get from one is ^{to be correct} denied by another of equal intelligence and authority. The only way to settle these names would be, to summon a jury, and order them to say and present "upon their oaths" what these names are and ought to be. But there are several of them such trifling ^{places} ~~names~~, that it seems to me that it matters not which of two or three appellations we give them. For example, ^{the name} Timlin's hole (rectius Tim Lyn's hole) is not of thirty years standing, (for Tim fished here in the memory of a Mr. Ch^l Captain, who pronounced some of the names for me) and will give way to another ~~place~~ name as soon as that dangerous hole shall have swallowed a fisherman of more illustrious name than Tim Lyn. Another hole gets the name of the "Bulls' hole" and tradition tells a story that it was imposed from its having swallowed two bulls that fought on the Meena above it. The one forced the other to the brink of the precipice, and finally succeeded in harrying him in, but in the effort he lost

14/c/11/12(1)

64 his own equilibrium) and was ~~obliged~~^{forced} to fall into the same bottomless pit, thus clearly shewing (as Cambrensis said of the Hawk of St. Bridget) that while we devise plans for the destruction of others, we may effect our own likewise.

These are the sorts of names that will always prevail among a pastoral and fishing people, and not names derived from Baal or the moon as contended by Moore and other heroes of sacred fire and romance.

I am very anxious to visit the fertile island of Tary, the inhabitants of which have no religion, die as they come into the world without the imposition of the hands of bishop or priest, and would be, ^{more} rejoiced at seeing one wrecked vessel, than all the men of God in Christendom! So the Dunfomagh men assert, but it is not easy to believe them.

All the families whose names I have given from Inishowen belong to the mother church, and some of them, such as the Mac Ailin and Mac Dowells, who are originally from Scotland, appear to me to be there a long time, and probably descend from the ^{shieling soldiers} Gallowglasses sent over at various times by Mac Ailin and Mac Donnell to the assistance of their ally O'Donnell. It seems to me also that they ^{may} ~~are~~ have been there a long time before bold Martin raised his voice against the old church.

The extracts sent me from Colgan on the 17th I had before. You had better send me nothing but what I ask for. I want now O'Sullivan Beare's account of the insurrection of Sir Caheer O'Dogherty, as I want to ascertain the ^{situation of the} place at which he was killed and of the wood in which his forces lay concealed. Does the name Mo Eochaidh beo occur in the calendar or in Colgan? It is said here that he was the nephew of Columbkille, and the founder of the church of ^{Ráit N'Éacáda,} Rye Moaghy in Raphoe. Does not Éac-ínir occur in Colgan? I wish O'Keefe would look at the copy of St. Ita in the Library of the Dublin Society to see if ^{it} appears in the Index to it, which was corrected by Roderick O'Shaherty.

The name O'Keefe is wrong in supposing that Baithen of Tir-Emma ^{or any of the others} has any connection with Do-Bhuadóg. The ancient pronunciation of the names of both these saints is well preserved here. ^{The name of St} Baithen, who is yet remembered as the patron saint of Trough-boyne in Tir-emma is now correctly pronounced Bwéeheen (the t a mere aspirate) and the name ^tBuadan, or Do-Buadóg, who is remembered as the saint of Buldaff, and blanda-vaddog, is pronounced ^{ōōā āā}Budān, or ^{ōōā}Ya-Woodogue

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69 (the ^{retaining} its original strong consonantal sound, ^{nearly} like that of th in the English word though)

It Oddog must be looked for under the name Baitanus, Boctanus, Baotan, Baodan or buadan. never Baithenus (with the t aspirated)

The name of this village of Dun-
fanaghy (rectius Dun ^{or Fionnachon} fionnachain) is said to have been derived from a "forth" which stood to the west of it over the matter. Fionnachon, it seems, was the name of a dog that was hanged here in old times!

A Fionchu, gen: Fionnachon, which signifies the fair dog or hero, and which was the name of several distinguished warriors, ^(yea, even of Saints) in ancient Ireland, must have been once the occupier of this fort, and left it ^{his} name. He may have been a dog too, but not a four footed one.

The Sappers have set down Dunfanaghy as the name of the village and Dunfanaghlan as the name of the site of the fort: What authorities are there for making this Dunfanaghy? Dunfinnaghlan would be the better name but I fear we can't change the ^{the one adopted by the} Post office ~~name~~, Fin-aghy is the local pronunciation.

Does the name Da-Choreagh, the saint of this parish appear in Colgan or in the Calendar? It may be cope, mo-cope, do cope, or copeac, &c.

* Colgan is accounting for the names of saints bag the
cubwing to render it "collopsus" or a shepherd's dog!
But it is an old pagan name, and signifies a fierce dog
and signifying "a warrior".

40

I send you the following ~~some~~ names of Birds and Fishes, inhabitants of this coast, and from which many Bird blues are named.

1. Duibéan, the scart, a black bird resembling a goose but not so large. What do you suppose to be the English name of this Bird? Does it occur in Armstrong's Gaelic Dictionary?
2. paoileóg, the sea gull
3. fearnóg, a sture. This is the word for scab crow or royston crow in other parts of Ireland!
4. fearbác, the hawk. Saxon hafac.
5. iollap, the Eagle, (an expert fisher here)
6. ghuipeán, literally, sea bird. English or Scotch name unknown. See Armstrong.

Fishes, shellfishes,

1. Rón, the seal. Scotice Bowán
2. ballán, ~~by~~ Scotice a Byan. Vide Armstrong.
3. cpubán } a crab, so called from his croobs or
cpubóg } clamps.
4. papcán, a wee fellow ^{resembling a crab} that comes up the shore ^{shell} vide Armstrong.
5. Tromac, a fish remarkable for the keenness of his eyes. a lobster g? (surely, see Armstrong)
6. copp, a sand eel. This is the ^{general} name for any bird of the crane kind in other parts

14/C/11/12 (iii)

7. paócoz, Scotie, a wilk. In Fannaid I met a rock called cappulig na b-paócoz, and on asking for the English meaning of the word I was told it meant "The rock of the wilks". But when I said that I knew not what paócoz or wilk meant, a little child aged six went to the strand and carrying with him the shell of one of them resought the house in which I was, and holding the shell between his fingers, said "pín paócoz." and lo! it turned out to be what I would call péucan mapa, or periwinkle! The people wondered at what sands I was born ^{upon} that I did not know what a wilk was!

8. gypban, a scallop. very large shells of them here.

9. báinneac, a limpet

10. Caican, Scotch or English name not known. It is a shellfish resembling a large cockle, borrowing various tints of ~~the~~ colour from the sands in which it is nurtured.

11. pínúcan, a cockle.

12. peion mapa, (liter: Knife of the sea) the razor fish ^{or sea knife}

13. bpealkan burde, English name not known.

14. Tapban, a kind of fish resembling a trout.

15. bpeac, the trout.

16. bpadan, the salmon.

our pay has not arrived hither yet. I hope your letter has not been detained at Rosmahilla. The Post master of that little town is at present in France, and I fear that the stupid women I met there may neglect my written directions to them. It is very annoying, to be thus detained, and the weather ^{becoming} more and more stormy every day. Before receiving your last letter I had come to the resolution of going to Tory in a Currach, but not one of the 16 Currachs belonging to this village would venture thither this week as the sea is so agitated.

Where are the boats of the Coast guard station? Will Lt. Broughton send me a note hither directing me how to act, or what?

Your obedient humble
Servant

John O'Monovan

14/c/11/12(iv)

Dunfinaghy
 Sep. 11th 1835,

Dear Sir,

We received your letters and the months pay. at a very late hour last night the storms were so very violent that the post-boy could not travel. We now remove to Crossroads. Please to direct all letters to Kilmacrenan to be left at the post office till called for. The wee Country Post offices are so tedious that we cannot attend to them without retarding our progress.

Tomorrow

You will hear of our pilgrimage to Bas Fionain.

Excuse hurry

Your obedient humble
 Servant

L. O. Donovan,

14/c/17/12(v)

END

14 C 11/13

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballyconnell, Co. Donegal, concerning the history, antiquities, topography, religious traditions and folklore of the parish of Raymunterdoney, with particular reference to its waterfall (Eas Fionain), ancient monastery, high cross and the origins of its place name.

11 September 1835

4p.

24 cm

Included are references to the poor food and lodgings experienced by O'Donovan in the area, an account of O'Donovan's visit to Eas Fionain and copy extracts from Manus O'Donnell's life of St. Fionán.

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Ballyconnell, September 11
1835

St
Dear Sir, I visited the celebrated App of Fionan
on yesterday, but before I give you any account of
what it is now I ~~shall~~^{obey} transcribe a beautiful
little story about its origin from that Life of
the Patron of Tir-Connell compiled in 1520 by
Thomas O'Connell and the Bards of his house.

"One time the blessed man was absorbed in pray-
"er in that harbour from which people sail over to
"Tory, he observed that Fionan Ráthá (Fionan
"Ráthá) his beloved disciple, ^(fresh) was much oppressed
"with thirst, and when no water was at hand, the
"holy father struck a contiguous rock three times with
"his Crozier, and there gushed from it ^{rills} three streams
"of clear fresh water which constantly ^{flow} by which
"the disciple allayed his thirst, and ^{which} sick per-
"sons afterwards drinking recovered their health.
"The spring itself ^{which} continually flows like a cata-
"ract is named after the disciple Cap-Fionain or
"the waterfall of Fionan."

This fable, silly as it is, affords a great
clue to the topography and topographical nomen-
-clature of Tir-Connell. It points ^{out} the situation of
the monastery of St. Fionan, and also proves that
14/c/11/13(1) the

the word Rye so common here as the first part of names of places is a corruption of the Irish Rath, a fort.
It may be curious to observe ^{by way of digression} that the word Rath is not understood here, and that their words for "fort" are

Liop and Paiceal, the former signifying a rude earthen fort, the latter a circular stone ^{one} ~~fort~~ without any mortar of clay, or lime or any other ^{cement} whatever.

Big Dun is understood here any enclosure or habitation, and it seems a generic term including both carraig and liop &c.

It was with great difficulty I could descend to this cataract last Thursday in consequence of ^{the} fierceness of the storm. the drifting of the sand and the spray of the waves - but like a true pilgrim I made my way down though I was often lifted off the ground by the irregular and irresistible squall that rook up the entrance to it, which I compared to the winding stairs of Green Castle. I found myself at ^{last} ~~last~~ far from the reach of danger in a small ^{seem} circular bay sheltered more ^{perhaps} by the situation of the overhanging cliffs than ~~from~~ by the sanctity of Eas Fionain. ^{Here} Millions of stones with beautiful veins of various tints, and rounded by the rolling waters of a million years, adorn the strand, and the cataract of Eas Fionain which has trickled down the rock in three scattered little runnels from the dawn of time, invites the thirsty sailor to drink of ^{rain} ~~fresh~~ water purified in its passage through earth and rocks, and the sickly pilgrim to wash his swelled knee in the three little sprouts that gushed from the living ^{stone} ~~rock~~ at the command of the crozier of ~~St~~ the blessed St. Fionan Baaah.

I entered a round winding of the rock a little to the west of the ~~step~~, where the cliff hangs fearfully over head, and here I found myself as sheltered as in the Dungeon of

* I allude to Dr Smyth's theory of the round towers

green castle; The waves of Tory sound sounding loudly and rising to the height of Tor-righ gave me some idea of Burke's theory of the sublime ~~and~~ viz that it consists in terror. and the appearance of the island viz a vast fortress in ruins commanded at the eastern point by a bold high tower called Tor-ree, and Tor Bator, suggested to me that the whole island received its name from this tower-like rock, and not from any artificial tower.

After having finished my ^{tour ass!*} turris (not tower but tour) at the Ass, by traversing the sand and ^{the} round slippery (cracking slippery) stones not on my knees but feet, I drank of ^{the} sacred rill and ascended the winding stairs to see what had happened O'onor, and lo! I found him stretched on the grass with his eyes closed, ^{he} fearing to ~~be~~ remain on his feet. The sand was driven with great violence no doubt, and the squalls were fearfully treacherous. Mr. Thom-ass O'onor, said I, why would ^{not} you ~~not~~ wash off your sins by the Ass of St. Fionan. Would you wish me to be mad, said he, or follow a madman, sure I might as well dine down into Charybdis as into ^{the} whirlwinds that rush up that passage... I attempted to get down but was soon knocked down by a squall. Would you want a boy to break his neck?

The rest of the pilgrimage is worse. we got wet to the skin and through the skin. and the ^{sudden} irregular movement of a squall turned our umbrella inside out and shattered it to pieces. On returning to Dunfanaghy. I immediately stripped and went to bed, ordering ~~my~~ clothes to be dried without delay, and a big tumbler of punch to be made for me. This was done, and I have

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escaped
the danger. Honor is knocked up. I am glad
that O'Keefe has not ventured to come here in this
stormy season, for the irregularity of the diet, the damp
of the beds and the annoyance to be met with in country
public houses would kill him in one month.

Yesterday we removed from Duffmanagh
and had a fine view of Tory island, which looks
from this coast for all the world like the ruins
of Green Castle. On the road we were overtaken
by Donnell mac Torlogh vic Owen, vic Brian,
vic Torlogh, vic Shane, vic Danagh Mac Swyne
of the race of Godfrey na Bumbige Mac Syne
of Doe — who is most intimately acquainted with
this coast, and from whom we ~~received~~ ^{obtained} a great
deal of information. He shewed us the site of
the monastery of Fionan Raha, which is now
occupied by a small protestant church in ruins.
In the church ^{yard} is stretched a large stone cross, now
mutilated, but when perfect and erect it stood 21
feet. It is said to have been prostrated by a storm
about a century ago. The tradition connected with
this cross is that it was first intended by St
Columbkille for Tory. that it was hewn out of a
solid rock in the townland of Brockagh. When
they were carrying it thence, they rested at Mann
cross which received such name from that cir-
-cumstance. When they came to Ballyboe ^{the day} began

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to rain, and Columb missing his Book, told his disciples that he would make any ^{one} of them a present of the cross that would go to Bockaghs and bring him his book dry. Fionan, ^{who} was an active young fellow, and at this time erecting a monastery at Bath, set out for the Book, and when he came to the spot, whence the cross ~~had~~ been removed, he saw a black ~~sooty~~ crow (preucán) standing on the book with his wings widely spread out to prevent the rain from falling on it. Fionan took up the dry book ~~and~~ returned to Columb and his company and demanded the cross. It appears that he obtained ^{it too} though Columb was very anxious ^{to} make the conditions of his ^{only} promise ^{appear} not fulfilled, because the crow had kept ^{the book} ~~it~~ dry.

After much enquiry among the fine old men of this parish I have not been able to ascertain why the name Munterdony or family of Dony has been substituted for Fionain, for it does not appear that there was any ^{one} of that name ^{in the} parish ^{with} ^{in the} memory of man.

The original name of Tullaghobegly is Tullachan Bigli, and it is not called after the O'Begly's as I had thought, for there is not ~~one~~ of the name in the parish but one and he is a stranger.

14/2/11 (13/11)

Does the name Muintir Duinnigh occur in the annals of the Four Masters? If so (and I am sure it does) where does it appear that they were located?

Does a saint Beglaich (Gen: Biglasich) occur in Colgan or in the Irish Calendar?

Of what race was O' H-bireachtaigh?

O'Beeny is very numerous about Ramullan. What Kenel, Siol, Clán or Muintir was he of?

Fairy is common here; it is an Anglicizing of the famous O' Fearadhaigh

Does the surname O' Fearadhaigh occur in Mac Firbis or in the Book of Lecan. It is now made Harrin.

The Kenel Owen families have penetrated far into Tirconnell of which the most numerous are the Mac Swenies - a race far superior to any other in this neighbourhood.

To return to Eas Fionain. There was a station on Turap (not turris) for pilgrims held there on the first Monday of May every year, until at last it became a place of amusement similar to John's well at Dublin. Quarrelling families used to collect their factions and fight there and many other abuses were committed to the great displeasure both of St. Fionan and the modern clergy who have abolished the Turap.

Donnell Mac Luiney however asserts that Eas-fionain is yet as blessed as ever, and that he himself some years ago hurt his wrist so that a lump the size of an apple made its appearance on it. But he visited the sacred runnells and placed the protuberance on his wrist immediately under the main ^{spout} ~~spot~~ in the name of the Trinity and blessed Fionan, and behold! the next morning the lump was uncreated! and Donnell would not believe that any spout of cold water would have had the same effect.

From the beautiful and romantic situation of this place it is probable that holy Fionan spent much of his time ~~here~~ at it, for his monastery is very near it. That it should be named after this saint is not to be wondered at, but that it gushed from the rock when struck by the crozier of Columb, is an imitation of a similar story told of Moses; but it seems to me wonderful that Columb was not punished for striking the rock three times, for Moses was not permitted to enter the land of promise for having dared to strike the second blow. There may however be this difference that Columb wished to produce three spouts whereas Moses repeated the blow from fear that the first might prove ineffectual.

L.O.D. 14/E/11/13(IV)

END

14 C 11/14

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballyconnell, Co. Donegal, in which he refers to the folklore and history associated with the antiquities of Tory Island.

13 September 1835

2p.

24 cm

Included are references to Balor and his associations with the Island and an extract from an early text which describes African sailors who made the island their stronghold.

Ballyconnell, Sep. 13th 1835.

Dear Sir,

We applied to Mr. M. Gladery Lieut. of the Coast Guard, and he says that no notices as been received from Lt. Broughton concerning us, but that he will convey us to Tory as soon as the storms abate, but that at present there is no appearance of good weather.

I will deem ^{it} a great misfortune if I cannot see whether or not there be a cyclopean tower on ~~what the natives~~ the grand and towerlike (Corp. Dealbú) rock which the natives call Tor-ree and Tor-Balar. Mr. Petrie says that no rock, be it ever so towerlike, was ever called tor in Ireland without having a cyclopean tower on it. In this he is most probably right, but I would like in addition ~~to~~ to his infallible authority, ~~to~~ to see it corroborated by an example on Tor-ree.

I enclose a letter to Mr. Connellan and another to Mr. Curry of Limerick to see if they have ever heard of Balar Bémerron, concerning whom so much is told in this neighbourhood. He must have had historic existence for otherwise his memory could never have been so well preserved by wild tradition. He had ^{it appears} a castle on the rock called Tor-righ or the King's tower and was killed on the hill called from that circumstance Cnoc na fola or

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bloody Farland. But as soon as I hear the various
lectiones of Balor, ^{traditionary} history I shall write it, and set
O'Keefe to look for the real or written notices that our
Rhymes and rags of history may ^{have} preserved of him.

One thing surprises me, how this Balor
totally sunk the fame of Conaing, from whose
tower this island took its name according to the
Levar Gavala and the oldest fragments of Bellum
Mess. that I have seen, and of whom the last
Bard and Historian of Erin speaks thus:

" To this colony (of Partholon) succeeded
" another, about the time it is said of the Patriarch Jacob,
" who were called, from the name of their leader, Nemedians, &
" are said to have come from the shores of the Euxine
" sea. The fierce wars waged by this people with the Fomo-
" rians, a tribe of African sea rovers, who then infested
" the Coasts of Ireland, form one of the most picturesque
" subjects of the ancient Irish Muse. The stronghold of
" these African mariners, who are supposed, not improbably, to
" have been Carthaginian traders, was the tower of ^{Conaing} Conan,
" which stood upon an island on the sea coast of Ulster,
" named from this structure Tor-jinis or the island of
" the tower. This fortress the Nemedians stormed; and
" after dislodging from thence their formidable enemy,
" left not a trace of the mighty structure standing. An
" Irish poem called "The storming of the tower of Conan"
" still exists in the noble Library of Stowe. The Fomorians,
" however, having been joined by fresh supplies of force,
" a general battle by land and sea ensued in which
" the Africans were victorious, and the Nemedian
" Colony being all dispersed and destroyed, the Country
" was once more left at the mercy of those foreign
" marauders and relapsed into wildness and desolation

"for the space of two hundred years."

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In the Book of St. Caillin it is stated that the Medians and Fomorians fought on the strand so furiously that they felt not the tide flowing around them, and that they continued the fight until they were swept away by the sea.

It is strange that tradition should forget Conaing, and preserve the ~~the~~ memory of King Balor, of whom history seems to have said nothing. But as we have no history of Ireland, we are not to assume that Balor was not an able bodied man also and that he figured ^{not} on Tory. ~~is~~ Is there any notice of Balor Beimeann in Mac Firid's Book? He does ^{not} appear to have been a Dar-orion for he was a ~~stiff~~ proud Tor-rec. (King of the tower)

Tomorrow will be Sunday and I expect to be able to see some of the Mac Sweeney's. They are a most glorious race - warmhearted, humane, obliging, manly and honourable, and easily distinguishable from the other tribes by the peculiar cast of their physiognomy.

Your obedient &c Servant

J. O'Donovan

14/2/11/14 (11)

Thos. A. Larcom Esq
R. Eng.

Montgomery Barracks

END

14 C 11/15

O'Donovan, John, 1806-1861.

Letter, to Owen Connellan, Irish scribe and scholar, at the Royal Irish Academy, Dublin, from John O'Donovan, written from Crossroad, Tullaghobegley, Co. Donegal, in which he refers to the history and traditions of Tory Island, notably Balor Beimeann's association with the island.

14 September 1835

2p.

24 cm

Included is O'Donovan's description of Tory Island, as seen from the Donegal coastline, and an account of his meeting with members of the MacSweeney family.

Crossroads, Tullaghobegly.

Sept. 14th 1835

14/2/11/15(1)

My dear Eugenius,

I received your extracts from the satirical poem of the Bard Ruadh, and am obliged to you. I think I could make a better offer myself at satirizing Irishmen than Angus because his belly got the better of him.

Pray acquaint you me have you ever heard of Balor Beimeann, a famous hero of the "olden time" who had "the eye of the basilisk"? Tory Island, on which I am ready to land, abounds with traditions of him, and contains the cyclopean ruins of one of his castles. Is it not surprising to you how this Basilisk has totally eclipsed the fame of the Pirate Canaing, from whose ^{tower} castle our rags of history state the island to have been named?

The island from this coast presents the appearance of a mighty fortress in ruins defended at the east side by a vast round tower ^{like rock} called Tor-righ and Tor-Balor, from which the whole island is said to have received its name, and on which Balor Beimeann had his royal tower. Do you suppose that Balor was a Dan onian? I think he was a Tory ^{con-quis} and an acquaintance of Fin Mac Cosily!

I have made my ^{trip?} tour-ass at the Ass of St. Fionan and viewed with veneration the three little spouts that gushed from the living rock at the command of the crozier of St. Columb, while I washed off by those sacred runnels the hard crust of ^{contracted} ~~committed~~ sin in the wicked metropolis-ass. whilst my co-ass (hero of assistance) Thom-ass of honor stood far away petrified with fear at the thought of venturing down in the midst of rain, storm and drifted sands, to this most romantic resort of the pilgrims of bygone days!

I have had much satisfaction among the Mac Swinies, a glorious race, worthy of their magnanimous ancestors, and I am sorry to have to announce to you that the present chief of the Mac Swinies Dae, has been obliged to exchange the battle axe and sword for the Budget and the soldering iron, and the richly caparisoned steed for the modest hampered ass! I had the honor of shaking hands with him and of saluting him (with my hat off) with a face 13 inches long as "Mac Swymedae, Lord of Rossquill, Inath-Tory and Claghaneely, commander in chief of the forces of O'Donnell, firebrand glowing and inextinguishable, and defender of the gap of danger" and he answered me with serious satisfaction.

See of course. Can you inform me whether or not Birr Corrainn or Corran Birr be mentioned in any of our old MSS?

I have heard a vast deal of comical anecdotes of the Mac Swinies that I cannot write as not being sufficiently connected with my present object but which would be well worth preserving - and perhaps I could write a few about myself too, though your placing me with the pot of St. about, between my legs it would exhibit

me in too steady a position, for my legs enjoy ster about
 in great abundance. [A gentleman of the house of O'Conor
 having taken a drop too deep one wet night ^{declared} that he
 would never drink another drop belonging to Bacchus, and
 I took down the words of the ~~declaring~~ declaration in
 the following pathetic lines:

Is baos mo ceann ansu ó ól na mbraon, 'n ní agam meabairt, mo tuispe for ip faon
 do léan ppopad parl na peirge am' époide, ar dpas se m'incin céurta anu gan bríge
 Nót ro mo lám n cáirde dió gan gó
 Sur cada a pír go b'páirpáir me paor céo
 le hól na mbraon: óir deop de imr Eogáin
 ní páirpáir ^{cordes} am' beól. Sió cuad an rseol!
 Na píon ná beóir. ná deoc do bac ip eól
 Sió cuad an rseol!! ní páirpáir cordes am' beól

cuad an rseol
 san bpaon d'ól

'r Sur mlpe deoc de imr Eogáin

na príepa ar ml am' beól

arpor na ceol!

Now he wishes to overhull this legal document to
 'glaw' in it, just as old Bulko lawyers look for mistakes
 in old title Charters in order to misconstrue their true and
 originally intended meaning, and he has succeeded to
 his own satisfaction in proving that C'ordce, the word
 marked above with an asterisk means co o'dice i.e. until
night; and it would do your heart good to view him,
 as soon as night approaches, enjoying his Eggshell
 full of the mountain juice of Topy, as regardless
~~about~~ ^{of} the above law document as an old Bulko
 would be of perverting the original meaning of
 an honest title deed!

If you find me out any ~~thing~~
 about Balor I shall feel obliged, and believe
^{next me}
 to be
 to thee
 a free friend, Jay O'Dee!

14/c/17/15(v)

bag valchymnare na nayo Kethy 1210

the free in the north of St. Mary's Church Kethy 1210

valchymnare of 1212

He was General of the University and he was killed by a stone thrown at him by his granter by his daughter from a window (Gabbat) or a dog

Queen Constance 1219

Royal c. 1219

Dublin

END

14 C 11/16

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Crossroads, Co. Donegal, in which he outlines his reasons for not visiting Tory Island and his findings regarding the place name, history, antiquities and topography of the island, with particular reference to its early church, the Tor-Mor or high rock, belfry, Caislean Bhaloir and its associations with Saint Columbkille.

15-17 September 1835

6p.

24 cm



Crossroads, ^{the} Sep, 15th 1835

Dear Sir, I have given up the idea of landing on Tory for many reasons, among the strongest of which is "that I might, in this stormy season, be detained a month upon it without being able to get back to the continent of Sir-Cornell". I have however conversed with the natives and got a very satisfactory description of the ruins to be seen on it.

By Tor is here meant a tall rock resembling a tower, and the natives deny that the ^{name} has been derived from an artificial tower. In fact they have no word to express such a rock but tor, and some of the rocks of that name on this coast are so small at the top as to preclude the possibility of their ever having any building on them.

There are several rocks on Tory called butz, which literally means Bellows, so called because the sea spouts up against ^{them} exactly like the blowing of a whale.

1. The Doon of Balor is a round rock. Mr. M^cGladdery, Lieut^t of the Coast guard says that there is no trace of a fort of any description, stone or earth on it now.

2. Tor-mor, (called also Tor Balor and Tor Ree) is a very high rock at the eastern extremity of

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the island. It is inaccessible to all except birds and some of the very active natives of Tory who venture up on it to cut and carry with them the very rich grass that grows on the top of it. Donnell Mac Rory a native of the island who often climbed this rock in his youth says that there is no fort nor cashel nor any remains of any sort of a building on Tor mor except a little place on the side of it called Leaba Diarmaid agus Grainne. Donnell has not a single word of English but he speaks Irish very eloquently and can describe the tors ports, sheeps and Bulgs of Tory very well; and he understands the names better than Dr. M^r. Etigen.

3. The Clairtine or Balfry is what is called the round tower by foreigners, i.e. those who have read Books and are not natives of Tory. Mr. Gladdery who is a great amateur in antiquities says that there are 45 feet of it yet standing and that it is built of the round stones of the strand. Donnell Mac Rory says pne Colam Cille e le hauid clug, agus der prad sup cloz beaz a bi na bapp. "Columbkille built this for a bell and they say that it was a small bell was in the top of it. This bell is said to have been stolen out of the top of the Clairtineach by a pedlar, but no one knows where it is now.

4. Caislean Bhalaioir was a modern square castle of lime and stone, and stated by the most

intelligent people here to have been built by O'Riarty, who was it seems some time ago powerful on the island.

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5: There is only one church on the ~~only~~ island, dedicated to the great Colimb.

The only two great men of this island whose memory tradition has immortalized, are the Pagan Bator and the Christian Soldier Columbkille: the history of Bator runs as follows, as related by Shane O'Dugan.

In days of yore, (a period beyond the reach of chronology - far back in the night of time -) flourished three brothers, Gaidia, ^{mac an dohaig (mac Cronpuolaid)} Mac Tambahtan and Mac Sneely. Gaidia was a distinguished smith and held his forge in Drumnatime, a place in the parish of Ray-Tionain, which has derived its name from that circumstance, for *Drum na taine* in Irish sounds ridge of the fire in English, - alluding to Gaidia's furnace. Mac Sneely was lord of that district comprizing the parishes of Ray-Tionan and Tullaghan-Begly, and was possessed of a cow called Glas Gaiulen, which was so lactiferous as to be ^{coveted} envied by all his neighbours and so many attempts had been made at stealing her that he found it necessary to watch her constantly.

At this same remote period flourished on Tory (an island lying in the ocean opposite Drumnatime which has received that name from its presenting a tower appearance from the contingent of Sir Connell and from the many prominent rocks ^{thereon} towering into the heavens and called tors by the natives) a famous

4) 91
warrior by name Balor, who had one eye in the middle of his forehead and another directly opposite it in the back of his skull. This latter eye, by its foul distorted glances and its beams and dyes of venom, like that of the Basilisk*, would strike people dead, and for that reason Balor kept it constantly covered, unless whenever he wished to get the better of his enemies by petrifying them with looks. But though possessed of such powers of self defence, it appears that the fates had revealed through the hallowed lips of a druid that he should be killed by his own O' or grandson! At this time Balor had but one only child, a daughter, and seeing that she was the only medium thro' which his destruction could be wrought, he shut her up in an impregnable tower which himself or some of his ancestors had built, a long time before, on the summit of Tor-mor (a lofty and almost inaccessible rock which shooting into the blue sky breaks the roaring waves and confronts the storms at the eastern extremity of the islands of the ^{tors} towers) and here he also

* The Irish have no word to express a bad or "overlooking" eye but just Balar, i.e. Balor's eye. The phrase is very happily used by Ferdinand O'Daly in his satire upon Dr. Whaley, a famous Astronomer and Astrologer who lived in Dublin in the 17th century, and who, it appears had ^{which elicited the satire} hanged O'Daly's brother. The Bard says

The fields refuse to give their wanted crops
The trees are barren - our luxuriant grass
~~has~~ ^{is} withered and destroyed! the cuckoo's notes
are heard no longer in our sacred isle
Since first his foul and dark Balorian eye
Commenced to view our stars. This hellish fiend
Has changed their aspects once benign & mild
And left our land quite desolate and waste!

Whaley
foretold the
battle of
the Boyne.
In his explanation of the Triplicate of Ptolemy he has displayed much astrological learning.

Ó Donnghaill an t-paist Balar a b'ar ag amúit na poulca
Astrologes on mác Mallacraí Whaley.

99 (5)

also placed a company of twelve matrons to whom he gave the strictest charge not to allow man near her nor give her an idea of the existence or nature of that sex. Here she remained a long time imprisoned and though confined within the limits of a tower, tradition says that she expanded into bloom and beauty, and though her female attendants never expressed the sound man in her presence, still would she often question them about the manner in which she herself was brought into existence; and of the nature of the beings that she saw passing up and down the sea in currachs; often did she relate to them her dreams of other beings and other places and other enjoyments which sported in her imagination while locked up in the arms of repose. But the matrons, ^{faithful} ~~true~~ to their trust, never offered a single word in explanation of those mysteries which enchanted her imagination.

In the mean time, Balor now secure in his existence continued his business of war and rapine now regardless of the prediction of the Druid. He achieved many a deed of fame, captured many a vessel - subdued and cast in chains many an adventurous band of sea rovers - made many a descent upon the opposite continent carrying with him to the island men and property. But his ambition could never be satiated until he should get possession of that most valuable cow, the Glas Gaublin, ^{to obtain her} and he therefore directed all his powers of strength and stratagem ~~to obtain her~~.

One day ~~the~~ Mac Anecly, the chief of the tract opposite the island repaired to his brothers forge to get ^{some} swords made, and took with him the valuable Glas Gaublin by a halter ~~to~~ which

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he constantly held in his own hand by day and by
 which she was tied and secured by night. When he ar-
 rived at the forge, he entrusted her to the care of
 his brother Mac Samthann, who it appears was there
 too ^{on} ~~at~~ some business connected with war, and entered
 the forge himself to see the sword properly shaped
 and steeled. But while he was within Balor, assuming
 the form of a red-headed little boy, came to Samthann
 and told him that he heard his two brothers (Garda
 and Mac Ancealy) saying within at the furnace that
 they would use all his (Mac Samthann's) steel in making
 Mac Ancealy's swords, and make his of Iron. By J. P.
 then says Mac Samthann, I'll let them know that
 I am not to be humbugged so easily. Hold this cow, my
 red little friend and you will see how ^{soon} I'll make
 them alter their intention. With that he rushed into the
 forge in a passion and swearing by all the powers
 above and below that he would make his two
 brothers pay for their dishonesty. Balor, as soon
 as he got the halter into his hands, carried off the
 Glas with the rapidity of lightning, to Tory Island
 and the place where he dragged her in by the
 tail is to this day (a great monument of the trans-
 action) called Port na Glaise or the harbour of
 the Glas or green cow. When Mac Ancealy heard
 his brother's exclamations, he knew immediately that
 Balor had effected his purpose; so running out of
 the forge he perceived Balor and the ~~cow~~ ^{cow} in
 the middle of the sound of Tory! Mac Samthann
 also ~~was~~ ^{being} soon made sensible of the scheme of Balor
 suffered a few boxes ^{in the head} from his brother with impunity.

Mac Ancealy wandered about distracted for several hours before he could be brought to a cool consideration of what was best to be done to recover the cow, but after he had given full vent to his passions he called to the lonely habitation of a hoary wizard, who lived not far from the place, and consulted him upon the matter. The Druid told him that the cow could never be recovered as long as Balar was living, for that as long as he had possession of her he would never close the Basilisk eye, but petrify every man that should venture to go near her.

Mac Ancealy however had a Leanan Sidhe or familiar spirit who undertook to put him in the way of bringing about the destruction of Balar. After having dressed him in ^{the} clothes worn by ladies in that age, she wafted him on the wings of the storm across to the airy top of Tor mor, and there knocking at the door of the tower she demanded admittance for a noble lady whom she (Biroge of the mountain) had rescued from the cruel hands of a tyrant who attempted to carry her off by force from the protection of her people. The matrons fearing to disoblige the Banshee admitted both into the tower. As soon as the daughter of Balar beheld him, she recognized a countenance of which her imagination had been frequently enamoured, and tradition says that she immediately fell in love with the noble lady introduced by the Banshee. To make a long story short the Banshee, by her supernatural influence over human nature laid the twelve matrons

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8/ 95
asleep, and Mac Anecly left the fair daughter pregnant
and he was afterwards invisibly carried back by his friend
-ly sprites.

Thus did matters remain until the daughter of Balor brought forth three sons at a birth which when Balor discovered he immediately secured the offspring and sent them rolled up in a sheet (which was fastened with a delg or pin) to be cast into a certain whirlpool, but as they were carried across a certain little harbor, ^{on the way to it} the delg fell out of the sheet and one of the children fell into the water, but the other two were secured and drowned in the intended whirlpool. The child that had fallen into ~~the~~ the little harbor, ^{tho' he apparently sunk to the bottom} was invisibly carried away by the Banshee who had cleared the way to his procreation and the harbor is to this day called Port a deilg or the harbor of the pin. The Banshee wafted the child (the first, it appears, of the three who had seen the light of this fighting world) across the sound in safety to his father, who sent him to be fostered with his brother Gauda, who, it appears, brought him up to his own ~~profession~~ ^{trade}, which was then ranked among the learned professions of mankind, and was deemed of so much importance, that the Goddess Brigid thought it no disgrace to preside over it.

Balor, (now thinking he had again baffled the fates by drowning the three children) having

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learned from his Druid that Mac Aneely was the
man, who had made this great effort to set the wheel
of his destiny in rapid motion, crossed the sound
and landing on that part of the continent called
(from some modern occupier) Ballyconnell with a
band of his fierce associates seized upon Mac Aneely
and laying his head upon a large white stone
(one holding him upon ^{by} the long hair, and others by the
hands and legs) cut it off clear with a blow of his
ponderous sword! The blood flowed around in warm
floods and penetrated the stone to its very heart.
This stone, with its red veins tells this deed of
blood and gives name ^{in 1794} to a district comprehending
two parishes. It was raised on a pillar 16 feet
high by Wyby More Olpherts Esq and his wife, who
had carefully collected all the traditions connected
with it. It is shewn to the curious traveller as
Clogh-an-Neely, (the name which Wyby more
has committed to the durability of marble) and
forms a very conspicuous object in the neigh-
bourhood. Some say that Wyby was a fool for
going to the trouble of elevating it on a
pillar, ^{but} others ^{think} ~~say~~ that he was a good gentleman
of real patriotic feeling and correct taste.

Notwithstanding all these efforts of Balor
to avert his destiny, the Banshee had ~~off~~ safely
executed the will of the fates. For after the
decollation of Mac Aneely, it appears that Balor
frequented the continent without fear of opposition.

10/9th and employed Gavidia to ~~do~~^{make} all his military weapons.

~~Balor did Balor~~ Thus did Balor live, secure (to his own conceit) in his existence, and triumphant over the fates.

But the heir of Mac Anceely in course of time grew up to be a very stout lump of a smith, and he was observed to visit the blood-stained stone frequently to shed tears over it, and to return from it with a sullen brow which nothing could smooth.

One day Balor came to the forge to get some spears made, and it happened that Gavidia was from home upon some business of his own, so that all the work of that day was to be executed by his young foster son of whose history Balor knew nothing.

In the course of the day Balor happened to mention with pride his conquest of Mac Anceely but to his own great misfortune, for the young smith watched an opportunity and seizing a glowing rod of iron from the furnace thrust it through the Basilisk eye of Balor and out through the other, ^{side of his head} thus avenging the death of his father, slaying his grandfather and executing the will of the destinies, which nothing can avert. ("Fatum regit homines.")

Some say that this took place at Knocknafola or Bloodyfordland, but others who place the scene of Balor's death at Drumnamony, account for the name of Knocknafola by making it the scene of a bloody battle between the Irish & Danes.

The story related by Manus o'Donnell about Shildus the son of Baedan setting the dog at Columbkille on his first landing is yet remembered and the impression of the dog's foot yet pointed out in a stone.

It is now stated that it was a man of the name O'Dugan that gave the island to Columbkille, ~~for~~ ^{now} a man of that name is the senior on the island.

At Ballynepp in the parish of Tullagh O'Begly is ^{the ruin of a small} castle over a cataract (from which the name) but tradition remembers nothing of its ancient lord but that he was cruel and haughty.

Archdall sets down Muckish as a monastery but refers to no authority. I think that the monastery alluded to by the name Muckish is Rath Frionan, which may be said to be at the foot of the mountain of that name.

I have arrived at Kilmacrenan, whence I will proceed to morrow to Letterkenny, where you will find me until I finish the barony of Kilmacrenan. Let Raphoe be sent me as soon as possible. The winter is getting fierce and merciless in the mountains.

Sep. 17th 1835.

J. O'Donovan.

14/2/11/16(VI)

END

14 C 11/17

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Letterkenny, Co. Donegal, concerning the history, topography and antiquities of the parishes of Gartan and Kilmacrenan, Co. Donegal, notably their early churches and the 'medicinal spring' located in the townland of Doon, Kilmacrenan.

18 September 1835

11p.

24 cm

Included are copy extracts from the 'Annals of the Four Masters' regarding the inauguration of the MacSweeneys at Kilmacrenan, an inquisition relating to the rebellion of Sir Cahir O'Dogherty of Birt Castle, and references the destruction of a carving of 'Bishop O'Friel' located on Protestant church in Kilmacrenan 'during the rage of Orange bigotry'.

Letter Kenny. Sep, 18th 1835.
14/11/11 (1)

Dear Sir,

On Tuesday we left the little village of Crossroads, and passed southwards through the very wild parish of Gartan. Our route was through the wildest tract of country I ever saw, ^(in fact no man or house) ~~we~~ could not meet a single intelligent man to converse with until we arrived at the eastern point of Loch Mhic Ciabain (famous for the nativity of Columba) where we met the celebrated distiller Tague O'Boyle (not O'Gallagher as in the Penny Journal) who pronounced the names of Gartan for us very satisfactorily.

For a description of the parish of Gartan I need only quote a few passages from Manus O'Donnell's Life of the patron saint of his family. (Gartan)
"That land, which lies in the country of Tirconnell
"is horrible even to the appearance of a wilderness, on account
"of the very lofty mountains which take up its whole extent
"to the north; but a declivity which is adjacent to the more
"cultivated plains and exposed to the rays of the sun, and
"lakes situate at the foot thereof render it most delightful
"in the summer season."

I was much pleased with the appearance of Lough Beithe. Its largest island on which O'Donnell had a Crannag or wooden house, has been celebrated in modern times for a distillery belonging to Teige O'Boyle, which furnished the district with "mountain dew" for some years.

2/100
Teige was able to tell us a good deal about the lake of Lough Beithe (which derives its name from the great quantity of birch trees which ~~grew~~ grew around it in ~~ancient~~ ^{ancient} times) but he told not a word about the distillery, nor was he very willing even to say much about the Crannog of O'Donnell.

The same traditions written by O'Donnell about the birth of Columba are yet faithfully retained and the stone pointed out on which he was born.

At Kilmacrenan we called upon Manus O'Donnell a famous old warrior now in his 70th year who is the living oracle of the traditions of the district. He shewed us the very spot where Sir Cahir O'Dogherty was killed, and the rock at which his members were boiled in a cauldron! He also pointed out the spot within the church of Kilmacrenan where the inauguration stone of the O'Donnells was placed. One of the sappers[?] wrote in the Kilmacrenan name Book that the O'Donnells were inaugurated at the hill of Doon, but Manus says that the O'Donnells were ^{chosen} crowned within the old church, and that the stone on which they stood and which had ^{in it} the impression of a foot ^{and other ornaments} was to be seen there when he was a boy. Some suppose that this stone was stolen, and that it is ~~not~~ preserved, but Manus states that it was destroyed by a Mr. MacSwiney, who, having changed

$$\begin{array}{r} 1835 \\ 1758 \\ \hline 77 \end{array}$$

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$$\begin{array}{r} 1844 \\ 1758 \\ \hline 86 \end{array}$$

$$\begin{array}{r} 1844 \\ 1835 \\ \hline 9 \end{array}$$

14/e(11/1707)

his religion, he came a violent hater of every thing ¹⁰¹ (3)
Irish. He tore down a great part of the old church
to obtain building materials and destroyed all the
ornamented stones in the neighbourhood.

I could discover nothing curious in the neighbour-
hood but an old stone ^{the door of} over the protestant church
exhibiting the head of "Bishop O'Friel" (O'Friel) with
a mitre, which is much defaced. It was battered with
stones during the rage of orange bigotry and
blind fanaticism; for this was a great theatre
of sectarian fury until the year 1810 when Manus
O'Donnell aided by a few humane protestants
succeeded in the restoration of peace. The barony
is now so tranquil that the morning of hope and
mind seems dawning upon the inhabitants.

In the townland of Doon is a medicinal spring
the virtues of which are ascribed to the benediction of
Lector O'Friel. It is called Doon well from the
townland (Tobur na Dúine) and not from St. Adaman
as I was etymological enough to suppose before
I met Manus O'Donnell.

It is probable that the inauguration stone of the
O'Donnells was originally placed on the hill of Doon
but the annals afford sufficient evidence that it
was in latter times at least in or at the church of
Kilmacrenan. Manus saw it under the N. E. window of the
old church.

Manus O'Donnell pointed out to me the exact
situation and extent of the celebrated woods of
Leann M'aghair, the ~~last~~ retreat of M. Allgarue
O'Donnell and ^{the scene of one of} Sir Cahir O'Dogherty's battles

14/C/11/17 (MS)

The following passages will bear him out,

A. D. 919. A Danish fleet consisting of 32 ships ~~put in~~ under the command of Blaff put in at Loch Foyle and plundered Irish Awen, &c. Twenty ships more arrived at Beann Maghair in the east of Tir Connell under the command of Mathmaron, the son of Barith, but they committed no ravages on that occasion. 4 Mast.

This passage is very valuable as it shews (when corroborated by others) the situation of Kin-mire and the extent of Tir-Connell to the east.

A. D. 1461. "The sons of Niall Garue O'Donnell assembled all their troops and marched into Fanaid to assist the son of Mac Sweeney (Malinury) because the O'Donnell was engaged in hostilities against the son of Mac Sweeney and all Fanaid. As soon as O'Donnell was informed of the arrival of the sons of Niall in Fanaid, he set out after them with his brothers, his own troops and a battalion of Scots then in his service and pitched his camp at Beann Maghair to prevent the sons of Niall O'Donnell and Malinury Mac Sweeney from passing (as they had determined to do) out of that territory. The sons of Niall O'Donnell and the inhabitants of Fanaid having heard this, consulted with each other and came to a determination not to shrink from their design or abandon their intended passage for any army that should oppose them. Accordingly the sons of Niall O'Donnell, Malinury Mac Sweeney, Owen Baeach Mac Sweeney and all the ~~other~~ inhabitants of Fanaid, who joined them marched to Beann Maghair to oppose this phalanx of O'Donnell and on their mutual approach, their enmities, hatred and dissensions exciting them, they rushed against each other, and engaged in a fierce and obstinate battle in which O'Donnell was defeated. O'Donnell himself was ^{and afterwards maimed} taken prisoner, and Manus his brother and a great number of others were slain. These chieftains, after this victory of Beann Maghair

went

* maimed, to prevent any every pretension to the chieftainship, for according to the Brehon Law, a maimed man could not be a chief.

"went to Kill-mac-nenain, and inaugurated Hugh Roe, the son
 " of Kiall Garue, the O'Donnell, after the lawful manner
 " and Hugh Roe, after his election called Maalmurry Mac
 " Sweeney, the Mac Sweeney Fomaid." Mac Sweeney was not inaugurated. Four Masters.

Beam Maghair is now anglicized Kinawyre or Kin-wire and is the local name of a considerable tract of country in the North East of the parish of Kilmacrenan adjoining Mulroy Lough. It comprises, (according to Manus O'Donnell, a very good authority) the townlands of Keadynagore alias Saltpan, Cranford, Carmoney, Cool, upper and Lower, Drummackaladery, Meenbog, Wood quarter (a very large townland in which the rebels of ancient times took shelter) Tawneycapp, and Meencoye).

O'Sullivan translates this name caput maris ^(I should suppose) because of its situation at the head of Mulroy Lough; but caput maris, plausible as it may appear, is not the meaning. Does it occur in the Dinseanchus?

I send back O'Sullivan's account of the rebellion of Sir Cahir O'Dogherty, and a translation of the Inquisition in which his death, near Kilmacrenan is mentioned. Please to have them bound in the order in which I page them.

O'Sullivan says ^{He} (Sir Cahir) ~~crossed the lake~~ entered the lands of Henry O'Neill and plundered and devastated them. He crossed the lake of Drumore, to the island, by means of boats and

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pontons, took the castle by assault and plundered it."

This cannot be the Drummore near Kilmacrenan, because there was no castle there, nor did it ever belong to Henry O'Neill. Drummore in Tyrone not far from Trillick must be the place. Is there a lake with an island there?

O'Sullivan says in another place "O'Dogherty considering his own unequal to the forces of his enemies concealed himself with much riches in the wood of Gleann Beatha leading to which there were only three passages through which the enemy could come to attack him: these the Royalists at once occupied with their army, which for that purpose they divided into three parts between the three leaders namely the Marshal, Niall Garne and Tuethuis (i.e. Mac Swinné Doe) O'Dogherty also divided his forces which were much inferior in number, into three parts and blocked up the three passages." &c &c.

Gleann Beatha now pronounced by Peige Boyle and Manus O'Donnell Gleann Beata and anglicized Glen-veagh is a grand and picturesque glen in the parish of Gartan which presents all the appearance of its having been once a forest, and Mullam-gore wood yet adorns its north eastern extremity.

O'Sullivan says: "Some hours afterwards a wing of the enemies musketeers (Schöperara) met, and at a distance entertained O'Dogherty's army with bullets; against it O'Dogherty commanded another to be sent

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" with which he himself also, courageous youth! without the advice
" or knowledge of the seniors, descended from his main army;
" he was stabbed with a double headed javelin and died alone in
" the space of two hours without being expiated from his sins
" by sacramental absolution!

The Inquisitors in the 6th fac I, say:

" The said Cahire O'Dogherty Knight, afterwards, to
" wit on the 5th of July in the year aforesaid, being in
" rebellion at and near Kilmacranan in the County of Done-
" gall together with the said other traitors, fought and con-
" tended with the army or soldiers of the said King then
" and there remaining. The aforesaid Cahire O'Dogherty
" Knight so contending was slain, and the jurors saw
" the body and members of the said Cahire then and
" there slain."

Now tradition says that Sir Cahir O'Dogherty
was shot ^{under} the rock of Doon by a Scotchman
of the name of Ramsay who rested his musquet
on an old stump of an oak tree as he took
aim ^{at} him. Tradition says that O'Dogherty was
at this time sleeping, and that he was attended only
by Felim Reagh Mac Devitt, who carried him
off gasping in the agonies of death to Lough Skerry.

Here Sir Cahir told Felim that ~~a~~ the barony
of Inishowen was offered as a reward for his ^{own} ~~head~~
head. And now says he to Felim, as my head will
certainly be taken off, do you behead me as soon
as I die; take my head to Dublin and obtain the
reward. Felim, it appears did so, but stopping a
night at Swords on his way to Dublin, the head
was stolen from him by one of the Clivchesters
who on exhibiting the traitors head at the Castle
got a grant of Inishowen!!!

14/c/11/17(v)

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8/ From this it appears what a blundering historian tradition is. We have the authority of both sides, O'Sullivan and the Jurors of James, that Sir Cahin was killed in an engagement with the King's soldiers, and yet tradition says that he was shot while sleeping! We have also the authority of the Four Masters to prove that Felim Reagh Mac Devitt did not carry off his body, for they state that his body was quartered between Terry and Culmore and his head sent to Dublin by Sir Richard Vincent.

Another version of the story is that Sir Cahin was walking out late in the evening near the rock of Doon^{and} that Ramsay recognized ^{ing} him by a very white cravat which he wore about his neck, rested his musquet upon the stump of an old oak tree and aiming him in the cravat lodged the ball in his neck. &c. &c. &c. (as before —)

That Chichester did not obtain Inishowen ~~in~~ by giving up Caher's head is evident from an Inquisition taken at Danganall 18th August 1625. in which it is stated that Inishowen was held by Chichester "as of the Castle of Dublin in free and common Socage, by fealty only and not in capite nor by socage in capite nor by knights' service."

What is the meaning of the old English word Socage? How is it explained by Blackstone?

The Post Master of Letterkenny (Blackhead as he is) ^{where the Sappers are} has sent two of my letters to barrickon Shannon. Please to order them to be sent me hither. Having now a great deal to write I must remain here for at least 8 days. Please to write on all my letters "to be left at the Post office till called for or (till) ordered to be redirected elsewhere. Let me have Rapotia.

Please to send me a stick of sealing wax and a few quills, as I cannot get any thing good here. I send a note to a carpenter to get him to make some drawers &c. for me. Skiffe will be so good as to deliver it. ^{your obedient & serv} J. O'Donovan.

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Inquisition? (I have reduced this to the English order of the words, &c.)
Liffey, 13 Aug. 6. Jac I.

Cahir o' Dogherdie late of Birt Castle in the County of Donegall, Knight, and Phelim Reagh Mac David⁽¹⁾ late of the same County together with divers other most wicked traitors in the year of the now King of England &c. the sixth, at Buncrenagh in the said County of Donegall traitorously and as false traitors to ^{the} now King assembled in a warlike manner, and then and there by violence and arms viz swords, lances and guns, designed intended and plotted and every of them designed, intended and plotted the death and destruction of the same now King, and then and there conspired and designed and every of them conspired and designed to deprive and depose the same King of his royal power and government of his Kingdom of Ireland, and to take ^{upon themselves} and thenceforth to retain in their own power, against the will of the said King, the government of the same Kingdom; and to prosecute that false, traitorous and nefarious design, the aforesaid Cahir o' Dogherdie Knight, and Phelim Reagh Mac David with the said other most wicked and criminal traitors and rebels, on the 20th of April in the year aforesaid at Buncrenagh aforesaid made insurrection and every of them made insurrection, and then and there moved and excited divers lieges and subjects of the King to a rebellion against the said King and by violence and arms, viz swords, lances, guns and other arms offensive and defensive then and there raised cruel and open war against the same King and his faithful subjects, and from thence proceeded in a ^{warlike} manner as far as the fort of Bulmore in the said County of Donegall, and took

14c/III/17(VI) ^{into} some

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into their own hands and retained in their own power, that fort
together with divers pieces of ordnance and other warlike
engines belonging to the same Lord King which were in the
same, and from thence afterwards, to wit, on the 21st of
April in the year aforesaid, advanced to the city of
Derry and took into their own hands and possession
the aforesaid city of Derry and two castles in it lying
and plundered, burned and demolished it from the
foundation, and then and there cruelly and traitorously
murdered ^(George) Pawlett Knight, then vicegovernor of the
said city of Derry and divers other faithful & liege
subjects of the King, and so they stood and each and
every of them stood in open and actual rebellion
against the King and his faithful subjects, and
against the peace of the said ^{now} King, his crown and
dignity and against the form and effect of divers
statutes in the same case made and provided.

The said Cahire O'Doghertie ^{Knt}, afterwards, to wit, on
the 5th of July in the year aforesaid, being in
rebellion at and near Kilmacrenan in the County
of Donegall ~~and~~ together with the said other
traitors fought and contended with the army or
soldiers of the said King then and there remain-
ing. The aforesaid Cahire O'Doghertie Knight,
so contending was slain and the Jurors saw
the body and members of the said ~~the~~ Cahire
then

109 (11)

then and there slain. On the 20th of April in the year of the said now King of England &c, the sixth, the aforesaid Cahire O'Doghertie Knight being in rebellion as is beforementioned, was seized as of fee (ut de feodo) of that whole barony, Country or territory of Inishowen alias called "O'Dogherties Country" in the said County of Donegal, and of all the Castles, manors, demesnes, messuages, lands, tenements and hereditaments lying within the same country or territory, excepting all the lands, tenements and hereditaments which are parcels of the possessions of the Erenaghs of Churches, rectories or any abbeys or religious houses lately dissolved lying within the barony or Country aforesaid. The said Cahire O'Doghertie Knight at the time of his being killed or in actual rebellion, as is before said, was seized of the aforesaid Country, territories, castles, manors, lands, tenements and hereditaments, and of every parcel thereof, except as before excepted, as by the Survey lately taken thereof, to which the Jurors refer themselves, appears. But of what goods and chattels the aforesaid Cahire was possessed at the time of his being killed aforesaid, the Jurors aforesaid have not the least knowledge."

Here it is to be observed that the Jurors do not say that Sir Cahir took Culmore by base treachery as stated by the lying Case - Far from

14/c/11/17(vii)

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it, they declare upon their oaths "that they ^(the rebels) proceeded
"in a warlike manner as far as the fort of Culmore
"and took into their own hands and retained in
"their own power that fort together with divers
"pieces of Ordnance and other warlike engines, &c.

Now compare with O'Sullivan:

"By a sudden irruption ^(Cahir) he took Culmore, a maritime
"fortress five miles distant ^[from Cahir] which was defended by
"twelve pieces of Ordnance and held by an Eng-
"lish garrison, and placed in it a garrison of
"his own under the command of Felim Mac David."

Why have not the Jurors, who mention every
thing bad and nefarious, alluded to the treachery
employed in the taking of Culmore? Because
they were upon their oaths to tell nothing but
the truth. Cox had his own purposes to serve!

The Mac Davids are now called Mac Dades
and Mac Devitts and have received the cognomen
of Burnderry!! which would form a very beautiful
scotch surname. Sir Cahir by his hot-headedness
left his race without property, but Big Tom
Dagherty of Muff ^{a rough customer} (weight 23 stones) is purchasing
Irishmen as fast as he can. Tom is worth by all
accounts 170,000 ^{Rifle-derry!!} pounds, and his next aim is
to purchase Kilderry from Captain Hart, who, if
report be true, ^{fast} is running through his property.

The rebellion of Cahir O'Dogherty is thus briefly described by Philip O'Sullivan Beare in his History of the Irish Catholics, fol. 210 et sequent.

Tom. 4, Lib 1. c. V.

"Insurrection of O'Dogherty"

The Protestants desirous of pulling down the rest of the chieftains affronted, reproached and injured many of them. The Lord Deputy accused Cahir O'Dogherty, chief of Inishowen, of whom we have made mention before, then in his twentieth year, of having been privy to the flight of O'Neill, and reviled him in harsh and contumelious words. George Palet, Governor of Derry an English knight assailed him with a flood of abusive words, and threatened that he would cause him to be hanged. O'Dogherty for that time dissimulated the injury, not ^{venturing} daring whilst unprotected to attack Palet who was attended with armed soldiers. However he soon took revenge: for on the same day he set out from Derry and having procured a band of his adherents he returned with them at Cock-crow and slew the

14/C/11/17(VIII) watches

watches and sentinels whom he surrounded unawares. He slew
 Palet and other Protestants and plundered and burned the town.
 He exchanged for a ransom, the wife of the Protestant Bishop
 of the City, who had been taken prisoner, and sent off the
 Catholics even to a man. By a sudden diversion he took
Quilmore (the great Auger) a maritime fortress five miles
 distant, which was defended by twelve pieces of Ordnance and
 held by an English garrison, and placed in it a garrison
 of his own under the command of Meling Mac David, and
 after having excited great disturbances through Ulster he came
 to the resolution of continuing the war until the arrival of O'Neill,
 O'Donnell, O'Sullivan and the rest of the exiles whom he
 expected to return to his assistance, aided by the Christian Princes.
 He carried on the war from the beginning of April, A.D. 1608,
 for five months in such a manner that he was a great trouble
 to the Protestants in their plundering incursions. He often skirmished
 and engaged them in light battles.

He was moved to undertake this war not only on account
 of the injuries already spoken of, but because the English
 treated

beated the Irish who were on their own side with as much cruelty as the rest, and because their tyranny was so intolerable that nothing but war would cause an ^{cessation} alleviation of it.

In the mean time Richard Winkel, an English Knight, and Marshal of Ireland, at the head of four thousand soldiers, laid siege to that fort over which Felim presided. Felim, supposing that he could not with his small garrison, defend, for any length of time that fort which was not sufficiently fortified by the nature of the place, and that O'Dogherty would not bring assistance, because the number of his soldiers was inferior to the Marshal's army, set fire to the fortrefs and to two ships, which he had taken laden with wheat sent for ^{as} provision to the garrison of Derry. He also, in the presence of the (English) army, committed to the flames two thousand heretical books the property of the protestant Bishop of Derry, having refused one hundred ^{weight} pounds of silver with which the Bishop wished to redeem them, and he (Felim) himself took flight
14/10/1701 together

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together with his soldiers in two vessels, carrying with them a part of the cannon and casting the remainder into the seas. O'Dogherty was grieved for this act for he was determined to relieve Telmy, in the siege. The Marshal likewise laid siege to the castle of Beart (^{Birt} ~~Birt~~), in which ^{was} ~~was~~ (dwelt) Maria, the wife of O'Dogherty and daughter of Viscount Preston (now Preston). A monk who held that castle betrayed it, and at the same time renounced his religion, on this condition however that the waders should be dismissed in safety. But the Englishman kept his faith with them according to his own religion by casting some in chains, exchanging others for a ransom and delivering up Maria to the custody of the viscount, her brother, who was of the English party. The Marshal then proceeded to plunder and devastate the lands of O'Dogherty. O'Dogherty made effort to prevent him, and leading one thousand, five hundred men, he pitched his camp at no great distance from the enemy. The greater part of the Marshal's soldiers both Irish and Anglo-Irish, were Catholics, who,

who, not having been well instructed by the priest of the English party deemed it lawful for them to fight for their Protestant Prince provided they would hold no communion in spiritual affairs with the Heretics. Among their chiefs was Henry O'Neill, surnamed junior, who had previously under O'Neill, fought loyally and most fiercely against the Heretics. O'Dogherty with five hundred men made a nocturnal attack on that wing of the Camp which Henry held at a place called Kearnmaghair ^{now Kinnaghair} (rectius Beann Maghair). He suddenly crossed the rampart and slew the watches and sentinels; he quickly surrounded and burned the nearest tents; he made slaughter on all sides. He soon after rushed into Henry's tent into which also the King's soldiers, half-asleep, panic-stricken and unarmed had fled from the slaughter in the other tents. Here a fierce fight ensued. Henry proceeded to console, encourage and exhort his men to defend themselves and avenge

the deaths of their fellow soldiers, to sustain the onset of the enemy by brave fighting and to bring relief to those in danger. O'Dogherty on the other hand proceeded to rouse his men to battle by frequent exhortations, & to strike terror into the minds of the dastardly, and on hearing Henry's voice exhorting his men he advanced towards him. Henry's men gave way to the Catholics, who surrounded them on every side, and himself was stretched lifeless fighting bravely and covered with wounds. The survivors fled to the front of the Camp where the Marshal remained. The Marshal and his whole army were then seized with great terror; some deserted the Camp and took to flight, and by all appearance all would have fled had not O'Dogherty, who feared for the safety of his own men, sounded a retreat and ordered them to give ground. The Marshal dismayed by the great loss which he had received, fled from the field into his fortress. O'Dogherty entered the cantons which belonged to Henry and plundered

and

and devastated them. He crossed the lake of Drumore to the Island by means of boats and pontoons, took the castle by assault and plundered it. When the Marshal had recovered his strength, he collected stronger forces, and having sent for additional Irish auxiliaries he made a second expedition. Niall Garve O'Donnell and Mac Sweeney Nadoe commanded his auxiliaries. O'Dogherty, considering his own unequal to the forces of those, concealed himself with much riches in the wood of ^{now Glenneagh} Gleann Beatha, leading to which there were only three passages by which the enemy could come to attack him, these the Royalists at once occupied with their army, which for that purpose they divided into three parts between the three leaders, namely the Marshal, Niall Garve and Mac Sweeney Nadoe. O'Dogherty also divided his forces, which were much inferior in number to the others, into three parts, and blocked up the three passages. They fought thus for about thirty days with missile

146/117 (17) (XI) weapons

weapons without much loss of life on either side. Finally, when provisions had become scarce the Marshal returned to his garrison. O'Dogherty pursued him and after having crossed over the narrow passages of the ^{district} place, he made incursions into the lands of the Royalists.

At this time it was suspected by the English that Neale Garne would conspire with O'Dogherty in the war, wherefore he was first imprisoned in Ireland, and afterwards sent over to England where he was incarcerated in the tower of London. In the course of some days after this the Lord Deputy and the Earl of Blawickard mustered a greater number of forces and came to the aid of the Marshal. O'Dogherty thinking himself unequal to both armies, for he was inferior to either in the number of his soldiers, came to the resolution of betaking himself to a more secure place, and to continue the war until the remnants of the Irish youth of the Irish party, who were on their march to join him, from various corners of this Kingdom, should arrive, & until he should have an adequate army. When he was marching with his army drawn up in lines ^(at Doon near Kilmacormack) at the break of day, the enemy overtook him, but though they fought for some time with missile weapons he returned, without any memorable loss sustained on either side.

Some hours afterwards a wing of the Enemy's Musqueteers met and at a distance entertained O'Dogherty's army with bullets; against it O'Dogherty commanded another to be sent with which he himself also, courageous youth! without the advice or knowledge of the seniors descended from his main army. He was stopped with a double-headed javelin and died alone in the space of two hours, without being expiated from his sins by sacramental absolution! His unpropitious death put a more speedy end to the war, than any one had expected. For the rest, with the exception of a few, destitute of a leader returned, as soon as each of them possibly could into the favor of the English who invited them with willing mind.

END

14 C 11/18

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Letterkenny, Co. Donegal, in which he refers to the antiquities, folklore and history regarding the Cloncarney, Temple Douglas (Templedouglas,) and Kilmacrenan, Co. Donegal.

19 September 1835

1p.

24 cm

Included are O'Donovan's thoughts regarding the theories that Templedouglas was site of St. Columbkille's baptism and the impact of folklore on the region over the generations.

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Letterkenny Sept^r 19th 1835.

Dear Sir, My son

in examining the townland of Drumore to see if it could be the Drumore mentioned by O'Sullivan, & and enquiring of the inhabitants if there were the ruins of a castle there, I was directed to an old Cyclopean fort called Labhra Lork's Castle, in the townland of Cloncarney, as the only ruin in the neighbourhood that could be called that of a castle. It consists of two circular walls ~~constructed~~ of large stones piled together without any architectural order. The outer wall ~~is~~ encloses more ^{space} ground than the bachel of Aileach, but the keep ~~is~~ which stands on a rock is not more than 20 feet in diameter. The only tradition connected with this ruin is that it belonged to Laura Lork, a giant who had "horse's legs", and who was in the habit of putting all those, who shaved him, to death. He was a coarse fellow and as the ruins of his castle testify, very little acquainted with the art of building with stone, for the farmers of Cloncarney build their clab's or hedges better than the walls of Laura's garrison.

I cannot account for this tradition about Laura Lork being connected with this rude fort, for Irish History tells us that Laura Lork, who was fabled to have horse's ears, was a Leinster man and lived at Dinree, a palace situated on a hill to the west

14/c/11/18

120 of the Barrow near Leighlin. This tradition, though
certainly ^{or 200} 50 miles out of its proper locality, is still
valuable as shewing that tradition does not ascribe
all these forts to the Vories. During the time of the Bards
all these forts were ascribed to Danonian or Milesian Kings.
This Laura Lork, though his history is ob-
scured by the mist of Bardic forgery, seems to me
to have had a real existence. It is said of him
that he was exiled in his youth, to Gaul, and that
he afterwards returned from thence at the head
of a Gaulish colony, which he established in the
counties of Wicklow and Wexford, and which some
have conjectured to be the Menapii of Ptolemy.

Tulach Dubhghlaise, where Columbkille
was baptized is not Tullyanghlish, as Archdall
writes but Temple Douglas in the parish of Bonwall
which is called Tullanghoo-glasse in the Inquisition, and
where tradition says Columbkille was baptized ^{in Irish}. The following
distich is yet commonly repeated, in this neighbourhood
concerning the birth, baptism and education of Columbkille.

"Ediderat mundo Garton, Dooglassia Christo

"Nutrierat celebrem Killenia fausta Columbam,
which is as much as to say, ^{as} that Columbkille was born at
Garton, ~~and~~ baptized at Douglas and educated or
fostered at Kilmaccran. Now the constant tradition
is that he was baptized at Temple-Douglas
and that is ~~so~~ sufficient to establish the situation
of the place. Archdall should have known that
Tullyanghlish was never the name of that
parish until Tully the parish of Tullyfurny was

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united to anglinish. Besides Dubhglais ^{bears} ~~has~~ no similarity to anglinish, whereas it is well known that every Douglas in the three Dods (viz Ireland, Mann and Scotland) is an anglicizing of Dubh glas, and the town of Douglas in the Isle of Mann has derived its name from its situation at the confluence of the rivers Dubh and Glas. Archdall was not sufficiently acquainted with the Irish language or with the analogies after which Irish words become anglicized to identify those places. He should have known all the legends traditions, &c, ~~below~~ connected with each locality, for tradition, though it variously mixes up, confounds and fabricates stories, always retains some glimmering of truth. For example though we do not believe that Sir Caesar O'Dogherty was shot while asleep or aimed in the cravat by a Scotchman, still we may believe with great safety, that Doon was the site of the battle in which he was stabbed.

There is a place close to the boundary of Belanastaddan in the parish of Kilmacrenan, called the Marcagh's Knave, and Stable. This Marcagh (literally horseman) is a famous chief of the wee folk or fairies, who was begotten by one of the O'Donnells on the aerial body of a Banshee. The story is a wonderful one but too foolish to be preserved. It appears that O'Donnell was invited by Every ikane of Bin-Every, to a fairy feast, during his stay at this intoxicating ground Debanche he was introduced to a beautiful

Banshee, who at the expiration of 9 months appeared at his bed side declaring that she had brought forth for him a son. "Let me see him says O'Donnell that I may recognize in him the countenance of a chief, and the germ of a man of prowess" Never shalt thou see his face" said the lovely Sprite, but he will at all times rescue thee from danger.

The Marcach never appears in those days of tillage and hard labor, but he was constantly seen in the times of Gallowglasses, incursions and hunting. From the many wild stories of this description yet preserved among the inhabitants of those mountains it would appear that in ancient times they lived altogether in the world of romance, and were wholly swayed over by the imagination, ^{are} as, indeed, the mountaineers of every country in the world.

I shall now proceed to settle the names of Kilmacrenan Barony.

Your obedient humble
Servant

John O'Donnell

END

14 C 11/19

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Letterkenny, Co. Donegal, concerning the history and lore associated with the antiquities found near Letterkenny, notably the remains of an early church in Conwal and Castle Sollus in Ardahee.

21 September 1835

4p.

24 cm

Included are his findings regarding place names in the area, references to the decline of the Irish language and 'consequent loss of traditions' in the locality surrounding Letterkenny and extracts from the 'Annals of the Four Masters' relating to the history of the area.

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Letterkenny Sept. 21st 1835

Dear Sir, To day we travelled through ^{or Glen. Tuilly} Glenpoolie to look for the sites of some places mentioned by Colgan, and in the Annals but in consequence of the disappearance of the Irish language from the district extending around the town of Letterkenny, and the consequent loss of the traditions, we have had but a partial and unsatisfactory success. The reference to the existence of these places is as follows.

" St. Fiachrus was abbot of gleann Tuilige in
" Sir-Connell, and also abbot of Caluain. Girald. 8. Febr.
" Ad. 88, p. 406, cap. 5.

A. D. 916, Seanlan Erenach of ~~the~~ Longhail glinne
Tuilighe, died.

A. 1540, The brothers of O'Donnell, viz Donogh Bar-
" beagh and John Luing arrayed themselves in
" opposition to him and took up their abode in
" the Cranog of Lough Reithe (Lough Reagh)
" from which they continued to plunder the
" Country. O'Donnell took them both prisoners
" and took also Eguechan O'Donnell ~~in~~ in the
" baile (village or castle) of Longhail. He
" hanged John Luing and cast Eguechan and Donogh
" in chains. He also destroyed the Cranog of
" Lough Reithe". Four Masters. 14/2/11/19(1)

The ruins of Congbail* (now Conwāl) lie in a townland which borrows its name from ^{the church}, and which is bounded on the south by the river Twilly and on the west by Tullygan. The ruins stand to the right of the road from Letterkenny to Dunlough, and consist of the south wall about 15 feet high and a part of the North wall which is nearly level with the ground. In the church yard close to the south wall is a grave stone, which by its resemblance to the lid of a coffin, and its exhibition of a cross ornamented and shaped after the antique manner, speaks the antiquity of the place, and shews that there were better stone-cutters in the days of its formation, than in the second quarter of the 19th century, when the letters are turned reverse in the grave stones in the Church yard of Congbail.

There is a tradition that a village anciently stood around the old church of Congbail, which was set on fire by a cat, and totally destroyed. The destruction of this village gave rise, it is said, to Letterkenny, or the retreat of O'Caunnanam, the ancient and powerful chief of Tir-Connell, whose dependents, ^{sinking under the O'Donnells} have dwindled into peasants and shortened their name to Cannon.

* Congbail is explained com-bairle or con-bairle (by O'Leary) i.e. com-pagans, and translated habitation by balgan. It is pronounced Conwāl (short) not Conwāl (long) as I had thought.

"A.D. 1580. The son of O'Donnell (Caffer, the son
 of Magnus) Tanist of Tirconnell, a man of
 a bounteous, munificent and truly hospitable
 character, and a man greatly in esteem with
 the distressed and learned of the North of
 Ireland, died in his own castle (Barr) of
 "Iqairbh-Sholay⁽¹⁾ on the 15th of October, and was
 interred at Donegall." 4. Masters,

"A.D. 1567, O'Neill (Shane, the Proud) invaded Tir-
 Connell with a very numerous army to ravage it
 as he had done on a former occasion, when he
 took advantage of ^{the deaths} O'Donnell's sons. O'Donnell
 was at this time with some of his friends and
 relations, stationed at Ard-an-ghaire⁽²⁾, a hill
 to the north of the river which is called Suileach
 and hearing that O'Neill and his forces had arrived
 in Tirconnell, he despatched messengers to his friends
 and relations to come to his assistance. Some obeyed
 his summons, others did ^{not}. Such as obeyed him arrived
 at Ard-an-ghaire and there awaited the enemy.
 At break of day they perceived, at some distance
 at the other side of the Fersat (trajectory) of the
 Suilly, a numerous army rapidly advancing towards
 them in multitudinous and swarming crowds,
 who delayed not until they had crossed ^{the} Fersad,
it being low water at the time. 14/11/19 (11)

O'Donnell despatched a troop of Cavalry to engage the van of the enemy, and a ^{furious} battle ensued in which many fell on either side, and which ended in the defeat of the Kinel Owen, who were driven back across the Fersat by main force of slaughtering and fighting.

O'Neill himself escaped from the battle, and passed unperceived along the river side towards its source and crossed it at Ath-thairis ⁽³⁾, a ford which is near a place called Igairbh Sholais. He travelled on by private roads until he arrived in Tirone, where from Carlingford to the river Fin and to the Foyle there were few families who had not cause of weeping and lamentation."

Abstract from the Four Masters.

A.D. 1098, The battle of Fersat-Doovie ⁽⁴⁾ was fought between the Kinel Connell and Kinel Owen, in which the latter were defeated with the loss of O'Fairchert (Egertach) and many others.

A.D. 1392, O'Neill invaded Tirconnell ^{and} after having plundered O'Dagherty's ^(not Enghement) country, he proceeded to Fersat More ⁽⁴⁾ to give battle to O'Donnell. Here they remained ^{for} a long time face to face ^{i.e.} (on both sides of the Fersat) until at length they concluded a peace."

It now remains to point ^{out} the 4 Masters and present names of these places. (1.) Igairbh Sholais i.e. the ford of light, lies on the southern bank of

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the river Swilly directly opposite the Rector's house in
the townland which the natives called ^{bea} Ardagee
^{in the parish of Leck} and about 2 miles west of Letterkenny. The founda-
tion of a castle, called by the natives Castle Sallus
is shewn here, and Cahin O'Dagherty, in whose
farm it lies, says that about 15 or 20 feet of
the walls were standing not many years ago,
and says also that he himself was the very man
that tore them down to use the stones for
building a barn with all. He pointed out to
me some of the corner stones of this castle in
the wall of his barn: they are very large, squared and chiseled,
and shew that the castle was well built.

The same traditions that exist in the county of
Derry about the Irish army having been defeated
here by Cromwell, are repeated here, ^{also} but somewhat
more obscurely, in consequence of the loss of the
ancient language ^(for with that language the remembrance of things of old varied) & many leaden bullets have
been from time to time dug out of the earth
in the neighbourhood of the castle, which
prove it ^{to have been} the scene of a mighty struggle between
two parties of the fighting animals called men
since the discovery of the ^{pulverem nitratam} nitred powder.

The name of this ford (^{peasno} Scarna) is well remem-
bered in the county of Derry where it is stated
to lie "a short distance to the west of Letterkenny"
but here the name is almost forgotten, for the
old men only can tell that the name of the

14/c/H (1901)

128 Castle was Skar Dollus or Castle Dollus. In Kilmac-
renan however, Manus O'Donnell, remembers and
pronounces the name distinctly as garbh dollus, and
tells the story preserved by tradition with great appear-
-ance of having ^{retained} ~~preserved~~ a considerable deal of truth.

Is ^{the site of} this castle marked on the Ordnance map?
What name has it been called? I would recom-
-mend it to be called Scarve-Dollus Castle, - See fair
plan on the south side of the river nearly opposite
the rectory house of Bonnal, 2 miles west of Letterkenny.

Does the ~~sub~~ Journal of the Rebellion
of 1641 mention this battle of Scarve Dollus?
Who fought there?

I wish O'Keefe would read over that
Journal and send me any notices that may
occur in it of places in Tir-Connell, and
that as soon as he can. I am sorry that
I had not thought of it in time, but better
late than never. What does Dr. Curry say
about the struggle at ^{or near} Letterkenny?

I have not as yet received Doohara's notice
of the Castle of Coolmacatrine; I suppose
it was enclosed in one of the Letters sent
around to Carrick-on-Shannon?

To return to the places in Glen-Toolie,

2. Arda an ghaire, i.e., the hill of laughter, is a hill in the townland of Rough Park near the Post road to Rathmeltan; now Anglicized Arda gáragh.

3. Ath Thairsi: no ford on the river Swilly ~~to~~ from Fersat more, to Scarue Sollus now retains this name. The fords are now named from the houses or townlands opposite them.

4. Fersat more and Fersat Swilly are alias names for one and the same pass or ford. Fersat, which is translated vadum vel trajectus by bolgan, literally signifies, a spindle, but ^{it} is figuratively applied to a narrow part of ^{an estuary} ~~a river~~, which is fordable at low water. This ^{Fersat more} place is where the river Swilly or Loolie narrows itself, between the parishes of Aghinishkin and Leck. The townland verging upon it on the Leck side has borrowed the name ^{of Fersat more} from it. At low water a man may cross the fersat without wetting his knees.

In addition indistinctly points to many battles fought here, and a bank of sand, on the Aghinishkin side, called the horseman's bed ^{sounds} ~~seems~~ a monument of an engagement between the horse troops of some contending chiefs. Perhaps it may allude to the battle of 1567?

14/C/11/19 (iv)

I have just received the historical notices of Balor, and am much gratified with their agreement with oral tradition. The grandson of Balor who slew him was according to tradition Looge Laav fadda, or Louis the Long handed. Does this

agree with the pedigrees of the Tuatha-de-Dannans preserved in the Books of Lecan and Ballymote?

Who was Lughaidh Lamhfhada's father? Tradition says Mac ^{Cionnolary} Amalagh, who was slain by Balor.

O'Keefe will find an account of the second Battle of Moy-Tury in the Books of Lecan and Ballymote.

Who was Táinén ^{Saibden} the smith? How was he related to Lughaidh? Can the names Mac Sáiméán or Mac ^{Cionnolary} Amalagh be found in the Book of Lecan &c.?

Is the name of the grandson who slew Balor given in any of the Irish authorities? Tradition says, Lúgar Láim-pada don mac ingine Balaip, from whom the fort of Dunlossey at the foot of Arregal mountain in the parish of Tullaghobegly is named. Who was the father of Madhat of the Silver hand?

The weather is very fierce and unfavourable to our progress.

Your obedient, humble
Servant

John O'Donovan

We are out of paper again!

END

14 C 11/20

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Letterkenny, Co. Donegal, in which he writes of the use of Termon as an alternative name for the parish of Kilmacrenan and outlines his findings regarding the origins of its name.

22 September 1835

4p.

23 cm

Included are findings regarding the 'arbores termini' or 'fid nemed' - 'trees of the sanctuary' and his thoughts on the scholarship of Dr. Charles O'Connor on round towers.

Letterkenny, Sept. 22nd, 1835,

Dear Sir

The parish of Kilmacrenan is locally called Termon, a name which has never yet been properly explained, though touched upon by very clever writers of ecclesiastical history. It seems to me that the origin of termions is to be found with the pagan Romans, and I conceive that the word was afterwards ^{adopted} by the Christians and applied to their own Sanctuaries. ~~and limits of their church lands~~ Terminus was the name of the Deity that presided over landmarks and boundaries; he was represented by a stone placed erect (large stones being in early times the chief boundaries and land marks) and worshipped, according to Numa's institution, with the first fruits. Livy says that the homage paid to this Deity of landmarks and boundaries was such that when room was required for the temple of Jupiter Olympius in the Capitol, the seat of every God, except Terminus*, was removed. The following are his words:

" After the recovery of Lavinia, Tarquin made peace
 " with the nation of the Etrusci, and renewed the treaty
 " with the Tuscans. He then turned his attention to
 " the ^{works} affairs of the city, of which the first was that he
 " would leave ^{place} ~~the~~ temple of Jupiter on the Tarpeian
 " hill as a monument of his reign and name. [This
 " Temple owes its origin to the two King Tarquins - the
 " father vowed it and the son completed its erection.]
 " And in order that the ground might be free
 " consecration to all other Gods and be appropriate

* The Colonel should endeavor to revive the worship of this God among the Irish that they may pay homage to this King Stations!

14/c/11 (200)

132 wholly to Jupiter and to his temple which was to be built
thereon, he determined upon cancelling the inauguration of
the shrines^{fanes} and chapels, several of which being first vowed by
King Tatius in his battle with Romulus, were afterwards consecra-
ted and inaugurated on that same ground. At the commence-
ment of this building, the gods, it is said, exerted their power to point
out the future greatness of the Empire, for while birds signified
the cancelling of the inauguration of all the shrines, they made
no sign with respect to the fane of Terminus. That omen &
anxiety were thus understood: that the seat of Terminus being
left undisturbed, and he alone of all the gods not being called
out from his sacred boundaries, foreboded that all things (in
the Empire) were to be stable and unalterable." &c. &c.

Livy Book I, c. 55.

"Nam quum omnium sacellorum exaugurationes admitterent aues,
in Termini fano non addixere." &c.

This word Terminus was afterwards used by the
Latin Church to designate a territorium ecclesiasticum
the limits of which were ^{pointed out} ~~marked~~ by sacred ^{land marks} ~~boundaries~~, which
among them ~~were~~ ^{generally} were stone crosses instead of the per-
pendicular stones of their pagan predecessors. From
this church the word Termon found its way into Ireland,
and this fact is ^{of the opinion} ~~is~~ weak support that Ireland was converted
to Christianity by missionaries from the Latin Church.
Instead of Termon, the Irish writers often used another term
comprounded of two words in their own Celtic or
Scottic language to express a sacred territory of this
description, to wit, Nemed, which is explained by
the Glossographers, as neim-na i.e. terra celestis sine sacra.
The aged and venerable trees that were planted on
these Nemeds by the patrons or distinguished Patres
of the churches belonging to them, were called ^(arbores Termini) Pro Nemed,
and their destruction by fire is sometimes recorded as a

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lamentable occurrence. That *Fró nemed* was understood by the Irish writers to signify "the trees of a sanctuary", I will now undertake to demonstrate in opposition to Dr O'flonor and Thomas Moore, the last Bard and Historian of Ireland, who have thrown the great weight of their authority in support of a far contrary meaning of the term, and thus given stability to an error which few dare have the courage to refute. It is wonderful how a favourite theory enchants the minds of learned men, and prevents them from seeing the truth, which would beam upon ^{them} when unclouded by attachment to foolish theories! Such theories always impede the progress of truth; and it is a melancholy consideration that when men once appear in print as champions of any of them, they will not only make use of all the subtle and despicable arguments that cunning can suggest, but also actually falsify originals (which they consider to be locked up from mankind) to support them. This was the case with Dr. O'flonor as far as regards *Fró nemed* and other terms; for he not only mistranslates them, but also throws in notes to ^{blind and} enchant the reader by his etymological powers. Moore, never ^{doubting} in the accuracy of Dr. O'flonor's interpretation of this term, uses all the colouring of his art to exalt it into truth and finally establish it by the influence which his talents in other respects have over the minds of his credulous countrymen; and to do this, his mind was previously prepared by his own song on "Lough Neagh" and his luxuriant poem called Lala Rook.

The meaning of the word *Fró nemed* appears from a tract in the Book of Ballymote concerning the Argonautic Expedition and the destruction of Troy. In this tract the sacred shrine at which ^{Polytes and} Priam ~~was~~ killed by Pyrrhus, is called by the very ~~expression~~ name of *Fró nemed*, which is sufficient to shew that the Irish scholar, who translated that tract from Justin could find no better word to express the sacred altar of Priam over which an aged Laurel hung and embraced the household gods in its shade. It is thus beautifully described by the Bard of Mantua:

141/C/1120 (17)

"Adibus in mediis, nudoque sub aetheris axe

"Ingens ara fuit, juxtaque veterima laurus

"Quumbers, ara, atque umbrâ complexa penates

Neither ^{Priam} Hecuba and her daughters flocked for protection and embraced the images of the Gods. towards this place also Polites the son of Priam runs, but Pyrrhus pursued him and slew him before the eyes of Priam, who ~~in~~ in a rage thus addresses the cruel son of Achilles:

"At tibi pro scelere? exclamat, pro talibus ausis

"Dii (si qua est Coelo pietas, quæ talia curet)

"Persolvent grates dignas et præmia reddant

"Debita, qui nati coram me cernere letum

"Fecisti, et patrios foedasti funere vultus.

These words of Priam are given in Irish in the tract in the book of Ballymote, the ~~and~~ translator of which took them from Justin.

They run as follows: "May the Gods give ^{thee} the reward of such darings, cruel wretch! who hast dared to slay the son in the presence of the father, and ^{even} in the Fró Neimé of ^{the} Gods."

Now what was the Fró Neimé of Love, at which Polites was killed? Virgil will answer that question.

"A large altar in the open air over which ^{hung} a
"very aged laurel, which embraced the Penates in its shade."

Now is it not evident that the Irish [?] ~~mouth~~ who translated this passage, could not find a better name for a shrine of this description than Fró Neimé, (*arbores termini*) the name of the sacred tree or cluster of trees in the Sanctuary of his own monastery?

Now though this is the true meaning of the term and a meaning which could not be denied by any man of common sense, or obscured by the most subtle sophistry even of an ingenious lawyer, hear the grand inference which our Last Bard has drawn from Fró Neimé: "The connection of Sun-worship with the science of astronomy has already been briefly adverted to; and

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"the four windows, facing the four cardinal points, which
are found in the Irish as well as in the eastern pillar
temples, were alike intended, no doubt, for the purposes of
astronomical observation — for determining the equinoctial
and solstitial times, and thereby regulating the recurrence of
religious festivals. The Phœnicians themselves constructed their
buildings on the same principle; and, in the temple of Tyre,
where stood the two famous columns dedicated to the Wind and to
Fire, there were also pedestals, we are told, whose four sides
facing the cardinal points bore sculptured upon them the
figures of the Zodiac, by which the position of those points
in the heavens is marked. With a similar view to astrono-
mical uses and purposes, the Irish round towers were, no
doubt, constructed; and a strong evidence of their having
been used as observatories is, that we find them called by
some of the Irish Annalists Celestial Indexes. Thus, in
an account, given in the Annals of the Four Masters
of a great thunder storm at Armagh, it is said that
the city was seized by lightning to so dreadful an extent
as to leave not a single hospital, nor Cathedral Church, nor
palace nor Celestial Index that it did not strike with
its flame* Before this and other such casualties diminished
it, the number of these towers must have been considerable.
From the language of Giraldus it appears that they were
common in his time through the country; and in thus
testifying their zeal for the general object of adoration
by multiplying the temples dedicated to its honour, they
but followed the example as well of the Greek as of
the Persian fire-worshippers.

* "The learned Bolgan, in referring to this record of the
Annalists, describes the ruin as extending to the church
Belfries and towers of Armagh, thus clearly distinguishing
the round towers from the belfries." Moore, vol. 2, p. 333.

14/C/11/20(m)

See what arguments can be raised upon the mistranslation of one word; but Dr. O'Flanagan has not only mistranslated pro. nemes, but almost every sixth line of the Annals, of the Four Masters in particular; and though his work has gained a high historical character for Ireland, I would ^{still} venture to state, that it abounds in more silly blunders (i.e., blunders, which a child might have avoided) than any translation ever published! The truth is Dr. O'Flanagan, as we learn from the private letters of his grandfather, was sent to Rome at the age of fourteen, and there forgot whatever few crude sentences of his mother tongue he had picked up in his childhood. From this consideration I am ready to forgive him all the blunders of pure ignorance, but I cannot pass over his falsification of the honest & truth loving nature of Glentogher, who had no theory to support, but to amass together as many notices of parish churches and miracles as he could find among the scattered records of his ^{beloved} isle of Saints.

Bolgan nowhere distinguishes the Belfries from the round towers; and I cannot account for Dr. O'Flanagan's ignorance of the fact, that every ^{stone} round tower in Ireland is called in Irish cloig-taic, and in English Steeple; nor can I see why he was not able to discover that the word cloig-taic is translated Turris invariably by Bolgan, and Steeple by the early translators of Irish Annals into English.

It may appear presumptuous in me to say so much to the discredit of Dr. O'Flanagan's great and much admired work, but great as it is, and much admired as it may have been by writers unable to

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judge of its accuracy, I will undertake to prove to the satisfaction of any rational man that its ~~errors~~ ^{are} errors, so numerous as to render it a very unsafe historical monument, and so silly, as to make the reader very cautious of receiving a single opinion of the author's without carefully examining the authority on which it rests.

Moore has swallowed almost all the Doctor's errors and by dressing them in his beautiful and alluring style, he has furnished them with pounce to facilitate their ~~their~~ descent into the throats of those who swallow whatever is well dressed and honourable, ^{looking} to ancient Ireland.

If the round towers of Ireland are beyond the reach of historical record ^{period} as Moore asserts, to what is the erection of Laura Lork's Castle to be referred? And, if the pagan Irish raised buildings of chiselled stone and mortar of lime and sand, why do we not meet some trace of such buildings? That is the honest question which merits serious attention. It may be answered, they have been all destroyed! I say no! that is impossible, for we still meet thousands of pagan ruins, which the spirits of their founders have preserved from the destructive hands of the peasantry; and, if there had been many pagan fortresses of lime and stone in Ireland, some traces of their ruins would yet be discovered, ^{either} crowning the summits of commanding hills, occupying the areas of islands in lakes or mouldering on the tops of isolated rocks, as well as the Lioses, the Dunps and the Caiseals?

14/C/11/20(14)

So much has the Termon of Kilmacrenan suggested to me to say upon those matters. I would not have written so much had not Glen Loolie, the Barometre of this district, by his exhibition of a showery aspect in the morning, and verification of his threats by pouring down ^{several} successive showers in the course of the day, kept me within doors. Having also met a Livy and a Virgil here, I thought it advisable to concentrate some ^{derivable from them} ideas that have this long time floated in my mind, lest they might escape my memory at a future period.

Please to shew this letter to Mr. Petrie, and ask him his opinion ^{the connection of} of the God Terminus with our Termans, and ask him also if he thinks I have, at last, succeeded in placing the meaning of the word Ter named beyond dispute?

Might I ask how Derry is going on? I am not a second idler here, but, in consequence of the vast extent of O'Donnell's country, it will take me a long time to conquer the entire of it.

Your obedient humble servant
John O'Donovan
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END

14 C 11/21

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Letterkenny, Co. Donegal, in which he outlines his findings into the history and antiquities of Raw-Moghy (Raymoghly), Co. Donegal, with particular reference to its early churches, burial ground, ring fort and holy wells.

24 September 1835

1p.

24 cm

Included are references to the total decline of the 'old language and traditions' in the parish of Raymoghly.

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Letterkenny, Sept. 24th, 1835.

Dear Sir, We travelled to day as far as Balleaghan in the parish of Raw-Moghy (Riú Mo-Sóicáir) to hear the names of that parish pronounced, but were totally disappointed because the old language and traditions are extinct in the district. All I could, therefore, do was to ascertain the situations of the old places there referred to by Colgan and the Annalists, and to hear the present accent of the names of the townlands &c.

The ancient references to these places are as follows:

"On a certain solemnity of the nativity of our Lord ^{S. Kilmackeanan}
" Bruthnechanus (of Kil-Cranaghan in Derry) being requested
" by a certain holy bishop, Brugacius, son of Degadius, to
" go to him to his church of Rath Enaigh ⁽¹⁾ in the neigh-
" bouring country of Tir-Emma, brought the holy boy
" Columb as a companion of his journey" &c. &c.

Acta S.S. p. 510. c. 7.

A.D. 1506. O'Donnell (Calbhach) fell dead from ⁽²⁾
his horse on the public road between Baile-aghaidh-
" chaoin and Teampall Ratha ⁽¹⁾ (church of Raw)
" with ^{point} the slightest shying or prancing of the animal."

A.D. 1557, Shane the proud O'Neill mustered all the English and Irish forces from Dundalk to the river Fin, and marched with them across the Fin, by Raphoe through the Lagan ⁽³⁾ and halted and encamped by the side of Baile aighidh chaoin ⁽²⁾, near the stream that flows from the well of Cobhartaich, where his army erected a splendid camp. &c. &c.
Calbhach O'Donnell made a nocturnal irruption into

14/c/11/21

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this camp and throwing the Tironian army into confusion finally succeeded in defeating them. He then himself perceiving the danger, passed out through the western end of his tent, and after having ^{crossed} the then flooded rivers of Deel, Trins, and Derg by swimming, escaped with his life to Errigal Keerage.

This battle is described in a very heroic style by the Four Masters, who produce ^{originally} his conquest on this occasion as a great proof of the bravery of their favourite Kinel Connell.

(1) Rath Enaigh or the fort of the Morapp, is the present old church of Rye or Rācē, which is the mother church of the parish of Ryemagh. It lies about $\frac{1}{4}$ of a mile to the south of Manor Birmingham and is nearly perfect with the exception of the roof. It is a small church, and its burial ground being barren of inscriptions and every thing ancient except rude tombstones uninscribed, encouraged me to hasten away from it immediately. Its being called Temple Rath in the Annals shews that Rye is a corruption of Raw, a fort. on the hill to the east ^{N.N.} of it can yet be traced, some segments of the ring of an earthen fort, from which, no doubt, it originally received its name. I hope that this fort, as the only monument of the name, will be ~~inserted~~ marked on the ord. map.

(2) Baile aighidh chasain i.e. villa faciei amoenae, is now¹⁴¹ anglicized Ballégham, and lies on the margin of Lough Swilly about $1\frac{1}{4}$ mile N.E. of Manor Cuninghame. Its Irish name would be pronounced Bál-eye-Keen (eye in Irish is face or surface and Keen, pleasant or delightful). It is marked on Norden's maps as Ballaghan and Ballégham. At present it contains the ruins of a very large & beautiful church in the Gothic style, but no tradition exists as to when ^{or by whom} it was built. Can any record of this church be found? It is the finest and largest church I have seen in the county except Kilmacrenand old church which vies ^{with} it in size but not in beauty or elegance of architecture. It must have been used as a protestant church and roofed till a late period, as it is in such fine preservation. I could not discover any well called Cabharthach in the neighbourhood of it, ~~though~~ There is a ^{flux} mill stream passing very close to it to the west, but the natives say that it has not its source in any remarkable well. The only curious wells in the parish are Tober Slawn (fons sanans) in the Townland of Ryelands, and Lagan well in the townland of Drumoghilly. I incline to think that Tobar slan may be the same as the well of Cabharthach as the names are nearly synonymous, that signifying the healing and this, the assisting or relieving well.
(it is said)

(3) The Lagan, borrows its name from ~~the~~ well already referred to, and is a territory of considerable extent, comprising, according to the Revd. Mr. Fairclough the parishes of Ryemagh, Teboyne & All Saints.

142 It appears from an entry in the Annals of the Four Masters at the year 1267 that Fingh O'Murphy was then chief of the Lagan. His progeny are yet considerably numerous in the territory and I write this letter in the house of one of the name. I incline to think that the Scotch Murphys are also swarms from this territory as well as the Mac Sweeney's, Mac Maxwell's, according to ^{to Armin} Mac Loughlins and Mac Aleans, who, after several hundred years absence from the land of their ancestors, were again settled in Tir Connell as Anti-Irish strangers (strange turn of affairs.)

I have, at last, received the letters that were sent round the world to Carrick-on-Shannon. I shall now decide the names of Kilmacrenan Barony which you shall have on Saturday. I shall then proceed to Newtown Birmingham and southwards through the parish of Tebayne leaving Orono at Letterkenny to compare the Inquisitions. Send all extracts &c. to Letterkenny, whither I will return before Tuesday next.

your obedient humble

Servant

John O'Donovan

END

14 C 11/22

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Derry, in which he refers to the castle located in the townland of Castleforward, Co. Donegal, variations on the place name given to the townland of Carrigans, and local traditions associated with Inch Castle and Burt Castle.

27 September 1835

1p.

23 cm



Derry, Sunday, Sept. 27th 1835

Dear Sir, On Saturday I sent you all the name Books of the Barony of Kilmacrenan except Glendahork, which I will send as soon as I return to Letterkenny.

The site of the Castle of CoelmacKatraine mentioned by Sir Henry Jackson is now occupied by Castleforward; ~~for~~ all the old men of its neighbourhood, as well as those of the other side of Lough Swilly remember that the ancient name of Castleforward was Coel mac-in-train, though they never heard of the existence of an ^{ancient} castle there.

Poor Mac Loughlin, who wrote the article on Burt Castle and the Greenan, died last Spring of the Cholera. As did also his brother, a few days after him. They were both classical teachers, and the eldest not 23 years old.

The village called Carrigans in the field name Books is always pronounced

14/11/22

144
Carriackeen by the farmers of Killea. Colgan called it Barraigin in 1647. I wish you could procure more authorities. I think that s should not be added as Dockwra calls it Cargan and Colgan Barraigin.

Mamus O'Donnell of Kilmacrenan says that there is a tradition that the castles of Burt and Inch were erected by Naughtan O'Donnell, and afterwards given up ^{by him} to his son-in-law O'Dogherty, but he could not tell me which of the Naughtans O'Donnell or what O'Dogherty tradition alludes to.

Tomorrow I shall proceed to Bargin and southwards through the parish of Tebayne and back to Letterkenny. The weather is very unfavourable to my progress - raining - raining every day! I should have taken the summer months to travel thro' this wild country; the night now overtakes me very soon in the mountains, and the roads are

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so bad that it is impossible to travel much
upon them during these stormy months.

your obedient humble

Servant

John O'Donovan

On His Majesty's Service

The Superintendent of

the Ordnance Survey

Phoenix Park

Dublin

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SEP 28 1835



END

14 C 11/23

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Raphoe, Co. Donegal, in which he refers to the original place name of Castleforward and the boundaries of the ancient territory of Lagan.

30 September 1835

3p.

19 cm (i); 24 cm (ii-iii)

Included are extracts relating to the conflicts between the O'Donnell and O'Neill families, with references to the continuing use of Irish along the north west of the county and the discomfort experienced by O'Donovan travelling in the area.

Raphaeth
Sep. 30 / 35,

I send the Name Books
of Clondarthy and small
names in Farnid and
Rossquill, with the parish
names in the Barony
of Lishamen and
Kilmacrenan.

We will remain here
till Saturday.

LoD.

14/c/11/23(i)

14/C/11/23 (II)

Raphoe, Sept^r 30th 1835

149 (1)

Dear Sir, On Monday morning I set out from Derry (not waiting to see his Excellency setting out for home) and proceeded southwards along Lough Foyle until I arrived at Barrikeen, where I consulted two sensible men, Mitchell, and Lauerty, of the one race and the other, for the names of the townlands in that neighbourhood, but they could do nothing more than give the present pronunciation, as the old language is no longer understood in the Lagan. I read Dockwra's description of the situation of the country for them, and they said that Castleforward, which has lately received that name from Lord Wicklow is even yet called Cool-mackiltraine by the peasantry in the Lagan, but they never heard of a castle or any military fortification being at Barrikeen. No appearance of one can be found at present, and there is a tradition that James II. found no fortification there. I should suppose that the fort mentioned by Dockwra, ^{as at Carrigan opposite to him - Croppin} was nothing but an earthen rampart. They say that the extent of the territory called the Lagan is not at all defined, some confining it to one parish, others making it extend from Lifford to Letterkenny, and a third party insisting that you are in ^{the Lagan} ~~Raphoe~~ as soon as you pass the gap. It seems to me that what the peasantry now call the Lagan is the very territory anciently called Moy-Sha and afterwards Sir-Cunna, and I think that the parish of Raymoaghy is Rath-ethugha-Sha, ^{app Campi Ithi} as there is no

evidence that Mo-Eochy-beo was the patron of it.

The Lagan means "the low country" and is the very fattest and best part of the Barony of Raphoe.

It is impossible to get the country people to agree upon the extent of any of these local territories, some making them too small others too large. The most strange inconsistencies are had recourse to, to by the natives of small villages to be outside the limits of these local territories. The town of Letterkenny is in the middle (age gorge) of Glensoolie, and yet the inhabitants deny that they are Glensoolieners, that appellation being applied only to the wild ^{yet distilling} inhabitants of that Glen from Scarce Doherty to the source of the river; the inhabitants of Carrickreen are not Laganmen in their own conceit, though they are always so styled by their more western neighbours; and I have shown before that the civilized natives of Rathmullan abhor the appellation of Fannaidmen, though that castle was ~~the~~ ^{stronghold or} Fannaid's head town. Cloghaneely alone is equally Irish throughout to be itself in all its parts. for they are all Cloghaneely-men from Muckish to Bloody Foreland and from Geaddore to Asspeenan. These latter all pray in Irish and receive instructions from their ^{pastors} shepherds thro' the medium of that Celtic dialect, which flourishes there yet in wild luxuriance.

A pretty clear idea of the situation of the territory of the Lagan, can be formed from the following passage in the Annals, which I insert here to illustrate that and other places which I have yet to mention.

A.D. 1557, Shane O'Neill (surnamed an Diomais or the Proud)
 "assembled a very numerous army to march into Tir-Connell, viz
 "all the inhabitants of Oriel; and all the English and Irish from

(157) (3)

"the Strandtown of the son of Brian (Dundalk) to the River
"Fin. All these crowded to join his standard, and he marched
"at their head and halted not until he had pitched a camp
"at Carraig Liath (Carricklea) between the rivers Fin and Mourne.
"Here Intelligence reached him that the King-Coninell had sent away
"all their camp and herds into the deserts and fastnesses of the
"Country, but he declared that that should be of no avail to
"them, for that even though they should pass into Leinster or
"Munster he would pursue them ever until he should
"compel them to submit to his jurisdiction, so that there should
"be but one King in Ulster for the future.

"He then marched without delay from Carraig Liath
"across the Fin, by the side of Raphoe, through the Lagan
"and halted and encamped by the side of Bally-eye-Keen (now
(Balleeghan) "near the stream that flows from the wall of
"Cowanagh where the army created a camp, (more like a fair
"than a camp) &c.

"At this time Calvagh O'Donnell and his
"son Con were on the summit of Beinnin with a few men,
"only thirty horsemen, and two companies of Gallswagges
"of the Mac Sweenies of Fanaid. As soon as he had heard
"that Shane had arrived, he despatched two of his
"trusty friends to watch his motions. (Here a most curious
"account is given of the cunning of the two spies) The result
"was, after the return of the spies, Calvagh ordered his people
"to arm directly and make a nocturnal attack upon Shane's
"Camp. This was done, and the Tir-connians were defeated
"&c. &c. (as in a former letter.)

Now as I have followed Shane ^{in his march} through the
"Lagan, I should be well able to point out where these
"places are. But first of all I must correct a ^{great} error
"into which I had fallen before. I became acquainted
"with the Lagan, and the places around Raphoe. I
"allude to a letter written from Carriganagh in Irish-
"over, in which I stated that Binnion a remarkable

14/C/11/23(17)

4) ¹⁵² Hill in the parish of Blannany was the place where Calvagh was then stationed; but at this time I did not know where Bally-eye-Keen was situated. There is another very conspicuous hill in the parish of Teboyne which I visited last Monday, and which I think, from its contiguity to Bally-eghan, about 8 Irish miles, must be the Binnion on which Calvagh was encamped and not the Binnion in Enishaven, for the latter is at least 22 miles from Ball-eghan, and that whole distance was in those roadless days almost impassible (unless they sailed down Lough Swilly, which it appears they did not). Again, it does not appear probable that Calvagh O'Connell would be encamped in the wildest and most north-western extremity of O'Dogherty's Country (and there is no evidence that O'Dogherty was not then his enemy). But the strongest argument to prove that the Binnion in Teboyne is the one here alluded to, is that "Calvagh ordered his gallowglasses to arm directly" for this seems to shew that the enemy was not far distant.

From Carriskeen I proceeded to St. Johnstown and thence turning a little to the west I soon came within sight of the round head of Binnion, which enchanted me so much as to form a resolution of ascending it, but on arriving at the foot of it I was told that there was nothing to be seen on its top but heath and a cairn of stones set up by the Sappers. In the meantime the clouds closed round and hid every blue spot in the sky; the rain began to fall in "thoroughly wetting" showers which were followed by ~~silent~~ misty and wind-driven "drops" so that all the streams and rivers of the country

"overflowed their banks." I thought of Shane O'Neill but I consoled myself by the consideration that my visitation of ¹⁵³ ~~the~~ ^{the} ~~con~~ ^{Connell} was not a hostile one, and that I had no enemy but the rain. I had a mountain road of 10 miles to travel and though the rain fell in such torrents as to cause floods on the road, and the wind blew so fiercely as to render an umbrella useless, I nevertheless made my way into Letterkenny, where to the snug and warm shopkeepers I presented the appearance of "a drowned rat" It was a glorious journey (26 miles) but the misfortune of it, is, that the water is lodged in my bones, and the fear of the rain keeps me within today (for it has rained every second since 8 o'clock this morning)

The farmers of Teboyne never heard of a river called the River Foyle. Lough Foyle is the only name of the "water" up all the way to Liffer where "the head of Lough Foyle is." ^{vide Lib. Loc.} There the ^{not rivers} Lough receives two rivers the Mourne, the ^{larger} ~~larger~~ Water from Tyrone and the Frink, the lesser from Donnygall (^{Lifford})

This is exactly the place where the ancient Irish placed the head of Lough Foyle. and O'Sullivan speaking of a battle which took place at Lifferia between O'Donnell and Oackon's party, says that "boats sailed up the lake" ^{physell's} ^{lacus} from Derry to Lifferia. I was certainly mistaken in my view of the extent of Moy-Ira: it never comprized any part of Inishowen: ^{never} it is no other than the Lagan and its situation on Lough Foyle alludes to "what modern map makers call ^{i.e. the narrow part} river Foyle". That river presents the appearance of a Lough in many places between

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6) Serry and Lifford. And when Colgan says that "Tir-enna
" is a territory in Tir-Connell, situate between two arms of the sea
" viz between Lough Foyle and Lough Swilly," we are to understand that
by this he meant not Irishowen, which really lies between the two
Loughs, but the eastern part of the barony of Raphoe, which ~~lies~~ now
called the Lagan (anciently Moy-eha) ^{Tir-Enda contained thirty quarters of land, the Lagan 46.} which lies between the
arms of Lough Foyle and Lough Swilly, i.e. between Lifford
and Letterkenny, and which was bounded on the N.W. E. by
the peninsula of Irishowen. I think however that
Moy-eha, while the ^{monarchy and the} royal palace of Aileach ~~was~~ in
existence, comprized the parishes of All Saints, Raw-Moghy,
Teboyne, Convey, Clonleigh, Raphoe, Stranorlar, Donagh-
more and that part of Urney which now lies in Donegal.
This was the principality of the ^{Regis materis} Roydowna of Aileach, who
was always of the race of Owen; it was a part of Tirone
until the beginning of the 16th century, and always claimed
by O'Neill, the senior of the race of Owen.

I want from O'Keefe the account of the
territories of Tir-Connell taken from the O'Dogherty
MS. but no by Mr. Walker; he will find ^{it} in the Common
Place ^{bk} into which he has copied all the Irish poems
on Aileach, Temuir &c.

Keating says that Ith from whom Moy-Ith
was named was killed on Drumlighean. let me have
his very words - Haliday's Edition. account of Ith. about
the middle of the Book.

The next place I want to ascertain the situation of is Port-na-dtri-naad, i.e. the port or harbor of the three enemies, to do which I will require your assistance. Let me give what data I have at present.

1. The Geographer Mercator (a very unsafe authority) marks it as Portmotynad at the other side of the Foyle (on the Tyrone side) opposite Lifford, and, (if he could be depended upon) on the banks of the river Derge where he makes several rivers meet.

2. A.D. 1524, O'Neill ^{Neill} ~~Donnell~~ and his kinsman ^{But his map is certainly wrong and hath not so much as the resemblance of the true situation of these parts} Garrett Earl of Kildare and Lord Chief Justice of Ireland, encamped at Port-na-dree-naad to give battle to O'Donnell. O'Donnell and many of the nobles of Scotland, among whom was the Mac Donnell himself encamped at Drumlighean. And there was every appearance that they would come to an immediate engagement. The Earl & O'Neill considered themselves very secure at Port-na-dree-naad in as much as there lay all around them deep ditches and strong and capacious trenches, which had been formed there some times before by Manus O'Donnell. After a slight skirmish they made a peace, the Earl and O'Neill being afraid of their proud enemies, the Mac- and O'Donnells.

"A.D. 1526, O'Neill set out to prevent the erection of a Castle which Manus O'Donnell had commenced at Port-na-dree-naad but Manus met the van of his army, and O'Neill took to flight.

I suppose he completed the Castle there.

A.D. 1583, Torlogh Luineach O'Neill was stationed at Strabane with a great body of Englishmen, who threatened to go into Tivernemore to plunder it. O'Donnell hearing of this marched his forces to Drumlighean and encamped there. Squadrons of O'Neills cavalry occasionally sallied out to offer skirmish to O'Donnell. At length the choicest part of O'Neills ^{troops} set out haughtily to attack the Kinel Connell, and made no delay until they had crossed the river Fin and Port-na-dtri-Namhad and

(12) This should be Port-na-dtri-naad and the river Fin? advanced

8/156
advanced to the borders of O'Donnell's camp. An obstinate and unmerciful engagement ensued in which the cavalry of O'Neill were finally routed to the river Fin and forced to cross it by swimming.

A.D. 1522, O'Donnell assembled his faithful troops and marched to Port-na-dtri namhad, a gap of danger (i.e., a narrow pass) through which he supposed O'Neill would make his onslaught upon them.

From all these authorities it appears that Port-na-three-naad was a pass defended by a castle on the borders of Tirone and Tirconnell. Drum. lighean which was not ^{far} from it retains that name to this day and is a townland in the parish of To'blonlight near the town of Lifford to the North, now Anglicized (Drum-Line and Drum-Leene). If Mercator be right in placing Portmetynad on the Tirone side of the Foyle ⁱⁿ (which I believe he is) the Annalists (ad. an. 1583 ^{supra}) are wrong in placing making O'Neill's forces ^{cross} ~~pass~~ over the Fin before they ^{passed through} ~~crossed~~ Port-na-dtri namhad.

Is there any such name as Portnatrynad on the Ord; map of Tyrone, near the towns of Lifford or Strabane? Did the officer who surveyed that district, hear of such a place?

I wish you could ascertain this for me before I leave this neighbourhood. And leave it I will as soon as ever I can get done.

Your obedient humble
servant

John O'Donovan

END

14 C 11/24

McGanley, Hugh

Letter, to John O'Donovan from Hugh McGanley, written from Crossroads, Co. Donegal, in which he refers to O'Donovan's attempts to purchase an unspecified manuscript and the traditions associated with the naming of Lough na Cung.

24 September 1835

1p.

23 cm

Included are notations, made by O'Donovan, concerning his view of McGanley's findings regarding Lough na Cung.

Cross Roads Sept. 26th 1895

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14/C/11/24

Sr

This Day I received your letter and I immediately sent my own little boy to McGee to know if he would dispose of the M.F. his answer was that he could not dispose of it on any terms as it was not his own, I even insisted but all in vain as he was told by the owner that Doc Hill would be very anxious to have it. Therefore I am very sorry that you ~~you~~ were at trouble and expense in writing about it however you must take it in good part as it would certainly be my wish that you should have it.

Sr

I have been speaking to a very sensible old man in this County since you left this town concerning Laugh na Bung ^{I asked} if he could tell me the reason of it ^{going} ~~going~~ under that name. his answer was that that was not the name of the Lake it all he told me that Laugh na Cunalaw ^{continued} was the real

147 name of the Lake and the reason he gave
me was this, that some time after the
wars of Ireland when there was nothing
but Blunder and devastation in this County
that the People of this Part of the County
went to the west part of the County and
made all the plunder ^{they} could and on
their return they met with an unexpected
repulse on that point and regained all the
plunder ^{except} on that spot so that Bunclaw
signify keep as the man was so brave
that they kept the ground and gained the
victory Sir you will excuse bad writing and
bad ^{poor} spelling both together nevertheless
I think it the most satisfactory account
I have yet concerning the lake

Dear Sir My Mrs joins me in sending her
love to you both Sir I remain your friend
and well wisher
Wm Wmley

Hugh thinks this a new plausible account of the name of the lake, but I think it a traditional fable, because the general name in the country is Lough Nacung, and this is not the only lake that bears the name. We have also Long in Connanght.

L.O.D.

10/1

Mr J. O. Brown

Adm. Henry

G

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JAN 11 1874

END

14 C 11/25

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Raphoe, Co. Donegal, concerning the history, topography and antiquities associated with the townlands and parishes located between Raphoe and Strabane, notably the churches in Donaghmore (Donaghmore Glebe) and Clonleigh, and St. Eunan's association with the diocese of Raphoe.

1 October 1835

2p.

24 cm

Included are references to the general loss of traditions in the area.

Raphoe, October 1st 1835, 154

Dear Sir,

14/10/11/25(1)

This day we have travelled through the rich presbyterian country lying between this and Strabane, but found it useless to consult the inhabitants about the significations of the names of Townlands. I was however able to ascertain the situations and present names of ~~of~~ the places mentioned by the Annalists, Colgan, and O'Sullivan, which afforded me a good deal of satisfaction. The reference to these places ~~are~~ ^{is} as follows:

" ^{Colgan.} Hagiographers generally record that
" St. Carnechus (Carnneac) was a bishop; but in what
" see he discharged his episcopal functions they
" have not made known. I think, however, it was
" in his monastery. For that he was an abbot
" and had his monastery either in the place called
" Cruachan Lighean situated at the frith or arm
" of the sea commonly called Loch Febhail and
" near the town of Liffey; or surely in some adja-
" cent place, an ancient writer has stated, who says,
" that the land of Cruachan Lighean was be-
" queathed to them in the Will of Erca, his
" mother's ^{sister} and daughter of Loarny. Wherefore
" since in that land there are two churches, one
" called Donaghmore de Magh-Ithe, and another
" Cluain Laoch, the one towards the west, and the

158 other towards the north, not far from each other; I think that in one or other of these churches he discharged the office of abbot and of bishop also.

The two churches mentioned here by the learned natives of Glentogher (not of Donaghmore de Moy-Isha as I have stated in the printed copy of the Memair) viz, Cluain laodh and ~~Donagh~~ Donagh-mor de Moy-Isha exist to this day. The one is the old church of Clonleigh and the other that of Donaghmore, which lies to the West of the former. The land of Crucacham Ligham which was granted to St. Cairneach's monastery is now called Croaghan, and is a townland in the parish of Clonleigh, which derives its name ^{the barometre of the district} from a hill therein situate. The summit of this famous hill ^{the barometre of the district} (on which St. Ith was slain, and on which also Red Hugh O'Donnell drew out his men to defy Do Kura to battle) is about 2 miles W. and by N. of the Bridge of Lifford, but there is nothing on it attractive to the antiquere - one but heath and a trig. station set up not many years ago by Master Flanigan or one of the Sappers. I should suppose that the monastery of St. Cairneach stood not at Clonleigh or Donaghmore, but at Ballyminister, which is called in the Inquisition Minister and which means the town of the Monastery, but in consequence of the loss of all the ancient traditions in the district, the constant falling of the rain, and

the hurry to get home, I will not at present delay to
search for its site.

14/C/11/25 (11)

I have seen to day the famous hill (but which I think merits the name mountain) of Cnoc Buidhbh, which the Annalists, in their style of veracious dryness, say, is by the side of Strabane, but which the more civilized Romans would have described as "Strabania imminens". It is a very conspicuous and lofty hill towering over the strath of Strathane ^{campus albus} to the East, but to explain its name of Cnoc Buidhbh or Cnoc an Bhogha recourse must be had to the Lebhar Dinnsenchais.

I viewed the confluence of the Fin & the Mourne, which takes place a short distance above Lifford Bridge. The Mourne pours into Lough Foyle a greater body of water than the Fin, though it is said that the Fin in times of flood, in consequence of the many streams subject to floods from the mountains, that pay their tributes to it, causes more inundations; but in summer the Mourne appears the larger river, and no wonder because it pours into the Lough the waters of the Berg also.

One place more of ancient reference, and I have done with this place:

A.D. 1581. O'Neill invaded Tir-Connell and encamped at Kill Tuathail along side Raphoe, a town which St. Columbkille and St. Adamnan had blessed. O'Donnell attacked him, but was defeated, &c. &c. 4 Masters.

Bill Tuathail is now anglicized Killoole, and is a townland very near the town or city of Raphae (sedes Episcopalis nunc exaugurata on the one side but durabit et aeterna, on the other) ? (Dream-born) ?
Ware-born.

St. Cunan is now the Etymological patron of Raphae instead of St. Adamnan, but this proves only how little our Ecclesiastics care about historical enquiry. Ware heard the Country people pronounce the name Admnan (Au-nan) as Cunan, and he, as being unacquainted with the peculiarities of Irish pronunciation, conceived that he could not be the Latin Adamnanus but the ^{Irish} ~~Irish~~ learned native of Glentogher, who often heard Adamnan pronounced by the old woman who taught him his prayers, as Cunan*, never fell into such a mistake, for he always understood that Coat of Adamnan meant Bishop of Raphae.

This Cunan of Ware was a great puzzle to Harris, for, he says "It seems it was St. Cunan, who erected the church of this Abbey into a cathedral, and who is looked upon to be the first bishop of this See. But upon the strictest inquiry I could make I have not been able to discover the exact time in which he lived."

No wonder, but if Harris were such a doubter of semi-modern authorities as I am, he might have arrived at a far different conclusion. I don't believe in any authority upon the subject of Irish antiquities but Keating and Moses.

Your obedient, &c. servant

John O'Donovan

I want from O'Keefe the notice in the annals of Irath-bo-fiaich.

* See my letter from Maghera about the Church of Enragab, where tradition calls him Cunan

END

14 C 11/26

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballybofey, Co. Donegal, concerning the history, topography and antiquities of the parish of Clonleigh, with particular reference to its monastery, associations with St. Cairnech and the origins of Kilmonaster's (townland) place name.

2 October 1835

2p.

24 cm

Included are references to the difficulties and discomfort experienced by O'Donovan while travelling in the county.

bairé bó p'atá,
g' p'atá bó p'atá? it is a p'atá.

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Ballybofey, Oct. 2nd 1835
14/c/11/26(i)

Dear Sir, I am ashamed of the slowness of our progress, and have no apology to make but that we cannot travel in consequence of the constant storms. We are sometimes detained for hours under a bush or the shelter of a rock to avoid the sudden showers that rush down the glens of this district. To hire cars is out of the question, because in the first place they would not accelerate our progress and in the next they cannot be got without a most unreasonable price. The Barony of Raphae, however, will not now detain us for many days, so that we require ^{the books of} the next barony as soon as you can let us have them.

I send you the Index to the Barony of Kilmacrenan, but Mr. Sharkey will have to correct it himself from the name Books, as it would take us too long a time to transpose the names according to the corrected spellings. He who has a fixed office can do this more easily than we, who wander about from place to place like our Scythian ancestors, and who have often to study in a cold room annoyed by drunken revenue police, and loudspeaking countrymen.

Glúain Laodh, of which St. Cairnech was the patron and of which Colgan seems to have known very little appears from the Inquisitions to have been a very celebrated Monastery up to the time of King ^{of Edw VI} Henry VIII. The following translation will convey some idea of the original.

"On the 10th day of December in the 27th year of the reign of Henry the VIII, late King of England, there was a certain College or Religious house

" called Cloneligh, situate, lying and being in the parts of
 " Turconnell, lately called the County of Donmagall near the
 " river of Lough foile, not far from the Castle of Lifford,
 " and there are situate and lying there the ruined walls of
 " the same late College or Religious House, which College in the 20th
 " year of the reign of ^{the late King} Edward VI. was abandoned, dissolved and suppressed.

" The provost of the said late College or religious house of Cloneligh,
 " at the time of the abandoning, dissolution and suppression of the
 " same, was seized in his Lordship, as of fee, in right of the said
 " late College or religious House of the site and precinct of the same
 " late house, and of two quarters of land with the appurtenances
 " to said College adjacent, together with all the lishes of the same
 " and of two parts of the lishes of the fish ^{taken in the river aforesaid} near the land afore-
 " said and near the land of Lifford.

" The said provost of the College aforesaid, and other inha-
 " bitants upon the land of the College aforesaid, were, a long
 " time before the dissolution of same, accustomed, from time to
 " time, to fish in and upon the river aforesaid by licence
 " from Lord O'Donnell in that part obtained with one small
 " Cymba Anglicé "a Cot" by right, and only at the ebbing of the
 " water. The premises were of the yearly value beyond repai-
 " -sal of 3. 4. money of Ireland.

" By reason of certain statutes made, confirmed,
 " and in this Kingdom of Ireland established, all the
 " premises appertain to the now King, as annexed to his
 " Crown of Ireland.

" From the time of the dissolution and sup-
 " -pression of the said late College or Religious House,
 " of Cloneligh, divers Bishops of Derry from time to
 " time received, took, and raised all and singular
 " the profits of the premises until the time of the
 " taking of this Inquisition, but by what right
 " the Jurors know not."

I am strongly of opinion that this is the monastery

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in which St. Cairneach, the great patron of the Hy-Mhall
race, performed the functions of office abbot and
Bishop, and it appears stranger to me that Colgan
did not know of the existence of a monastery at
Blonleigh.

14 (C. 11) (26 (11))

The river called Dacil by the Annalists and
Deele in the Inquisitions is now Scottishized to
Burndale, because, as I should suppose its an-
cient name would sound cruel like the
Diel or pataw. Should we not restore its
ancient name? What are the authorities?

I want from O'Keeffe, O'Sullivan's account
of the battle of Monin. He will find it
a few pages before "Odochartae motus," with
the name Monin written in the margin on
the left side of the page.

Is there any place called Carricklea
or Craiglea on the Ord. map of Tyrone
~~anywhere between~~
between the Fin and the Mourne.

I am now satisfied that Ballymagowan in
the Terman of Derry is a corruption of Bally-
naganon, as there is a similar name in
the Terman of Kilmacranan. I think that
O'Keeffe should compare the printed Inqui-

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-sitions with the original Rolls, to which the printed copies
always refer. This comparison would not occupy him
many days, and I think it would be a great defect
in our work to give Ballyarnall instead of Bally-
arnett, when we could with little or no trouble as-
certain the fact.

Mr. Hardiman told me that these Inqui-
-sitions were copied for the press from the originals
by Law Clerks who were not at all acquainted with
the nature of Irish names of places, and he
doubts not that they have committed blunders
not unfrequently.

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14 C 11/27

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballybofey, Co. Donegal, concerning the history, topography, traditions and antiquities associated with the ancient territory of Moylha, with particular reference to its association with St. Patrick, the church at Donaghmore and the standing stone at Killygordon.

4 October 1835

5p.

24 cm

Included are his findings regarding the origins of the place names of Killygordon, Clady and Urney.

Ballybofeath
Oct. 4th 1835,

Dear Sir,

Yesterday we travelled through the rich and beautiful plain of Moy-Sha, by the blackrolling waters of the Finn, and viewed the delightful site of Donaghmore which Patrick named and dedicated to the Lord on the Lord's day (Doimé) in the second quarter of the 5th century. In this selection that man of God ^{has} left us a memorial of his taste for scenic beauty and his good sense in preferring the irrisuous lap of the valley for the situation of his church, to the bleak mountain, on which his pagan predecessors were generally accustomed to erect their temples. The site is now occupied by a protestant church, which, though believed by the peasantry to be the ^{very} pile ^{raised} ~~set up~~ by Patrick, is demonstrated by its style and brick materials, to be an erection of comparatively modern times. The church seems to have ^{been} totally rebuilt, and repaired, at various times, and presents nothing curious to the enquirer after fragments of the olden time, but one stone which was placed in the ~~east~~ south wall by the rebuilders, and which, by its exhibiting rude attempts at ornaments now nearly covered over by the whitewashing induces me to think that it may have been so shaped by the chisel of Patrick's stone cutters.

14/10/37 (1)

The territory of Moy-Itha being a beautiful and naturally fertile tract was early selected by the dominant party of the Kinel-owen - the Roydaunas of Eileach - as their mensal lands. and after a long lapse of years when that proud race were compelled to give way to the rapidly encreasing power of the Kinel-Connell it appears marked on the first ~~and~~ English maps of these parts as a ~~part~~ ^{portion} of the Country of the O'Connell; and finally, when ~~the~~ both these formidable races were conquered by their Celtic brother James, the lands of Moy-Itha were distributed among his Scotch hungrymen partly Celtic, partly Gothic, ^{P. R. H. N.} who now inhabit it ~~with~~ the total exclusion of the Irish language, traditions and incantations.

by Patrick

The erection of Donaghmore is mentioned, and the situation of Moy-Itha not indistinctly pointed out in the Tripartite Life of ^{that} ~~some~~ Apostle in these plain words:

"The man of God determined to visit
 " another son of King Miall, whose name was Eugenius
 (Eogan) and to announce the faith of Christ unto him.
 " He therefore began his journey through that great
 " Convallis (gap) which is called Bearnas mor Tire
 " Adha (the great gap of Tirlugh) and through
 " the tract called Mag-ithe, and came to the place
 " in that Country where he built the Church commonly
 " called Donnach mor, over which he appointed one of
 " his disciples, Dibdubann, the son of Corcan."

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Does not this shew that Patrick was in Moy Sha
as soon as he had passed the gap of Barnasmore?
Whoever would stand on the hill over Raphoe and
view the country he would arrive at the con-
-clusion from the ^{extent of the} ~~extent of the~~ ^{mountains.} ~~appearance of the country~~ level between the
I think Moy Sha extended from Letterkenny to
Glady and from Barnasmore to Inishowen.
Colgan writes the following note upon its situa-
-tion, but he ~~is~~ seems to have known very little
about its ~~ancient extent~~, as his mind was directed to a different sort of enquiry
"Mag-^{tract}the is a plain or champaign little
"Kingdom in Tirconnell along the banks of the
"river Finneus."

We learn from the Annals that the men
of Moy Sha were a very powerful tribe, and
it is not probable that the principality of
the king apparent to the throne of Aileach
was only a little tract along the Finn. We
have also the authority of the annals to
shew that Moy Sha was along Lough
Foyle, by which, is to be understood, as I
have observed in a former letter, that arm
of it from ^{near} Berry to Lifford.

14/c/11/27(11)

Some say that the "Lagan" or Low Country
between the mountains extends from Barnes to the
Foyle, but others deny it. (Collect all & take a medium!)

4/168
To the ^{left} ~~right~~ of the road, as one goes from Killygordon to Castle-
fin are to be seen two upright stones about $\frac{1}{2}$ a mile from
each other, and standing upon two gentle hills. These attracted
my eye as I passed the road; and looking upon them as
representations of Terminus, probably set up by our apostle
to mark the extent of the Nemed of Donaghmore. I
visited them, but as they are merely upright stones about
5 feet in height and more than $\frac{1}{2}$ a mile asunder, I
would not take upon me to decide whether they were
set ^{up} as landmarks, or for the use of the cattle!

Killygordon is not called ^{of that name} after a family, but it ap-
pears to be the place called Coill na g-leiridin by the
Annalists, as in the following passage:

"A.D. 1523. A war was kindled between O'Neil and O'Donnell.
"O'Donnell remained encamped during the spring in Glenn
"-Finne, until the return of Maun O'Donnell from Scotland
"when both proceeded to Tyrone and ravaged and burned
"the whole country from the road of Coill-na-g-leiridin
"to Dungannon."

We know that a considerable portion of the
Barony of Raphoe, as well as the whole of Bishamon
were at this time claimed by O'Neill as a part of the
inheritance of the Kinel Owen, so that Killygordon
seems to have been then on the western boundary of
Tyrone.

From Donaghmore we proceeded to Glady, a
mean village on the Tyrone side of the Finne where
we made all possible enquiry about the situation of
Port na dree nuad, but in vain; the natives are all
Scottified and never talk of old times.

RIA

14/c/11 /27(11)

It is more probable that Dun-
clough is the superb fort of
Dun ghaady in the parish of
Maghera in the Co. of Derry.

probably
 This little village is the place called Claidighe and Dun Claitighe by the Annalists. though after the minutest search and enquiry I could not find a dun, the remains of one or the tradition of one there. You will find that every Clady in Ireland is either the source of a river or of some place situated on the banks of a river in a low situation. The following passages will make it appear more than probable that this is the Dun Claitighe of old times, and we must suppose that the site of the Dun is occupied by Mr. Stewart's thatched hotel, which occupies the highest ground in Clady.

"A.D. 972, Morogh O'Flaverty, ^{Lord of Kilduff afferty} (now Laverty, ~~now~~ numerous here yet) set out upon a predatory excursion into "Tir. Connell, and took a great prey, but he was pursued "and ~~re~~ inflicted with a wound of which he afterwards "died at Dun Claitighe after communion & penance."

784, The battle of Claidiach was fought this year between the Kinel Owen and Kinel Connell in which Donnell, Lord of the Kinel Owen was defeated.

Clady bridge is also memorable for a battle during the ^{last} wars of Ireland.

In looking over the Extracts I find that O'Keefe has not copied the passage about Ernaidhe. I have a recollection that the O'gormleys and O'ainallans made peace with each other before the three shrines of the Country, the shrine of Ernaidhe, the shrine of Dunaghmore. What was the third? 14/C/11/27(11)

6/120 This Ermaidhe is no other than the present Urney parish, the greater part of which lies in Tyrone. The word is translated Oratorium by Colgan.

Barnglass, ^{a hill} which, according to the Annals of Clon-
enagh was on the ^{N.} western boundary of the Diocese of Tirone or Ardsraun. has lost that name, but its exact ^{now} situation can be still pointed out, and it will be found that the boundary of the diocese of Derry passes over the top of it. The following passage in the Annals of the Four Masters shows that the name, ^{and situation of} Barnglas was well known to them:

"A.D. 1417. O'Neill made an assault by night upon upon the fortress of Naughtan (now Anglicized here Nathaniel) O'Donnell at Barnglas between Raphoe and Donaghmore, and finding those within it asleep, he took away forty horses and many other great spoils consisting of accoutrements, arms and apparel &c.

Does Beauford place the parish of Blanchigh in the Diocese of Derry. How does he run the boundary from Lough Twilly southwards in the direction of Tyrone. i.e. How much of the Barony of Raphoe does he place in the Diocese of Derry?

The following are the boundaries of the Dioceses as established at the Synod of Rathbreasail to the discovery of which I have found a sure clue in Barnglas.

1441 (7)

" The Diocese of Clogher extends from Arnon more to Gaval Linin and from Slieve Beagh to Slieve Larga.

Arnon more is now the River Black water in Tyrone. Gaval Linin is now called Galloon, which ^{to this day} ~~really~~ lies on the southern boundary of the Diocese of Clogher. We must look for Slieve Larga on the North eastern boundary of the Dioceses of Clogher and Armagh.

" The Diocese of Ardstraw from Slieve Larga to Carn glas and from Lough brui to Benevenera.

" The Diocese of ^{Rapthos} Derry from Casroe to Saw Brain ^{Ballyshannon Stroud head}

" and from Carn glas to Saw Brain"

The Diocese of Derry ^(according to the erudite Gratianus Lucius) is a mistake here by one of the transcribers of the ^{map} ~~map~~ for "Rapthos"
(I would almost swear it!)

Now it seems to me that Saw Brain or the stream of Corrow is ^{at} Stroud point in Manille parish, where a stream gushing from the rock invites all the mad and delirious people of the country to drink of its waters. It is like the gleann na ngealt ^{vallis amentium} of the South or the ~~very~~ Anticyra of the Classic writers. I am the more confirmed in this opinion, as it is on record that the Barony of Inishowen was taken from the bishop of Rapthos by the power of the aristocrats of the Penal union at a comparatively modern period.

14/c/11/27(V)

8/11/2 I understand the passage thus: The members of the Synod of Rath Breasal did not deem it necessary to mark the northern or western boundaries of the Diocese of Raphoe, because they were sufficiently ~~marked~~ defined by the Atlantic, they only deemed it necessary to mention three ^{prominent} points, where that diocese marched with the neighbouring ones, and for this purpose they set down ^{the Calaract at} Ballyshannon ^{as} the southern point, where it marched with Connacht, Carn glas as the eastern where it marched with Ardstraw, and Drum Brein as the North eastern where it met Ardstraw again. And here it may be remarked that they set down Stroov or Broov as the N. E. extremity of the Diocese of Raphoe and Ben-eneen lying, ~~as~~ (the most prominent ^{feature} ~~point~~) on the opposite side of ~~the~~ Lough Foyle as the N. W. extremity of its neighbouring diocese.

I expect the Books of Barnagh and Baylagh immediately.

your obedient humble servant,

John O'Donovan

END

14 C 11/28

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballybofey, Co. Donegal, concerning the history, antiquities, genealogy and folklore associated with Glen Fin (Glenfinn), notably the church at Kiltewoge (Kilteevoge), and the lore associated with the townlands of Stranabrattoge and Meenagrauv.

5-8 October 1835

3p.

24 cm

Included are references to O'Donovan's collaboration with older members resident in Glenfinn on place names in the locality, his thoughts of the 'unnatural distance' at which the Ulster Scotch community keep their Catholic neighbours and his description of lands in the barony of Tirhugh.

Ballybofea October 5th 1835

Dear Sir,

yesterday being a beautiful day for travelling, we directed our course westwards along the southern bank of the black rolling Finn and after a journey of 5 miles we found ourselves in the romantic Gleann Finne in the very heart of a purely Irish country. We entered a chapel yard and soon found ourselves surrounded by ^{a crowd of} the old and long headed natives of Glen Finn — the remnant of the men of Moy Sha, who were driven to the mountains by the dominant party of James I. Among these I marked as by far the most intelligent and skilled in ancient lore, an old man of the name Merly (O'Neaplaorí) whose forehead and features spoke health, good nature and intelligence. He is intimately acquainted with the situations and meanings of the names of the townlands, and the repertory of the legends, stories and prophecies of Glen Finn.

From the black appearance of the river Finn as far as I have seen it, I cannot believe that it ever received the name Finn from the clearness of its waters. A tradition exists that the river is named from the Lough in which it has its source, and that this Lough

14/c/11 (28(1))

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was named from a heroine, who was drowned in it. Her name, it appears, was Finn geal or the fair Fin, and she was the sister of Ergaman, one of the Fingallians. The rivers of most countries are ~~folded~~^{said} to have received names from distinguished personages who were drowned in them, and whether this be fabulous or not has not yet been proved, though much has been said pro and con. One fact is certain that the Fin was never so called from the brightness of its waters, and we must look for the ~~real~~ explanation of the name to some other source.

The Church of Kiltewoge is said to have been called from, and erected by a Virgin Thobog, who was of the race of the Divinys. Does her name occur in the Irish Calendar?

Stranabrattoge and Meenagraw in that parish are accounted for by the following story which old men nearly believe to be true.

After the defeat at Searae Dollop (míom p'cáirbe potáir) the surviving Irish party betook themselves to the wilds of Glenfium, and passing through the townland of ppat na b'páirge they dropped their banner there which gave it its name. They were afterwards pursued and overtaken at Meenagraw, where a most merciless

slaughter was made of them; so that their bodies¹⁴¹⁵ were strewn on the ground like the trees of a felled wood. After the lapse of some years when peace was restored and some of the Irish allowed to settle in Glenfinn the bones^{of the slain} were found in this lowland gnawed by the moles and blacking to the sun and the northern blasts. These were collected and interred by their countrymen, who, in commemoration of the massacre, and to perpetuate their hatred to their Scotch destroyers, styled the place *min na gcnám*, i.e. Ossea planities.

I am glad however to see and to have to say that the Irish of Glenfinn do not hate the descendants of their Scotch conquerors, though the Scotch keep them at a most unnatural distance: a very respectable farmer, who lives close to the church of Donaghmore could not tell me the name of the parish priest - nor direct me to any one individual of Irish descent who might be acquainted with the Country! It is all the fault of the preachers!

Gleann Finne was the name of an extensive territory in the time of Red Hugh O'Donnell, but it is now believed to ~~comprehend~~ comprehend only the parish of Kiltierogue.

The following Irish family names are yet found in Glenfinn, they are generally of the Kinel Owen race, but some of them are strange to me

Dvor

Harkin O'heppend

Murry O'Murpendar

Diveny, a famous ecclesiastical family. See last entry in the Annals of the Four Masters.

Marry, O'mearlaoic

Mac Menamon, Mac Meannan, all bright fellows.

Kergan, O'Carraig. the name of O'Donnell's harper.

Gibbons - dubious! they are Irish and go to mass but may be of the Southern Norman family, most of whom are Catholics

Mulrian

Mac Ranaghan

Toner

Hanningan

Boner

Sharkey

Ward

O'Carraig, Harron

Mac Linch, the name of Red Hugh O'Donnell's steward.

Mac bruddan

Sheppene

Mac Nulty

Cullin

Dunleavy

Campbell Mac Cummaigh

Trigley

Mac Ater

Crumlish

Mac Bride

Do seapbógairt bít díleap.

S. P. Donnan

1444
the
Bullybofa. October 8. 1835
14/C/11 (28th)

Dear Sir

Yesterday we travelled S: Westwards to view that gorgeous gorge of Lough, that grand and picturesque feature of Tirconnell, that memorable gap of danger where Patrick stood, & O'Donnell fought and fell—Bearna mor. Its southern apex is styled Crnach Eoghanach and its northern Crnach Conallach, meaning the Kinel-owenian and Kinel-Connellian peaks, from which it may be inferred that the southern part was anciently in Tyrone. We climbed the steep side of Crnach Conallach to take a view of the beautiful plain of Moy-Sha lying between it and Lifford, and of Western Tyrconnell. To the west and north the country looks mountainous and black; a remarkably level heathy plain extends far and wide to the S: E. of Crnach Eoghanach in the direction of Tyrone without the appearance of a single house or habitation of any kind; but as you look to the S: W: the bay of Donegall ~~and~~ ^{the} Lough of Casky receiving the waters of the serpentine river of the gap, and a very rich district in Lough delight your eyes. To the North you see nothing but mountains.

All the glens of this mountain have distinct names as have also many of its remarkable rocks, which they call Spinks, but I suppose all these names are not to appear

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on the Map. Let me however, have as many of
them as are written on the plans with their situa-
tions distinctly pointed out, for without hearing them
pronounced by the natives I cannot be sure of the
true names. To illustrate this by an example: there
is a rock in the County of Derry which the natives
call ~~the~~ ^{rock of the hawk} Cúppao a' tpeobáio; this I received as ^{i.e., rock of the bald hawk} Carrickastuke
which I took to be a very correct Irish
name. Now how was I to know that the latter was
not the name? ^{It looks very well constructed and descriptive.} By magic. There is a similar name
on Cruach Connallach, and if it be marked on the
map it must be made Spinkastoke not Spinkastuke.

There is a great extent of Coast from Ananto
Ballyshannon, and there ~~is~~ must be many coast names.
I hope that the situation of these will be well
defined in the name Books, otherwise it will cost
me much trouble and too much time, which I fore-
see cannot now be conveniently spared, as Louth and
Cavan will be soon required. I hope the name
Books of these Counties will be better arranged
than the present set.

Must I go into Cavan before I return
to Dublin?

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I send all the name Books of Raphae
excepting Bonwall and Donaghmore, with the
names of which I am not as yet satisfied.
I must consult the aborigines at the head
of Glensoolie for the names of Cornwall, as
I could not satisfy myself with the infor-
-mation that I received around Letterkenny.

Tomorrow we proceed to Dunbow, which
I hope is a Post town.

Your obedient humble
servant

John O'Hanrahan.

END

14 C 11/29

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Dunglow, Co. Donegal, in which he describes his travels from Ballybofey to Dungloe (Dungloe), and his findings regarding the place names, history and traditions of Dunglow (Dungloe) and Cloghanlea.

12-13 October 1835

7p.

24 cm

Included are O'Donovan's impressions landscape from Ballybofey to Dunglow while travelling across the county on foot, an account of the difficulties experienced by the traveller, references to the history associated with Drumboe Castle, and a transcription of a local folk tale.

Dunglow, October 12th 1835
Sunday Night

14/11/29. (1)

Dear Sir, I had never thought there was any part of the sacred Isle so ^{extensively and} desolately wild or so thinly inhabited as the region through which we have wandered since I wrote last. It is sublimely barren and at night poetically gloomy and horrible. I will give you a brief account of our wanderings since the 9th of this month though I know you can have neither time nor patience to read it; however as this night is my own (and not demanded from me by public duty) I will attempt a weak description of my wanderings through Western Sicconell.

On Friday morning as soon as the showers and clouds disappeared we prepared at Ballybofea for a journey to Dunglow, though all our wise acquaintances there declared that the attempt would prove fruitless as the morning showers had wetted and flooded many of the mountain passes thither, and as Glen Trinn though it had taken off his sable vest would probably in the course of an hour put it on again and commence his distillation of mountain dew. No matter said I, the morning smiles and the sun looks beautifully bright, and such a day as the present may not rise upon us this October; what care we, such practised travellers, about puddled roads or mountain torrents, or mad bulls guarding their herds in the gorges of glens? I am as enthusiastic as Abu Bekr; should you place the sun on my right hand and the moon on my left, and crown me with the rainbow I would not be diverted from my purpose! So on we passed leaving Drumbae keeping to the right Drumbae, which Norden marks on his map but whether as church or house or fortress, I cannot learn.

from his rude map of Tirconnell, and it is a digression here to enquire. It was probably a church and ^{also} a residence of one of the O'Donnells, for we find it recorded in the Life of St. Mura of Tahan that his brother Moschonna was abbot of Drumboe, and we learn from the Four Masters rude indistinct compilers, that ^{in 1490} O'Donnell remained encamped at Drumboe from the first of November till Christmas to watch his rival of the race of Eogan who lay at Cairrgin over the western bank of the arm of Lough Foyle. Drumboe is now the castle (as the peasants style it) of a Sir Edmund Boyes, a name which sounds plebeian on my ears, as his fortunes were not won by the long bow or the yellow glass axe but made by usury and prudence. This shows what a wild sort of philosopher I am, to look with veneration at the ~~poor~~ fortune and castle of the ancient hang man or hanging man and the cat-throat, and to despise those acquired behind the counter by a patient and persevering accumulation of pennies and white shillings. And why should not the physician who receives his fortune in isolated sovereign pieces be as profusely sumptuous and as open handed as he who receives the golden shower at once - a shower which he never earned by the sword or dagger, but which flowed upon him from his sublimely rascally ancestors? One will answer that money which one obtains in isolated small sums will be hoarded, because it is human nature to do so! No matter, Irish property is now variously held - by rights service - by knights service - by fealty - by socage in capite et cetera, but we must respect all. The O'Muldories and O'Faronans, men of ancient noble blood (if nobility consist, which I doubt) in robbing, burning, maiming, blinding, imprisoning for life, putting away wives and procuring others, building monasteries and making pure perpetual donations of land to the men of God, making pilgrimages to Lough Derg

and Iona and putting on the habits of monks and ¹⁸² dying conquerors of the world and the Devil are now no more! their very name is buried in the tomb of non-existence! These were succeeded by the O'Donnells - a proud and haughty race who disturbed the north and south for five successive centuries and by so doing proved a most formidable check to Terminius and Ceres and finally left their progeny a pennyless proud race stalking in the glens of their ancient principality with pride and wretchedness, and deriving sustenance not from the rich fields of Raphae but from the blue mountains and hungry glens of North and West Tinn-Cannell. But I wander in idea as well as travel. What has all this to do with the journey.

We travelled westwards up the vale of the Black and rapid rolling Tinn the morning smiling most auspiciously until we reached the first bridge that one meets spanning that noisy flood as he goes from Ballybofea ^{forwards} to its source. But here we saw Glen Tinn array himself in all his sable splendor! he capped his highest head with a black thick cloud which stood some time solid and motionless, but at length it moved and lowered down his sloping sides and stalked down the valley like a marching army. It soon reached us, but we avoided its fury in a ~~smoky~~ cabin in which the smoke was certainly more disagreeable than the hailstones marching down the glen. When this shower was over, the sun soon showed his face again, and directly opposite a rainbow the airy child of vapour and his rays irregularly spanned the glen - the surest sign of many ^{other} showers. No matter (or albeit) we ~~journeying on seeing~~ journeyed on avoiding the showers which collected from the

14/11/11

Mountains rushed down this valley as down a common
 sluice, the outlet of many streams, until we reached
 Fintown, a city built by not an O'Donnell but a
 Murphy (copious name) and consisting of one Public
 house. There we took a biscuit and a pint of beer sour as
 vinegar and sickening too, but nothing else was to be had.
 We viewed the Lake of the Fair Finn, to see if the name could
 have been imposed from the brightness of its waters.
 But it looked black as ink, reflecting a black moun-
 tain which overhangs it. This seems strange if it
 be the Argita or Silvery Stream of Ptolemy. There is a
 wild little fable which accounts for this name, but
 which could be better told in bardic rhymes than in
 such nonsensically chaotic prose as I can write; but
 before I write, let me remark that Lough Finn and
 its river are black nearly as ink in appearance.
 A thousand mountain streams, brooks, runnels, rills
 and streamlets tinged with the colours of their
 native mountains, (as they pass through bog or mineral
 veins) hasten down, some slowly and silently, others hoarsely
 and precipitately to pay their tributes (or rents if you like)
 to the ^{Queenly} Lough Finn, which shines black from the point
 where ^{she} escapes from ^{her} parent Lough (from which ^{her}
 name) to that point where mingling with her sister Mourne
 she loses her name and waters in Lough Foyle. This is
 the ancient Irish topography, let modern map makers
 call these waters what they please: river Foyle, river
 of Lough Foyle or arm of Lough Foyle! it is all
 the same, though by it eloy Iha would be wafted
 far from its natural situation.

This is the little story, which I tell like one of the
 old Bards, i.e. without rhyme or reason, this the first draft.

"one time as Fin, the Lord of all the Trians
 "made preparations for a grand rich feast
 "In that deep vale which now we call the Fin
 "He sent great Goll the bravest of the tribe
 "of Clanna Eboria for a furious bull
 "That roared with terror ⁱⁿ a dark deep vale.

That lies behind Lough Finne to the south.

Great Goll set out and soon arrived before
 This haughty & monarch of the vale and herd
 And stood a rock of strength - a bull in size
 To curb his prey. The horned giant soon
 Perceived the hero through the heath and grass
 On which he fed, and stood in attitude
 Of fierce defiance, lowering he spurned the earth,
 And fire and fury sparkled in his eyes.

Proud Goll made effort to subdue his strength
 But found exertion vain, the more he pressed
 The Boian champion's neck the more his strength
 Increased, until his force no human ^{arms} ~~limbs~~ could curb.
 When Goll discovered that no strength could check
 The monster's growing rage he thought that flight
 Was now the only means to save a life
 Which human force could never from him take.
 He sprung away and left the bull alone
 To wreak his passion on the earth or stones.

(Pursued he feared not - neither steed nor hound
 Could vie with him in fleetness) and he came
 To Fin's wide camp of chase and there declared
 That man unarmed could never curb the bull.

To him said Ergoman a warrior bold,
 By brow great Goll I thought no brute on earth
 Could match thy strength, come now and you and I

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Will hither bring him, or we both will fall.
They went and took the monster by the horns;
(He raged and bellowed strong to crush in vain)
They split him from the forehead to the tail,
And sent his fierce unconquered soul to hell,
And bore his carcass bleeding on their backs.

Now be it told before these men of fame
Had reached the vale in which the bull had ruled
They met ⁱⁿ ~~upon~~ their way, (tradition says)
A snowy ~~little~~ litter of six tender pigs
Unguarded by the mother; these they killed
And left their ~~bloody~~ ^{bleeding} bodies lying there
Till their return. Fin felt his mind disturbed.
He chewed his thumb, and learned what they had done
And on a hill he stood and roared aloud
"Ergoman and Gall, my mighty champions, hear
"my grave advice, return not home the way
"on which you killed the snow white pig, for sure
"Destruction waits you there," take my advice"
"They heard his voice distinctly, for he filled
"a space of nine long miles with every breath.
The prudent Gall, though of the two the best
Obed the word of Fin; but Ergoman
Declared that nought in heaven ~~nor~~ on earth in hell
Could teach him how to fear; he would return
The way he came and bring the snow white pig.
"So ~~what~~ as thou pleasest, said the prudent Gall
"I know that Fin sees danger in his thumb
"So saying he changed his course, crossed the hill
And soon arrived in safety at the camp.

But bold Ergoman ^{passed} past along the vale
 Until he reached the snowy pigg in gore
 And lo! over them stood huge and grieved and fierce
 Their dam with eyes on fire; her bristles stood upright
 As hedge-hog's quills as Ergoman she saw.
 She rushed at him: a furious fight ensued
 In which he felt the fulmen of her tusks,
~~She struck~~

White spate of all his strength had worked his fate
 Before he felt his mighty strength give way.
 Her tusk had pierced his belly! "Ergoman
 He cried must perish," then he roared ^{so} loud
 That hill and vale responded to his call.
 His fair but heroic sister heard the shout
 Conveyed to her by echoes fairy mouth
 Which she believed her brother's: up she sprang
 Like the bold Tigress on her prey to fall.
 Fair ~~Him~~ ^{him} was then upon the southern side
 Of the Black lake which took her beauteous name
 And echo spoke from the opposite mountain spoke
 Her brother's danger. There he seemed to be,
 And the bright damsel sprang into the lake
 To swim it over, but before she reached
 The middle of the ~~lake~~ ^{blood}, by fright and grief
 Perceived she sunk ~~she~~ ^{she} to see the day no more
 Her snowy body afterwards was found washed
~~on~~ upon the shore of this wild mountain lake
 And there interred, but no one knows the where.
 The lake was named from her, and Echo called
 A false deceiver, murderer and liar." 1867/11/29/84

8 184

We proceeded on our journey determined to reach Dunglew, but before we had advanced one mile night closed around us, and the clouds descended from the mountains into the valley. No house appeared, no speaking animal met our view. Nothing but a heavy bog ^{or mountains} for extending 10 miles in every direction. no distinct house showed its bright candle through the gloom. And what was worse we met two roads, one leading to the right and small, the other to the left which looked wide and oftner trod. Turn not to the right said I it seems a mountain road ending in a bog, a bad hotel to dry our clothes in, but yet it seemed the direction to Dunglew but was to him who would attempt to travel it that dark ^{and} rainy night. We kept the wide and better road, and soon met a human face which speaking Celtic through the wind driven mist informed us that we had left our destined road behind, and that we were on our way to Gleannstaidh (Glenties) which was now six miles to the south west far behind the mountains, but that all between was heath and bog. I heard such words with grief, but learning that Dunglew was 12 miles off and more ~~clouds~~ and its road intercepted by valleys streams and deep and flooded glens I dared not return. On we passed for Glenties but the clouds showered down upon us their wetting heavy drops. Whatever is, is right, said I with Pope, better this than sit on richest sofa, when anxiety wastes the frame and the absence of new pleasure renders life monotonous. We reached Glenties, where we slept feverishly and set out next morning for Dunglew. We first arrived at the arm of the sea called ^{Pinus Piorri} Gace Barra where the tide prevented us from crossing the Farset. Then we ~~we~~ ^{were} compelled to measure the same ~~and~~ way back until we met a mountain road within 2 miles of Tintown. This was a vexatious round but there is no other pass between it and the Farset of Glace Barra. We journeyed on for about a mile when we arrived at the western extremity of a mountain ^{lake} ~~length~~ called Lough Erk, where a small bridge continues the road over its little river. On this bridge stood the patriarch of the mountain herd, a huge bull, fierce and terrible to prevent our passage. The unusual sight of

human form raised his anger, he roared, and the black valley resounded to his voice. Ogonor, who had ^{previously} felt the crush of one of those animals, immediately caught the alarm - his signal of defiance (noble brute who hurts not like the snake nor the human latro, but declared about his fierce intentions) and cried out aloud "fly or you are crushed to death." We crossed a ~~wide~~ ^{shallow} bog, which was formerly a part of the lake. The bull stood still in the gap of danger and maintained the pass. We crossed the bog as far as the crust which time had ~~to~~ raised on it allowed us, where we met the lake in the ^{cess} progress of becoming bog. Ogonor faced the mountain to the south of the lake and climbed its rugged sides. I returned towards the bridge again, determined to gain the road in despite of the defender of the gap, and observing a precipice ~~over~~ on the other side of the road, I summoned resolution to climb it and bid the bull defiance. I crossed the bog and gained the road before the enemy perceived me (thinking we had returned back he took to grazing) I then ran up the hill like a goat and gained the precipice, which a tiger cat could scarcely climb. He looked and threatened, but seeing me out of danger he only stood to watch my motions. Observing another rock about a quarter of a mile on the same side of the hill I resolved to make my way to it also, which I did. I was then out of his sight, and came down upon the road which runs on the north side of Lough Enk. Fearing pursuit I looked behind again and again. Now I was safe and looked around to see what had become of Ogonor. I saw ^{him} climbing the opposite mountain like a goat, appearing the size of a crow, one time climbing a rough precipice next stopping by a rapid mountain torrent, and soon after bogged to the knees

14/8/11 (29(V))

10/189

in a mountain glen. And thus he clambered over rocky streams rills and quays until at last he saw the lake becoming land with a bridge at its eastern extremity ~~and~~ spanning a noisy flood that flows out of it. Here he descended from the mountain like an otter or a drowned P rat. Now nothing appears but mountains and extensive healthy deserts as far as the eye can see in every direction, excepting small spots here and there in the lap of a blue valley, where small cabins surrounded by a few tilled acres bounded by rocky ~~shores~~ relieve the eye a little and shew that cultivation feebly invades the desert. Indeed you sometimes meet very smiling little valleys exhaling the fragrance of the late mown hay with white washed little houses, but the extent of cultivation ^{is} no where considerable, for there is no extent of plain, but mountains black boggy and rocky defying the hand of ^{of the postbagman} ~~cultivation~~. Indeed nature, never intended them for tillage no more than she has Lapland for oranges or the skull of the Caffrarian for philosophy, or the Irish skull for steadiness (Oh! impiety!) I may be wrong, for time changes all things. men into dust. caterpillars to gaudy butterflies and barbarian Britons to Bacons (Beacons) and why not Negroes to philosophers and Irishmen to Scotchmen? (for they were anciently Scotti)

O! Baylagh sweet country of O'Boyle were ~~you~~ ^{thou} ever civilized? ~~The~~ ^{They} mountains nod declaring no! not since fair Hasser with her band of antediluvians saw this land until the red coated sapper dragged the chain along the dreary glens and o'er the

azure peaks. Thy lowly cabins tell the tale of old, 190 (11)
here we stand. fair models of the time when Connell
preached and built his little church, and Croan
refused to multiply her kind? deeming it sinful
to ~~continue~~ contribute to the decreasing
of a race that time had proved a wicked
race! And she was right, but then if men
refused to stock this world with two legged
animals without feathers. the brutes will not,
they will feed on grass and on each other and
build no houses. Baylagh now is the very
same it was two thousand years ago, the
same Celtic voice that shouted on its hills
in the time of Canall Gullban, is still the
only sound that is heard. ~~at present~~ It is
the language of nature without culture, forcible
and rough - but not so rough as the Caffer's
lashing talk! And why, because the Bard
took up his pen to smooth it: it is true he
failed to plain it for modern ears. but he did
a little more than Caffraring, though Mac
Caffry is very like that name.

And now we proceeded due N.W. suffering
much from heavy liquid drops and hailstones
and nearly smothered by the loud sounding long
storming of the Atlantic, which rushed like peals
of thunder down these glens. It was night no
doubt, but the moon arose and shed her silvery
beams upon Slieve Ineachta's gloomy sides.
But soon a dismal cloud upspring from the
14 (C/11) (29 (v1))

12/191

sea ocean and veiled her mild pale face (pale and worn in her declining days) and half the welkin. It moved to east being driven by the blasts of old Atlantic, and curtained the blue peaks of northern ^{Boylagh} but soon it fell in rain and hail and dashed straight in our face. We reached Dunglow at last but found no house except an Irish Tavern, where I write these lines.

Say is not this composition as wild as Magrath's victories of Lough? I have written it with a view to shew the effect that wild mountains have upon the imagination. I met two very intelligent men here yesterday, Mannus & Donnell and Felix O'Boyle from whom I got the names very satisfactorily. The names here are so Irish and so plain that to me they will present very little difficulty. I must remain here until the Books of Iniskeel arrive, then I will move to Lintown thence to Glenties and then through the Barony of Baginbally. I hope the Books will soon arrive hither.

Your obedient humble
Servant

John O'Donovan

Dunglow, October 13th 1835

Dear Sir,

I cannot find out where the O'Breslen lives who has got the Bell of Connell Keel, perhaps you could let me know. Lieut Broughton had left Stranorlar before I reached it.

I hope the books will not be delayed, for the weather is most distressing here, and I am wearied to death's door with the noise and interruptions of drunken fishermen in the head-inn of Dunglow. It is a head-inn or what I would call a noisy public house, but bad as it is I was glad to get my head in to it last Saturday night. Dunglow is not the real name of this mountain village but Cloghanlea; the real Dunglow lies between the townlands of Keadeu, Anad and the sea, and exactly opposite Bilen Lahan. There a fortification of lime and stone ^{of which} ~~anciently~~ ^{by whom} stood, the foundations alone can now be traced. It stood on a rock and commanded the little bay, but when it was built no one knows. though some would get rid of that historic difficulty by ascribing its erection to that allbuilding people - the Danes. A fair had been held near the site of this fortress until about 80 years ago when it was removed to the growing village of Cloghanlea; as a more important place - and with the fair was transferred ~~the~~ the name of the military station. Manus O'Connell states this as a fact fresh in the memory of man and I have no reason to doubt him, for the peasantry throughout Baylagh call the village

14/C/11 (29(VII))

193 Clodanbae not Dunglow, which, however is now become so fashionable that I fear we cannot meddle with it. (like an old debt.)

I have compared the maps of Norden and Mercator, and searched them for this castle in vain.

Their maps are utterly false and have not so much as the resemblance of the true situation of those parts. I cannot find such a name as Gladagh Bay in the region where they place it. They do not agree with each other nor with the present situation of those bays, and if we believe them correct we must also believe that violent eruptions and awful commotions have taken place in Tirconnell since their time. But it is more rational to suppose that they never saw Tirconnell much less drag the chain through it than that the coast has undergone violent alterations, and that the land warped in some places and expanded in others.

In what light then should we look on ^{the work of} Ptolemy's ~~map~~ who drew out his "pictorial representation of Ireland" in the third quarter of the second century, when those who flourished in the reign of James I. are found guilty of such sickening blunders? I cannot understand Mercator at all; perhaps his plan is too sublimely mathematical for my comprehension, but whatever his scale or system may have been, his map does ^{not} show any thing like the true situation of Tirconnell.

The word Guae sometimes occurs on this coast, as Gaor Doir, Gaor Beapa, Gaor Luacporr. It is supposed to mean a Bay here, but I never remember to have

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met the word in that sense. *ḡaoi* is an old word
for the sea. Does O'Reilly or Armstrong throw any
light upon it? *caslagh* also occurs, and is used
as a common noun substantive in conversation to
signify a small Bay. Is it in the Dictionaries?

If the Books should not arrive here tomorrow
I will move to Fintona ordering them to be redirected
to Glenties.

It is 12 o'clock and I must ~~go~~ to bed—

Your obedient humble servant

John O'Donovan

END

14 C 11/30

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Glenties, Co. Donegal, in which he writes of the origins of the place names of Dunglow (Dungloe) and Aran Island.

15-18 October 1835

4p.

24 cm

Included are O'Donovan's impressions of meeting local women travelling to the fair at Dungloe to sell stockings and his assessment of the impact of their economic dependence of the potatoe, of which concludes 'The present state of things must end in destruction'.

Valley

Na Gleantaíó Anglaí Glenties

October 15th 1835

Dear Sir,

(not a fine day)

Yesterday being a fair day at Dunglow, we were obliged to leave it in consequence of the bustle and confusion. We directed our course southwards through the parish of Templecroan keeping spáig Éunai (litus volucrum, a name which I find it exceedingly difficult to Anglicise) to the right until we arrived at the boundary of Letter Macaward, where we veered a little to the S.W. with an intention of visiting the townlands of min a góban and Dúmaró where the most intelligent of the natives of the parish reside, and to cross the ferry near the mouth of Saot beana Bay. On the road we met crowds of the women of the mountains who were loaded with stockings going to the stocking fair of Dunglow, and who bore deep graven on their visages the effects of poverty and smoke of their having been kept alive by the potatoe only, that Raleigh introduced. Cobbet-hated root which has ^{as much} encreased the population and the wretchedness of the Isle of Saints and Gallowglasses. Why do I say encreased the population? Because an Irish peasant expects nothing but the potatoe, and when he finds himself ^{possessor or holder} master of as much land as will produce a sufficient quantity of these roots to support himself and another, he immediately becomes anti-malthusian - he marries, and contributes largely to the multiplication of the Celtic stock, still looking to the potatoe as the sole support! But woe when storms rush from the angry ocean destroying the stalk of the Potato and causing grisly famine to stalk across the land with giant strides! Where then are his £10 sterling hoarded during the plentiful seasons, with which to buy meal at Donegal or Ballyphannon? He has no hope but the ^{green} growing crop and should that fail, hope is past, and he sees his hungry offspring pale and emaciated with hunger and brown as the inside of his cabin. Perhaps great George may give away a stone of his twenty stone to fatten them. He may inde hap, but what, when the population encreases sevenfold,

14/C/11/30(1)

* I have seen several fields of potatoes on the coast some protected and rotting, others with the green completely blown off like stalks, and some so green in October as to puzzle the possibility of ripening at all. The land is poor and hungry, and manure is too far away is the general cry of the peasant.

as it is in the rapid progress of doing? By brom, Great George must then weigh 140 stone. How can this be remedied? Matthis will never succeed here and Cobbet will be styled an old humbug. What then shall be done? Keep the Aristocrat at home and ^{him} employed to cultivate the extensive heathy plains which the peasant at present dares not, cannot, has not means to touch. Continue such work for ten years and the wilderness will be converted to into a garden. The present state of things must end in general destruction. It was easy to support one million, which was the greatest population of Ireland in the times of Elizabeth and James, but now that ~~it~~ it approaches 10 millions the plan must be altered - the land must be all tilled; but the $\frac{17}{19}$ part of the Baronies of Christopher, Kilmacrenan and Boyleagh are heathy wastes; some of which no doubt can never be tilled, but there are heathy plains and valleys (ex. gr. from the foot of Slieve Donard to Traubragas) that must yet feed generations. What treasures these would be in China!

here

The ancient Irish families can be yet distinguished by their forms and features: The O'Donnells are corpulent and heavy, with manly faces and aquiline noses. The O'Boyles are ruddy and stout - pictures of health when well fed. The Mac Devits are tall and slender with reagh visages. The O'Dagherties are stout and chieftainlike - stiff ~~and~~ stubborn, unbending; ~~but~~ much degenerated in their peasant state, but have all good faces. The Mac Swynes are spirited & tall but of pale ^{or reagh} colour. Among them all the O'Boyles and O'Dagherties are by far the finest human animals. I do not believe that the men of Tir-connell are at all so much improved as those of the South: offerings of the intermarriage of the ancient Irish ~~who intermarried with the Normans and Cromwellians~~ and Cromwellians.

1917
After getting a few puzzling names explained near the Dooey
or sandbanks on the Northern side of Gweebarra, ^{we made towards the ferry,} and the
tide being far out, we had to walk over a considerable
extent of strand or beach or spit, and lo! to our surprise,
we observed two she Charans ferrying people the fair-
people (not the fair, but the fair-people) across the bay not
far from its mouth. A woman and a young girl rowing
with great dexterity and Charan's skill! But the water
being shallow they could ~~not~~ bring the boat not nearer
than a perch to the dry strand. We had not time to
strip and stripping ^{off shoes and stockings} was useless, as we saw that the depth
of water required more; so on we dashed with shoes and
clothes immersed in the brine clunibus tonis, and embarked
vexatiously wet. We soon approached the Iniskeel side but
the ferryboat which is of considerable size, could not
be brought very near the bank. Taking my bundle of
Papers I sprang out of the boat with an intention of
gaining dry land, but landing on my left leg on a
round stone, I sprained my ankle. This was awkward
indeed! I had five miles to walk to Glenties! I cursed
the women, the boat and my own folly. I know the
nature of sprained ankles well; they do not swell for
some hours after receiving the hurt. We ^{set out} proceeded for
Glenties, and coming to cross-roads, we were told
that the one which led ~~the~~ over the mountains
was 1/2 mile shorter than that which passed round
their base and we faced the mountains but finding
that the road terminated at the foot of a ^{steep, rocky} mountain
which I could not scale, I was obliged to return
to the level one, thus going 3 miles astray. Howbeit
I made my way to Glenties, where I could not find
any medical shop! I bandaged the ankle and foot
now swollen and blue, and cooled them with
vinegar the only thing I was able to procure.

14/10/11/130 (17)

198 I have been since employed considering the names of Baylagh and pouring vinegar on my swollen and sore ankle, which is now much better. I have not received the Books of Eniskeel as yet, but when I do, you will find that the sore foot will not detain me, for I will purchase an ass and sell him to a tinker at Ballyshannon.

I hope that these Books will not be delayed, for the days are getting fearfully short and it is an appalling thing to travel through Glencolumbkille at night, for some of the ghosts which he drove into the sea, may in these ^{saintless} days of sin, venture on land again and stop us in our nightly march through some dreary glen.

Your obedient
humble ~~lover~~ servant

Baylagh
Glen of Eniskeel
Oct. 16th 1835

John O'Donovan.

P. S. I have just received your queries, redirected hither from Dunglow, and enclose ^{them} ~~at~~ herewith.

Glenlies, October 15th 1835

Dear Sir, Before I decide the orthography of Aran, I should wish to see all the modern authorities for this and the southern isles in the Bay of Galway, as also for the Aran isles of Scotland. Perhaps Mr Sharkey could spare to collect the modern and offer with Mr Petrie's assistance the ancient authorities. The pronunciation here is áran (a long and very slender like a in the word fáther as pronounced by Walker) and if we follow Irish analogy we cannot double the r as that would render the initial a short. However as I find all the authorities quoted in the field name Book to favour rr I do not wish to innovate in so important a name as this, without having all the ancient and modern authorities before me. Augustin Mac Raidin a monk of the 15th century translates the name by the Latin word Ren which signifies the Kidney and adds that the Galway Aran way so called from its resemblance to a kidney, i.e. being small at one end, and grossa at another, and having a little bend or cavity in one side. I could not swear that the Monk Augustin is wrong, but I can say that this north isle of Aran is not like a kidney, though it is broad at one extremity & slender at the other, and has a bend ⁱⁿ ~~at~~ one of its sides. It is however, as like a kidney as Ireland is like an egg to which the ancients were in the habit of comparing it, so that the good Augustin's derivation may still hold good, though of course we must in this learnedly etymological century laugh at his monastic derivation and refer Aran to a Punic origin, accounting for it by its connection with some obsolete form of superstition more ancient than Monachism. Vallancey of course has touched upon this name and derived it from the Delavonic or Hindostanee, I should like to know what he says about ^{it} though I can receive his opinion as the very opposite to truth. What does the learned Beauford say of it in the 11th N^o of the Collectanea, which I bought for you in 1828?

MS. A. 11. 30 (ms)

200 The signification of the name Aran may be disputed, but that of the names of the other islands that form the cluster of the Prapa, is written on their fronts and beyond dispute: they are as follows:

1. Ouey, uatg, island of the grass
2. Cruit cputz, humped island
3. Eddernisafree: 18p-1mp ppaotg, middle heathery isle
4. Rinnainy, Rn pntentg, fermy point.
5. Oileán Laban, Oileán Iexéan, Broad island,
6. Oileán Eighiter, Oileán íoctpae, Lower isle.
7. Inishcoo, 1mp cu, greyhound isle.
8. Inishmacadam 1mp mac an duinn, Mac Durn's isle.

This is also called Rutland isle, but as we have the authority of the Four Masters for the former I should be inclined to adopt it. "A.D. 1543, Mac Sweeny 'Nadoc' and his son Brian were taken prisoners "on Inis-mac-an-duinn by a fleet from Jar Connought "and carried into captivity."

9. Eddernish, 18p 1mp, central isle
10. Inishfree 1mp ppaotg, heathery isle

For the rest see Name Books of Templecroagh.

I should be glad to see all the modern authorities for the name of Dunglow, that I may see what is safest to call it. Its ancient and still prevalent name among the peasantry is Cloghanlea, a name which is derived from a cloán, or row of stepping stones by means of which the river ^{had been} ~~was~~ crossed before the present bridge was erected.

I have crossed a splendid Cloghan in the river Linn from which I gained a correct definition of the word.

You will observe that there are some names in this and the Barony of Raphoe beginning with Tanque (Tannig) which means a Tongue or tongue-like stripe of land; in this the t is liquid and g broad as in the

word tongue, and I have been puzzled in anglicizing in it ²⁰¹ compound names, as Tangue in Stranorlar, Tangavoy in this Barony. Now if it were made Tanguevoy in the latter name, it would reduce the syllables to two, whereas it must be made three and pronounced Tangue ^{tongue} à ^{longue} voy. Please to assist me in this. I leave the Churchills and Edenbrooks and Mountpleasants to your own decision.

- The groves so called as being void of trees
- (Like lucus from no light); the prospects named
- Mountpleasant as containing naught to please,
- Nor much to climb
- The Raws most modestly called Paradise
- Which one might quit without much sacrifice."

And some farmers' houses called Castles though they can boast of no towers nor battlements, nor of walls to stop the cannon's glut: these no doubt must be named according to the aristocratic peasant's taste. I am glad that I have not to translate them and account for their signification by the localities.

I have no more to say at present unless I begin to talk of ^{not horse-races} racers, physiognomy and intermarriages, about which I have to say a little. I have just received the books of Inishkeel (prodigious number) and Killynard, which makes me rejoice exceedingly as I am now prepared for the road again. You had better direct all communications to Killybeggs (to be left at the post office till called for) for we will now make a gigantic effort and we cannot wait for letters in wee country towns. The present parcel is dated 13th October, and it did not reach us till this moment. Friday, 18, ² o'clock.

your obedient servant

John O'Donovan.

14/10/4 (30 (iv))

END

14 C 11/31

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ardara, Co. Donegal, concerning history, antiquities, topography, genealogy and religious traditions of the townland of Ballyboyle and parishes of Ardara, Glenties and Inishkeel, with particular reference to the latter's association with St. Conall.

18 October 1835

2p.

24 cm

Included are extracts from a 17th century Inquisition relating to the O'Boyle's ownership of lands in western Donegal.

Ardera October 18, 1835,
Sunday night,

Dear Sir, I have made every exertion since I wrote last to get the correct names ~~of~~ in the parish of Inishkeel, and succeeded to my satisfaction. I shall now direct your attention to some difficult names and curious places in it, and first to the name of the parish ~~and its village~~.

The parish takes its name from an island (near the mouth of Gueebarra Bay) on which stand the ruins of the Church of Conall Keel or the slender, from whom ~~the~~ the island was named. On this island the natives were in the habit of performing ^{i.e. fairs or pilgrimages} turas (not turnes) but latterly it became a place of amusement and drinking, so that the R.C. clergy thought it proper to condemn the practice, to the rapid decrease of the fame of Conall the slender. During the Turas, the senior of the house of O'Breslen (of which family St. Conall is said to have been a member and ~~a~~ ^{the} patron) attended with the Bell of the Saint called Beármán Conaill. He generally sat or stood or knelt at a sacred rocky place called Conall's bed, and praying in Latin held ^{forth} the bell to be kissed by the pilgrims; for which office it was a part of the ceremony that he should receive more or less from ~~the~~ ^{each} pilgrim of them. After the abolition of the station, the value of the bell was somewhat lessened and the O'Breslen, who formerly lived in the parish of Inishkeel, but now in Glengesh in the parish of Killybegs, was tempted to sell it to Major Nesbit of Woodhill for (it is supposed) six pounds, to the great displeasure of St. Conall and his ^{own} relatives who

14/11/31 (1)

who received no part of the money. He will have no luck now, because every thing got on the Devil's back falls under his belly; and some say that Connell, the son of Michael O'Breslen^{of Glengesh}, had no right to dispossess of this Bell, as others contend with him for the seniority and chieftainship. I think, however, that, as the matter cannot now be settled by a battle, as ~~was~~ ^{has been} the case before the law of the Saxons was fully established here, Major Neplit will possess ^{it} in peace until his death, which must happen in a few years.

I shall call on the Major tomorrow and get a view of this sacred relic, if he will have the kindness to permit me, and I have no doubt of his kindness in that way, as all collectors of the reliques of the olden time ^(Pipie script) are fond of exhibiting their collections.

The names of Mín an tSíd, the field of the litter and Loí muc, are explained by the peasantry by the fable of Ergoman or Fergoman and the Pig, of which I remember I said something before.

Crannogboy is said to have been the residence of O'Boyle in ancient times, and some of the walls of his fortress are yet shewn there. I do not however think that this was the seat of the O'Boyle, ^(seat of that family) as there are two other places of more importance in the Co. viz. Ballyboyle to the west of Donegal town, and Kilture's Lough in Enisknee, which I find marked on Norden's map as Enisk-O'Boyle. On an island in this Lough are yet to be seen the ruins of a strong house & which tradition remembers to have been built by a

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Bishop O'Boyle, as a place of refuge from the fury of O'Donnell, when he (the Bishop) had committed a breach of the rules of the Church. What this breach was we can guess from the following passage in an Inquisition taken at Lifford in the 7th year of James I.

"And further the said Jurors saie upon their oaths
"that there are in the said parishes (Eniskeale) five quarters
"of land called Loughresse which have auncientlie bine in contro-
"versie betwixt the church and the sept of O'Boyles; and as
"by tradicon it hath bine delivered the land originally
"come to the O'Boyles in manner and forme followinge: viz
"that the Bishop of Raphoe gave it in mortgage to a
"daughter of one Shewgrie O'Boyle for twentie cowes, or
"tenne markes in monie which hee promised her for
"the use of her bodie, and that shee beinge thereof
"seised, and that ever since that time which is beyond
"the memorie of man the said land hath successivelie
"bine and yet is in the possession of the O'Boyles" &c

There is another lake on the borders of Lackagh called
loc a' Dúin (Lacus munitionis) on an island in which is a large
square building supposed to have belonged to the O'Boyles.
This Lackagh is mentioned by the Four Masters at the
year 1530 "Conor oge O'Boyle, Tannist of Baylagh was
slain by the sons of the O'Boyle" (to put him out of their
way) on the Teacac, on the 6th of February."

~~There is only one Professor~~ There are several
ruins of old churches with their grave yards in the
parish, viz. Kiltures, Kilkenny & Kilcassell, &c. Does Tiphny appear
in the Calendar as a saint, as tradition styles him here?

Please to send me all the ancient and modern autho-
rities for Loughros Bay that I may see what is the
orthography. It is supposed here that it means
Lincap-pop, the rushy promontory. 14/2/11/3/11

I am not as yet satisfied with the anglicizing of *Gaoz dár* and *Gaoz beapá*, - they are made *Guy* in the *Inquisition*, and *Guy* in the modern authorities, but I fear that both would be pronounced by an English Scholar like *Guy* Earl of Warwick. Please to consider this. *Gwée*? *Guce*?

The village of *Glentias* is called by the Irish *gleann-iarde* *baiozeallúic*, or the glens of Baylagh. The village is situated at the head of two glens, viz the glen of *Stracashel*, which runs N. E. of it and the glen *fada na Sealgá*, the long glen of hunting, which runs due east of it.

The town or village of *Ardara* or ^{and a part} *hill* of the *fort*, takes its name from a very conspicuous ^{eastern} *fort* which stands on a hill about 200 perches to the N. E. of the houses. Like ^{Dorrum} *Dromore* in Down and ^{mine} *Cloneymore* in Derry, the village of *Ardara* is in a valley (like ^{also} most modern villages) and the name was given to the hill over it and the townland *before* or rather to the *pagan town* or *Rath* long before the Irish ^{had} built *Delate* houses. The hill on which the ruins of the ancient *Baile* or *Rath* stand goes yet by the name of *Ard-á-Rua*, hill.

Your obedient humble

Servant

John O'Donovan

Ardara }
October }
Sundays

"*Ráic .i. báile: on páiréir áz bēapáir*" (Cormac Ep's Cas:

Direct all letters to Killybegs. I am out of paper again

END

14 C 11/32

O'Donovan, John, 1806-1861; Nesbitt, Major.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ardara, Co. Donegal, in which he writes of the Bearnán Conaill relic, the Cathach of St. Columbkille and the use of sacred standards in Ireland and Europe, his thoughts of Sir William Betham's scholarship, his findings regarding the most commonly found surnames in the locality.

18 October 1835

3p.

24 cm (i-ii); 11 cm (iii)

Included is an attached letter to O'Donovan, from Major Nesbitt, an antiquarian collector, and owner of the Bearnán Conaill.

Andara October 19th 1835,

Dear Sir,

I have just returned from Major Nesbitt who received me with great urbanity and showed me all his collections. Bearnan Connail is a beautiful and elaborately decorated relic, resembling, almost in every particular, the Armagh Bell described by Dr. Stewart. The Bell is enclosed in a case (which resembles the Ballynascreen Bell in shape) and rattles inside it, but it has not been opened for these centuries back, perhaps not since the formation of the case. The case exhibits a beautiful representation of the crucifixion; the two Marys, the youthful John and another figure, and over it in silver, two other figures, of which one represents Michael the archangel, rising from the tomb. There is a long inscription in silver in relief in the Gothic or black letters which shews the comparatively modern period at which the case was made, but the letters are so rubbed down by constant brightening and polishing that I could not decypher any part of it except Mahon O'Keehan, which was probably the name of the artifer who made it for the abbot or Erenach of Iniskeeel. ~~Then~~ Every side is elaborately ornamented, and the side on which the crucifixion appears has two beautiful large gems which probably enclose a piece of the ^{gibbon} vegetating true cross or some sacred little relic belonging to St. Connall himself. It has also a chain of considerable length attached to it, and fastened

It appears from an inscription 7 fac 1 that O'Breslen was one of the three Erenachs of Iniskeeel.

14/c/11/32 (1)

to ~~each~~ each side by two priests, one of which rolls and appears to me to be connected with the Bell inside. This chain O'Brien threw around his neck ~~by the~~ ~~and~~ ^{by} the Bell and from it the Bell hung down his breast exhibiting to the enthusiastic pilgrims the glittering gems and the symbol of ^{the} bloody sacrifice in which the creator of the world drained all his veins of the electric stream that supported his humanity. It must have been a very exciting exhibition to the pious believer, who made his turas to the sacred islet to wash off the crust or terrena faeces of his soul in the well of St. Conall.

The Major has several other things but nothing that Mr. Petrie has not in his collection excepting a meadog or knife, and a torques or golden collar weighing $7\frac{1}{2}$ guineas. He has a rude piece of iron resembling a vomer or ploughshare, but which he supposes to be a Claymore or some instrument to wound withal, not the earth but man.

I wrote to him requesting to get the words of the prayer repeated by O'Brien, and I enclose his answer. The major is most lamentably deaf. I requested of him to open the case (which could be easily done) that we might see if the bell was gilded or had an inscription on it, but he would not, lest a report might spread that he got a treasure ^{with} in it such as Sir William Betham is said to have got in the Cathach or sacred standard of the O'Donnells.

~~The says that Sir William's high birth life honor up a thought and a fortune, and that Lady O'Donnell could have hanged him for opening the Cathach!~~

erase
this
when
you
read it

I never understood what the Cach was until the other day; it was the MP, about which St. Finian and St. Columbkille fought, ^{3000 muslain!} a disputed and about which so much blood was spilled in the sanguinary battle of Coddreene. Sir William Betham states that he never could find an explanation of the word Cach unless it was from Cáp, a case! This shows how little Sir William has read about Irish history when he never ^{propitiator} has read of the Cathach or sacred standard left by Columbkille to the family of O'Donnell. Manus O'Donnell writes the tradition about it at full length in the Irish life of that Saint which is now in the Stowe library in which he says it was used as a standard. But there were many other Cathachs or standards in Ireland besides this of Columbkille, such as the cross of ^{hail} ~~hail~~ cut with one stroke of a weapon and blessed by St. Caillin for the Connaughtians of Moy Rein.

Sacred Standards (which the Irish called Cathachs) were not confined to Ireland alone. We know that the Pope presented William the Conqueror with a golden Agnus Dei before his arrival in England; and it is well known that ^{benedicta} Blessed, victory-ensuring standards were procured from the representative of the peaceable Peter at a very high price in the middle ages and not many half centuries ago.

It is said that there is another Bell in Glencolumbkille for which I shall have a look out when in that neighbourhood.

14/10/11/32(11)

I am of opinion that Dorpi and Beapa; the latter parts of the names Gweedore and Gweedbarra are names of men. It is stated in all the Irish authorities that Rin Beapa, ~~is~~ a promontory near Galway is named after Dorpi, one of the Damnonii, and the

209 following old ~~verse~~ quatrain quoted by the Four Masters at the year 619 will render it probable that the former is named from Dóir, the son of Hugh Allan, King of Ireland.

A.D. 619. Dóir, the son of Hugh Allan was slain by Falvy Flann, who was himself afterwards slain in revenge of him. His mother lamenting him said:

"He received his mortal wound,
"Which was destruction to Inis-Keel!
"For which burst forth the enemy's shout
"For the head of Falvy Flann Feevy."

Taoi Dóir Sinus Dori is probably named from the former.

I find the following Irish families in this district

1. Gallaghers
2. Breslens
3. Boyles
4. O'Donnells
5. Mac Ralghasa
6. Mac Congail
7. Mac Maongail
8. Mac Aghnill
9. O'Bradain made Fisher
10. Canons
11. Kennedys
very numerous
12. Mac Hugh
13. O'Doraidhen
14. O'Sridhen
15. Mac Swyne
16. Mac Ward

17. O'Dooyearma
18. Mac Dade
19. Mac Gilloon
20. Mac Cole
21. Hegerty
22. Mac Giolla de
23. O'Moyny
24. Keenan
25. O'Conbail
26. Huarasky
27. Mac Gabrick

in Irish mac Ua's appz.

Please to send ~~the~~ the name Books of Tirlough to Killybegs as soon as possible. We shall move to Killyear to-morrow. Deo adjuvante

Your obedient servant

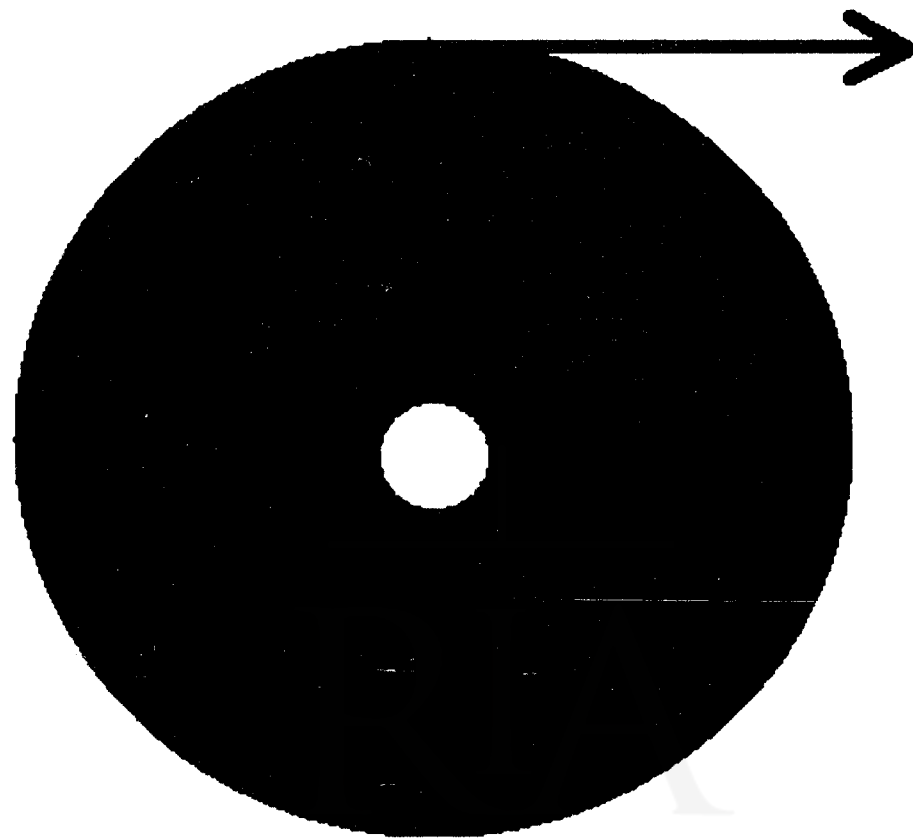
John O'Donovan

Major Purdy best wishes to
Mr O'Donovan and is much
obliged for the extract. He has
sent him and hopes before he
returns to this part of the
Country to have a copy of the
paper he alludes to and will
be much gratified by a translation
yet in Irish -
Woodstock 18 Dec 2

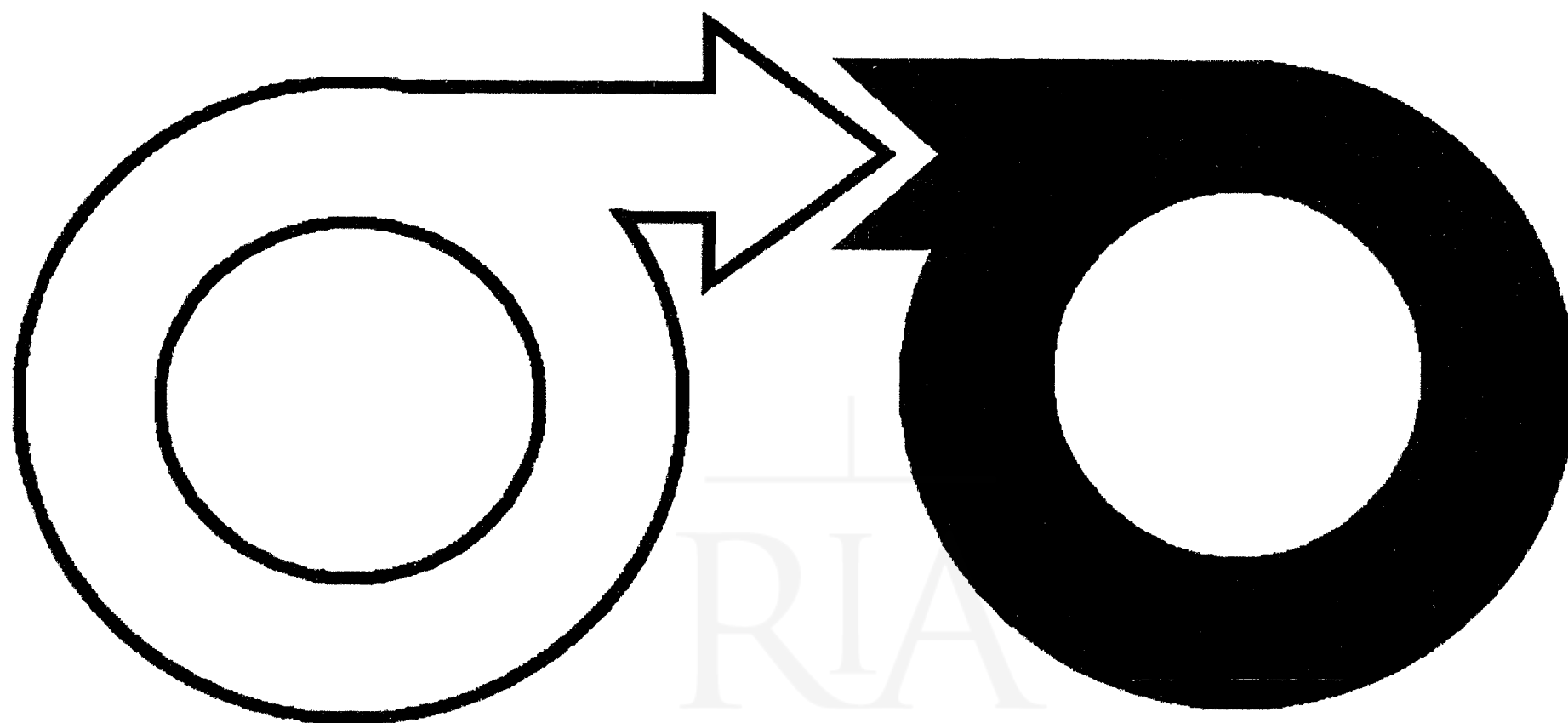
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Am. Museum of Nat.
History
New York



END



START OF REEL



CONTINUED FROM
PREVIOUS REEL

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November 2006

REEL N 4012

THIS REEL CONTAINS

14 C 11/33 – 14 C 15/7

Letters; Donegal - Dublin

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.

Disbound, conserved and boxed by the Delmas Conservation Bindery. Conservation funded by Atlantic Philanthropies, August 2003.

23 cm (approx).

Includes outsize material.

Donated by the Ordnance Survey Office, 1861.

14 C 13

Ordnance Survey of Ireland: Letters, Down

O'Donovan, John, 1806-1861

Assorted letters and extracts relating to the history, folklore, antiquities and topography of the County Down, with particular reference to its early churches, forts, abbeys and origins of its place names.

ill. 1834; 80p.

Disbound, conserved and boxed by the Delmas Conservation Bindery. Conservation funded by Atlantic Philanthropies, August 2003.

32 cm (approx).

Includes outsize material.

Donated by the Ordnance Survey Office, 1861.

14 C 15

Ordnance Survey of Ireland: Letters, Dublin

O'Donovan, John, 1806-1861; Petrie, George, 1790-1866; Du Noyer, George Victor MRJA (1817-1869) et al.

Assorted letters, drawings and maps, relating to the history, antiquities and topography of County Dublin, with particular reference to its early churches and monasteries, forts, burial grounds and the origins of its place names.

ill. 1837; 51p.

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23 cm (approx).

Includes outsize material.

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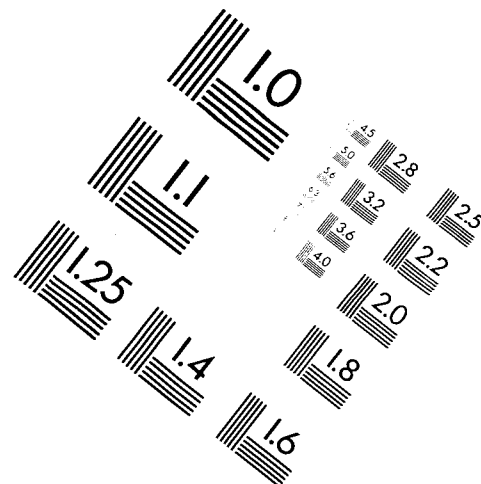
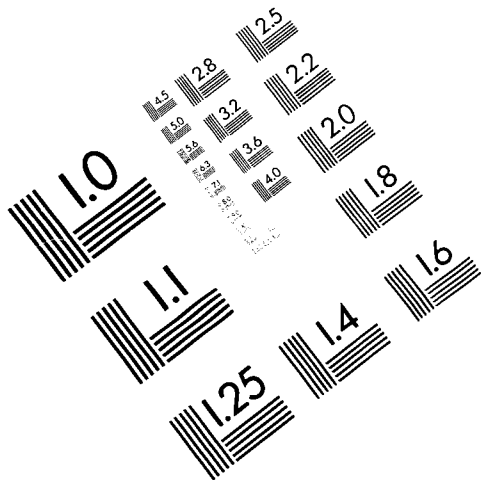


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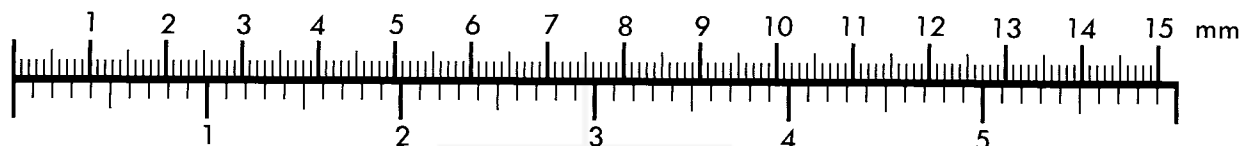
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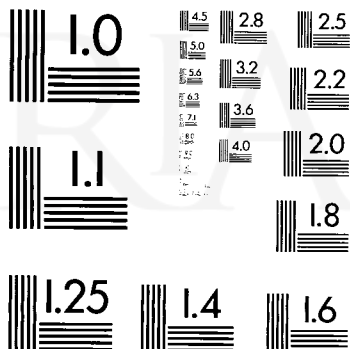
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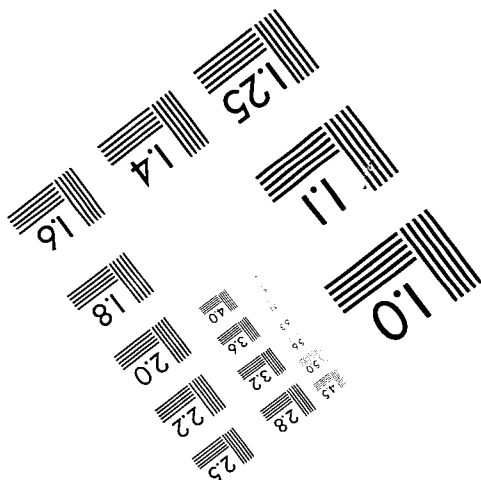
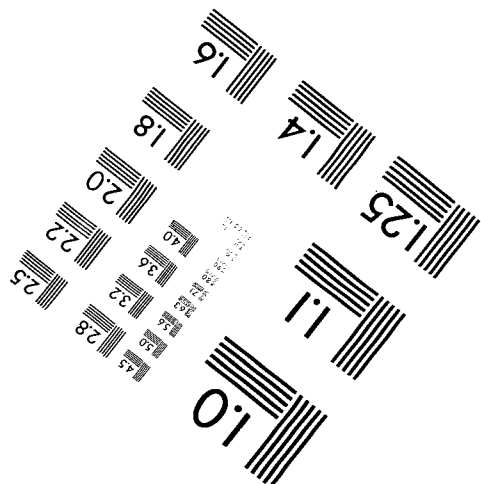


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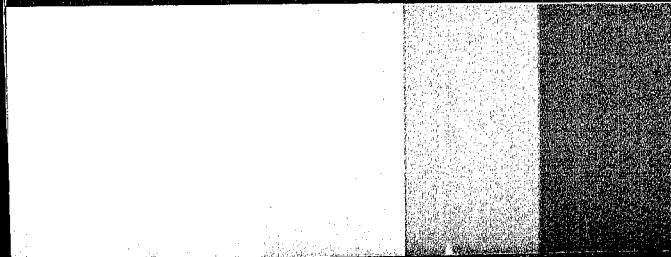
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14 C 11/33

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kilcar, Co. Donegal, concerning the antiquities, topography, folklore and history of the parish of Kilcar, with particular reference to its early church, dedicated to St. Carthach, holy wells and the origins of its place name.

20 October 1835

5p.

24 cm

Included are references to O'Donovan's impression of the local people, their social and cultural isolation, sense of independence and their hostility shown to a 'travelling preacher'.

Kill Chathagh, now Kilcar,
October 20th 1835.

Dear Sir: My eyes are softened into tears in this Cathedral of St. Carthach, and when I take a pinch of snuff for consolation, I take a larger pinch or rather suffocating draft of smoke. This little village is known by three names in the country, viz Ballindrait from the bridge, Kilcar from the parish, and Keensghan from the name of the townland in which it stands. Of these, Kilcar is the most prevalent. The old church of St. Carthach, which was lately used as a protestant church stands over the village to the west in the townland of Kilcar, but contains nothing of interest to the architectural antiquarian. There are three wells in its immediate neighbourhood of which one is named from St. Patrick, ^{and} the other two ~~named~~ from Carthach himself. The turas left by this saint is a very long and solemn one but seldom performed now.

The same ^{marvellous} traditions which Manus O'Donnell wrote about Glencolumbkille ^{in 1520} are yet vividly remembered, and the places pointed out; I shall therefore give his words, and become his Scholiast in the 19th century!

“^{90th} Another time Columba was admonished by an angel
“ to uninhabited Seangleam and to deliver that tract
“ from the wiles of demons, and to consecrate it to God.
“ This is the extreme Western portion of the Country of
14/C/11/33 (i)

2) Tirconnell; it extends into the ocean, and is horrible with
21) craggy mountains and promontories which hang over
the sea; and ascend towards the heavens. It was dismal
until Columbus time on account of its uninhabited state, and the
wiles of demons, for the evil spirits whom St. Patrick had
expelled from Cruachan Oigle and precipitated into the sea, betook
themselves thither, and remaining in it until the time of St.
Columb they overspread it with a black cloud and a fog
dense and impenetrable to human sight, and infected with
poison the river by which that tract is divided from the rest
of the main land, ⁽²⁾ and made it impassible. To this place
therefore by the admonition of the angel, Columbus betook
himself with a numerous retinue of holy men, and when
he stood with his companions on the bank of the
aforesaid river, a pole thrown by a demon from the op-
posite bank suddenly took away the life of his servant, who
was called Beare ⁽³⁾ (Kirk).

(1) Cruachan Oigle, now Croagh Patrick; it lies opposite Glen-
columbkille at the other side of that great gap or chasm
in which the sea has cut in the side of Ireland and between
Tirconnell and Connaught. Killybegs, Teliam and Slieve
Liaig command a glorious view of this peak of Patrick.

(2) If you look at the plan you will find that this is not
altogether correct, for the Glen river does not altogether
separate Glen columbkille from Iniskeel.

(3) His grave is yet pointed out on the Kilcar side
of the Glen river, and the townland has taken the
name of Stranahirk (Kirk's home) from him. The
tradition of the 19th century states that the tract was
inhabited not by demons but by the Tuatha de Danann,
and that it was one of them threw the pole at Beare

Surely Cravenham Aigle is all over near Westport cannot be seen from
Glen Colman hills or above Leary -

14/11/33 (ii)

For this insolence of the demon, the saint glared, with greater zeal against them, and taking up the pale cast it back to the same place whence it had come; and as far as it had passed the land was cleared from the darkness ~~and~~ freed from the demon, and rendered visible to the eyes of the spectators. The pole when thrown back stuck fast in the ground and immediately striking root grew into a green tree, which has continued in its verdure even to these times. (1)

Columb then blessed the poisoned river and purged it from diabolical infection. Upon crossing it he saw the angel of the Lord standing by, who reached to him a stone which was angular and azure and directed him to throw it into the darkness brooding over the rest of the land, and against the demon. The holy man obeying the angel's instruction, threw the stone into the darkness and it disappeared, and the evil spirits were driven to a craggy rock which hung over the ocean, and lest they might remain even there, by the angel's direction he aimed at them again with the aforesaid stone and likewise with his own bell called Dubh Duabhséach, and commanded them in the name of Christ to precipitate themselves into the ocean, and to injure no one for the future.

- (1) It is shewn at this day 21st October 1835, !! It is a holly tree in the townland of ^{me} Cleeenacary on the Glencolumbkille side of the river and opposite the grave of Kirk. & Is holly so longevous a plant so as to grow from 1520 to 1835? Can this be the same mentioned by Chasus & Dammell?

213
The proud spirits at the command of the holy man
and by the virtue of the dread name invoked
being compelled to obey immediately rushed
into the sea through the middle of that rock
which broke before them, in which they left a
widely gaping chasm. (1)

After the performance of these things, the
holy man since he could not recover by human
power the stone and the bell which had been
cast against the spirits, prayed to God for their
restoration; and immediately he saw both flying on
high through the air and fall ^{near} by him; but when
the bell had fallen being driven too deeply into
the earth it lost the tongue, and as the saint or-
dered was never since supplied with one. But
both were preserved as celebrated memorials in the
same tract, which the saint had consecrated to
God and willed to be henceforth free from civil
power. ^(i.e. from the power of the chief of the country) Some marks were afterwards made on
that stone, but the tongueless bell in revenge
of the violated immunity of the territory was
replaced in the hole ⁽²⁾ which it had made by
its fall from the sky. In consequence of this the
refractory violator, whoever he could have been, died in
the course of one year computed from the day on
which he violated the tract.

(1) This is yet shown

(2) This hole is yet shown, and is a prominent feature
in the theatre of the texas, which is three miles
in length.

It is now 12 o'clock and I must to bed. We have made a great effort to do and have reached Mount Charles. I fear that the Books of O'Riagh will be delayed, as we shall finish the barrow tomorrow. My ankle is very bad, in consequence of our very long journeys over miles and precipices, but I will not complain as we now come to a close. We shall have a fair here tomorrow and a pitched battle between the Magnoortys and O'Saghtys. We shall therefore remain here till evening to get the names of O'ner ^{and to see the battle} and then proceed to Donegal. Please to direct all ^{letters} to that town.

I began this letter at Kilear, wrote part of it at Mount Charles, and shall now finish it at Donegal. It was fortunate for me that the maintainers had flocked into the fair of Mount Charles as I am not able to travel over the mountains. There being no appearance of the battle, the police flocking from their stations to prevent it, we left the town, as soon as the showers were over, and so lost a view of the shunk of old times! Let me return to Glen coffin-kille.

What their forefathers thought, believed, said, and did, a thousand years ago, they think, believe, say and do at present. They are primitive beings who have but few points of contact with the civilized world. They hate, as indeed they should, the travelling preacher, and cling to the notions of their fathers with dignified independence. Social immobility seems to me the dominant trait in the character of these people, who live

61 215
in what may be called the extreme brink of the world
far from the civilization of cities and the lectures of
the philosophers. We read with surprise O'Donnell's
grave mention of Columbus's servant having been ^{in the 16th century} ~~hit~~
by a demon, ~~but we must listen~~ but we must listen
with patience and respect to the tale of the
peasant in the 19th who declares with gravity
and sincerity that one of his own acquaintances
not many years ago was carried off body &
soul by the fairies or demons of this coast for
his having been guilty of the crime of Bigamy.
• I stated in a respectful manner, that the
phenomenon might be accounted for by sup-
posing that he might have slipped off the
cliff and become the prey of a shark, but
this would not account for it so satisfactorily
as that ~~the~~ ^{he was} ~~carried~~ ~~off~~ off by the devil.
The sequestered situation of the tract, and the
gloomy aspect of the tract which probably sug-
gested the fable of its being anciently overclouded
(and I saw it as overspread with clouds and mists
as ever it was) render the inhabitants superstitious
religious. They are yet anxious to perform the
lustrations and purifications, which so much pre-
vailed in the early ages of Christianity, and
though the curacy left by Columb in the old
Glen is now condemned by the clergy, ^{some of} the
natives go through it yet with reverence
and solemnity, visiting each hallowed spot
where Columb knelt or stood or left any of
his sacred footsteps.

216 (7)

The bell ^{has not been} ~~was not~~ seen for centuries, but it is reported that its iron tongue was some years ago found by a farmer, who, not knowing what it was, got nails made of it in a forge.

On the summit of the gloomy mountains of Slieve Donard are yet shown the ruins of the little cell of Aodh mac Bric, whom tradition styles ^(or Hugby Breaky) na Briene, and a holy well blessed by him. A most solemn ~~the~~ ^{liturgical} ~~was~~ ^{service} was performed there in the memory of the last generation, but he liveth not now who could point out all the hallowed spots to be visited and prayed at, so that it has ~~it has~~ been abandoned as a station of pilgrimage to the rapid oblivion ^{forgetfulness} of the names (and fame) of the good and solitary Bishop Aidan.

It seems that two distinguished holy men committed themselves to solitude on the summit of this black mountain at a very remote age. Of these Colgan attempts to scribble together lives, but his materials were very slender and unsatisfactory. Of one of them Issicus he says:

“ The most holy and chaste Bishop Issicus
“ when on a certain occasion it was necessary to
“ state a certain fact, uttered a falsehood, having
“ spoken before he thought (*provolante lingua*)
“ In consequence thereof he became so great a
“ penitent that he determined never to be seen
“ where he had committed so great a scandal.
“ Wherefore having resigned his see, and deserted the con-
“ vent of monks over which he presided. He retired to
“ the northern parts of Ireland, and on a certain mountain
“ in the County of Tix-Baghaine, called Sliabh Liag he
“ led a solitary life for seven whole years. Meanwhile
“ his monks by indefatigable exertions ~~he~~ discovered him in
“ that desert, and requested him to return to his

8/ 234
deserted sea and Abbey, but he would not consent thinking he
"had committed a great sacrilege and that he ought not to be
"seen where he was once known to tell a lie. However he
"removed with them to another solitary place where he shortly
"after slept in the Lord, and he was buried by his disciples in the
"Country of Serthe at the place called Rath Cunga." (now
Ballymagroty)

"Of Spidus, the son of Breccius he says: He
"is venerated in different Churches as patron ~~in~~, in
" Enach-bruin in the Country of Mussey in Monster and
" in Sliabh Liag in Tir Connell, where a chapel is consecrated
" to him, and a solemn pilgrimage performed. &c. - He died
" in the year 588 according to the Chronicon Cluanense
" and other Annals."

The ruins of this chapel are yet shown
on the top of Sliabh Liag.

There was another chapel dedicated to Saint
Athaid in the townland of Kilaid but it is now
level with the ground. A tour was performed there
also with as much solemnity as Mahomet surrounded
the Caaba! Does his name occur in the Calendar?

There was another church in the townland
of Rinakil (the promontory of the church) of which
the holy well only remains, which is called Tobap
na moan naom, the well of the female saints. It is said
that it was a little nursery.

I have no more to say in this letter, but that
Tupap in Irish is the same as tour ^{ass} in English and
peripatation in Latin and that I am very anxious
to receive the Books of Pirburgh and another quire
of such paper as this.

Your obedient servant

John O'Donovan

END

14 C 11/34

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Donegal town, concerning the place names, topography, religious traditions, folklore and history associated with the locality of Glencolumbkille.

23 October 1835

4p.

24 cm

Included is O'Donovan's assessment of the living conditions and diet of the local population, a transcription of a tale, written a bard in the house of O'Donnell, relating to of Finn, son of Cubhal, and St Columba and extracts from the 'Annals of the Four Masters' relating to the history of Glencolumbkille.

Donegal, October 23rd 1835

Dear Sir. Not having had room in the last letter to point out all the localities of the clonely district or green country mentioned in our authorities, I shall return to it now. I fear that many of the small names there are not entered in the name ^{Books} ~~list~~ but if you have inserted all that appear on the plans, I suppose it will be sufficient for our present purpose. I find however that a very curious and remarkable name has not been inserted viz. Ráclann or Róclann as Binn an ísland situated ^{in the ocean} about 8 miles to the west of the townland of Telion. This is the same name as 'Raglin' in Istrim, and as Binn in of O'Brien is the name of a very numerous family in the parish. Will not this island appear on the map of Glencolumbkille? The name of the very conspicuous mountain of 'Slieve Liag' is also omitted! From which I incline to suspect that many other names may also be left out. This is very unfortunate as I find it impossible to make sure of these names without having them pronounced by the natives.

There is another place in this neighbourhood mentioned in the Sage of Binn Slitter which I have been so successful as to discover, for I can now see through these darkened places with the eye of Balor. Account of Donnell in opening the sites of the great Shammasurgas of his nation goes on to enumerate not only all the inspired saints who be-told his birth and sanctity but also the many pagan Vikings or Druids, whom God permitted to foresee the same, and it appears that the catalogue would be incomplete without introducing the name of Finn, the son of deathless Famer, who, it appears, used to get a peek into the mists of futurity by the simple ceremony of chewing his thumb, for as soon as the nerves of that member were acted upon by the molars, they portrayed ^{his} mind with visions of things that were to come. 14/c/11/340

218
Donegal, October 23rd 1835

Dear Sir. Not having had room in the last letter to point out all the localities of the cloudy district of Glencolumbkille mentioned in our authorities, I shall return to it now. I fear that many of the small names there are not entered in the names ^{Books} but if you have inserted all that appear on the plans, I suppose it will be sufficient for our present purpose. I find, however that a very curious and remarkable name has not been inserted viz Raclun or Raclun as Byn, an island situate ^{in the ocean} about 3 miles to the west of the townland of Telion. This is the same name as Raclun in Antrim, and as Byn is of O'Beime is the name of a very numerous family in the parish. Will not this island appear on the map of Glencolumbkille. The name of the very conspicuous Mountain of Slieve Liag is also omitted! From which I incline to suspect that many other names may also be left out. This is very unfortunate as I find it impossible to make sure of those names without hearing them pronounced by the natives.

There is another place in this neighbourhood mentioned in the Life of Columbkille, which I have been so successful as to discover, for I can now see through these darkened places with the eye of Balor. Manus O'Donnell in opening the Life of the great Shamaturgus of his nation goes on to enumerate not only all the inspired Saints who foretold his birth and sanctity but also the many pagan Augurs or Druids, whom God permitted to foresee the same, and it appears that the Catalogue would be incomplete without introducing the name of Finn, the son of deathless fame, who, it appears used to get a peep into the mists of futurity by the simple ceremony of chewing his thumb, for as soon as the nerves of that member were acted upon by the molars, they portrayed ^{this} mind with visions of things that were to come. 14/C/11/34(1)

219) I shall give this little story at full length as written by O'Donnell or rather one of the Bards of his house, as I deem ^{it} useful in tracing up the history of the weak mind of man, over which so many mysteries hover that it always conforms to the sort of opinions and belief which the age or the climate makes fashionable.

But not only these and others who were advanced in Christian perfection, and men full of God foretold the birth and holiness of Columb, but also the greater part of the heathen ^{men} Aururs, very many of whom had been in Ireland before the great light of Christ blazed upon it, prepagated the same. When Finn, the son of Cubhal, (who was perhaps the most celebrated of these aururs, and a man, who, on account of the herculean strength of his body, and the many triumphs ^{gained} over his enemies, was celebrated not only in annals but even in fables) had sent forth his hound to start a stag from its latrobra, the hound pursued the fleeing and affrighted animal, and drove it ^{across} the river which divides the land called Seangleam from the rest of the main land. That place which ~~is~~ ^{is} situate in the ^{extreme west of the} country of Tircannell, ~~and~~ running out a great distance into the ocean, ~~and~~ rising in high and uncultivated mountains, and finally terminating in ^{horrid} rugged promontories, has been this long time consecrated to Columb, for whose monastery it is famous. As soon as the stag had reached this place, the hound, which now wild beast (as it is said) at any times either overcame or outstripped in running, suddenly stayed ~~his~~ ^{its} pursuit. Finn wondering why this keenest of dogs was delaying and hesitating contrary to its custom, closely inquired into the cause of so unusual an event, as far as he was able by his ingenuity #

* This is very well described. It is evident that Manus had hunted here as well as Finn. What a pity that Finn had not left us a description of it, or his son Ossian, the Bard!!

+ This was the famous Brann.

It will be found that the Irish of O'Donnell has by chewing his thumb, but Colgan being ashamed of this, omitted it as well as many other ~~of~~ things gravely told by O'Donnell.

"and art, and God granting it, he at length discovered the
 "cause, and said to his companions: There will be born
 "in this country a son, by name Columba, who shall derive
 "his paternal extraction in the 9th generation from Cormac
 "the now living; and that place whither that Stag has fled
 "shall be sacred to him, to whom also, as being beautifully
 "enriched with divine favours and gifts by the Supreme
 "God many churches and much land shall be previously
 "consecrated, and that place will be a most safe asylum
 "for all persons that shall have recourse thereto: as a
 "prognostication of which circumstance, my dog, ~~being~~ with
 "unusual indulgence towards that animal which has fled
 "thither, stopp'd short his pace and mitigated his rage.
 "The stag rendered that place, where he crossed the river
 "remarkable by the name of Bealach Damhain or
 "the path of the stag, which name is common down
 "to our time."

This no doubt is pushing fable to its re plus
 ultra, but it is nevertheless exceedingly valuable to the
 Topographer and the historian, who grasp at every thing
 that tends to throw light on ^{the} names of places and the
 progress of man from the period at which he was
 driven out of his beautiful garden for eating an apple
 until he sunk into barbarity and again rose to a very
 dignified state of vicious magnificence to build the
 alabaster palace, lull on silken sofas - push his way
 through the azure fields of ocean in search of Eden
 and foreign luxuries - and ^{introduce} ~~introduce~~ tea ^{as for a guest at} ~~into~~ Beangleam!
 Taking the above as a pure fable we can very easily
 place it in the crucible and take it out pure and
 free from Bardic alloy, and then we can infer several
 important historical facts from it. First that there
 was a ~~place~~ ^{pass} way across the mountains called
Bealach Damhain, or the ^{Causeway} ~~cason~~ or path of the stag
 which derived that name from the deer of this wild
 district, which made their way from pasture to pasture
 through it, and that this name suggested the
 fable about Finn to the wild and fanciful Irish.

I wish to be wild! it is
 hard to be serious.

14/3/11/34 (iv)

of the
 nation of some Bards, who were always on the look out for some new theme whereby to magnify the name and glory of the patron of Tirconnell, and to please the credulous chief who fancied he ^{himself} derived glory from the same source as being the relative of the saint. We next learn from it that there was a monastery in the parish and that its land ^{was} ~~was~~ deemed a sanctuary or termon. All the termions claimed the privilege ~~and~~ sanctuary, though the haughty aristocrats, whose pride often got the better of their religious feelings frequently violated this privilege to their own great remorse of conscience, for in their cooler moments when the paroxysm of pride and anger gave way to the horrors of religious contemplation, we find them fall victims to remorse, and their deaths recorded by the pious Bards and ecclesiastics, as the visitation of heaven for their sacrilegious darings. In 1496, the Four Masters record that Maguire who was pursued by Con. O'Connell took refuge in Termon Dabheog, and that Magrath, the Coarb of that termon warned Con and the Tir-Connelliens not to violate his privileges, or the Sanctity of the termon by attacking Maguire; but they refused to obey his warning &c. &c.

The name Beulac Damain or semita Cervi is yet retained in the name of a round hill and Lough, called broagh ballaghdown, and Lough Broaghballaghdown. Finn must have ~~pursued~~ ^{started} the deer in ^{that part of} the parish of Inishkeel ^{lying} to the south of Loughros Bay, and pursued him westwards across the river of Glen. See Boundary sketch. Lough Broagh-Ballaghdown. The name is ^{now} distinctly pronounced beatric Damain, and understood to mean path of the stag. There are many such names in Ireland, as Cerm an g. Bann, the goat's step, a difficult pass near Bantry Bay &c. &c.

There is another place in Glencolumbkille where a battle²²²
was fought according to the Annals.

A. D. 1590. "The son of O'Donnell (Donnell, the son of Hugh)
" rebelled against his father after the latter had become
" feeble from age and while his other son (Red Hugh)
" was confined in Dublin. Donnell brought under his
" jurisdiction that part of Tirconnell from the mountain
" westwards, i.e. from Barnesmore to the river Drowis, &
" also the inhabitants of Baylagh and Tir Boghaine (Bannagh).

"It was a source of great uneasiness and
" anguish of mind to Ineenuff, the daughter of James
" Mac Donnell of Scotland, the mother of Red Hugh, that
" Donnell should make such an attempt, lest he might
" attain the chieftainship of Tirconnell before her own
" son, if it were the will of God that the latter should
" escape from his captivity in Dublin; and she therefore
" assembled all the Tirconnellians, who were obedient
" to her husband, viz O'Dogherty and his adherents,
" Mac Sweeney Nadoo and his forces, Mac Sweeney Fomaid
" and his forces and a great body of Scots. As soon
" as Donnell O'Donnell heard that this levy had been
" raised to oppose him he assembled his forces in opposition
" Those who rose and assisted him on this occasion were
" Mac Sweeney Bannagh &c &c. With these ships Donnell
" stationed himself at the extremity of Tir Boghaine
" (Bannagh) in the west of Glencolumbkille. And the
" other party made no delay until they arrived at the
" same place, when a battle ensued which was fiercely
" fought on both sides. The Scots discharged a shower
" of arrows from their elastic bows by which they wounded
" great numbers, and among the rest Donnell himself
" who being therefore unable to display any further pro-
" wess or bravery was slain at Daire Leathan on one
" side of the harbour of Telinn on the 14th of December
" &c &c &c

Doire *Leathan* retains that name to this day, and is a townland bounded on the south by *Telion* harbour. ~~It is ^{about a mile from this place} ~~probably~~ however~~ There is a valley in the townland of *Cashelcarn* called *Lag-na-graue*, i.e. hollow of the bones, where tradition says many bodies slain in battle were interred. Might not this be the real site of the engagement? as it is probable that *Dannell* was slain at *Derrylahan* while attempting to fly on horseback.

To far for *Glencolumbkille* - But no, We have the authority of the *Four Masters* for *Reacparn* *Uir* *Uir* mentioned above.

A.D. 1542 "The crew of a long ship from *Sar-Comaught* harboured in *Tircornell* and committed depredations. The name of the harbour is *Reachraim* *Muintire Birn* in *Tir Baghaine*. As soon as *Torlogh* *Mac Sweeney* had received intelligence of their landing he made an attack upon them so that none of them escaped to bring home news of what had happened excepting ~~excepting~~ their chief & captain - the son of *O'Flaherty*, to whom *Mac Sweeney* granted pardon and protection and whom he sent home in safety to *Conmaicne mara* (now *Connamara*)

I would recommend this island and the little harbour opposite it to be called the same name with the *Anttrim* Island - adding — *Ybirne* —

Many of the Connaught families have emigrated hither from the opposite Coast, as the O'Haras, O'Mailles, O'Birns.

On looking over the extracts sent by O'Keefe I find that the Right Rev^d Hugh Breakey is set down in the Calendar at the 10th of November

Uos mac bpre Epp o'ill air r mde R o'plab' Irag
 r tair ~~bpre~~ b'poccarne Teernel Darill. Uorr Eppz an zan na paard
 a ppropas do cum nme 588,

"Hugh, the son of Brek, Bishop of Killare
 "in Meath, and of Slieve Liag in Tir b'foghaire in
 "Tircornell. The age of Christ when his spirit went
 "to heaven, 588."

Here the blundering Tipper mistakes
 Tir-b'poccarne for Tir b'ogarne (Tir b'occarne)

I hope that all these hallowed places are carefully set down on the plans of the parish of Glencolumbkille, as they will appear very conspicuous on the map of so wild a parish. The tree, the grave of Kerk, all the holy wells and all the ruins should be shewn and their names given. The theatre of the solemn pilgrimage of Columbkille, which extended for three miles along the Glen should be carefully shewn, such as the hole made by the bell when it fell from the sky, the ruins of the monastery, and all the wells and other footsteps of the Saint and his followers the pilgrims. Man looks with veneration upon every spot that has been hallowed by sincere religion he it ever so desolate.

14/11/34 (W)

and feels anxious (when possessed of true learning) to preserve every trace by which the traces of the pilgrim and the progress of the human mind in art, religion or enthusiasm can be followed ^{traced}.

The inhabitants of these glens and mountains are fair specimens of what the Irish were in times of yore. They have no idea of comfort; the smoky cabin of the cottier is perhaps not much less comfortable than the slated house of the grocer or the leather-cutter; the wet potatoes that grow in the hole or the bag serves them for food; and if they can procure buttermilk for Kitchen (as they call it) it is deemed a luxury; every thing else (eggs, butter, oats, pigs, sheep &c) is sold to make the rent or to buy tobacco. It is probable that their condition is worse now than in ancient Irish times before the introduction of ^{peace and} the potato ~~then~~ ~~at present~~, for then they had little or no rent to pay except a few methers of butter in the year, and the population being but small they were well able to live upon the little corn produced by the rich spots in the mountains and glens, and upon the milk and flesh of the cattle fed upon the mountains. adding now and again the creachs or preys carried off in triumph from their lowland neighbours. Fish also was a great source of support. Their comfortless condition and their awe of religion render them moral.

"Happy the nations of the moral north

"Where all is virtuous and the winter season

"seeds sin without a rag on shivering forth

"('Twas snow that brought St. Anthony to reason"

Your obedient servant

John O'Donovan

END

14 C 11/35

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Donegal town, in which he outlines his recommendations regarding place names in Tory Island.

24 October 1835

4p.

24 cm (i-ii), (iv); 32 x 48 cm (iii)

Included is an attached map of Tory Island, with annotations by O'Donovan.

Dougal October 24th 1835

Dear Sir, I have revised the impression of Story island with the small names very incorrectly written on it, but fortunately it happens that they are all very plain. I have corrected them on the face of the map, and shall repeat them here again lest I might not be fully understood.

1. Bulligsereggagh: This should be made to agree with Sereggan, the name of many townlands in all the engrained Counties.

2. Scottadurish. This has been written on the Plan Scioith a doris and translated clift of the doon, both original and translation most shamefully mistaken: peorte u' dorasp meaning cleft of the door or entrance. There is no such word as Scioith entering into names of places on the Coasts of this County, but the word peorte or peortp, which means a split or cleft is of very frequent occurrence. Hence I infer that all the Scioiths written on the plan are intended for peorts or clefts.

3, 4, 5, Lough Shoary, Lough Hyke, Lough Shie, are called from their situation in the island, and would be written in Irish loc u' éanró, North Lough loc u' éanp, South Lough, and loc u' poip East Lough. The last is written Lough a Hen on the impression but most certainly wrong. I do not think that these names ought to be translated on the face of the map.

14/C/11/3501

6. Scollt-na-mor, written on plan Scollth-a-morris but it must be a mistake. Perhaps it is Scollth on the face plan and that the mistake has been committed by the engraver.

7. Owyglucy, Uuyg Tuvagatle. Owy's grave. This should be under one word.

8. Torosan Top binn, white Tor or rock. The t should not be aspirated to u. Torbane must be accepted. Again th should not be used because when the name is pronounced in English, the t will be ~~ma~~ pronounced as t English, but when pronounced in Irish, it will then be τ Irish, which is not the same as th English.

9. Scolltnashullig poorte nu petze. By petz the Irish mean hunting with a hawk or hawk.

10. Scragge n heul, translated, Scraggy fold. It cannot be Scraggy fold, but it may be popens in fáil, i.e. Sereg of the fold. By popens is meant rocky ground, i.e. ground where rocks appear on the surface but not rising to any great height. fáil in the language of shepherds means an enclosure for cattle. I have made this of Sereginal to agree with this interpretation on the face of the plan, which I take to be correct.

11. Scollth na paistae translated Whale's Cliff. By Paist genuine pépce, the Irish often mean a marine monster, as we learn from O'Leary under his explanation of Kopyull some large fish of the whale or shark species. This name must certainly be intended for poorte nu petze, the monster's cliff or split and should be anglicized Scolltnapaste.

12. Scott's a Scott's house. Dark cliff is
no Scott's point Scott's and should be un-Scottized
Scott's and not translation on the face
of the map.

13. Tornacoppa translated, foot of tower, but rectius
Tower of the feet or pedestals. See Tornadawon
in Maine Books. It should be anglicized
Tornacop.

14. Thorahua translated lower of ease, though it
enjoys not much ease from ^{the} foamy, wind-lashed waves
that buffet its base and throw their spray with
violence over its head! Perhaps the fishermen
are in the habit of resting themselves on it?
All the above interpretation be correct it must
be intended for top point. By the adjective thin
the Irish mean strong, at tranquil ease, luxuriant ease.
I have anglicized it Torahua.

15. Tornawillin, Gulls' Tower, Törn na b-paoileán. It
must be anglicized Tornawellion, which is a very
soft and harmonious name.

Lag-a-raggy
16. Lagraggy, ramp Fall. This is a reggy spelling.
^{aries} Reicrö, the aries of the Latin is the Irish for a rain,
but it has none of the sound of rag in it. This
name must be intended for lag a peicrö, i.e. the
rain's hollow and should be anglicized Lagarehy.

17. Temple Avorekiesher, I would advise to be
given in both languages.

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made me, I had to get over to this low isle but
 the storm at last wore out my patience. I aimed it with
 with Dr. Magladry's telescope, and soon was made to
 -clined to believe that it has derived its name from the
 tower-like rocks by which it is guarded as with so
 many military or other strong stations.

"It has a wild and breather-seeker coast
 "With cliffs above and ^{with} narrow shores
 "Guarded by shoals and rocks, as by an host
 "With here and there a scull, whose aspect wore
 "A better welcome to the loneliest coast;
 "And rarely ceases the haughty billows roar
 "Tane on the dead long summer's day, which makes
 "The outstretched ocean glitter like a lake.

It is a pity that the name of Balor should not
 appear in connection with some name on this
his island. I would recommend that Story Doon
 to the south of Lornore, should be called Doonbalor
 and what is called ancient prison to the south of Doon
Balor's prison, which will preserve for posterity the
 memory of this famous Carthaginian pirate, when
 oral tradition shall have forgotten him. Story Doon
 which looks like the Rock of Dublin from the
 opposite coast, is always called Doon-Balor by
 the natives of the Island and by all those who
 live within sight of it on the continent of
 Tirconnell.

Your obedient humble
 Servant

John O'Donovan

14 C 11/35(iii)

Outsize map

Filmed at the end of this reel

RIA

14/c/11/35/10/

S^r Colborne is a corruption of S^r Coltheren, who is
probably S^r Colthach of Kilear -

RIA

END

14 C 11/36

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Donegal town, concerning the history, topography, traditions and antiquities of the parishes of Killybegs and Inver, with particular reference to the history of their place names.

24-25 October 1835

3p.

24 cm

Included are references to practice of curing livestock in the waters of Inver Bay and extracts from the 'Annals of the Four Masters' relating to the history of Killybegs.

14/c/11/36(1)

Donegal, October 24th, 1835.

Dear Sir, The general tradition in the country is that Killybegs is dedicated to St. ~~not~~ Catheline which shows that there must have been a monastery there, though we have no record which mentions it. Of Killybegs Ware says: "A small house was built here for friars of the third order of St. Francis by Mac Gairy-Bannig." (Bannagh) The name of the place however shows that there must have been several little churches here, for the name of the harbour is Cuan na g-eall mbeag, i.e. the harbour of the small churches, and of the village na cealla beaga, i.e. the small churches.

The following passage in the Annals of the Four Masters corroborates the tradition at present prevalent among the peasantry.

"A.D. 1513. Owen O'Neill came by night with
 "three ships to the harbour of Killybegs; and
 "the chiefs of the country being all but that
 "time in O'Donnell's army, his men plundered and
 "burned the town and took many prisoners in it.
 "On their return they were overtaken by a storm
 "so that they were compelled to remain on the
 "Coast of the Country, and they lighted fires
 "and torches near their ships. They were attacked
 "by Brian, a young and heroic man of the
 "Mac Sweenies, and by the son of Brian
 "Mac-an-Easboig O'Gallagher and a party of

"of Szologues* (and shepherds who made a vigorous charge upon
 "them, slew Owen O'Hailley and one hundred of his people
 "and deprived them of two ships, and, through the miraculous
 "interpositions of God and Saint Catherine whose town
 "they had profaned, the prisoners were rescued from them.

What St Catherine was this? The peasantry
 say that she was an Irish saintess but I think
 she must have been a continental farmdress of an
 order of things. Have me any work that will decide
 this point?

The village of Duncaneely derives its name
 from an earthen fort ^{which lies to the} west of it. The Irish is Dun inis
Croñpaolais, or the fort of Mac Aneely, who ^{might} ~~seem~~ to be the
 same that tradition remembers to have been beheaded
 by Balor, and to have left name to 'Claghaneely'. There
 is however a family in the parish ^{and village} called Mac Neely
 and the fort might have been named from being on
 the land and near the residence of one of their an-
 cestors. Among what clann, dal, sliocht, bore, sial or Kinel
 does Mac Firbis and the Book of Lecan place the
 name Mac Croñpaolais? It is now generally anglicized
Maginley and the family is very numerous in the S. W.
 of Wicklow.

* old Charles O'ponor of Bellanagare writing to his brother
 an officer in the Irish Brigade says: "I have
 reclaimed my mountain lands and planted some half
 dozen of Szologues upon them" By this I suppose
 he meant petty farmers. The family of Mac Szologue
 now translate their name "Farmer"

Please to have all the modern authorities for the spelling of the name of this village collected and sent to me.

The following passages in the Annals show that there was a castle near this village though not marked on Norden's Map:

A.D. 1524 Mac Sweeney of Tir Boghaine (Bannagh) of whom a glorious character is given, died after being anointed and performing penance in his own castle of Rathain on the 14th of December.

"1535, Mac Sweeney of Tir Boghaine was treacherously slain was treacherously slain by his own brother on the threshold of Rathain-Mac-Sweeney on the festival day of St. Peter and Paul."

Rathain is now anglicized Rahin and is a townland in the parish of Killaghtee verging on Mac Sweeney Bay.

The Annals mention also another castle in the same neighbourhood:

A.D. 1547 Mac Sweeney Baghaimach was slain on the 3rd of September by the sons of his own brother. They murdered him while imprisoned in the new Bawn in revenge of the death of their father &c.

1577 Duddy, the son of Niall age Mac Sweeney of Tir Boghaine was slain at the Badhain Maol by Dammall age the son of Malinmurry. This Duddy was a renowned and well-shaped man, dexterous in his hand - and a man of hospitality."

14/2/11/36(11)

This Badhbhadhun or Bawn-mayle probably stood in the townland of Bawn in the parish of Kilcar and left ^{its} name upon it.

At the year 1550 the Annalists mention a place called Boile Mic Dubhne, but by this they meant his principal residence (which in those days was styled his Boile or town) at Mac Swynes Bay not far from the village of Dunkineely.

Norden shows a house or Castle at Tahan Harbour but I can find no reference to it in the Annals.

I hope Derry is getting on well. The weather is most oppressing here, and we are working day and night to get finished. I hope the Books of Firlough will soon reach us as we are now very nearly ready to begin the names of that Barony. A sheet at Pettigo and another at Ballyshannon, will ^{now} finish this dull county. I am feverish to know whether or not we have to attack Cavan and Louth immediately.

Your obedient servant

John O'Donovan

Dougal, October 25th, 1835,

(Dear Sir,

St. Naalip is yet remembered as the patron of the parish of Inuer, and I think his name should be postfixed to it as well as in Kilnamley in Fermanagh, of which he is likewise the patron. In an Inquisition taken at Lifford in the 7th of James I it appears that the Jurors did "upon their oaths say" and present that in the said Barony (Tirone but wrong) is also the parish of Eniurnule containing in all three Ballybetaghs, whereof half a quarter is churchland, and is now in the possession of the Bishop of Raphae, and that the usual rent thereof is fifte meathers of butter, and thirteene shillings and foure pence Irish in monie, &c. &c. There is a pool at Inuer Bay (into which cattle are driven to remove some diseases) not retaining the name of this saint, and also a townland called Lag Naile. The following is ^{nearly} all that Colgan could collect about his Life:

" There are not wanting other very weighty testimonies of the great sanctity of St. Nabalts or Naalis, and the solemn veneration formerly paid to him in different parts of this Kingdom. For some of our Menologies relate that he, by merit, derived the foundation of his faith from the rock, and that he is

14/c/11/36 (iii)

consecrated on the 27th of January with solemn festivity and the honor due to a patron, at three places where he discharged the office of abbot. These places are, the church of Eniser-Nile in the country of Tinnis, the church of Hill-Naile in the territory of Breifny (rather Fennanagh) and the monastery of Dunkinnis, in the government of which he is said to have succeeded St. Colappius. He was the son of Kenegus, King of Munster, and of Elhnea, the daughter of Crimthan, King of Leinster.

Were I so goodly born I would not become a monk, but perhaps the preferred quietness to eternal war such as his father and brothers were engaged in; and the government of Dunkinnis was considered in those days as distinguished office.

There is a very remarkable tale in this parish which I find mentioned by the Four Masters under the years 1502, 1564 and 1616.

1564 — Marauding parties of O'Neill's army sallied forth through Tin Baghaine (Bannagh) and slew Callamur, the son of Mac Suenny and several others in the valley of Gleann Cidhnighe.

1502 The battle of Tulach Fiann in Gleann Cidhnighe was fought between the O'Boyles.

1616, Niall O'Boyle Bishop of Caphae, died at Gleann Cidhnighe on the 6th of February and was interred at Enis Casil. (Irish Keel)

Like Glenties and Glensoolie this Glen derives its name from its river, which is now called Carry, but which I fear has been set down on the plan as Inner River. If you look at the plans of Inner parish you will see this Glen Ciddinighke well defined by its river and the mountain summits that ^{ascend} fall into it, all which fall in one body of water into Inner Bay ^{mid-way} between Durbineely and Mount Charles. The small streams will shew the small mountain Glens that intersect it, while the source of the main stream will point out its head, and the sources of the minor streams on either side of the latter are sure to shew its breadth. To tell you this is needless — I should have said no more than that I am most anxious to preserve the name of this Glen on the map by calling its river Carry water, which is the only name prevalent among the peasantry. Inner is the mouth of a river.

Tulach Fionn is a townland nearly in the centre of Gleann Ciddinighke. I return the Index of Rathoe and the papers about Brannmore your obedient servant
J. J. Donovan

END

14 C 11/37

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Donegal town, concerning the history, antiquities and topography of the town, with particular reference to its castle, monastery, and the origins of its place name.

26 October 1835

2p.

24 cm



Douglas October 25. 1835

(Dear Sir, I have viewed all the localities and remains in and near this town - the castle - the monastery &c but shall not attempt a description of the ruins because it does not belong to my present object and because I am ^{not} qualified enough to do it well. The first ~~castle~~ ^{ever} created here was during the reign of Hugh Roe, the ^{grand} son of Torlogh an Ghiona O'Donnell, who died in 1505. but the present castle is certainly not so old. I am of opinion that it ~~was~~ was built by Rory O'Donnell when created Earl of Tincomilk by James I.

The Monastery was a very extensive building but nothing in comparison with those built in the South of Ireland by the Norman families. It was built in 1474 at the same time with the original Castle, and the present ruins seem to ^{be of that age} ~~be of that age~~.

Mur na mbrathar mentioned by the Four Masters at the year 1512 is now the name of the rector's house.

There was a castle ^{on} ~~at~~ Island-O'Donnell in Lough Easky and another ~~at~~ near the southern extremity of the same lake.

In 1601. O'Donnell took Olaner Cligo, prisoner and confined him on Lough Easaidh. 4 Masters

Dun-na-nyall seems to have taken its name from an old fort which stands in ^{14/C/11/37C} the townland of Beulin, opposite the

Almudena. A ford ~~as~~ on the river Bida was called Al-na ngall or the ford of the foreigners as we learn from the 4 Masters.

A.D. 1419 While O'Donnell and his forces remained in Tirone, Brian O'Conor and the inhabitants of Lower Connacht with many of the English at the bidding of O'Neill marched with a great army into Tir-Engl destroyed the whole country from Al-na ngall to Al-fermat's (from Donagel to Ballyshannon) including its grass, corn, and buildings, and burned the inclosures of O'Donnell's fortified residence."

The names Baile Uir bairisil (Bally-o-Boyle) and Ma-chaire beg exist yet though I do not find the latter in the name Books. Does it appear on the plans?

Has Mr. Petrie ever met any Record that shows the age of the present Castle of Donagel? It is probable that all the other castles and towers mentioned by the Four Masters, were ~~town~~ towns down to erect it with the stones and other materials derived from them. The natives have no recollection or tradition of any other Castle. They relate many wild stories about the O'Donnells, but

so confuse ^{periods} time and persons, that it is not
worth while to take down any of them
for any other purpose than to show what
an unsafe historical oral tradition is.

We shall move to Pettigo tomorrow.
Another week will now finish our business here.

Your obedient &c servant

John J. Donovan

Herewith I send the name Books of
Kannagh and Boylagh.

KT
Don't forget mile o'f scend, t'p'och a'p'e
^{Declaratio Aprilis}
Iomij's R'is William III. do fear a'p'e p'ais ^{as excepted a'p'e} t'end bl'nd'ing
a'p'e p'at'ee an' c'ol'upte a' n' a'z' cl'at' do t'p'ed'g'ant' dia' ech
p'p'i p'ud'ap'i o' d'uo'm'is a'p'as'ene. Tu'ap' co'g'as' e'p'ide.!

bycl'us Luna. * bycl'us Solis * ch'ud'cho * KT. KT. KT.

Actas Christi MDCCLXXVI.

^{capto positum}
Scab Idus Aprilis.

Statuam feliem Tertii que 146 annos stetit in
vinctum Collegii Individuae Trinitatis iuxta Dublinium
~~depositum~~ pulverem nitratum ^{ignitum} manu ^{deceperunt} signatum. Prognostica
t'iv' Belli hoc?

14/c/11/37(11)

END

14 C 11/38

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Pettigo, Co. Donegal, in which he refers to the nunnery at Magherabeg and St. Ernan's connection with the county.

28 October 1835

2p.

24 cm

Included are O'Donovan's thoughts regarding the value and accuracy of oral history - 'no six persons will (or can) separately relate the same story in the same words, order or detail.'

Peltigoe, October 28th, 1835,

14/2/11/38(1)

Dear Sir,

Please to let me know if the site of the Nunnery near Donegal, ^{is} marked on the Map. What name have the Surveyors got for it? It is mentioned by the Annalists, by O'Sullivan Beare, and by the writer of the Journal of the Rebellion of 1641, and called by them all Ma-chaire beg, which O'Sullivan translates planities parva. The same name is yet remembered by the old natives and the ruin of the Nunnery pointed out at the very spot where O'Sullivan places it, an t-áras a monasterio duo circiter centum passuum. See his ~~the~~ battle between Red Hugh and Mall Garret, during which the monastery was burned.

I am anxious that this ^{ruin} should be called "ruins of Magherabeg Nunnery". You have not yet told me whether or not the site of Scarce Bally castle has been shown on the Map of Connal.

St. Cernan*, or Ferreolus, as he is latinized by Adamnan, is remembered as the patron of Drumhome. He was the near relative and disciple of the great Thaumaturgus.

The name of this saint like most others has undergone all the disguises of the prefixes and postfixes of the Irish language, da, íapnán, íapnín, íapnoc, Mo-íapnán &c. &c. Do íapnán &c. It is a pagan name and signifies the Irony or Iron-hardy man as Adamnan, who scorned to write his name in Irish, gives up to understand, vide Cluain do-báod.

I have made my way through the vale of tears (or more correctly valley of sin) ~~until~~ as far as purgatory where after being subjected to the usual torments, I hope to return purged of all terrene passions to my former seat of bliss, unless the County of Cavan shall intercept my passage.

I have argued with a Dr. of Salamanca about Oral tradition: he produced logic and ingenious subtlety; I produced facts, that had fallen under my own eye; he adduced the accuracy of the antediluvian pedigree and other traditions; I produced the inaccuracy of what oral tradition has preserved in Donegal in 1835, a more tangible ^{era} epoch; He urged the perfection of the human memory; I urged the imperfection of my own, and the acknowledged treachery of those of men of genius and sound learning; and quoted the vulgar and common place proverb "Vox audita perit, litera scripta manet". He argued from the immutability of the tradition of the Church; I from the forgeries of the middle ages, and strikingly from those about Lough Berg in particular; from the fact that no six persons will (or can) separately relate the same story in the same words, order or detail and from the difficulty with which a case of open robbery can be proved to the satisfaction of men of wisdom and acquaintance with the laws of nature and society. We ended like Mr. Owens and the American preacher—

The latter produced the Bible the former
His own twelve tablets!

I hope before I get grey to be able to collect a number of facts that will enable me to write an Essay on oral tradition as connected with Ireland in particular, and with the infancy of ancient nations, not daring however to impugn the veracity of the Jewish Bards and sacred historians.

Though my letters are wild as the mountains in which they were written, still do I feel myself very sober in thought, and exceedingly in love with ^{expression} truth even to the prejudice of all national feelings. But when you consider the subject ~~and~~ the difficulty of my task - that of seeking through the dim vista of tradition some ^{faint} glimmerings of truth - and the incoherency of the ~~and~~ tales which I have attempted to digest, you will perhaps feel convinced that I could not be at all times serious or sober in expression.

After viewing Lough Derg I shall proceed to Ballyshannon where I shall attempt to divide Tirconnell into its old territories and translate O' Dugan's notice of it.

Your obedient servant

John O'Donovan

MS. B. 1. 1. 38 (71)

END

14 C 11/39

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Ballyshanny, Co. Donegal, in which he refers to the history, folklore and religious traditions associated with Lough Derg, Station Island and Saints' Island.

1 November 1835

5p.

24 cm

Included are references to St. Patrick's association with Lough Derg and St. Daveog's with Saints Island and statistics relating to the number of pilgrims who visit Lough Derg from England, Ireland and Scotland each year.

14/c/11/39(1)

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Ballyshanny.

Sam's Night, 1835.

"Tnuag mo tnuag so loc Dearg"

Ar bag an maic do pymeru ann.

O' Daly.

P.O.C.

• Dear Sir,

I visited the far-famed terrestrial ^{*}purgatory of Lough Dearg, but received no benefit from my turas except a severe cold, which I attribute more to the wet mountain bogs that surround the lake, and to the chilliness of the wind, than to any lack of devotion in myself, for I viewed the Station Island with a good deal of veneration, not on account of its antiquity, but for its preserving a sort of model of the sacred crosses and ~~beds~~ penitential beds, which anciently existed on St. Davog's island, which was visited not many half centuries ago by French and Spanish knights, and other men of distinction.

The ground works of many ruins can still be traced on St. Davog's island, (now ^{via strata} ~~or old road~~ oileán na ndónn or Island of the Saints) and a paved way can still be traced from the old grave yard of Templecarn to that point. Davog's townland ~~at that~~ juts out into the Lough close upon the island. This neck was anciently connected with the island by a wooden bridge, supported by stone pillars a part of which can yet be seen when the water is clear. This bridge, which was crossed by many a goodly born pilgrim, served all ^{the} purposes of the

* I had in old work on Limery, in which it is stated that the real Purgatory is under ground but not so much as seen. I don't know where either of them lies; neither do you know.

present money-making ferry-boat, and was crossed gratis by noble and plebeian until the Wars of Ireland, when some blackguards got in upon the sacred islet and treated the crosses, the penitential beds and the cave of the purgatory with irreverence. After this ill-treatment, it is said these venerable things of stone had the good sense to remove themselves from the island of the saints, to another ^{farther off from this land}, where they could be more secure from profane hands, thus ordering that the station ^{also} should be removed to that island. That this removal of the stones took place is certain, but ~~the~~ ^{at what} period tradition does not decide, nor even refer to any date except the Wars of Ireland by which is, I should suppose, meant from 1641 to 1690. It seems certain that the station has been held on the present island ~~for~~ longer than the memory of the grandfathers of the present old natives ~~and~~ were able to glance back into the mists of the past. An Inquisition taken at Donegal in the 1st year of Jac I, may throw some light upon the time of this removal.

* But by physical agency

a In the parts of Ulster near the territory called "Donnall's Cambric" are the walls and monuments of a certain monastery or priory, late house of the Canonical friars, called the Priory of Loughdara which is commonly called "St. Patrick's purgatory" which priory now is very much on the decay and has these many years past been totally abandoned and dissolved. — The afore-said Priory lies and is situated in a certain small island in the middle of a lake called Loughdara, about 15 miles from the village of Donnagall aforesaid.

"The prior of the monastery aforesaid at the time
 of the dissolution and abandoning aforesaid
 was seized as of fee in right of the Prior
 of the said site, circuit, ambit and precinct
 of the said late house, with the appurtenances
 which are one old church very ruinous
 and walls of stone lately built, with small
 pieces of land circumjacent containing 1 1/2
 acres of land and of the whole island
 aforesaid containing about 10 acres, and
 of certain lands and hereditaments to the
 said house and island adjacent called
 "Ternon, Magrath &c. and Ternon, all
 welloughan containing 4 quarters of land
 of the great measure &c. &c."

This shows that Saints island is ~~the~~
~~the one on which the monastery stood~~
~~island of the Gungahoy, because the present station~~
 island does not contain 10 acres. There is however a
 mistake in the phrase "in medio lacus"; for Saints
 island is very near the land; but it may be presumed
 that by this phrase they meant no more than "in the
 lake". Be this as it may, there is every evidence
 that Saints island is the original ^{station island} ~~Pargatory~~. ~~The cave or~~
~~here is said to have been under the site of the old~~
~~church and to have been closed at the period of the~~
~~removal of the station.~~
 It appears from Ware that the cave way in the present
 station island.

14/c/11/39(11)

Incorated as this place has been little is known of its history, for I do not believe that we have any written evidence of any respectable antiquity that Saint Patrick ever hallowed it with his presence. By this assertion I would incur great censure from the Irish people but nothing could divert my mind from a sincere course of Inquiry. — Show me the ^{written} evidence and prove its value and then I will believe it, but I will never consent to receive oral tradition as historical evidence!

Colgan, who had more materials before him than any man, who wrote since his time, ~~was~~ was able to collect the following facts only about the History of this place; speaking of Dunoog, the patron, he says:

"He is called Dabeocus in general and often Beanus in Latin. He is the patron of a very celebrated church in a certain lake in Ulster called Loch Gerg in which is that celebrated Purgatory of St. Patrick. Whence either the lake itself or the place in which it lies is called Gleann Gerg, and where in the adjacent territory St. Dabeocus is held in the greatest veneration among our people to this day; and his festivity is observed three days in every year according to our Festilogues, viz. on the 1st of January, 24th of July, and the 16th of December. Do Muriu Gorman, Cathal Maquire, & Muriu ^{is} tyrology of Sallaght into Donegal. But the Calendar of Cushel places his festival day only on the 16th of December. It is stated in the beginning of the Irish Life that he ^{had} foretold several things about the holiness and virtues of St. Columba many years before the latter was born, from which it follows that he

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flourished in the time of Saint Patrick. He is
ranked among the chief Saints of Ireland ^{by} Cairn
in his book written concerning them."

Cogan traces his pedigree to Pichu the
first convert of Patrick's in Ireland from which
he infers that he was of the race of the Dal-
fidachy, and that his country lay about Lecale
in Down.

Now let me set my old antagonist Oral
tradition: "The ^{Chair} ~~best~~ of Davog lies in the townland of
"Suidhe Dhabhog (Seeavoge) where in the living
"rock some impressions of elbows &c are shown."
"Davog was a woman, who came to make the turas
"but she died during its progress & and was revived
"by St. Patrick that she might finish ^{it} ~~the turas~~.
"After terminating it at the rock called her chair
"in ~~in~~ within sight of Station Island, she died again
"and was interred on Saints island, as are all
"those who die at present during the turas on
"Station Island. This is all that is known about
her! Now why has oral tradition unsexed poor
Davog? Why has he deprived him of the honor of
being the patron? Why has he made him a mere
casual visitant? Because he (oral tradition) is a
blundering Booby who has a clouded memory and
muddy brains! The chief reason for unsexing
Davog is because most nouns terminating in og are of
the Feminine Gender in Irish.

14/c/11/39(m)

It appears from a little work published at Louvain about the middle of the sixteenth century that it was then generally believed that St. Patrick had established the Turap on this Lough, but a work of that age will never satisfy a serious enquirer; when the Tripartite is silent on the subject, for it is not for amusement to be supposed that, if this island had been so celebrated in the time of ~~that~~ the author, that work as it was during the flourishing period of the Canons of St. Augustine, he would have ~~passed over it so~~ left unnoticed while he made particular mention of far more obscure places. In this Louvain little work entitled Mirror of Penance, it is stated that St. Patrick entered the cave in the island of Lough Dearg in order to pray more fervently to God, being ~~there~~ removed from all the abstractions of the external world in that gloomy Dere, and that while his mind was earnestly directed to the Divine he prayed that the pains of Purgatory might be shewn ^{unto} him. His request was granted: lo! before his heaven-touched fancy, the region of purgatory sprang into existence, and he saw the souls of millions undergoing the process of purification, each placed in such a crucible as was fitted to soften and remove the terrestrial dross that stained the ethereal essence of the spirit; some darkened with a deep hue, which much destroyed ~~its~~ ^{their} heavenly radiance but which blackened them not wholly; others half darkened, half bright and in the rapid progress of becoming spirits of light from the action of the purifying element of fire.

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Some became effulgent by slow and almost imperceptible degrees, up leading no friends to pray for them, whilst others glowed in the furnace and cast off the faul crust with amazing rapidity by the force of the prayers and along which their friends offered for them on earth. Some he perceived escaping from the flames and winging their course to heaven; others almost bright enough to attempt the same. But deep buried in the abyss, he perceived the souls of others, who were destined to converse with the groups of ten thousand years for having been guilty of a venial sin ~~that~~ ^{which throbbed it} bordered sinners closely upon mortal, did not stain the spirit through and through as mortal sin doth. These looked up with piteous eyes towards earth expecting the prayers of their sons and friends and felt the punishment of one second there, ^{longer and} more severe than that of a hundred years on earth!

Patrick, awed by this vision, departed from the cave and ordered that henceforward the island should be made a terrestrial purgatory where sinners could wash off all their sins by prayer and fasting. They were all to be confined in the cave, and should they see the same vision that Patrick saw ~~as a~~ (which many did) it was a favourable sign of the acceptability of their prayers and mortifications.

I am satisfied that the name of this lough is not Lough Dearg, i.e., The Red Lough, but Lough Seirc i.e., the ^{Lough} ~~island~~ of the cave, though my learned friend or at tradition accounts for the former by the following story, which I will cut short.

14/C/11/39 (v)

Jim Mac Cooil and his heraes were one day walking on
 the strand of this Lough and Jim's notice was attracted by
 a large bone out of which a white little maggot was
 peeping, which when he observed he put his thumb of
knowledge in his mouth and squeezed it, and then
 stood for a short time over the bone in the attitude of
 surprise. Conan, the only Coward in his service, came
 up to him and asked why he looked so seriously at
 the bone of an old horse. Jim replied "if this bone
 weresthrown into the lake, that little maggot would
 grow to the size of a ~~monster~~ monster and do much
 injury. Conan, the stolid took up the bone in his
 hand and addressing the little maggot said "methinks
 thou hast not got the germs of a big beast, pity
 that thou shouldst not get enough to drink" with
 this he flings the bone up in the air with all his
 might, and it fell almost in the middle of the
 Lough, which was then styled Lough Finner from
 the brightness of the waters. Cursed fool said
 Jim to Conan thou shalt ^{yet} dearly pay for that
 rash deed. The Devil may care said Conan. With
 that they passed away through the mountains
 in pursuit of Red deer.

In 12 months after they passed by the margin
 of the same Lough, and lo! they beheld with astonish-
 ment a ~~hideous~~ ^{multiform} monster with three humps on
 its back resembling three round ^{cow} hills, rising
 above the water and making towards them with
 amazing rapidity and roaring most hideously.
 The alarmed Fingalians took to flight leaving
 Conan a fearful distance behind. He was
 overtaken by the monster and ~~devoured~~ swallowed
 arms and all!! Conan felt the scorching
 heat of his stomach, and feeling that it was

a very gloomy looking he bethought him of a
~~small~~ a plan by which if he could ^{not} effect his
 escape, he might at least be revenged of the
 monster to whose strength he had contributed
 so much. He took his meadow or side knife
 and cut ^{into} the monster's stomach ^{and side}, which caused
 him to make for the shore again and vomit
 the soldier out. In passing through the lake
 he had so profusely that ~~he~~ ^{it} ~~seemed~~ it seemed
 all blood, and ^{it} continued so ~~until~~ for a long
 time, which induced him to change the name
 of Loch Finn to Loch Derg. The same or
 a similar monster inhabits the lake ^{still} yet and
 was seen not many months ago. It guards
 a cack of gold which lies buried in the an-
 cient island of the Purgatory. A Frenchman
 dreamed of this treasure some fifty years ago and
 came all the way from France to dig ^{it} out of the
 ground, but was of course prevented by the
 officials from carrying it out of so poor a
 country.

There is one strange fact connected with
 this lake - no salmon come into it, though
 they come up to the very point where the
 river Derg escapes out of it. Two fishermen
 who had a mill near the source of the Derg
 cast two live salmon into it not many years
 ago to see if they would remain in it, and in
 order to know them they cut off a part of
 their fins and tails. But on their return to

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their nets they found the same salmon caught in a
Cockhall. This, like every thing else ^{of the kind} ~~is~~ attributed to
 the curses of Patrick. He was one day sitting ^{on a stone} at
 that point of Sants Island which was connected
 to the main land by a wooden bridge, with his
 legs near the water and reading his book, and a
 wanton salmon passed by and splashed the water
 on his book, which vexed the saint to such a degree
 that he prayed to God that no salmon would be
 allowed to come into the lake ^{for the future} ~~any more~~. God,
 who humoured the little whims and angry fits
 of Patrick as a fond mother ^{does} ~~would~~ those
 a child whom she is sure to spoil, granted
 that request; for he has not since that
 day, suffered a single salmon to come
 further than the throat of the river!

I shall say no more about Lough
 Berg, only that it is reported that 7,000 pilgrims
 from England, Ireland and Scotland visit it
 every year during the station season, which
 lasts from the 1st of June to the 15th
 of August ~~and~~ that ~~the~~ ^{at} ~~the~~ ^{the} ~~glad doon~~ the ferryman
 pays the landlord 150 rent ^{per annum}, that
 all the beautiful stones, ^{different from those of any neighbouring quays} were removed from

Saints Island to build the present chapel on the modern one - that the festival, days of devotion are no longer observed - and that I could find no inscription on it but the following which appears on a holy water trough or stone:

MAWV_s

Manus

COPANIP33

Conaninus? Conanicus

This is modern, and still I don't understand it. Perhaps it is the name of one of the comarbs of Termon Daeag or Termon Magrath, which are the Irish names of the parish of Templearn. The old Castle of the Comharb of Termon Magrath stands yet. What name has it been called on the plan?

I hope that the chair of St. Daeag has been shown on the plan and called Deedavoge? It is shown on the top of a hill in the townland of Deedavoge to the south of, and within sight of Station island.

1165, Old Termon O'Rourke is said to have been mortifying his body here, while he should have remained at home in Breifny to fatten his old bones with mutton and prevent his lascivious wife from

12/ 254

going ~~home~~ with her dowry and cattle ^{with} to Dermot
Mac Morigan to Terny. ~~rap' into Holman~~
~~Nam hit ante Holman~~ ^{cast} ~~Amus teterima Belli~~, causa
I have met in this town a fine old man

named Edward Quin from whom I have received
a good deal of information. He has been employed
by Lt. Vicars to give the Irish names of places
about Ballyshannon, and has saved me a good
deal of trouble. I wish you could induce
Mr. Vicars to take ^{him} to his next district, and
keep him employed writing in the name Book
and taking down the names from the ~~mouth~~
pronunciation of the country people.

There will be a fair here tomorrow
and I will have an opportunity of seeing
the most long-headed farmers in the country
so that I may say I will have finished
on Wednesday.

Your obedient humble
servant

John O'Donovan

END

14 C 11/40

Petrie, George

Letter, to John O'Donovan, from George Petrie, head of the Topographical Section, Ordnance Survey, in which he responds to O'Donovan queries regarding the history of Donegal Castle and Saints Begus, Begly and Athniad.

3 November 1835

1p.

23 cm



November 3. 1835

My dear Sir;

O'Keefe has searched every where for Saint Athanasius, but searched in vain.

We have had more success in our hunt after another Saint - namely St. Begly - I forget how you spell the name, but no matter. He must I think be the Beg-bile, given by Colgan among the Saints of the race of Connell gultann, viz.

St. Begus, qui & Beg-bilius filius Fighernachi, P. Fergusii, F. Angussii, F. Connell gultannii des. Adam. Sam. leg. ibid. habitus 12 octob. p. citata Man-
tologian.

Colgan evidently did not know the locality or name of his church. He places his festival on the 12 octob. but he does not occur at that day in the calendar, but at the 18. Feb.

Respecting the Castle of Donegal, I have only to say that it ^{was} built by Rory O'Donnell in a splendid style in the reign of James the first. This is sufficiently proved by the character of its architecture, and by the chimney pieces which bear his arms and those of his wife with the initials of their names. I have also an historical notice of the fact somewhere, but in what work I cannot recollect.

What about the bell in glencolumbkille?

I. O'Donovan Esq.

Yours was

George Petrie.

14/C/11/40

END

14 C 11/41

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Enniskillen, concerning his findings regarding the history, antiquities and topography of Ballyshannon, Co. Donegal, with particular reference to its castle and Abbey.

4 November 1835

2p.

24 cm



Enniskillen

Nov. 4th 1835

Dear Sir,

I have carefully viewed every memorable spot in the neighbourhood of Ballyshannon and ascertained the present names and situations of all the places mentioned in the Annals, but I am so unwinded at present, that I must defer writing about them till I return to Dublin. The celebrated ford of caol uige is not Carad Keel as I stated last year but where the lake of Erne narrows itself near Castle Caldwell which is now called Caol na h-Eirne.

The names of all the fords on the Erne are yet ^{still} retained with the single exception of Caban na gcurad (i.e. the path of the heroes) about which I fear the Four Masters have blundered because the river is not passable below the cataract where they place that ford..

14/c/11/41(1)

I viewed the ruins of the monastery of Ibsarac with the assistance of old Quinn of Ballyshannon and searched its very extensive burial ground for ^{old} inscriptions but could find ~~no~~ none except the tomb of the abbot O'Quinn, who is said to have been the last in that monastery.

You will find that we will soon get before the engravers as Honor is now tutored enough and sufficiently acquainted with localities, mountains, gorges, necks, heads, tails, points and gaps of danger to attack Louth, while I am at Breifny.

I sent all the Books and papers from Ballyshannon - please not to have them bound until I look over them once more.

The O'Muldories and O'Annans are extinct. I could not find one of either name in the Country. They were even extinct in 1380 as we learn from O'Dugan's topographical poem.

" Let us now pass on, may we have a prosperous journey

" Let us depart from the energetic hosts of
Macha

" Let us wish them all prosperity, let us
next proceed to the Kinel Connell.

" What beauteous chief will meet us there
In that famed land of rugged hills?

" Who will meet us at the cataract of
Hugh?

" O Muldorey, if he lived, would meet us
there

" With quickness and rejoicing, ~~and~~ as
would O'annan

" But they are gone that tribe of
angry miens.

" Who then will meet us? The Clan
O'aly of ^{dark} brown shields

" Will come with their proud chief

" For there they now rule that land
with ample sway."

" We shall be home to-morrow

14/6/11 (11)

Your obedient servant
John Donovan

END

14 C 11/42

[Unknown].

Map of Donegal.

[Nineteenth Century]

1p.

31 x 38 cm

Indicated are baronial and parish boundaries, with annotations, possibly by John O'Donovan, indicating sites of archaeological and ecclesiastical interest and notes, indicating relating to the officers, engaged on the Ordnance Survey, then working in county Donegal.

14 C 11/42

Outsize map

Filmed at the end of this reel

END

14 C 11/43

[Unknown]

Ancient Map of Ulster.

[Nineteenth Century]

1p.

89 x 73 cm

Trace map of Ulster, from an original by Francis Jobson dated 1590, indicating the main geographical and topographical features of the province, including its major towns and settlements, ecclesiastical foundations, archaeological sites and lands held by the church and the leading Gaelic families.

RIA

14 C 11/43

Outsize map

Filmed at the end of this reel

END

14 C 11/44

O'Curry, Eugene

Extracts from assorted documents and source material relating to the history, genealogy and antiquities of county Donegal.

[1835]

30p.

23 cm

Included are extracts from the 'Annals of the Four Masters', the Book of Lecan, the Irish Calendar, the will of Donall O'Gallagher 'concerning all the old customs of the O'Donnell in the territory of Tirconnell A.D. 1626', Mac Fhir Bhisigh's genealogies, the 'journal of the rebellion of 1641', O'Dubhagáin's topographical poems and notes relating to Balor of Tory Island, written by George Petrie.

Extracts relating to Tricunell

Please to have these bound in
the order in which they are
paged

LdD

Inar Chossach is a district
in the parish of Kilbarren extending
from Behy to Loder and from
Tully to Rusheen.

M. Quinn

These extracts have been
both checked and supplied by

April 29 1844

A. Brown
14/c/11/44 (V)

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14/c/11/440v

Annals of Moyles.

Ormaidhe

the war ready as

300

12

14/11/14(v)

A. D. 1174. Donagh O'Caicallain, and all the Glan-
dermott, made peace with Kenell Moors and O'formley
(i.e. Auliffe), the son of Sheamman, brother-in-law to Donagh
O'Caicallain. This peace was solemnly concluded between
them in the church of Ardstraw before the Relics
of that Church, and also those of Donknaeh more
and Ormaidhe. O'formley (Auliffe) came the next
day to the house of Donagh O'Caicallain to demand
further pledges, but was killed in the midst of a
multitude in the door-way of the house, in the presence
of his own sister, the wife of Donagh. Three of his
adherents were also killed, viz. Kineth, the son of O'
Caicallain, the son of Gilchreast. M. Cormac, and the son
of Redan, the foster-brothers of Donagh O'
Caicallain.

Spill from M. O'Caicallain's Glan-dermott and all the
"extraordinary" name not in Index, and in the 1st vol (1174)
The name of O'Caicallain is not in the Index.

810 3

Balar benmnoch : L. Masters

A.M. 3304. An ced bliad. do ríge Bress me Ealaíoch
for Einn, uain do ratsat Tutha de Danann níge
do, ian mbrisíodh chatha. Muighe Tuir-Longa, an cein
no basi Nuadhat acca leighis. 14/c/11/44 (VI)

A.M. 3310. An seachtm. bliad. do Bress os Einn inn sin, go
no fagaíth an Ríge do Nuadhat, ian níoc a lúimhe
de Diaucocht, y Breidhne card ag congnamh lais, uain
do ratsat laim a argitt fáir.

A.M. 3311. An ced bliadhain do ríge Nuadhat airgethlaimh
tarcis a lúimhe do Bithneamh re' piosa argaitt athleigtheas.

A.M. 3330. Abhoirend fícel bliad. do ríge Nuadath argaithlaimh,
torchair iocailt Muighe Tuireth na bh Fomoraich la Balar
móilse benmnoch d' Ealaíoch. L. Masters.

"Bress, by no means content to move in a private sphere, solicits
"the aid of the Amorians to recover the sceptre, and they come to a decisive
"engagement at Moytura, a few miles from the former, to the north;
"in which Balar (Bann), or Ballibennich, general of the Fomorians,
"was killed by a stone thrown at him by his grandson by his daughter,
"from a machine called Tabhall (which some assert to be a sling.) When
"Bress was killed, the Dananns obtained the victory; however, not without sustaining
"great losses, Nuad Silver-handed, Ogmá, Granian, and others, having lost their lives
"In this battle also, Hethlenda, the wife of Balar, gave Bagda, who was
"afterwards King of Ireland, a desperate wound from some missile weapon."

~~2. 4~~

4 Mac Tírdís does not mention him, though he speaks of the second battle of Moy-Tirreath, which he calls ^{dana cáe Amice zúir} cat tanairde amice tairde

He says that ^{For Conaoin} (Coir inis) is called from Conaoin.

"Cupid fonnopair, dain me proba (bro, in uapnizop dain pif a paitp
"zonnir ccone f' hepin inapznair, lagz ofpoc me det doepaode mozi
"ap clair, b' He mid uapn" &c &c. p. 38

My dear John, you will see from the above that Balur is no unreal person - though I suspect, he is thrown some centuries too far back as to time. Is it not singular how traditions should have preserved such vivid recollections of him. I am ever glad to hear that you intend visiting Exm., and expect a great deal of pleasure from your researches there. It is very possible that the Exm. being no longer exists; but I think you will be apt at least to find vestiges of it, and I hope sufficient to determine its size and shape. Do also examine carefully the architecture and masonry of the clotheack and church, and ascertain in what manner the room of the former was provided with door or doors. I suppose there is no use in asking you to collect for antiquities for me, though I think you might do me a service in

that way. There is a bell or something of that kind in
the possession of a man named Baskin that you should
take care to see as it has an Irish inscription on it which
I should copy. It is the chief relic of the country. I can
not tell you its exact locality but if you have not heard
of it, Lieutenant Broughton would, in affixing a
line, give you every information. Baskin himself would
be worth seeing as he is probably the head of his house;
and would probably communicate some curious family
history. There ought to be Irish inscriptions in Long-
march well. Yours ever, Geo. Petrie. September 18. 1835-

RIA

Arann

The four Masters spell the name ^{Airne}
^{Airne} Arand in the genit:
 & Arained in the dat: (^{Arann} ^{propositional case})

At the year A.D. 1154. the Annals say that G. O' Connor
 sailed with a fleet and plundered Irish towns &c
 & that Do chuas a chenal Bog. y o Muircert. me Neill,
tar muir co ruaidlidis, "i go cendcaris," longus gallghoidhel
Arann, Ginnlire, Manann, y cantair Albain archenal,
 & ..

"Fir bolg z' zhtio ipin caepn, aet blz do zec pe tuat de danan
in mpo y in oileunio mapu im epin, z' arzebrad ionza rappn. Apad
po na hup, y na hosten map zabat fir bolg ap zechm dofo y in dprn,
in fe 1 Raem, im botam, y in mpo zall ele deina," W. H. F. J. p. 19.

"Arca Sanctorum Insula inter Cornaciam & Momoniam
S. Eudius. " * * *

"Arca Choemair Insula inter Cornaciam & Momoniam

"Arca sue Aranie tres Insulae inter Cornaciam
& Momoniam. "

Index Topog: to Acta SS.

~~166~~ 166. ~~Sp. Hist. de l'Isle~~
In the life of St. Endeus it is called Insula
Araniensis.

Colgan speaking of these islands, says that "Singula
vulgo Ara nuncupantur, quas & latine Araneas
appellamus.

Their names as given by Colgan are
Ara airthir (vulgo Aranea naomh)
"Secunda insula vulgo Aranea dicta."

Tertia, praeis à S. Coemano patrone Ara-Coemhain,
et passim Ara-oilem vulgo dicta. (This is an
err. of Colgan
p. 16.)

apud Arann - (Life of S. Endeus:
insula de Arann).

"Hec insula dicta Arann i. rean in latino,
quia ad similitudinem reus in animalis se habet;
quia in medio est angusta & in extremitatibus
est grossa." Vita S. Endei. (text) Augustinus Magradin author.

"Rectus Ara i. rean, dicta. Nam vox Hibernica reus denotans in
casu recto dicitur Ara & in casu signendi, sive secundum Arann"
Colgan in a note

... ..

... ..
... ..
... ..

Aran should be adopted as the
Anglicized Spelling. E. S. S.

~~247~~ 13

all 3 modes. 2 o
an tan po pors a

Highland, 10 Nov.

14/c/11/44 (viii)

The following is the Will of Donald O'Gallagher aged 47 years concerning all the old customs of O'Donnell in the county of Wick. A.D. 1626.

First from the King of Ireland James 6th Beaves and 10 milch cows each May-day, i.e. 100 cows on the ground. They are paid to O'Neil only 60 milch cows each May-day, i.e. 100 sent sixty horsemen and 120 foot soldiers to the field for O'Donnell, and entertained his servants so they were so numerous for the space of nine nights. The fine for killing a man was 160 cows.

Mac Sweeney Stand gave him 10 Beaves and ten milch cows, and 10 marks for the supports of Bonaghts and sent to the field 120 Gallowglasses with armour, and should any of them want armour, he was to give a beef in lieu of it.

Mac Sweeney na Doe, gave the same number.

Mac Sweeney Baghineach sent 60 Gallowglasses with armour, besides a person to carry the armour and stone of St. Columb-Kille. 145c/11/44(1x)

18. ~~246~~
16

O' Bayle gave 10 marks to support Bonights.

(i.e. of that part of it held by the O'Donnell
not including the Bayle of the Baggins)

The following were the subsidies of the O'Donnell

Yvark, Glendine, & Rath an Cragan, the half Tenth
of Tire Breasail, the half Tenth of Gred-Moodhair, the
half Tenth of the Breda, the half Tenth of Glindighe, the
Tenth of Heam Hele, and the half Tenth of Clachan-Adair.

The following were the subsidies paid to Red Hugh O'Donnell
(the son of Hugh who was an O'Donnell) according to the
memory of his own steward who was living in old men
in the time of King James, ab. 1620, his name was Nigel
the son of Edward MacDonagh:

1. Irish Breda 60 Bees three times a year.
2. Tadhra 18 Bees, 3 times a year.
3. Tire Boghair 18 Bees.
4. Terman of Derry 18 Bees.
5. The Terman of Kilmaconnin, gave a supply
of food once in every quarter of a year.

6. The territory of Lagan contained 16 quarters, and for each quarter of these 30 goats were paid.
7. Erenda comprehended 20 quarters for one of which 100 goats were given.
8. Ederonodaird comprehended 18 quarters each of which gave 2 goats for payment.
9. The O'neasail comprehended 32 quarters and a half, for each of which a mark was paid to O'Donnell.
10. Gleann Eile comprehended 22 quarters for each of which 50 goats were given.

Out of each of these quarters of land O'Donnell received three mothers of butter in time of war and two in time of peace.

Kilmaconraid gave him 24 mothers of butter and 40 mothers of meal each quarter of a year.

O'Donnell's rent in Tirawley was ten pence in lieu of each cow.

Sh

Keating [p. 261, History] says that he settled a dispute between the sons of Gormac Dubach concerning the wealth of their ancestors; *gléir sin do gab ag molas na hÉirenn²² 82*.

Ceilebrar is dā air sin doib, y triallur m^q lon pe n-a cēs
 266 leoc o'pior a lunge. Dala clon^{ne} Chermada tugad^q dā n-aime^o meid
 an inol^a tug is air Eirinn, y ip^o do me^o leoc, dā por^o leir dol
 o'a éir^o fein, do cōbr^o iom^o sin^o leir do gab^o na hÉirenn. y ir
 é m^o air q cōbr^o f^oas Coll, do hon tri cōbr^o leoc, do air n-a cōbr^o,
 y tugad^q air. do gab is fein deir^o air a m^oir^o y tug leir i^o do
 f^oas is bu^o tuas, zur p^oir^o cōm^o f^oas fein y f^oas Coll, zur
 éir^o is an, y tugad^q a m^oir^o leoc, n-a lōir^o zur éir^o pe air m^oir^o
 aca; y zur haōn^o f^oas é, 14 cōbr^o a cōir^o do m^oir^o
 f^oas dā n^oir^o f^oas pe t^oir^o dā cōbr^o do hÉirinn air clon Chermada.
 Ir cōbr^o do cōir^o pe p^oir^o zur ab air Chermada do m^oir^o is,
 y zur ab air m^oir^o is do haōn^o é, 3^oir^o ir cōir^o y ir p^oir^o
 an cōbr^o tuas.

Keating (ut supra)

Janet "Cōbr^o é air m^oir^o" (25 Sept.) by chance in looking over the Calendar

Book of Lecan. R. I. A. 21277
 Tributes of the King of Aileach. 19

The tributes of the King of Aileach and his subsidies here,
 i.e. his tithes from the territories and his sub-tributary payments
 and wages) to them: 100 sheep, 100 cloaks (bret) 100 cows, and
 100 hogs from Cuile Eandraidne; 30 hogs, 30 cows and 30 wethers
 from the King of South Brega; 30 hogs, 30 cows and 30 wethers
 from the King of Hy-Neachtoine; 100 beavers, 100 cows, 100 hogs
 and 50 cloaks from Hy-Mael-Mathair; 300 hogs, 300 cows and
 300 beavers from Hiannachta Glenn Gaimhine; 1000 milk cows, 100
 beavers, 50 oxen and 50 hogs from Seana-Li; 100 milk cows, 50 hogs
 and 50 cloaks from Hy-Thistre; 100 beavers, 100 milk cows and 50 cloaks
 from the men of Hy-Ath. The free territories of Aileach and Tethach-og,
Cuile Eandraidne, Hy-Ath, Tris-Boghain and Kendal-Connill. Concerning
 which the learned Seimur, the son of Seistne sang:

L.

The right of the King of Aileach here ye
 among the tributary (soopati) who have not disrespect:
 He is entitled to cattle not rent
 From the tribes and territories.

II

One hundred sheep, 100 cloaks, 100 cows
 And 100 hogs were given to him
 From Gail Candaidhe of the north
 To the king of Bileach after the war.

III

Thirty hogs from Leath Batha
 Thirty cows with copious milk
 Thirty wethers of yellow fleeces
 The king of Bileach is entitled to them all.

IV.

Three hundred hogs from Sand-Ling
 Three hundred cows no small oppression
 Three hundred wethers living
 To the king of Bileach of the wild bit (cliff?)

V.

The king of Hy-Neachnach is bound to give
 Three hundred cows no false saying
 One hundred heaves, one hundred heavy chains (amoi epom)
 To the king of Bileach of slender ships (na bren long)

① Gail Candaidhe, now the district around Cullinstree?

One hundred beaver maps from the Hyacinth garden
 And one hundred hogs, no trifling tribute
 Fifty cows (60) and two to him
 And fifty cloaks with white fringes (61/6)

VII.

Three hundred horses he obtains in the north
 Three hundred cows to feed an army
 Three hundred beavers, store for war
 From Hiraxchta, this heavy wealth is got.

VIII.

Seven hundred milk cows from the people of Li
 One hundred beavers, a just reward
 And fifty of oxen
 With fifty hogs heavy and profitable.

IX.

One hundred milk cows from the territories of Fort
 Fifty skins (210/1) and fifty hogs
 With fifty coloured cloaks (are given) to him
 From Dun na n-Widhri, one day.

One hundred horses from [†]Feana Muighe:

And 100 milch cows very ^{*}yellow

*lan-buise

Fifty cloaks, the adjudged fine

To the intrepid King of Bileach

XI.

From Fullyoge no tribute is due

To the King of Obhal of the fiery soul

From that powerful land are got

Kings over the men of Brin.

+ Feana Muighe is in the prose version of this poem made "the men" of Roys Ith" but this is unquestionably a mistake, as Roys Ith is in the Pro and distinctly called a free territory.

XII.

No tribute is due of Gracbh

To the majestic King of Bileach

In Roys Ith, nor tribute nor fine

Is due for their fair territory.

XIII.

Tris Cogain is not bound

To give tribute to the monarch

The descendants of Bonnell are not bound

To render tribute, rent or white wood (ban staid).

XIV.

These are the tributes of the King of Bileach

There is no great chief or Roys

Who renders not unto this King

What, by his law, he is entitled to.

Here are the odhras and subsidies given by the King of Aileach to (the chiefs of) his territories and tribal entertainments and assemblies.

The King of Aileach himself, who he is not monarch of all Ireland, is entitled to go hand in hand with the King of Ireland at the banquet and the Assembly, and to accompany him at ^{and} visitations, Councils and petitions.

He is entitled to receive from the King of Ireland 50 swords, 50 shields, 50 ^{suits} ~~pieces~~ and 50 horses. These he divides. These are his subsidies; 5 shields, 5 swords, 5 goblets, 5 women, 5 slaves, and 5 steeds to the King of Carbury Dinnich; 5 shields, 5 slaves, 5 women, and 5 swords to the King of Ardrara of Ebor. Cuthbert 10 steeds, 6 shields, 5 swords, 4 goblets, 6 blue cloaks and 6 green cloaks to the King of Kind (Corymme) (Cannagh); 5 horses, 5 shields, 5 swords, 5 cloaks to the King of Kind or Enda; 7 women, 7 slaves, 7 steeds, 7 swords, to the King of Kind (Loughach); 7 slaves, 7 women, 7 swords, 7 goblets to the King of Kind-Corymme; 6 steeds, 10 goblets, 5 swords, 6 shields, 6 hounds to the King of Moy-Mhe; 3 steeds, 3 shields, 3 swords, 3 goblets to the King of Ky-Teachnach (Kedwatha); 3 steeds, 3 shields, 3 swords, and 3 goblets, to the King of Kind-Ling; 3 steeds, 3 shields, 3 swords, 3 green ^{cloaks} garments to the King of the Breac; 3 women, 3 mantles (mazal) 3 coats to the King of Ky-Ma (Cathen); 3 steeds, 3 shields, 3 goblets, 3 swords, to the King of Kind (Gleanna) (Gleanna); 6 slaves, 6 horses (Zabpa) 6 shields to the King of Kind; 3 women, 3 slaves, 3 horses to the King of Ky-Lurra; 50 slaves, 50 dresses (Cupid) 50 cloaks, and 50 coats of mail (Lurpac) to the King of Tulach of. Of this division and distribution Beinir sung:

14/c/11/44(X1)

I.

4. Man who hastened northwards
 Across May - the of the hard borders
 Tell the subsidies of each one
 From the King of the South of the Lake House.

11.

When the love of Liberty of the most virtuous
Is not kind of nobler than

He is entitled without dispute

He is enticed without difficulty
to go and - in hand with the King of Spain & his Court
(seals or residence)

III.

Fifty swords, fifty shields
Fifty shins, a great host
Fifty spears, fifty steeds
To saddle King of the high judgement.

IV.

His prosperous chiefs are entitled
(to receive) from Beluch's King of armed soldiers,
After the fatigue of their hardy ^{ppp. emia d'ayape} expeditions we've heard
Subsidies and rewards.

V.

Five shields 5 swords 5 goblets
Five steeds five women of great affection
To the King of Cairbre's flunneil
From the King of Sillocks of ^{great} high bridles.

VI

The King of Nepal, Radoha is entitled
 to 6000000, 5000000, 2000000
 The slaves from across the sea.
 This fair and true, ^{as} ^{is} ^{the} ^{case} ^{of} ^{the} ^{world}.

VII.

The King of Castile, James I. is entitled
 to find cavalry horses
 Six shields, 6 swords, 6 goblets
 Six green cloaks, 6 blue cloaks.

viii

The King of Denmark - Enda is entitled
to 5 beautiful & strong steeds
fine shields & swords for battle
fine mantles, fine coats of mail,

IX.

The King of Rued. Right hand is entitled
 King of swords for hard battles
 Seven women sides / slaves
 Seven steeds fit for the hero,

The King of this Coquim is entitled
to six slaves, no great gift.
Seven steeds, of women across the great sea
Seven beautiful goblets for the banquet ^{and}

XI.

The King of Don is entitled
 To six horses ^{all} captured,
 Six goblets, 6 swords, 6 shields
 Six shields, the most beautiful of shields.
^{pinda rap ppaizib}

XII.

The King of fair Hy-Machmach is entitled
 To six beautiful horses ^{cap} ^{erghno}
 Three shields, 3 goblets, 3 swords
 From the valorous and high King of Sileach.

XIII.

The King of Heard-Ling, the her, is entitled
 To 3 horses ^{all} ^{rap} ^{and} ^{ppaech}
 3 shields, three pointed swords, ^{cloidin} ^{coppa}
 And three brown goblets.

XIV.

The King of the Breue is entitled to a subsidy
 Three strong horses his ^{rewards}
 Three shields, three swords of battle
 Three green one coloured garments.

XV.

The King of Hy-Machmach is entitled
 To three coats with ^{co p-on paizim} ^{hona} ^{golden} ^{borders}
 Three beautiful good mantles
 Three ^{dyopa} ^{lingbala} ^{enslaved} ^{proter} ^{women}.

XVI.

The King of Glenn Lomhin is entitled
 To three bay horses surely
 Three shields, 3 goblets, 3 swords
 From the hand of the King of Sileach each year.

The King of Tule of the lake is entitled
 To six steeds, the wounds of battle
 the Hunter wound ^{zabpa} steeds
 and the slaves of mud labor.

XVIII.

The King of Ky-Chintue of the north is entitled
 To 3 swift cavalry horses (gabba),
 Three women with beautiful heads faces,
 But three large ignoble slaves.

XIX.

The self proud King of Tulach ay is entitled
 To 50 slaves, prosperous over the road
 50 swords, 50 steeds 50 parts of mail

XX.

This is the history of the race of Niall
 The whole is found in Books

30. ~~288~~
20.

Territories in Tir Connell according
to Binn,

1. Kinel Sadha nam Tir Ingh
2. Kinel Baskinnes nam Brinnagh
3. Kinel-Enda contained Bannmaghy
and Loughkayne.
4. Kinel Loughdach?
5. Moy-sha

Irish ~~29~~ 33
 Extracts from the Irish
 14/2/11 44(XIII)

22 July

Calixtos Chanabiotos — (that's so, nothing!)
one of the early saints of Iceland. Chanabiotos
 p. 10000 cal: arnshir 31. of 10000

Исходъ е зѣла мога въ аббампенте деоу и по н-
формата. зѣ ераотъ у обростіа зна. и оу лубна и преабде
а димире.

11-1-1:

"*André B...*"

I could not find Heilich he is in the calendar
not in Volgan, but met ^{18.05} Ostrog by chance in looking
for him. Ostrog is not in any of Volgan's historical
indexes, nor in Quam in the Topographica historica.

body in his & died at St. Michaels, ^{with his arms} the arms
motion about his limbs: he had the following notes on his
chest:

Macrabeus, cui & alius nomen dedit Hochstet-
ter, vivens, Mart. Pangala. Alioque nomen appellatur, et datus tantum
fida Macrabeus, qui cum de deo Hermachio Hochstetters, Caesario et
inditum. Aliud nomen fuisse ob hoc nomen, et nomen d. Hochstet, & Chalis. Bona
dromensis, qui centum quinquaginta annis in uno sopore saltem nigris, fortiter
vivisse, unde & vivens, sine vivax meruit cognominari, juxta decem ad 27 Junij, quo colitur.

~~29~~ ~~292~~ 32

We could not find your book in the library;
There is a notice of an book in the notice of the
in the life of S. Cadogan; I will look in the
in the Index in the Dublin society.

Dear John - In your list of names in his name, many of which
 can be found in the History of the Book of Hours - there
 are many ^{names} which it is probable may be Scotch or Highland.
 As we find in the King's College, Aberdeen, that
 he supported out of his own purse two ministers in a remote
 part of the Parish of Morven, (now) to instruct a Highland colony
 there to whose numerous descendants the late Doctor, the Rev^d Samuel
 Montgomerie, during his whole incumbency, regularly officiated, though
 distant many miles from the parish church. Now this may be a
 guide to you in your inquiries respecting names, and it would
 also be worth ascertaining if these Highland protestants continue
 or have perhaps fallen into the error of popery still retained
 by their Celtic-Spish neighbours. Geo: Petrie.

By the way - Is not right to look at the cornering stone of
 the monument at Hill Macconnie.

Station named in the same manner as the same in ecclesia
 Diocesis Morensis in eadem regione de Anis - Ego in Reg. Catalogus

Station named in the same manner as the same in ecclesia
 Diocesis Morensis in eadem regione de Anis - Ego in Reg. Catalogus

Station named in the same manner as the same in ecclesia
 Diocesis Morensis in eadem regione de Anis - Ego in Reg. Catalogus

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 Diocesis Morensis in eadem regione de Anis - Ego in Reg. Catalogus

Station named in the same manner as the same in ecclesia
 Diocesis Morensis in eadem regione de Anis - Ego in Reg. Catalogus

Inver;

On the East shore in the barony of Ards and Down
are six miles East of Belfast.

M. Kato is, who died A. D. 1663. was a son of Katsunaka
in Gyokumachi and also of Katsunaka in Shikoku and of Katsunaka in Omi.

A small monastery was founded here, (this is the site of four friars of the third order of St. Francis), and probably on the very site of the ancient abbey of St. Vitalis. It was granted by King James I. to James Vincent blind boys who assigned it to Arthur Lord Blichetou.

1874. F. 1874. S. 1874. 1874.

Adelbert.

The church was built of kiln-burnt stone, now called Whitehartun,
about the year 540; its festival is observed on the 5th of March.
This church was situated in Trehoguen, a township in Tyne and Wear,
and is supposed to be the same with a parish church in the
diocese of Raphoe, &c. *Brit. Mus. Nat. Hist.* p. 474.

Kil *Dum*

Near Rathmellagh in the barony of Kilmacrenan. About the beginning of the 16th century O'Donnell built a small monastery here for friars of the third order of St. Francis. (O'Donoghue's Annals).

Magheribeg;

The Little Plain, near the town of Rosguill. A monastery was founded here by C. O'Connell, about the middle of the fifteenth century, by the friars of the third order of St. Francis. (f)

Allemance (L) War. nov. 14p/11/44(xv)

Murkirk;

Appears in the map, to be four miles and a half from Castle Gore, in the barony of Kildare; yet bishop Becket observed, that when he visited that country, he could not hear of such an abbey.

Rathcormac;

in the barony of Louth. St. Patrick founded an abbey here, in which St. Ignace and five other monks were interred. (K) In th. p. 176.

Rathcarick;

In Inisowen. St. Brigid the daughter of Brodach was bishop of Rathcarick about the beginning of the sixth century (L); from which period we can learn nothing of it. (S. H. p. 501 & 597.)

Rathnew;

It is now in the diocese of Raphoe, and commonly called Rathnewrscope; St. Aidan lived his residence here, where his festival is observed on the 16th of February (m); and the feast of St. Aidan's brother, brother to St. Aidan, who flourished A.D. 750, is observed here on the 16th of May. (n) — (m) Ward. p. 158. (n) Calendar.

~~42~~ ~~500~~
40

Bally Mac Swiney;

Near Castle Mac, in the barony of Kilmacrennan.

A monastery was founded here by St. Swiney, a follower of the order of St. Francis. or Mac. mon.

A few remains of this building are yet extant, in the barony of Kilmacrennan.

Domnachyenne Tochair;

St. Patrick found this church, and more Mac. carlinus, brother to the Saint of Clougher, bishop of it. This is now a parish church in Inisreen, and remarkable for the great resort of pilgrims on St. Patrick's day; there is still preserved here the Saint's penitential bed, and many other ancient monuments of that kind; fit objects for the devotion of the pilgrims. The church is near to Cas. mac. eire, a remarkable cataract, which falls from a very high mountain called Shiabh-sneetha, or the Mountain of Snow, into the bay called Traigher-brogh.

It was called anciently Domnach-mor maigh tochair (m) Ye. Th. p. 181.

Inis Keel;

An island lying off the coast of the barony of Boyle, and Bannagh. St. Conall lived on this island, and is reckoned here on the 12th of May; St. Callan wrote a work in his prison; he was killed by pirates about the year 570, and was interred with his friend; his festival is held on January the 20th (t). Here is a celebrated well, which, with the church, is dedicated to St. Conall, and yearly visited by a great concourse of pilgrims on the 12th of May — (t) Harris table. (u) Buller's journey.

St. John's Island;

An island in the sea, near the mouth of the River Barrow. The first person who was landed on this island, was said to be St. John, King of Ireland, an Irishman by descent, and of the Order of Cistercians, having renounced the cares of the world, and dedicated himself to heaven, died on this island in the year 1197. (see) Burke's Hist.

Philibeggs;

A sea-port and borough town, standing on a high point of land, with a strong fortification, and a large town.

A small house was built here in honor of the third order of St. Francis (C) by St. John's Island.

(C) War. mon. — (C) St. John's Island.

Malin;

On the sea-side in Ireland; here we find a very ancient church, which is said to have been a monastery.

(1) Poore's Journal.

Tower Island;

An island extremely fertile, situated about eight miles from the main land, of the barony of Kilmacrennan. There was an abbey here of which St. Columba, the son of Colman, was abbot about the

~~17~~ ~~302~~ (42)

the year 650. (2).

- (1) del. alt. p. 17. In. Ca p. 7470.

RIA

1910/11/44 (xvi)

"Tully [with Map:]

"Fully acquainted [in the Violation Book:]

"Abercrombie, in the barony of Abercrombie. Mr. Columbus founded an abbey at Abercrombie in 1151. This is now a parish church in the diocese of Raphoe." 12.

" (t) *Ch. Th. p. 474.* (u) *Liberté* *posit.* "

Held all Monsticon Bib.

Here Nichol's confounds the Commission with the Commission, a corruption of
the name, with the Commission.

80. Tula - Dubyński Monasterium, nunc parochialis bectia
in Torconellia. Odonatus lib. 1. c. 25, ubi, Carlyro Margall Assed 9. ^{June}
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I think you have among your extracts the passage in
O'Donnell's life here referred to.

Your conjecture about the name Ho-Noddy is correct.

Colgan in a note on the life of a saint (Baitanus vel Boetanus filius Senelli, says: "Variè in ipso Hibernico scribitur hoc nomen, ut Boetan, Baeton, Buedan, Boedan, Baithen

"Pa-Buados &c." - This saint was a Commaenian
& Bishop & Abbot of Commaenoise, & does not appear.

to be our De Waddog.

There are several Balthouses in the Inter. to Gorgan
& 2 Boddams, but nothing is mentioned of them that would
lead us to suppose they are the same as mentioned in
of Manuscript of the same name.

Perhaps the right name of the following.

Chia xia Helmanianis.

De S. Balthus Episcopo.

Præter. Hæres, in diversis datibus, quatuor eodem
seculo in Hibernia & omnem partem hibernicam, & pietate insus-
tinet, & inter præcipuos istius insula sanctos habetur. Primus,
S. Balthus, alias Balthinus filius Brendani, discipulus,
& cognatus, & successor S. Columba in regimine Monasterii
Hiensis, & fundator Ecclesie de Tighbaith in Tyrconnell.
Secundus, S. Balthus filius Finaigh, genere Lageniensis,
& Abbas de Tighbaith in orientali parte Lagenie. Tertius,
S. Balthus Abbe. Quartus, (de quo hic agimus) S. Balthus
filius Cu machi, vir utriusque prosapia Hæres, sed meritis & virtutibus
longè ceteris. Pater ipse Cu machus, fuit Comes huius Nollæ Maris
Regis Hibernie & Acungus filius nepos: mater vero Cu machus ex
Dalluachalla familia, olim antiqua nobilitate in Ultonia originem trahens.

* * * He was at the synod of Drumchet.

* * * Non solum diversas successiones extenuant, veritatem
in diversis Hiberniae partibus locis; sed meritis indubitus
scriptis, ad Episcopatum promotus est dignitatem. Hinc enim
eius altaris Comae legitur praedictum & possessiones sabbatice in
diversis Hiberniae Provinciis, ut integram regionem de Tir-euda
in Ultonia, agros etiam quosdam in Arthach Connacia
regione: & aliud insuper praedium prope Usneach in Media;
in harum regionum singulis, constat esse eadem sacrum
S. Baitheni nomen regere. Est enim in regione de Tir-euda
una Ecclesia Teaghbaithin, i. Ecclesia S. Baitheni appellata.
Est & secunda ejusdem nominis in Arthach. Et tertia insuper
de Teaghbaith prope portum Usneach in Media: in prima
tamen Ecclesia de Teagh. Baithin in Tir-euda, non hic, sed
Baithin us Brendani filius traditur colere; in duabus vero
aliis par. S. Baithin in Arthach. S. Baithenus filius Cuanaich.

Secundum domestica menologia colitur. 17. Hiberniarum. Annus
mortis ejus incertus, licet colligatur ex eis, quae de ipso
referuntur, (dicitur enim acta S. Columbae jam mortui scripta)
cum. post annum circiter 592 vel 597. vivisse. SAS. p. 369.

Tallac
Hochstadt
Kapf

Hochstadt
a quo Tallac
Hochstadt
Kapf

* this central sp. f. does not appear to be a larva.

[illegible]

O Muirhabill was of the Red Franchise. (91052m)

Donnizal o ppaia
na zioniz zuaiz y el
for clatn no for
cineul p ppaia da
nac for .i.
briudap ozzard clatn
briudap y cuniz zae
uiz loniziz az
Hortabill o ppaia
y q. p. zioniz
t. cuniz.

41 Cuanañ
 41 O-ñila (no
 24mm)
 41 Lajozte (no
 bñacupe no
 bñacupe pñz de
 41 Oñipada-

The day a little after
"1 OCT" is "Koshtoch tse"

14/c/11/40 (xvii)

~~308~~ 400.
 2. O' Tuathlain

The only notice of this name in the Irish is in the

"Cinnabéar na n-duibh, y n-gáir in indicaciones"

indicationes for the quinta which are in note to be at openin. 7.
 na fiomán, na hoián na peimán, no Aréclan na Aréclan,

3. Mac-Giolra - Donoghue, is of the Irish and also

4. Mac Donoghue.

5. Mac Donoghue, there are Irish except the Irish of Scottland,
 (y quinta all Donoghue (abund))

Cynba (y blar o clom nioimill) 7. clan com do na quinta. clan hazm, pan oim zu iz
hec oim iz. 7. clan al quinta quinta quinta, clan Si iz iz quinta, 7. quinta iz quinta.

6. Mac Bilin. "M. Bilin gives iz hec clan" - a publ. under "M. iz" y.

Pracna off iz hec praz iz,
hec clan, 7. hec clan.

manufactures
 7. ro iz - quinta - hec clan
 7. quinta pr - hec clan
 7. quinta - quinta - quinta quinta
 under "quinta" quinta quinta quinta

7. O'Duibh clan - vide list of families in Bredach which are Irish.

(49) ~~567~~ (#) Copyright

9. O'Fallon. none mentioned in M. F. except those of

* φλσ. α. 41. πλοοc ινε φλζα ιζε α cλαν + ερποα cετο αν βαρε, ι ζλνδα νειμειντοc,
η cεποα cετο να βρενδουα. * * * *

Начало 1940 года. * * * * *

“Alas po fintoa na brendia i. otogoa tiorio na brendia yua ziamm,
yua luacab, yua ziam. ar co pot fuplondz me pizura na pizura la marzan
yua a. a. a. ‘Epiocambet’.”

Finis na brevedia Sum.

“Ο τοῦτο καὶ ποῦρος καὶ ἐρεῖνός

“Olucaşın ırn laz ıq so bvdas, 7. h. şih.”

Qu. was this (of course it was)
a different brand as
long ones?

16. O'Labain not in index

11. 0 Aerial not in 1 sex.

12. Highlight you have done in the pedigrees of the Knel-Cornell

13. Ave. 1000 ft. in. 1000 ft. in. 1000 ft. in.

Burns' does not occur in the sands.

We could not find S. Mingeallack any where, tried
Colgan &c.

W. L. Ryan

~~52~~ 510

50

RIA

510

"A'z po an eno bui do clo'n Eozam i'n b'neudaz.
 "S'lec mee Eozam i'n b'neudaz, p'edlims, ^{no o'it} Eozam
 "Cormac, jollan capzua abur. dallan, E'clm. i'p' wozz,
 "Clan Eozam a'ipo da ceimularb pe accoir p.

* * * * *

"A'ill o'za cmeul naitta."

Quaid. H. H. H. p. 111.

"Clann Eozam me Well mo'z
 "i'n Broaz, m'ca i'p' M. B'and.

"Znt na b'neoda
 "na d'ib'ozia. e.g.

Quaid. H. H. H.

"Duib' o'io'ia me the ten o'
 "bi'gin no b'neim

"H' e'nan'zale

"H' jomana'z
 "no n'neim

"H' con'zale'z

"H' Eozm'z

"H' jon'ep'z

"H' p'ion'z

"H' e'p'm'z

"H' p'edlim'z

"H' Eoz. m. Well."

"P'edlims me Eozam. r. ap' uas' tan'zao'z

"na teallaz'z i'n b'neudaz. p.

"H'um'z Kuap'z

"H'um'z E'neall'z

"H'um'z S'le'p'ne

"Clan m'urp'z no m'p'oz'z

clann cumaz'z (no cum'p'oz)

clann n'ap'con (no op'can)

"clann tuaz'z, a'z

"clann p'oz'z'z'z."

H. H. H. H.

H. H. H. H.

H. H. H. H.

H. H. H. H.

H. H. H. H.

H. H. H. H.

H. H. H. H.

H. H. H. H.

H. H. H. H.

"Znt na b'neoda beor p. cmeul
 "dallan me Eozam.

* * * * *
 on dallan i'n tam'z ua e'p'ic'z, ua c'ri'z'm,
 ua Keo'can, clann euan, ua p'io'z'z'z,
 ua ceallaz'z 7 ua p'p'az'm.

p. 147.

Znt na b'neoda beor p. clan corm' me Eozam

* * * * *

Teall' tan'zao' on cormac i'n i'n b'neudaz p.
 m'nt'z'z e'le, clann p'ion'z'z, clann d'p'oz'm
 clann p'p'z'z, ua uas', ua u'lt'z'm. ua Kuas'one,
 7 ua p'p'oz'-am.

Znt cmeul no clo'mne o'it' me Eozam

* * * * *

Znt n' p'p'oz'z'.
 (it follows)

* * * * *

"H' p'p'oz'z'

"H' p'p'oz'z'

"H' p'p'oz'z'

"H' p'p'oz'z'

"H' p'p'oz'z'

"H' p'p'oz'z'

"H' p'p'oz'z'

Teall' tan'zao' o' o'it'
 me Eozam b'neudaz p.
 m'nt'z'z op'ic'z'z'z, no
 p'p'oz'z', m'nt'z'z p'p'oz'z',
 ua Kuas'z, ua p'p'oz'z', no
 p'p'oz'z'z'z, ua d'om'm'z,
 ua corm'z'z, d'iol me cluaz'
 no d'iol me luaz'.
 14/c 1/144 (XVIII)

p. 148

5. It cymel, no
elonne i act
in eodas

Donn
fiae dubon
41 eadon
41 ceallt hēor
no lez

41 ffoillbrize
41 broze no
broazge

41 Conz no
anzura

41 dmarz
41 piaman

41 fionan
41 peohm
41 eact o p
cmet nēac
an eodas

41 Eozan
41 Mell.

41 Conz penze no

anz 2-daz 4
ceallaz 7 n eadon

41 fiaman n d
orize n dpuccan
73 ceallt 7 n ead
an 7 n eadon

p. 148.

1. Daz no dwe ba R
ua ppaoc nle f cmet
neach) oze n lonan.

2. Ciapan oze pol eigan f
n eact na eadabain in
ib fiae pol ciapan dune
da ean mda apaze
pol ciapan na neach
in apzeas.

3. fadon o p n na
ua eadabain na eadon
7 na dpuccan.

4. fadon fep n p n m n n
koir me eadon f n eadon
7 f n m n n n n n n
7 na dpuccan 7 na eadon

5. Apzan o p n na eadon
dpuccan 7 na eadon.

6. fadon fep n p n m n n
f na dpuccan 7 na eadon.
Se mee eadon me eadon
me Mell. n n n n n n n
am n n n n.

Johann

Johann me eadon me Mell
neozjatt o p n n n n n n
n fionan na eadon no na
fionan na eadon na
eodon na eadon na eadon
na eadon na eadon na eadon
na eadon na eadon na eadon
na eadon na eadon na eadon

Conz

Conz mac eozan me Mell o p n n
eodon na eadon na eadon na
eodon na eadon na eadon na
na eadon na eadon na eadon

Con.

Con me eozan me Mell o p n n
eodon na eadon na eadon na
eodon na eadon na eadon na
na eadon na eadon na eadon
na eadon na eadon na eadon

p. 149

Con n n
f n n n n n
f eadon eadon
ap 7 na eadon
eodon.

41 Diapimada
eodon m n n n
eodon na eadon na eadon
na eadon na eadon na eadon

41 eadon
41 fionan na eadon
41 fionan na eadon
41 fionan na eadon

Con eadon
eodon na eadon
me eadon na eadon
* * *

Con eadon na eadon
na eadon na eadon na eadon
na eadon na eadon na eadon
na eadon na eadon na eadon
na eadon na eadon na eadon

41 eadon na eadon
41 fionan na eadon
41 fionan na eadon

* he will outblush.
orig.

14/c/11/44(xix)

Now follows the tribe called na Bredacha from their
ancestor Eogan Bredach.

from his Spring & River. & Tublain, & Tiblin, & Mac Murdaig, Mac
Cumsaig, & Mac Orcan, & Mac Tuthal, & Mac Loman, & Mac
Menzail, & Mac Loran, & Mac Fergus, & Mac Lachlan, & Mac
& Ruaidhe, & Eugin, & Cuilinn. & Rochar, & Macan, & Gindine,
& Mac Cuain. & Macraithe, & Rosag, & Gillelagachan, & Dondan,
& Corm, & Mac Cluise, & Linn, & Mianan, & Mac Lellan, & Brehan,
& Gollan, & Pharican, & Gille, & Quishin, & Mac Lyle, & Mac
& Gathardaig, & Mac Lellan, & Gille, & Mac Lellan, & Mac Lellan.

* * * * *

then speaks of the different kinds & in general of all
the heads of the different parts before mentioned & being
in the time of the writer & traces them to the known stock.
mentions the & Hogans of T. Calahan & Rochar of Dromligan, &
Laigne & Mac Cluise of Neigh Hill.

51

The Bard Rols Satirized Elburg ~~77~~ 759
 Clann Daly or O'Donnells of Cneul moine or bozaine in Tyreemell

Da n'sopriñ clañ nòalaz
 nìop d'ion dani pìol pèan a'dam
 clañ nòalaz buò d'ion dani
 a'gup pìol a'dam o'sopas

Had I satirized the Clann Daly
 I had no protection in the race of Adam
 In the Clann Daly I would have protection
 Even had I satirized the whole race of Adam

Tura do cup of a g'ion
 nì beim air pèarab eipean
 dual mion p'poza do z'pal go m'p
 ay tuazig p'ion loca pèabail

To place you over all
 Is no dishonour to the men of Ireland
 It is the natural tendency of small streams
 From the fair plain of Lough Foyle ^{to flow}

O'Daly of Dunsandel

Air nòul go dui pandarb riap
 Ho puppam kan an ka p'ri
 jar pèangas pan dui p'ri d'ain
 mo zèanad o'poin nìop fèudad.

Having gone westward to Dunsandel
 * My belly was full that day
 After being made slender in that Dun
 It was impossible ever since to brace me.

O'Dogherty of Innis Owen

Doò ole mo zupar fa nòdhrec
 go z'iz n' socapzaz na h'p'ri
 map inùn coihz f' coplan
 a b'pupar de b'pocan p'ize.

Unfortunate was my journey at Christmas
 To the house of O'Dogherty of the Innis
 It was similar to a cock's piss on a cup-dish
 The small quantity of porridge I got there.

* But the blackguard does not mention where it was filled.
 14/12/11/144(XX)

~~62~~ ~~62~~ ⁶⁰ Mr. Cornwell wishes to have
your opinion on the following lines

"A tene 'dān mup bī na pīp

"a nōm pīp ēpīm zāp b

"na pīpē 'pā nōpīm pē chō

"zan bīd zān dīz zān leabād."

of the bapd pua d; to what family
do they belong? —

RIA

“Gugad (long-handed), called Mac-Acin, from his father
Acin; Mac-Aithlean, from his great grand aunt, the
wife of Gugad; and Mac-Leabail? by different persons,
succeeded Macad, who fell in the second battle of Moine,
and reigned forty years.

He instituted the Gallician games, to be celebrated every year on Galten Mountain in Heath, on the 14th of August, (to speak in modern style, wherefore these Gallicians bear the appellation yet) — Eighnas, i.e. the commemoration of Egnas, in honour to Eattenia, the daughter of prince Magmor, an Iberian prince the last queen of the Belgians. who after the death of King Roly, in the former battle of Moytura, espoused Longfarr, the son of Duach, a nobleman of the Danann, and married Egnas until he arrived at the years of maturity. Therefore it appears he was born after the first battle of Moytura, of Eattenia, the daughter of Ealen, who, in the second battle of Moytura, after an interval of twenty-seven years, killed his good father by his mother.

From the Calendar:

(65) ~~823~~

67

6 March:

11. Captae hys dāta cāpān Sāigra ba ſa bātābō dīm plāzam.
It is the my uācēg fop lōc Siltā. Az cill iḡēcō rēp bōzāme
rōnnell cōnālt... It appears to be Siltānābā: Sāigra S. Bānāg.

7 Mar:

Conan Sāigra pūābō an ſh¹.

RIA

67 69 ~~829~~

6 Mar: Colonel (Surgeon) McArt of Mth Regt. of W^m (Quineach) marched according to orders which he received to Tyrconnell (Tipperary) and displayed several banners along the way (containing) There was a body of Scotch, with two standards on the opposite side of the River. The bonfires (small) were about ^{the highest} the small fields (macapetree) and ^{with} a large party inside, and the Scotch ^{went} came over to assist him. The banner of Art of the people of Art O'Neill marched after them.

ref/11 (44(xxii))

1642 (70) 325 (60)

April. It is mentioned that "the Scotch of Lifford (by pp)"
came near to Strabane.

June 9. The General marched against the Scotch of Lifford.
(Tip conth) They did not remain long inactive in the sun
(Tip conth) when they came near them. They erected a
scurce that was of night in which were two thousand mus-
kets. Quiet and silent were the Scotch during the night,
but noisy and talkative the Irish. At break of day they
attacked one another. They rushed forward to the contest;
men were scattered and slain. The Scotch retreated to
the scurce, and took away the ammunition. The rear
of the Irish that is the pikemen ^{or reserved their attack} were taken. The
General and O'Conor were in the fight bravely in the
face of the enemy. The Scotch gave way in like manner.
The General cried out to his ^{men} saying that the Scotch
were retreating; but all in vain, for they would not
come back to the charge. Shane O' (yellow) O'Donnell
a Captain, ^{modern} Felim mga () O'Hagan, a Captain in
Felim

Galim Zymama (grim) O'Neill, a Captain, were all killed;
 and Sister, son of Bothe, ciorad (left hand) was wounded.
 Many were in the town. Affair of 140 killed and some
 houses were killed. But not, however, as the Irish were, but
 Lord James O'Connell of the family was killed together with the most
 Maurice O'Connell. Made a good deal of the women
 gave a blow of his big staff to one of the troops who was
 about to hit him, which knocked him down. He then dispatched
 him, and took away his arms and horse along with him.

*
 Letters came from Queen Anne, K. of England, to the general of the province of Ulster, stating that he should
 come to meet him at the castle of Doe (carr na doonaz)
 three thousand men accordingly went there on the 13th of July.

They took the garrisons of Dungannon and Mountjoy
 and we lost Patrick Zymama O'Neil, and three old heroes.
 Galimball (the stammerer) O'Neil, Donnell, Donnell, and Connor
 O'Gibbon; our army being away from us in Tirconnell.

*He was speaking before this of the attack made by Lord Conway &c. on Charlemont & Dungannon.

1642 (72) 556 70

Aug 13 The General returned along with Prince O'Neill the
O'Boilys, McWilliams, the inhabitants of Annapolis married
and Mr. Howard, the party of 1000 (1000 men) (1000 men)
and the ship was sent to the General and his forces advanced.
The famous, however, the General's forces were not raised
through the sea from the North with only a single ship and
a company of soldiers commanded by Captain Bulmer the
General's trusted officer. They landed at a port in the
North, or in the District of the General's command.

1642

Octob: After this the Army separated, parts going to Syracuse,
to the General's command, & to the North; while Howard himself
with his forces retired to Annapolis, then eastwards to New York
(of prize) and over to Annapolis. (of prize) and over to Annapolis.
Then they separated, retiring into the different garrisons
throughout Maryland (Delaware) and Delaware &c.

Howard sent orders to the Mountain Garrison to burn that
town and then to march immediately to Cambridge.

* * * * *

All the country north from the Capital foot (to name) to the
gates of Philadelphia (upper both) and from the great Ocean of the North
to the great Ocean of the North, presented a wonderfully deserted appearance. &c.

* Howard's army at Syracuse (Syracuse)

1645.

71 ~~337~~ 79

As Louis Juvon & Mills, he despatched Colonel Howe
 & James and Garlogh O'Neill in the autumn of 1645
 at the river of Lough, along with 200 men to the South Coast.
 They were joined by their ^{ships} boats (which ^{was} ^{one} ^{and} ^{two}) with two boats;
 and landed in the island of Illus - ^{near} ^{and} ^{near} ^{the} ^{mouth} ^{of} ^{the} ^{river} ^{of} ^{the} ^{South} ^{Coast} ^{of} ^{Ireland} ⁱⁿ ^{the} ^{year} ¹⁶⁴⁵ ^{they} ^{burnt} ^{and} ^{plundered} ^{two} ^{islands} ^{and} ^{carried} ^{away} ^{from} ^{them} ^{stores} ^{of} ⁵⁰⁰ ^{hows} ^{and} ¹⁰⁰⁰ ^{horses} ^{with} ^{their} ^{accoutrements} ^{and} ^{of} ^{Millions}.
 They brought the plunder to a small promontory in Carrinagh
 near Achmahoy and at the rising of the midnight moon Rory
 Murphy's people departed with it. Garlogh O'Neill, Mc
 Donnell, son of John, was killed & recruited. "The evening
 is approaching" said he: "come to this bank, give a volley
 and let the fire men stand here." His orders were obeyed
 and eight of the enemy with their lieutenant of the Powder
 were killed. But our fire men gave away the enemy's post
 on us, and we lost Captain O'Quinn and 11 men. Captain
 James O'Quinn from Lynceville, and Sergeant-major
 Garlogh O'Neill fell in the slaughter.

14/11/1644 (XXII)

Cum gratia Bruchaidhe . 75-000 =
D. 4. 11. 1879

A.C. 1871. May 1. The Put. Th. on the 12th of June. The first of
the 12th of June.

Ad. J. L. ...

Q. 70. Name some of the important rivers of India.
A. The Ganges, Brahmaputra, Indus, etc.

[illegible]

A. N. 765. Tigernacht wie Quare tiglun - bairnge Prachinde decc

N. D. 1014. *Colubus nebulosus* Gail. var. *Guirge* Brach. e dom. anelli
La sil Gaid by in Oregon. 1000

S. G. 1053. Hithetend na V. L. Hailt tigena Girce Graehide

* M. begins no pedigree of William Fabian. But if you look to the Extract
from the Libris containing the families of Couch & Argenson, you will find this
Maclachlan & his father mentioned. 14/c/11/44 (XIV)

75 ~~306~~ (76

~~75~~ ~~806~~ 76
A.Ck. 1065. Chomken. na longsig kagun l'almarnitse yllincetah
na tino²² Pabait agum qincoch. Described & I saw the mine.

[illegible]

A. T. 1102. Nice, le comte de Cogh. et Haycock. No H. H.
 isin arlene isin longport, cora marthout Sibice ne
 Maolachill terna Louinge Brachide, y Sibice ma
 Contrai me Coghlin.

A.D. 1166. Acad na hAelfabhaill tigherna Cairce. Craichide
donharbh. la me Neill in Lochlainn.

1906. 1198. Cazalan na meol pabail tighna cairpze brace do mgt dua barn
Be na depain feirn do mgt jna siogail po ced oim.

Extracts, from O' Cleary's Copy of
O'Dugan's Topographical Poem,
(relative to the kind Connell & kind Connell)

After meeting of Meath he (O' Cleary) says

Cuid na ffríthe do adhar, y do duam d'ice pn.

Cuid euní vt porana. Et

áthor do oif na Kioz.

O'Neill Ríoró O'ígh, y ffríachlaim a áiríorí ete. O cachtain et o conéobq da áiríorí na
áiríorí O'íghíorí. Tígha na b'íochá. O'íghíorí ap eut oec et. O'íghíorí áiríochel
áiríorí. O'íghíorí. y o'íghíorí, y o'íghíorí, et ffríe ffríoch y ffríe d'íghíorí, y ffríe
Ríoró y teall náiríoch, y ffríe b'íorí. Teall copca each, O'íghíorí, O'íghíorí, et o'íghíorí
y ffríorí. O'íghíorí, y o'íghíorí, o'íghíorí, y o'íghíorí y máz n'íghíorí. O'íghíorí
y eut mbíorí an ffríoch, y áiríochel mbíorí áiríochel Ríorí, y ffríe mbíorí íochá d'íochíorí.
O'íghíorí, y o'íghíorí, y o'íghíorí y na t teall íochá y teall cachtalain, y teall d'íochíorí
et teall mbíorí. O'íghíorí, y o'íghíorí et o'íghíorí ap eut ffríorí. O'íghíorí, y o'íghíorí
b'íochíorí ap eut ffríorí. O'íghíorí, y o'íghíorí, y o'íghíorí y eut mbíorí o'íghíorí
y o'íghíorí ap eut eut íochá, y ffríe ffríoch ap eut ffríoch. O'íghíorí, y o'íghíorí, y o'íghíorí
ffríoch íochá, y eut cachtalain y an eut eut. O'íghíorí íochá íochel ffríoch y teall
ffríoch íochá, y teall ffríoch íochá.

Cuid o'íghíorí an po. * * * * *

Cuid na eutíochíorí, íochá po. * * * * *

Cuid

O d'áiré d'iompa arís uairé, flait na b'péachá b'iochvaile
 maré do fuaire, f'hoct arín, an f'hoct ar uairé a'g eo
 maré do p'edairé f'p, don b'p'edairé a'gme an a'p'edairé
 T'hoiré d'hoiré of eult a'g. d'hoiré flait na f'hoiré
 p'edairé t'p f'p n'hoiré d'hoiré d'hoiré oile r'imp
 f'omá a' lochín p'á p'edairé, o'g'monairé d'hoiré
 p'opz p'hipen l'omá d'hoiré len, ar d'hoiré d'hoiré d'hoiré
 h' h' p'p'zair ar p'p'm p'p'p'm, h' d'hoiré d'hoiré d'hoiré
 ar t'p'm p'adairé ar l'airé h'p, h' d'hoiré d'hoiré d'hoiré
 d'hoiré d'hoiré d'hoiré d'hoiré, ar t'adairé d'hoiré d'hoiré
 in d'hoiré co t'p' d'hoiré, ar ar m'hoiré m'hoiré m'hoiré
 T'hoiré d'hoiré arís d'hoiré, m'hoiré d'hoiré d'hoiré
 h' d'hoiré co h'oll ar p'p'm d'hoiré f'p t'p'm d'hoiré
 p'p'm d'hoiré arís d'hoiré, do d'hoiré na d'hoiré, coiré d'hoiré in d'hoiré
 h' d'hoiré d'hoiré h' d'hoiré, an d'hoiré of l'airé f'p l'airé, h' d'hoiré d'hoiré d'hoiré
 d'hoiré m'hoiré d'hoiré d'hoiré, flait a'g d'hoiré p'p'm
 d'hoiré m'hoiré d'hoiré d'hoiré, d'hoiré d'hoiré na d'hoiré
 d'hoiré m'hoiré d'hoiré d'hoiré, loch d'hoiré d'hoiré d'hoiré
 d'hoiré do d'hoiré f'p d'hoiré, d'hoiré d'hoiré d'hoiré d'hoiré
 f'hoiré d'hoiré h' d'hoiré, d'hoiré d'hoiré d'hoiré d'hoiré
 d'hoiré d'hoiré d'hoiré d'hoiré, h' d'hoiré d'hoiré d'hoiré

T' teallt e pa tuar' toir, teallt ca'alam ch'ap'oz
za ch'adach ar de'ab'as an'ban, ir' teallt mb'p'iz da mb'p'on'ain

Teallt d'ib' Rallbe pe'ctar'iz, adu'ch'iz ma'p' de'iz l'ir'z'p'
p'ir' h' pa blo'is pa baile, az po'ir na z'p' teall'ar'z'he

U'p' cenel t'iz'p'ir' te'n, o q'col'p'oz'hap'ir' a'p'm'e'am

ma'z an' eol'za ir' an'az, r' eol'za ir' r' o'z'ain

Cl'ana p'ir'z'za p'e'z'as, p'rop'ap'la'za p'e's'm'le'z

bua'd' eall m'z'ach t'ut, cl'at' ch'uan'ac cl'at' bu'oz'h'z'ut

Ar' ch'ap'p'az' mb'p'act'he mb'uan', q' cl'o'is p'z'za q'm'p'ua'is, oo' ch'ua'd' q' z'col'b' co' d'ir'n

r' b'ad'ap' r' q'col' p'ab'v'ill, i'cc'o'm'b' r' o'z'ain r'le, z'oz'ba'it d'ir'z' d'co'm'z'ge

20 — Slo'm'o' do' p'ol' l'e'd'a' ma'z, ab'p'la'z'he op'a' b'p'm'e'ad'at'b

* *see - d'm:* do'ib' no'c'ap' d'p'o'm'z'ana m'as'l' r' q'ch'ad'a' ir' r' q'p'ell'ain

Cenel p'e'ap'ad'it' p'l'o't'h', u'ap'al' z'na'z' an'z'en'et

r' p'ia'ch'p'a' ar' an' l'e'z' z'm', i'cc'p'ear' ch'ach'd'a' n'p' ch'ain'm'm

D'iol' R'ip'm'm' ar' an' z'col'b' ch'ua'is, ir' p'ol' q'col' p'ab'v'ill q'm'p'ua'is

et * z'an' a'ch'm'co'm' o' na'p'm'as'b, ir' cl'at' ca'ch'm'co'i' ca'ch'ap'm'

Da' z'na'z'ch' to'ir op' z'ach' p'l'd'ain, m' cenel a'p'p'o' p'e'ap'ad'it'z'iz

teallt' m'co'il' z'h'm'p'is' z'an' z'o'is, p'zeallt' m'e'ir'z'it' m'co'il' p'a'z'iz

26 p' S'z'ip'm' don' ma'ene' m'ib't', an'am' d'a'ene' p'e'ap'ad'it'z'iz

h'ne' z'ach' eol't' i'ap'm'm', o' p'ol' e'oz'h'ain' a'p'p'o' z'all'z'. z'all'om.

* * * * *

O'ir'z'alt'

an' 50.

* * * * *

- Cuid na 'C'eb'p'ua'is'ge

03' ~~243~~ ~~25~~
Cr. & Type Drill

napr. ocenjuje cu hfs nalodha, hfs na dnoimze deababba

Jan molle, & Jan mall'dal, nap coome n y chanandan

les que choimpecht n'ni conard, o'jone' ona h'apio'kio'.

do éim co col^loda an críne, is t^uir m^uorb^uda m^uaz^uh^uine

an ploz̃ 'aata k̃ z̃z̃ z̃all, c̃h̃o m̃op aca 'oon p̃l̃p̃aṇ

Օգտե՛՛հա ար Էսր՝ թա՛նար Կուսթ, ա՛շխար Դերթ օ՛ր Էմթ՝

Ulag subam pzelu pon pzap, ap chenel nenda ngmzlan

ра дан до збирлем $\frac{1}{2}$ зноу, о збирлем рат а раноу

fifth co feet co portal, ga denoin do Oochapit.

Alas! dan tuhan dan alih'o puparan an pionsup

86 ~~344~~ 04

Da éorpeac oile ar oírb órb, ar an tuar mbladar mblad

óib ó dhacham zonz, cuio da dhacham do ób

óib fluazh moshda na rachal, munt duarboz dalachán

florim zan dacham órb, an ammaia ir an dach

Tyr hac carzán na cepeachar, az pol mmmn hpolaccán

accup m duam arj ar mbreaz, do bi uair na t aizepac

20. Tyr brepal zir an zop, da aicme na hupchomair

mor aepomfadaž na zir, hr donnazan hiez zafbo

hrie hpol zliche zonach, lér zopad rath allmorach

prize pa eporb na cepoir, ó hpol zorie an dachoir

Hac tignam pa dlan zporde, ar cloin for phziorle

mor cchar pa deiz pen on dymz, denam acenel dill

48 p

C orzop ir epuar cloinne Meill, jecorall ina chazpieri

fluaz nach pomall pompian, o comall ze comzallam. tall.

Cuo ular don adair de don duam zo Sym.

I consulted O'Flaherty's corrected Index to Irish for Ech-tuic
but could find nothing like it. — I also looked for Lachlan but
in vain.

Muintir Muinigh is not in the Annals of the four Masters.

Muintir Dubelain is the only Muintir in the Index. — I looked
under "Glann" "beuel", "Leil" &c. — in vain.

2. L. 12

(157-345-87)

Irish Calendar.
St. Bealach, "n' g'elb' 1st n' calend' e", now in Colgan.

In looking for hand met the following notices in
the Calendar

21 May.

Lapp fion f'p' s' d' m' e' l' i' n' e' o' e' l' l' b' a' p' p' n' f' p' h' a' p' p' u' a' s' a' t' u' a' s' .
do anall conall g'ulban m'c' Meill do 7^o.

24 July.

U' b' e' o' z' t' r' m' a' n' a' b' b' .

25 November.

f' l' a' n' a' n' m' c' p' r' o' p' a' n' a' t' i' m' p' a' l' p' a' t' a' p' e' c' u' n' d' e' a' n' a' l' l' .

O' A' A' i' n' e' a' c' h' t' a' i' g' h' does not occur. — M' F' i' n' b' i' s' has the
following under

C' h' a' n' d' o' u' a' c' z' a' l' a' z' m' c' b' a' i' n

U' c' a' t' a' c' U' i' z' m' b' a' i' n' .

' C' o' n' a' n' z' , ' S' z' a' n' d' a' l' , ' A' p' o' l' e' x' , ' A' i' p' h' e' t' a' c' (o' p' a' y' s' & o' p' l' e' z' a' z') & ' C' r' o' n' o' i' c' (o' c' c' a' s' i' o' n' s' & c' r' o' n' o' i' c') s' o' z' m' e' c' o' p' i' e' t' h' e' p' r' i' n' t' a' c' u' r' e' m' c' e' r' m' i' n' . [m' c' o' u' d' e' g' a' l' a' z' m' c' b' y' a' n']

O' A' i' n' e' a' c' h' t' a' i' g' h' of Shool' U' a' t' h' i' occurs in the Index to Leab' Leac :

* M' c' F' i' n' b' i' s' even calls the progenitor of the May A' i' n' e' a' c' h' t' a' i' g' h' s' A' i' n' e' a' c' h' t' a' c' h' .

~~84~~ ^{Op}
O'Duibne was of the kind Owen.

" gollan me tozam me Hell norigist o ppho yn bpendaig ———

" ———, na Dubne no na Dubne, ———. "

D.M.T. p. 149.

O'Duibne does not occur.

Nothing like Glaphanooly occurs in the Animals.
nor Corrad, Chinn.

Extract from the Journal of Glaphanooly.

Farice Cloan, o aban inon zo Zabar, hum y o phab beata zo phab lapa.
Farice Apoa spaza, o phab lapa zo Capin n-Jar azur o loc Cap zo bean forone.
Farice Ome o Capuare zo pamin bpin, azur o Cap n-Jar zo pamin bpin.

Extract from the Journal of Glaphanooly

Extract from Revere's "Narration"

In the month of January, 1841, Revere ge
upon Long Boy & Daughter & night considering the advantage
of the land, & the opportunity to sell it to himself, & the
disposition to sell it should bring up us, if yet he could show himself
master of this land, & be able to buy it in dispite of our protection,
determined to make the disposition for that purpose, and
had gathered together a family sufficient large as he thought
to execute his designs where, my case was as great to Revere
him, I have seen a map of that land made by hand by us
it would appear plain to any man seeing how this business was
carried. But for that it is ancient & common it gives no
light at all, for it is utterly false, & hath not so much as the
resemblance of the true situation of those places; But presupposing

a sight of the better; In that place where the two Bays of the sea that encompass it have the most parted, come to rest somewhat nearer together, the distance of the land between them is about 2 miles broad in a manner like Bogges, & a river passes through from one side to the other but passable for horse nor any numbers of foot except 200 or 300 men, where there are certain narrow bounds of water to goe through. At one of the ends of this Neck of Land stands an old broken castle called Boelmackstran, at the other an old forte called Burgan into this with a little more digging I put Captaine Thomas Roddy with his companies, in the other Captaine Edmund Leigh

* * * * *

All things thus prepared on our side I wrote Mr. O'Malley came & encamped a mile from Burgan aforesaid. In seeing how I had fortified the Passages, would not attempt to force any of them. [O'Malley] tramped up baggage, & not one horse rider then he came in, made his retreat backe againe, going out he past by Boelmackstran upon the strand at a hard lowe water, where our men had a little skirmish with him under succor of the Castle, & where I came

with some friend horse to footer to see what horse service he
held in his quarters; * * * * *

They were sent by ship just away by backmarchation
the ships were discovered to the north of Long Point
that brought a new supply of 500 men.

The following notice in Rymer's survey of Ulster
is all we could find about Sir Malmuray

" CXVIII. 2000 acres.

" Sir Malmorie Mc. Swyre hath two thousand acres, called
Moystmellon.

" And he hath built a Bawne of Lyme and Stone,
" and a good Stone House, in which he dwelleth with his Family;
" he hath made no Estates to any of his Tenants, and doth
" plough after the Irish manner." pp. 170, 171.

I suppose he or his son forfeited in 1691, but I have
no book at hand that will say so. I shall
however, search where I go into them. It appears from the
inquisition taken on Clifford the first year of Queen Anne,
from 1702 of estate, you must have a title that did
not mention the name of the land. And from another
inquisition taken at the same place in the 8th year of George,

[illegible]

Colemacatame is the ancient
name of Castleford.

Sir Malinny Mac Swyne whom tradition remembers as a very bad and wicked man never forfeited. . . Donnell O' Donnell of Glenties says that he drank out his estate, but to whom he mortgaged it is not remembered?

Lausanne

fuisse, nisi ejus ictum removeret Eugenius Ogallachus
 Cogronento Junior ipsius Magni comes pietate, & amore
 in Ocellam suorum dominorum familiam motus. In
 quam familiam dispari animo fuit Cornelius Ogallachus,
 qui Aspero persuasisse fertur, ut ad Anglos faceret
^{transi-}tionem, & Magnum vulnerevit apud Morinem
 juxta Leffiriam, ubi equitibus utrinque incompositis concurrebat,
 & Magnus equo reclus inter quinque equites Themos
 regios ab Aspero in dextero latere hasta percutitur, & cir-
 cumventus à Cornelio sub humero ictus. Hastarum
 cuspides licet lorica non penetraverint, tamen Magni
 in corpus infixerunt. Rothericus fratris auxilio veniens,
 Asperi pectus hasta appetit: Asper coris tractis equi
 caput tollens, ejus fronte excipit Rotherici ictum, quo
 equus fixus exanimis cum Aspero corruit. Sed Asper
 à suis levatus Leffiriam revertitur: Odonello cum peditibus
 appropinquante. Magnus ex vulneribus egit animam
 intra decimum quintum diem, & brevis Cornelius ab
Odonello deprehensus laqueo strangulatur.

Loughros

A.D. 1509. O'Boyle (Edmond Boy, the son of Neale)
was slain at night, with one cast of a javelin,
at Luachros, by Connor oge O'Boyle. Masters.

At the year (A.D.) 1540. they spell it Luachras (Connor
O'Boyle's mansion seat) — they mention the strand
of Luachras — — — { These are all the
ancient authorities I could
find for it.

S. Tappan does not occur in the Calendar.

END

14 C 11/45

Woodhouse, J. O.

Letter, from J. O. Woodhouse to unknown recipient, written from Portadown,
concerning the origins of the place name of Tory Island.

1 November 1849

1p.

20 cm



Portland 13. M 1845

Dear Sir

I send you the legends I spoke
of which please copy and
return to me, as I have
not a second copy—

I forgot to mention
to you that the Island
of Lorry never was

141C/11/45

Called Tory - This spelling
is quite wrong. no
ancient Dred Record or
Document, has any
mention of Tory or even
spelled the name in
that way. many of the
old Records & Books,
call it Louise, but
it has lately been
spelled & pronounced
Torry. With you

have the goodness to
cancel the spelling in
this particular to be
corrected -

Yours faithfully
J. D. Woodhony

END

14 C 11/46

[Unknown]

Transcriptions, of legends relating to county Donegal, 'Copied from original
Obained from captain Leach R.E.'

2 November 1849

4p.

23 cm

Included is a transcription of the legend of King Balor, of Tory Island and the
'Legend of the Church of the Seven.'

RIA

Legends of Toru

Copied from original
obtained from Captain
[illegible]

The most ancient of the Kings of Toru was Ballar the Dane. The Holy alliance could scarcely produce a worse sample of Royalty. His manner unamiable; temper violent; disposition revengeful & bloody - no respecters of "mean & trim". In person dark, stern & majestic - Nature had given him a trio of eyes the extra one placed at the back of his head. This surplus ocular by its malignity being able to destroy human & vegetable life - in so much that the barrenness of Argyll & the Mainland are attributable to this "evil eye" - which Ballar kept concealed by a curtain - Ballar had one daughter. It was foretold that Ballar if not killed by his grandson would live for ever - Determined to prevent issue from his only daughter, he repaired

to the Isle of Jorj where he immured his daughter in Ballar's prison & placed her under the care of 12 virgins. He also built a castle for himself. Ballar's nearest neighbours on the mainland were Gabshagonal & Kien Mac Cauntha - the former the owner of a white cow called Glasshablecana which Ballar determined to possess. To guard the white cow, Gabshagonal who was the best smith of his day offered to make a sword each for the two youths of Mac Cauntha, if they would undertake the care of her. The elder of the Mac Caunthas performed his part - & the younger after waiting some days - thinking his sword blade wanted cleaning went away to do so. In his return the white heifer was "non est inventa" - The robbers employed by Ballar (Moor & Mullock) were discovered by the younger Mac

Mac Cauntha on the shore before embarking
for Torry with their prey - he ran & tried to
overtake them while Gabhegonal kept his
elder brother hostage. - As the younger
Mac Cauntha was walking along the beach
in despair a red haired dwarf appeared &
having asked & received information of his
dilemma - being told offered to transport
him into Torry - both invisible - The cow
being quickly found the dwarf engaged her
restoral. The dwarf introduced his protégé
(who claid on the island that night) to the
prison of the Princess where he remained till
morning - The dwarf dispatched him home,
where he found the white Cow awaiting his
arrival - his brother was released & he won
the promised sword -

After

After a lapse of nine months the
kins-darof called on young Mac Cantha &
asked him to make a morning call to see
the Tarry princess - On their arrival from
Uryll at Tarry - they found that not only the
princess but also that the 12 Virgins set
to watch her & each produced a "bouncing boy."

Older hated children - which the darof
being aware of, determined to have them removed -
a "curragh" was procured & the tender pledges of
the maids of honor were wrapped up in a
blanket fastened with skewers - & tied on the
back of young Mac - the son of the princess
was favoured with a separate cloth. In the
"curragh" all embarked - the breeze freshening
the skewers which secured the blanket gave way -
all in it drowned - & young Mac & pledge of the
princess were the only ones reached the main
alive.

When

When the hair grew up he being, at a wedding
imprudently, discovered his relationship to
Ballar - Ballar being enraged tried to un-
curtain his third eye but his grandson
fled from for safety to Gribshogonull's forge -
being hither pursued by Ballar he with a
hot iron put an end to the blinding influence
of the eye before Ballar could remove the
curtain which covered it. - Culling his grandson
to his side Ballar requested that he would
end his sufferings by cutting off his head -
& that by putting it on his own all the sense
he Ballar possessed would descend to the
grandson - The grandson cut off B's head -
but suspecting trickery he resolved before
placing the head on his own to try the effect
of putting it on a stone. A drop of poison

fell on the rock from the head & a broken
cliff is pointed out said to have been
disrupted by Ballar's head resting on it.

The princess & the 12 Virgins became wives
in due time & from them are descended the
present inhabitants of Torry—

Legend of the Church of the Seven.

After a dreadful storm 7 bodies one female & six males were found on the West shore of the island with a Stone "Curragh" & "paddie" beside them - After a consultation as to their right to Christian burial they were finally thrown indiscriminately into a trench & covered up.

Next morning the body of the female was found on the outside of the grave the islanders thought the body had been disinterred & therefore again interred it. The second morning the same occurrence took place - & though on the third occasion a strict watch was kept the same happened. Of course after this she was supposed a saint & a touch of her toe or finger on a sufferer cured every malady & there was no invalid in the island. The other six were

Honorable

14/c/11 46(11)

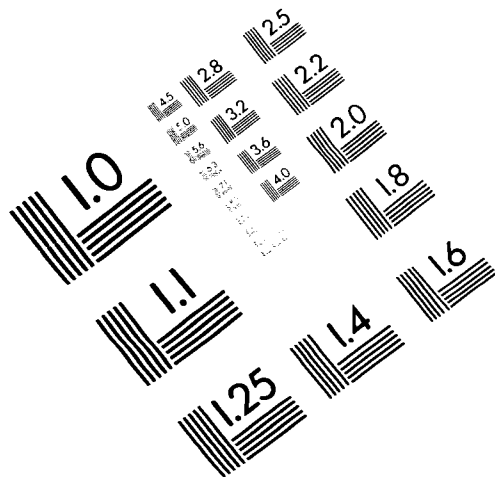
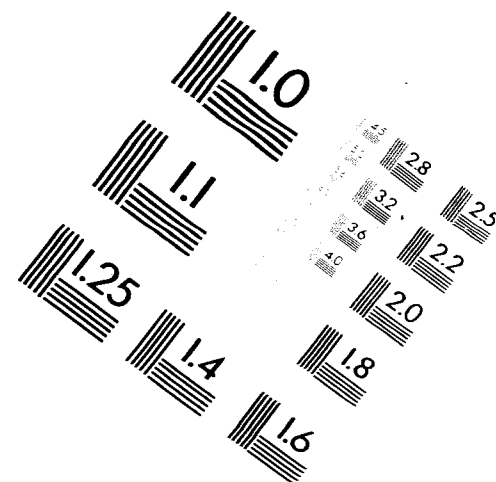
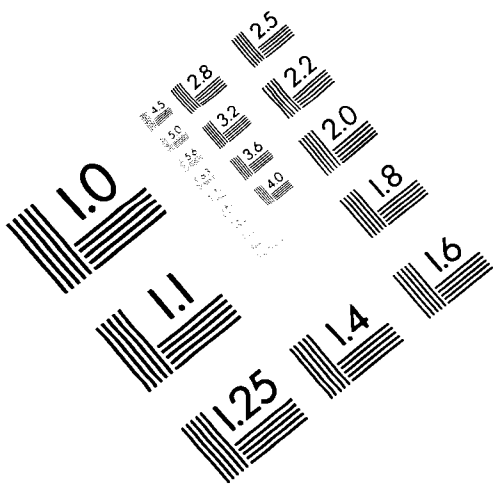
"honorably & consecratedly interred" a tomb
raised to their memory & the Church of the Seven
built to their honor. The holy dust of the lady
is kept for devout & medicinal purposes & when
wanted to be obtained application is to be made
to the oldest member of a particular family who
have from time immemorial the dispensing
the Saint's clay. The name of the family is
Doogan & the reason why this prerogative rests
with this favoured lineage is, because they were
the first converts of St. Columbkille - I first
received baptism from him. —

END

END OF

14/C/11

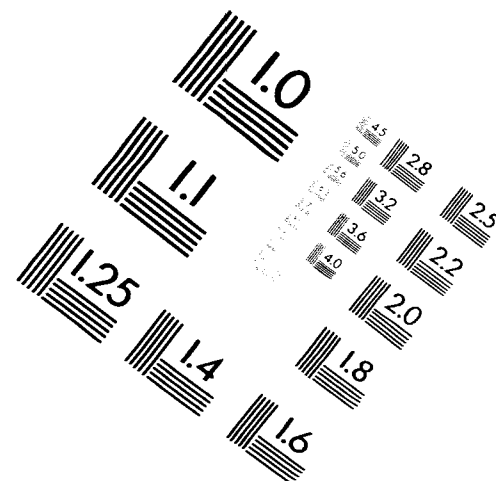
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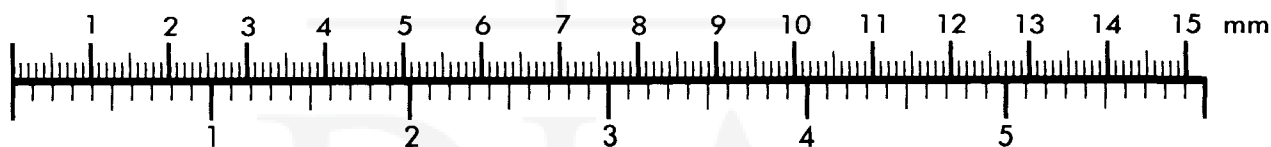
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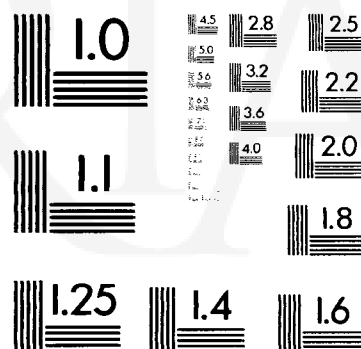
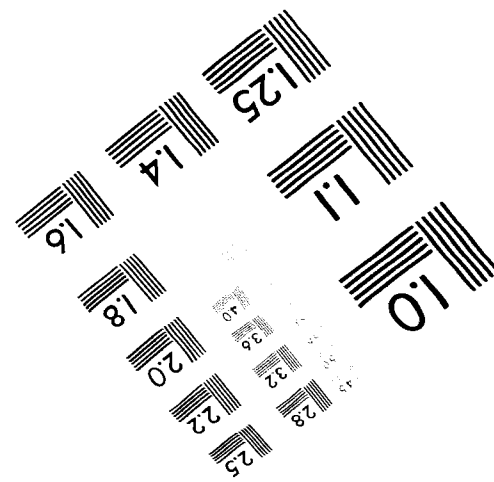
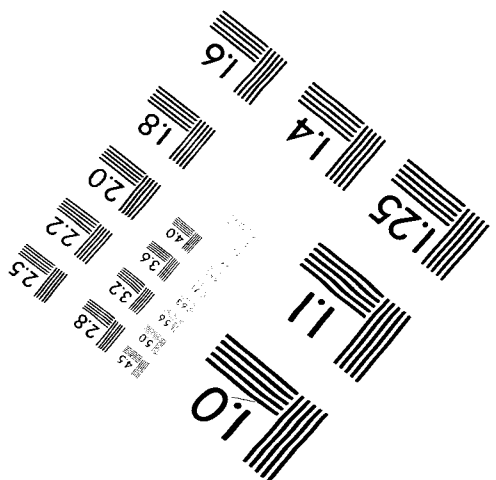
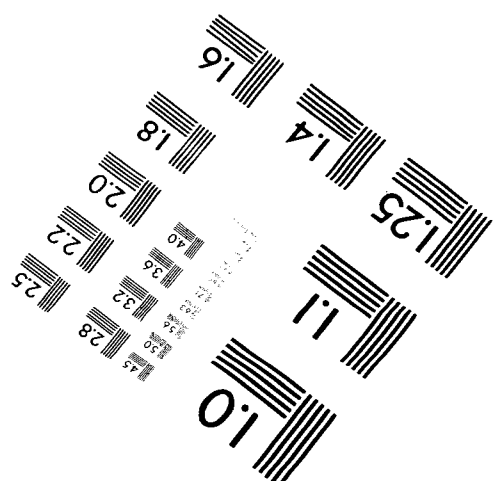
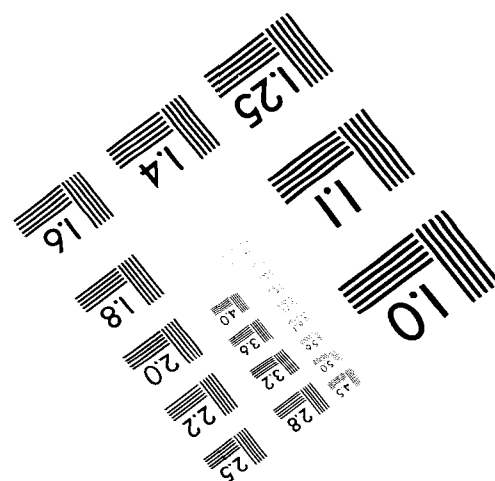


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part of

14 C 11

Donegal

Outsize map

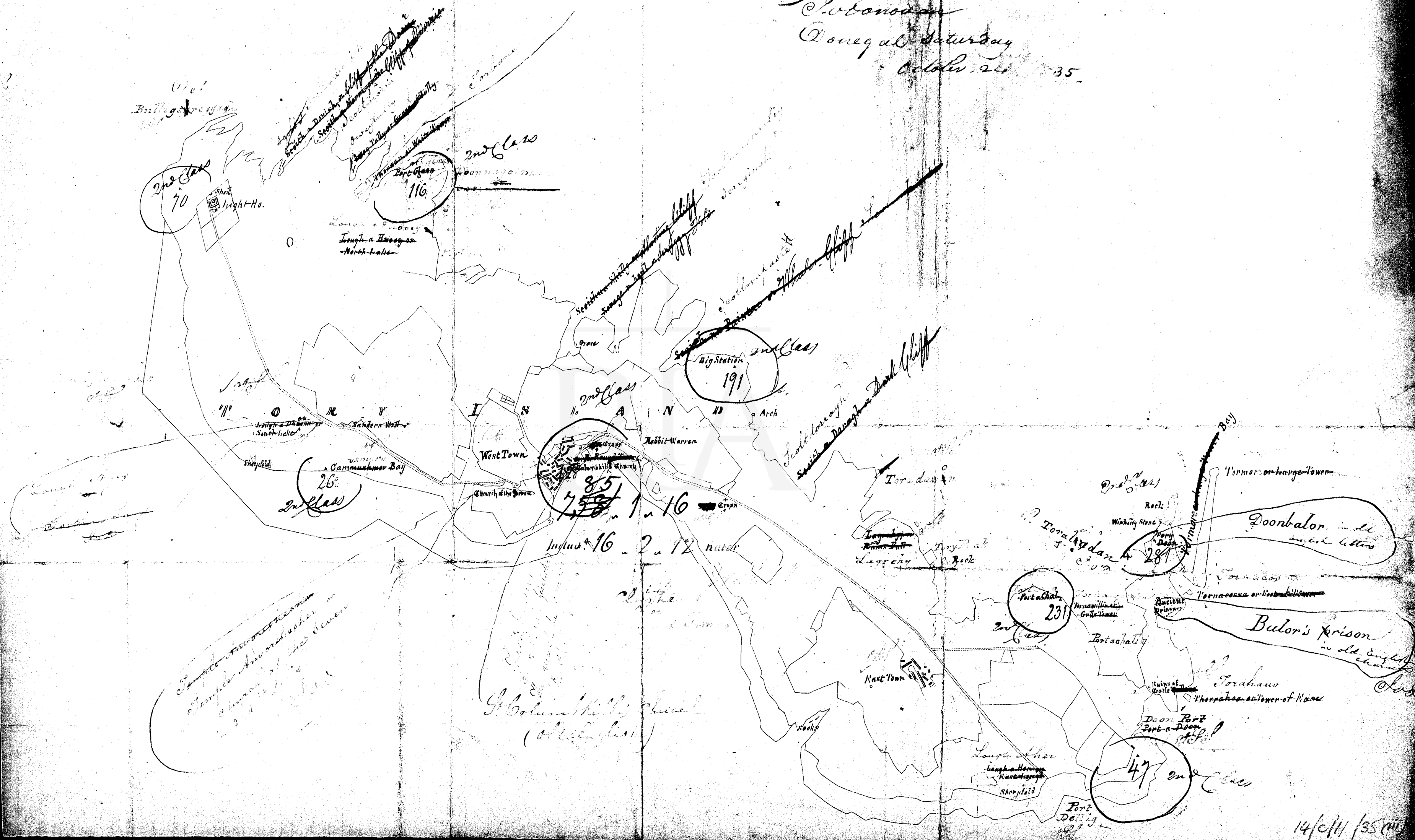
14/C/11/35(iii)

32 x 48 cm

RIA

The accompanying letter, and ^{if} you have any objections to make to my suggestions please to communicate them to me without delay.

Robinson
Donegal Saturday
October 24. 1835



Outsize map

14/C/11/42

31 x 38 cm

RIA

14/11/42

DONEGAL.



Officer's Stations

- St. Leger - Donegal
- Vicars - Ballyshannon
- Wellington - Strabane
- Broughton - Glenties
- Fenwick - Letterkenny
- Shaw - Mountcharles

Outsize map

14/C/11/43

89 x 73 cm

RIA

Handwritten signature: *Hand Kavarana*



