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Ordnance Survey of Ireland: Letters, Galway (Vol.1)

O'Donovan, John, 1806-1861; O'Connor, Thomas

Assorted letters, extracts, maps and sketches, relating to the history, antiquities, genealogy and topography of Co. Galway, with particular reference to its religious foundations, churches, holy wells, castles and the origins of its place names.

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Letters
containing information relative
to the

Antiquities

of the

County of Galway

collected during the

progress of the

Ordnance Survey

in

1838

Vol. I

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END

14 C 20/2

[Unknown].

Family tree, indicating the descendents of Grace O'Malley, by her first and second husbands.

[1838]

1p.

RIA

14 C 20/2

Outsize map

Filmed at the end of this reel

END

14 C 20/3

[Unknown].

Extract from a Roll in the Chief Remembrancer's Office, dating from c. 1585,
relating to Sir Morrogh Na Dowe O'Flahertie.

Nineteenth Century

2p.

31 cm

RIA

14/c/20/3(1) 2

Information filed against Sir Morogh NaDowe
Knight, for clothing & bringing in his retinue
to Dublin certain Merchants of Galway

Translated from the original Roll of 28th year
of Queen Elizabeth in Chief Remembrancers Office

Memorandum that William Sweete of the City of
Dublin who as well for the Lady the Queen as for himself
sues, came before the Barons of this Exchequer
the 14th day of January in the 28th year of the reign of
the Lady the Queen that now is in his proper
person and as well for the same Lady the Queen
as for himself gave the Court here to understand & be
informed that whereas by a certain Act in the Parliam^{ts}
held at Drogheda on Monday next before the Feast
of St. Andrew the Apostle in the year of the reign of the
late King Henry 7th Grandfather of our most dear
Lady the Queen that now is the 10th before Edward
Poynings Knt. then Deputy General of the same late
King of this Kingdom of Ireland amongst other things
at the humble petition of the Commons of the said Kingdom
it was ordained and enacted that if thenceforth any
Citizen or Free Inhabitant within any City or Town
of this Kingdom should receive livery or any wages
or otherwise make promise or security by Indenture or
otherwise with any Lord, Baron or Gentleman within
this Kingdom of Ireland that then he or they so in
the premises offending as often shall be deprived
from his or their immunities or liberties And also

out of same City or Town should be expelled for
 ever and whereas by the authority of the same Parlt
 then likewise it was ordained & enacted that if
 any Mayor or Chief Officer of the said City or Town
 for the time being should not execute the
 Ordinance aforesaid so often as required that then
 he or they should forfeit to the said Lord the
 King £20 And whereas further by authority of
 the same Parlt it was ordained that no Lord
 or Gentleman of the same Kingdom should retain
 by livery wages or promises by Indenture or
 otherwise any other person or persons than such as
 might be his Officers as Bailiffs. Seneschals
 Counsellors Receivers & daily Servants in his house
 at his or their Cost that then such Lord or Gentleman
 so retaining any person contrary to this Act should
 forfeit to the Lord the King £20 and every of the
 persons aforesaid so by him retained another £20
 as often as in the form aforesaid offending as in the
 act among other things more fully is contained.
 Nevertheless one Morrogh Ke Dowe Knight
 little weighing said Act or the penalties in same
 contained in any way fearing long after the
 publishing said Act to wit between 1st April
 last past in the 2^yth year of the Queens reign & the
 day of the exhibition of this information at
 Milmaynam in the County Dublin retained in his

14/12/20/3(11)
Service William Martyn, Anthony Lynch Fitz Thomas,
Stephen Ro French & Cornelius O Halleran of the
Town of Galway & Merchants & gave to them 4
several cloaks for their livery to serve him the
same Morrogh & Na Dowe Knight as Retainers
& not otherwise against the form of the Statute
aforesaid wherefore the aforesaid William Sweete
as well for the said Lady the Queen as for himself
seeks the advice of the Court in the Premises and
that the aforesaid Morrogh & Na Dowe Knight
should forfeit £80 (vix) for every of the aforesaid
persons so by him in the forms aforesaid contrary
to the said Statute retained £20 and that the
same William Sweete a moiety thereof may be able
to have according to the form of the Statute
aforesaid upon which &c

— In the valuable Document written in Irish
& known by the name of the "Annals of the
Four Masters" is an account of the persons who came
from the Irish Districts as Chieftains to attend Queen
Elizabeth's Parlt. of 1585. the following are the words
as to Morrogh & Na Dowe "There went none worth
mentioning from the Western District of the Province
of Connaught except Morrogh & Na Dowe son
of Feige son of Morrogh son of Rory O'Flaherty"

O'Flaherty
extracts relating to

me - P. - the - his

RIA

END

14 C 20/4

[Unknown]

Extract from a document in the British Museum, relating to Sir Nicholas Malley's dealings, as Governor of Connaught, with Sir John Burke and Sir Moroug na doe O'Flaherty.

8 August 1839

2p.

33 cm

RIA

14/c/20/4(i)

The following extract was taken by a gentleman from some manuscript in the British Museum but unfortunately without giving a reference—

Orders to Sir Nicholas Malby (who was Governor of Connaught) for his Government of Connaught—

"For forwardnes and services of Sir John Burke commonly called Mr Wm Luter and being descended of a noble house of Englishe race, we are resolved to nobilitate him with the honor and title of an Earle during his life and that his Eldest Son shall also be a Baron and to the heires males of his boay and to have estates accordingly of so much as is their own with a salvo pure to all other that have right; for performce whereof under our Letters patents we will send warrant to our Justice willing you to conferre wth the said Sir John Burke and his sd Sonne and heire touching the names which they like to beare in their creations to the end it may be accomplished accordinglye - The like order we have also given for Moroughes & the Doe Oflarty to be made a Baron & therefore leave to our Justice & to you to appoint a convenient tyme & place for their appearances before hym to performe the ceremony of their creations"

Hardimans History of Galway p 289. note - orders for the better Government of the Province of Connaught to Sir Nicholas Malby Knt. Rot. Pat 21st Eliz. (Rolls office I think) perhaps there might be something of the above in the Roll—

It is absurd to say the Postmaster is the representative of the Grobe family - his father is living and is a younger son - all residents in Gno more -

De Buzo is equally wrong about Aghnenure it never comprised Coor or Lemoufield - and he very cruelly deprives me of a grandfather. ^{My last} Murroughs sons were Sir John, Thomas, Michael and Theobald his daughter Mabel -

Thomas was my grandfather, and though there might have been other children of Murrough by the Honble Jane Bourke only the five named in the Pedigree lived, positively -

I shall make particular enquiry about Park, Roderic's residence but I rather think Polyneux mistook his way and went a round, or that he thought the Lake was sea.

Of the 12 pins or mountains of Benna Beola, the highest is called Lettera and there is on top of it a pool of ^{clear} standing water, in which it is believed (by fools) if any one washes his head it will become immediately hoarse - My Brother in law went to see the place twice, but did not make the experiment of ablation, and therefore cannot vouch for the quality of its waters.

Sir John O'Flaherty entered the Army in the 12th Regt. purchased his Lieutenantcy

14/2/20/4(11)

17

in the 65th Regt. — he was one of the party who composed, the forlorn hope at the taking of Martinique and Guadeloupe, and for his gallant conduct was rewarded with a Company, it appears to have been the intention of the Crown to confer the dignity of a Baronet on him for in the Commission appointing him a Captⁿ he was styled Bart^t but subsequently in a Commission of the Peace dated 18th Jan'y XIX f III he was styled Knight and also in his appointment to the office of Sheriff he was styled Knight — the two last appointments we have — and we have a letter from the Coll of his Regt^t directed to Sir John St. Lawrence Bart^t — When retiring from the Army he was put on the Half pay list as a Lieut^t ^{32nd Regt.} in consequence of a regulation then existing that an Officer should retire on the Rank only which he purchased — an extraordinary practice thereby making that situation more permanent which was procured by money than that which a man risked his life to obtain —

Si John was a very modest man and cared little for the title. —

My Brother in law was so much so that he never enquired about it nor did he take any step to confirm it. —

Looking over some papers I have found a statement (which is supported with the authority of Mr Harris and Mr O'Connor) that Roden O.F. was a learned and studious farmer at Park in the Barony of Moycullen. born in 1630 and died April 8th 1718 in the 89th year of his age. — He was married and had issue one son and some daughters — his son died an Officer in the Austrian Service. — He was unjustly deprived of his Estate in Cromwell's time being a minor when it was forfeited and it was not restored by the act of Settlement in 1662. — The Pedigree I have prepared from Memorandums and loose papers, but I shall send for the original and if I find occasion shall forward information for the correction of any inaccuracies. —

I mention this also to account for the delay in replying to your very kind letter. —

Y^r Obedt^l Servant
 Wm O'Connor Esq^r

J F O'Hakertie
 Lemonfield
 8th August 1839.

END

14 C 20/5

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tuam, Co. Galway, concerning the antiquities, topography, religious traditions and history of the parish of Kilbannan, with particular reference to the origins of its place name, churches, holy well and its association with St. Beanan.

24-28 August 1838

6p.

24 cm (i), (iv-vi); 25 cm (iii)

Included are descriptions of the ruined nunnery in Kilcreevanty and monument to St. Patrick at Ballygaddy.

Luam, 24th Aug. 1838.

Dear Sir,

We have now visited the greater number of the parishes lying around this town, and the barony of Clare will be wanted immediately.

We have discovered the walls of a very celebrated monastery not identified by Archdall, about which I shall write immediately. We wish to travel as much as possible while the weather remains fine that we may write on our return.

Has Mr Petrie discovered any historical reference to the round tower of Kiltannon near Luam? Has he returned yet

your obedient servant

Thos A. Larcom Esq.

John O'Donovan

14/10/20/5 (1)

14/c/20/5¹⁰(11) (1)

Tuam Aug. 28th 1838.

Dear Sir. I went thence of Great Charles Street to look for the passage about King Roderic's Castles at Tuam. Has Cambrensis mentioned it? Who says that it was called Castellum mirificum. Does any cotemporaneous writer call it Castellum mirificum?
a Norman Castle!

Can Mr. Curry find any reference in the Dimpeanchus or other ancient authority any reference to Finnbheara of Enac Meadhra? He is a celebrated fairy chief in this part of Connaught and was a particular friend of John Kirwan, who repaired his Castles for him. — Knock Maa lies about 5½ miles to the south of Tuam, and has on it a large cairn like Mioscan Meidhbea, and two chimerical modern Cyclopean buildings erected about ten years ago to please the

(2) 11
taste of old Mr. Kirman to whom Tim-
Sheara was a great friend!

Of the parish of Kilbannon,
situation. The parish of Kilbannon is bounded
on the north by the parishes of Kilconly and
Liggeevy; on the East by the parish of Tuam &
a part of Clare ^{incorporated} in Tuam; on the
South by Killamer and Donaghpatrick; and
on the west by the County of Mayo.

Name. This parish is called in Irish by the
name of Cill Beánáin or Cill mionáin, and said to have
been called after St. ^{Beánán naomh} Beanan or Abbot the
servant of St. Patrick who was buried at the
foot of the rock where his Leachta is still
visited by pilgrims. There is a holy well near
the church called after his name. There is also
close to the church one of the ancient Cog-
theachy called locally clagteach Cille mionáin.
said to have been built by or for Beánán naomh derperobal phadpuz
One side of this tower is destroyed even to the

See notices of Pill Benesin in the
annals of the Four Masters at
the years 1114 and 1148.

14/c/20/5(m)

ground, but the other side containing the door ^{way} is in tolerable preservation. The door is about 14 feet from the ground. The old church of Killynannan is in the Gothic style and not many centuries old. Stations are performed at St Beanan's well on Damhnach Chroim Duibh or Garland Sunday, but the Revd Mr Joyce, the present Coarb of St Beanan is making every exertion to put a stop to those ~~two asses~~ ^{four asses} tour asses because he believes that the tower was a pagan fire temple and the well of Druidical sanctity, and that St Beanan was obliged to transfer them to Christian purposes to please the superstitious natives, and I might as easily argue with, and convince a ^{an eddy} Cataract of the contrary as the present Coarb of St Beanan.

(4) 13
In the townland of Kilcreavanty in this parish stand the ruins of the celebrated nunnery of Gill Craebhnata, the situation of which had never been pointed out before. From the fragments remaining it appears to have been originally extensive. All the doorways and windows are destroyed excepting one which is on the north transept. It is in the round ~~round~~ style and measures ^{best mch} 8.6 in height and ^{ft mch} 4.6 in breadth on the inside, but the outside part is destroyed. The building seems to have been originally in the shape of the letter T, the ~~side~~ nave and choir, measuring 120 feet in length and 54 feet in breadth; but it is very likely that there were partition walls. The foundation can be still traced, but little of the building itself remaining. The east and west gables are destroyed, but a considerable ^{good} portion of the south side wall remaining measuring about 72 feet in length and about 20 feet in height. There is now a formless breach where the door was in this wall, and at its western extremity there is another breach under which is a large well cemented piece of the wall

14 (5)

lain prostrate. The cement is exceedingly good. The north side wall is all down with the exception of a fragment 24 feet long and about 15 feet high, and a very small portion of the north east corner. There were two chapels attached to this building, one at the south, & the other at the north side of the choir. The northern one containing the window already referred to, but the southern chapel is nearly level ^{with} to the ground. The north chapel was 21 feet in breadth inside, but its length cannot be now easily ascertained.

Inquisition taken on the 15th of April in the 34th year of the reign of Henry VIII. finds that this ^{then} nunnery contained a church and Belfry, dormitory, hall, three chambers, a kitchen, garden and sundry closes.

The Annals of Loughkey, as quoted by Arch-
-date ^{record} state that this nunnery which was also
14/c/20/5(V) called

(6) ¹⁵ called "of the Charter wood," was founded for
nuns of the order of St. Benedict about the
year 1200 by Charles the Redhanded O'Conor,
and the Four Masters have in their
Annals, ^{that} Synoda, the daughter of Felim
O'Conor, abbess of Gill Craobhnata, died in
the year 1301. Archdall writes that Derwail
My-Connor was the last abbess of this
Nunnery.

For the possessions of this Nunnery see Enqui-
-sitions quoted in Archdall's Monasticon,
for I deem it unnecessary to transcribe them here
as the lands enumerated are not in this neigh-
bourhood.

On the top of a hill in the townland of
Ballygaddy there is a sacred heap of stones
called Leachta Phadruiq or St. Patrick's
monument.

It would appear from the name Bill Broebh-nata, Bella Broevnata, that there was a primitive Irish little church here, on the site of which this extensive nunnery was built by Cathal Broobdhearg. Does the Irish Calendar of the o'cleryp or any of our ancient ecclesiastical documents mention a virgin St. Broebhnaid[†] of Con-maire Duna moir?

Do any of the ancient Irish ecclesiastical documents mention the very holy St. Beanán, the servant of St. Patrick, who built the round tower at Kil-Banán near Tráim da ghuallainn?

Is there a saint in the Calendar of the name of Conlaeth, whose church was at

(8) ¹⁴ Kill-Comlaith in Coumaicne Dina mair?

Please to let us have the Books of the
Barony of Clare as soon as possible
as the greater part of its parishes can
be visited from this town.

Your obedient servant
J. O'Donovan

I, there a saint Rondearg in the Calen-
dar. I met a well dedicated to a
holy virgin of the name during my
rambles this day. The days are
beginning to get short!

END

14 C 20/6

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tuam, Co. Galway, concerning the topography, history, traditions and antiquities of the parish of Dunmore, with particular reference to the origins of its place name, its castle, holy well, early church and accounts of its abbey.

30 August 1838

4p.

24 cm



Thurs Aug. 30th 1838.

Dear Sir,

We want quills and square paper by return of Post. I wish we could always get paper of the same size; the last three quires sent me were one inch shorter than what I had before.

of the parish of Dunmore

Situation. This parish is bounded on the north by the County of Roscommon, and the parish of Teankull a toshur in this County; on the East by the parish of Bwee-aunagh (Buioednach) and Cloonbern; on the South by the parish of Luam in which a part of it is isolated; and on the west by the parish of Addragool.

Name. In the ancient Irish Annals this place is called Dun mor, signifying large Dun or earthen fort; which is the true name though present tradition interprets it as if it were written Dun Moire, the Dun of Moria, daughter of the great Navigator Manannan.

(2) 19

History. Tradition says that this place took its name from an earthen fort erected by More the daughter of Manannan, within which a large castle was afterwards erected immediately after the English Invasion by Haighte, a distinguished chieftain of the Conquest, the ancestor of the present people called Hooty now numerous in this part of the County. We have ^{no} now historical authority to prove when or by whom this castle of (Dunmore) was erected, but the tradition is vivid and I think true. It has been preserved by Donnell Treacy who lives at the old Castle from the lips of the poet Cormac O'Soman*, who lived to the age of 110 and who was the living Fintan of the history of Connaught in his time.

Dr O'Honor states in the Stone Catalogue that the annals of Connaught are the best authority for the history of the Castles of Connaught. Do they mention this Castle of Dunmore (in Conmaice Kenel Dubhain?) which was in ^{later} times called Dun mór msc Feódaig?

* Does O'Hilly in his Irish writers mention this Cormac?

The tradition preserved by old Treacy from the mouth of the poet O'Moran, is that the noble Haigle, the son of Membric, a distinguished warrior of ^{the} Welsh nation commenced erecting a castle a short distance to the west of where Dunmore castle now stands, but that the fairy who presided over the place Mor ni Manu Manu not wishing that he should erect his fortress there destroyed by night as much as his masonry had erected by day, and that she continued to do so for several nights until Haigle consulted a magician who told him that Mor Ny Mhannain did not wish him to place his fortress there, but that she would be willing to allow him to erect it on the site of her own fort. and Haigle taking the advice of the Sage, and seeing the old Dun a favourable position, immediately commenced to build there, and Mor being delighted to view so lofty a pile towering over the humble mounds of her ancient fortress, suffered no fairy to interrupt the work.

Haigle was not long in the quiet possession of this castle when Birmingham, came hither from the north, where he was after gaining a great victory, and drove him out of it.

(4) 21
partly by force and partly by treachery; and his dep-
-endants ^{who assumed the name of Mac Orph} maintained possession of it until the wars
of Ireland, when Col. Mordaunt drove them out.

This is all that tradition remembers of the
history of this fortress.

Dunmore (This) Castle stands on a small hill over a
rivulet about 1/2 mile to the west of the little
town of Dunmore. The hill seems to have
been originally crowned with an earthen ^{from which the name} Dun,
but it is now so effaced that no idea can be
formed of its extent or character. The entire
hill was enclosed by a strong wall now almost
entirely destroyed; ^{some of it} ~~and~~ scattered about in masonry
fragments, and some tumbled into the rivulet.

The castle itself is a square building, mea-
suring on the inside 45 feet in length ~~and~~
27 in breadth, and as well as I could
judge by the eye 60 ^{or nearly 7 feet thick} in height. It had
three lofty ^{as appears} from the windows, and
the holes for joists. It ^{certainly} does not appear to
be the fabric erected by Hosty Mac Alenbrie.

The four Masters have ^{collected} preserved the following
Annals of this place, from which it appears ^{that}

that it was an ancient Irish military station before the arrival of the Anglo-Norman and Welsh families.

" 1133. Cormac Mac Carthy and Connor O'Brien led an army into Connaught and killed Cathal O'Conor Ruydanna of Connaught and O'Telghin, chief of Sil-chrebrain, and they demolished Dun-Magdon and Dun-more, and plundered a great part of the country.

" 1143. Murogh O'Melaghlin, King of Meath was most treacherously taken prisoner by King Turlogh Honor, and confined with other Meathian prisoners in Dun-mor.

" 1159. Murtagh Mac Laughlin (presumptive monarch of Ireland) with the nobles of the Kind-Council, Kinclaven and Diol marched an army into Connaught and burned Dun-mor, Dun-linn and Dun-na-ngall and devastated a great part of the country.

These three notices are ^{anterior} antecedent to the period of Hoety Maplembic. The following are subsequent to it.

14/C/20/6 (111)

6) 23

" 1244. Dunmore was burned by the sons of the
" King of Connaught.

" 1271. Mathew O'Connor was killed by the English
" of Dunmore.

" 1284 Dunmore was burned by Tiachra o Flynn.

" 1569. Sir Henry Sidney took (the Castles of) Dun-
" more-Mac-Teoraip and Moy common."

Archdall is wrong in making this the Domh-
nach badraig of the Tripartite, as we shall
shew when treating of the parish of Donagh-
patrick. It is sufficient here to observe that
the two names are not identical, and that Dun-
more is not a corruption of Domhnach more
as Donshaughlin in Meath is of Domnach Seach-
lainn. ^{It is possible that it} It could be a corruption of it, but we
know from history that it is not.

We therefore come to the historical conclusion
that there was no abbey at Dun-mor in Con-
maicne Kinel-Duibhain until the year 1425 when
Walter de Birmingham, Lord Baron of Athlery
erected

24 (7)

erected there a priory for Augustinian Eremites.
The remains of this house are in the same state
as described by the French artists in 1779

" This abbey is in the town of Dunmore,
and Shelburne, was much larger, but cannot be
traced as the ground is level and no ruins
about it being a kind of a market, the
part A on the plan is a waste, the arches
built up and B is converted into a parish
church, where service is performed. Over the door
C are arms and an inscription which I copied.
Said to be built by the lords of Atherry. "

There is a holy well called Tobar na croiche
naomha in the townland of Cappagh, which
is dedicated to the holy Cross of Christ

In the townland of Bruckish now Brulle in the
eastern extremity of this parish the original parish
is said to have stood. Tradition says that it
was built by Saint Patrick, who left the impression
of his knee in a stone, ^{still to be seen} at this place.

(8) There is an old church and graveyard in the town of Bill Tinsburne called after a St. Tinsburne of whom I recollect nothing.

Givensley states that the sepulchral Cairn of the antediluvian Coarais was painted out in Cormacott in his own time. Let me have his very words. I have stood on the cairn supposed to be hers but I have not historical evidences enough to prove the identity. Do not the O'Flaherty places her cairn ^{see Ballyvaughan, and Ballyvaughan, MS. B.C.D.} over the River Boyle? If they are right - which I doubt - the Cairn Coarais shown to Carmichael does not exist; but if O'Flaherty be right in placing it in the barony of Clare in this county, it is still as perfect as that of her husband Bith on Shillagh Beatha. 'Tis curious to find these cairns still in existence!

Tomorrow I move to Ballymore but I shall return here in a few days. Honor remains here and will be knocked idle unless the books of the Baronies of Clare and Traquair be sent at once. No use in keeping those books from me. Yours &c. J. O'Donovan

END

14 C 20/7

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Tuam, Co. Galway, concerning the topography, antiquities and history of the parishes of Killconly (Kilconla), Lissgeevy (Liskeevy) and Addragoole (Addergoole), with particular reference to their early churches, holy wells and burial grounds.

31 August 1838

2p.

24 cm

RIA

26

Killconly, Lissagavey, and Koldragoole parishes, described
with the remarkable objects therein enumerated. —
Tham. August 31st 1838 —

Sir, The Parish of Killconly in the Barony of Dunmore
in the County of Galway, is called in Irish
cill conla — the church of Conla & Cella S. Conlata.
Does a Saint of this name occur in the
A. B. G. in the Calendar, or in any
other Ecclesiastical record? —

In the Name book, Killconly ^{abbey}
is placed in the townland of Beagh.

There is also another ^{abbey} in ruins placed
in Cloonheen, ^{Chuan hon} which is written Cloosheen but
incorrectly in the Name book, ^{P. 27} where the situation
of the building is given, called gort na
b-pirean, which would be properly Anglicised
Gort na bisharen and signifies the field
of the wretches, a name given the
abbey from having its situation in
a spot so called.

In Killtaney townland (cill t-geanain)
is an old Church in ruins, which
has given name to it.

<sup>Killtan cillin, is the name of a fort here, which
is a gathering place for children.</sup>

There is a burying place for children
in Cloonmaglasha (Chuan na glary) townland,
and called Uap gáran — Lissagarran, and
a holy well — called tabar gáran. —
Chuhagarran. —

Rathmore (raí mór) in Ballynagittagh
(baile na n-éirí) townland, is a
burying place for children.

Lisageeny Parish

The Irish name of this parish is
Lios trábaí.

The Church of Lisageeny, is said
to exist in ruins. —

Killicloony townland (Gill Cluinaí)
contains in its West end, a burial
ground and the ruins of a Castle.

Addragool Parish -

The Irish name of this parish,
is Eadpa & Cuil.

The Churchyard of Addragool
lies in the East side of ^{Carrigahadon} Carrigahadon
- ^{Tomary} Thomastownland - with it are
the western gable and two small
portions of both sidewalls attached to
it; all retaining their original height.

There is a quadrangular window
on the remaining portion of the South
side wall, 2 $\frac{1}{2}$ feet from the ground,
2 feet high, and 6 inches broad. —

There is a window on the west gable,
made of roughly cut stones, and pointed;
it is ^{apparently} 3 feet high and 1 foot broad.

In a field West of the Church
yard, is standing a Stone Cross, about
3 feet high. —

It is thought there was an Abbey
here. —

It is, therefore, necessary that the Ecclesiastical: that is, parish, abbey, and Church records, as laid down here, be looked for in all the Ecclesiastical records, particularly those which are most frequently drawn upon for descriptions. But I suspect all or the greatest part of them are modern.

All the notable objects in Killconly and Lisgeevy parishes, I was obliged to take on the authority of the Name-books, with the exception of Lisgeevy old church, which I set down as existing in ruins, merely on local authority.

I was obliged to do so for this reason that, I traversed both parishes in one day, and got the names, and during my course through them, none ^{of the} ruins occurred. There I to examine each ruin, a great deal more time should have been spent on the occasion; for all would at least take up two days, which ~~time~~ ^{portion} might be perhaps partly mispent, if none of them were of historical interest.

If history be found connected with any of them, it can be then examined. In ^{saw} the grange yard where the new chapel of Killconly, is in the progress of being built; and I found no ruins observable. I saw Aldraughol Church yard and the part of the Church now remaining, as above remarked.

Your obedient
Servant

J. A. Larcom Esq. &c.

J. O'Connor

END

14 C 20/8

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Tuam, Co. Galway, concerning the history, topography, religious traditions and antiquities of the parish of Tuam, with particular reference to association with St. Jarlath, its churches and cathedral, abbey, holy well, burial grounds, high cross and the origins of its place name.

3 September 1838

20p.

24 cm

Included are descriptions of Shrile Church, Tuam and St. Jarlath's church, Cloonfush and notes, taken from the 'Annals of the Four Masters, relating to Tuam.

1. *Ann. Sep 3* 30
38.

Juam Parish — Notables therein
described, with
the historical references
as they related to each
particular, respectively
given. —

14/c/20/8(i)

Tham September 3rd 1838
14/c/20/8(6)

Sir,

The ancient name of Tham is ^{known} said to have been *tuarm da gualam*, the signification of which is not locally explained. Does *tuarm da gualam* occur in the *Diinseanchas*? it appears to have been a name of Pagan celebrity. No features can be shown now, which might claim this name: the spot, however, which tradition says, gave originally name to Tham, is still pointed out in John Coptello's garden, who is a merchant in Shop St. in this town. It is called the Chair of Tham, in which seat after his election, the member formerly returned by Enam as a borough, to Parliament.

The parish of Enam was heretofore divided into two parishes, the one of which was called *papayce na seyrne*, or *teampall na seyrne*. the parish of St. Kreen, from *Teampall na Seirne* of ~~the~~ which, we shall speak hereafter; and the other *papayce raplata* or *teampall raplata*, that is St. Jarlath's parish. The former was the Eastern part of the present parish, and the latter the western portion

Guam;

[Immediately following the Life of S. Jarlaith Arch^b of Armagh.]
 M.T. 1308.
 co. 2. Same day XI of February.

Of S. Jarlaith Bishop of Guam.

In the same fifth⁽¹⁾ age, in which S. Nierlatus Pretate of Armagh [flourished] in Ulster, another of the same name and Pontifical ^{Episcopal} dignity, and not of inferior renown or merit flourished in Connaught, namely S. Nierlatus Bishop of the Church of Guam, which is the⁽²⁾ metropolis of that province. Sprung from a noble race, he had for his father Loga, [called] by others Lughus⁽³⁾ the son of Derius⁽⁴⁾ deriving his extraction from the noble family of the Connemacians; and for his mother Mongfirnia the daughter of Birdubhan⁽⁵⁾ of the illustrious stock of the Connemias; and he himself by the splendor of his own virtues more illustriously adorned the nobility derived from this [high] birth.

II. In his youth he became a disciple of S. Benignus ^{who was} the disciple of S. Pat. ^{and} his successor in the see of Armagh, and the special patron and Apostle of the Conmacinians * * *

col. b
*
cap. II. But these are (says the author of the life of S. Benignus [9. Nov.] the foster-children of S. Benignus y. Gallianus the son of Nectach, Bishop, and Ierlatius the son of Loga, Bishop: for it is S. Benignus who instructed them, taught them letters, promoted them to orders, blessed and consecrated their churches, and induced their friends and relatives to treat them humanely & charitably; and who in the spiritual government presided officially over the entire clergy and people of Conmaicene. * * * Among the disciples of S. Benignus are also reckoned saints Nectanus or Nectarius, Burnanus, Buedanus, Muga, Buadmelus, Berranus, Modimocus, Carillus, or Carolus and the seven sons of Damangart and other distinguished men.

Gallianus was
a relative of
Ierlatius
See Note B. p. 10

{ 4. 9. 10. St. Benignus in Cross Boyne
County Wick. p. 10

III. But S. Hierlaith under so great a teacher made such a progress equally in human and divine literature, and particularly in the exercises of holy virtues, that he himself afterwards became a celebrated master. Wherefore first he built a Monastery in the territory of Conmaicne ⁽⁹⁾ not far from the Metropolis of Tuam, in a place, (as is believed) which is called ⁽¹⁰⁾ Chuaifois, and there he opened a school ⁽¹¹⁾ to which as to a singular gymnasium of piety & salutary wisdom many disciples, afterwards conspicuous for sanctity, flocked together; of whom the first not in the order of ⁽¹²⁾ time, but by the prerogative of sanctity was the Great Brendan, who sailed over the Ocean afterwards for the space of seven years, and [who was] the father and ^{Abbot} ~~Abbot~~ of three thousand ⁽¹³⁾ Monks; but the second in the same order [was] S. Colman the son of Leninus.

the founder and first Bishop of the Church
 of ⁽¹⁴⁾ Glendin in South Munster. But at the
 close of the ⁽¹⁵⁾ fifth century, or the beginning
 of the sixth they came, the former as yet
 of tender age, the latter recently converted
 from the vanities of the world, to S. Iarlaith
 then an old man, and ^{for} some time before
 Bishop of that ⁽¹⁶⁾ district, and diligently intent
 on instructing and directing in the way of
 the Commandments of Christ, not a few
 disciples in that aforesaid his Monastery
⁽¹⁷⁾ from the death of his master S. Benignus,
 which is said to have ⁽¹⁸⁾ happened about the
 year 467; and under his direction they
 for a time drank with thirst the cups
 of salutary doctrine. (Nor as Augustin
 Magradin says in the life of S. Brendan.

[quotation follows - * * * * *]
 as authority for the above]

* * * * *

* * * the same author. Tine of the S. P. of
 S. Brendan in these words: But he began
 also among other gifts of God, to excel in
 the spirit of prophecy. For on one occasion,
 the ~~Holy~~ Spirit revealing, he foretold to the
 holy Prelate Jarlath the place of his burial ~~thus~~;
 You will not rise here father, but your
 resurrection will be elsewhere. To whom
 the old man says; ô holy boy why do you
 conceal many secrets of God in yourself?
 for I know that you have the holy Spirit,
 and much power lies hid in you; you came
 to me that you might learn, and ^{now} from
 this out you shall be my master: receive
 me therefore as a Monk and disciple of
 yours henceforward: therefore tell the place
 of my resurrection. To whom Brandan
 says; you shall proceed towards the east,
 and where the wheels of your chariot
 shall be broken, there build an oratory and
 remain; there also many shall rise again
 with you in glory. The holy Prelate

†
 nominatim
 call in orig.

mounts the chariot, and entering upon his journey the two wheels of his chariot were broken not far from his cell, and there a Monastery was built, of which the name is Tuam da gualand.

* * * * *

809. 666. But S. Jarlath was not only the founder, but also the first Bishop of the Church of Tuam, which being erected about the beginning of the sixth century¹⁹ is the Metropolis of Connaught, as Ware testifies in his List of the Bishops of the same²⁰ see*. I come, says he, to those of Tuam. The first Bishop of this see was S. Jarlathus who adorned Tuam (anciently Tuam-da-gualand) with a sacred edifice in the first ages of the rising Church. Whence in the life of S. Brendan, Tuam is called the city of S. Jarlath.

* * * * *

Ware says he flourishes about the year 550 —

S. Hierlatus Loga filius, primus Ecclesie
Guamensis Antistes, floruit circa annum 550.

Volgar. does not believe it — he thinks it ^{for reasons adduced} probable that S. Hierlatus
died before or about the year 540.

p. 910.

But his sacred ashes with his other
holy relicts laid up in a precious shrine,
are preserved at Guam, not indeed in
the Cathedral Church, which being dedicated
to his name ⁽²¹⁾ is ^{otherwise} called Tempull Jarlath,
that is, the Temple of Jarlath; but in a
certain chapel ⁽²²⁾ which is called Scrin,
and on account of the reverence paid to the
treasure preserved in it is always held in the
highest veneration. But although I durst
not define the day on which his principal
feast ought to be celebrated, I think however
that it is observed on a different day, from
the 26th of December, on which ⁽²³⁾ his
birth-day is placed by some, since the
Nativity of the Lord and that of S. Stephen
which fall upon that day, seem to exclude

every other solemnity from the same. But I advert from the records of his own Church, that on the 6th of June is used to be celebrated his festival (which seems to be that of his translation or commemoration). But since our Hagiographers every where relate that the feast of S. Kierlatius (25) is celebrated on the third of the ides of February, and do not indicate whether he be S. Kierlatius of Armagh, or rather of Luarn, therefore we have thought proper to set down at this day what has occurred concerning both.

[Not having room at the end of the note to this life for the following passage, we insert it here]

XIX. Feb. de S. Nuadato Archiepiscopo Admachensis. A.D. 1373.

Nota.

1.2. Non illi Abbas Cluancensis anno 746, nec Abbas Luarn-da-naland 877 mortuus. Thus at the same years the Irish Masters in the Annals, speaking thus of the former, ^{this} Nuadus the son of Dubderius Abbot of Cluancensis died. of the latter; Nuadus Nea Bolcain Abbot of Luarn-da-naland died. But Marianus Germanus and the Mart. of Donegal hand down that the birth-day of the former is celebrated on the 2nd day of December. And the latter perhaps is S. Nuadatus the Anchorite, who, they hand down, is venerated on the 3rd of October.

It is to be lamented that the acts of this man of most celebrated sanctity have perished, or if they be extant, that they have not been brought to public light.

1. Eodem seculo quiescit. Cap. 1. For he was instructed in letters and promoted to sacred orders by Saint Benignus according to what is said above in chap. 2. But Saint Benignus died in the year 467 or 468 according to Ware above chap. 1. And although he lived to the end of the fifth age according to what is to be said at the 9th of November, yet he flourished in the year 460 as is evident from the acts of S. Patrick whose disciple he was.

2. Una istius provincie est Metropolis. Cap. 1. That the see of Tuam, was first raised to the Metropolis of Connaught in the year of Christ 1152, we are informed by Giraldus Cambrensis in [his] Topography of Ireland dist. 13. ch. 14. Ware in the catalogue of the Bishops of Tuam, and there is common; because in that year Cardinal Paparo sent by Eugene III. the high Pontiff, constituted four Archbishopricks [viz. three] of Armagh, Dublin, Cashel and Tuam. But this necessarily is to be understood ^{concerning} the right of the pallium: for it is certain that in each of the four principal provinces of Ireland there were Archbishopricks before, although that dignity was not always annexed to a determinate see (if you except [that] of Armagh, which ^{immediately} ^R continually from the time of S. Patrick was the Metropolis of the entire Kingdom) as we ^{have} show in the notes to the life of S. Maidoc at the 31st of January. Whence Ware in his list of the Bishops of Tuam speaking of

S. Kierlatius and others his six successors, who preceded the time that Paparo brought over the pallium, says: Our Writers call these, Bishops ¹⁸⁷ sometimes Archbishops of Connacht. There were therefore according to him Archbishops either of Tuam, or at least in Connacht before the year 1152.

3. Patrum habit Pagani, alius Lughum &c. cap. 1. Thus the author of the life of S. Benignus cap. 11. Were on the Writers of Ireland lib. 1. cap. 3. Moser pag 955. The Sanctilogium genealogicum chap. 26.

4. Denii filium ex Commacriorum familia &c. cap. 1. Thus the same Sanctilogium in the same place, where giving the genealogy of the Saints descending from the stock of Commac, or from the family of the Commacrii it says: S. Kierlatius the son of Denius, the son of Modhannus, the son of Dubannus, the son of Enichus, the son of Reatus, the son of Tricus, the son of Erdalius &c. Whence the author of the Irish life of S. Brendan errs in chap. 9 where he says that Loga his father was the son of Tricennus, the son of Regus, the son of Moctanus &c. Since this genealogy in part is rather that of S. Kierlatius Archbishop of Armagh, according to what is said above on this very day.

5. Mongfennia Cirdubhani filiam &c. cap. 1. Thus the Buldee [i. his] book on the Mothers of the Saints of Ireland number 75. Mongfennia, he says, the daughter, of the race of Benneman was the mother of S. Kierlatius the son of Loga of Tuam desquelen.

6. 7. S. Benignus S. Patricii discipulus & successor ex Commacianis Apostolus - cap. 2. This appears from his life, which you have at the 14th of November.

8. Episcopus cognatus S. Gallini. S. Gallin was (according the Sanctilogium genealogicum chap. 26.) the son of Nictach, the son of Dubhan &c. But this Dubhan had another son,

15

310 col^b Modanus, whose grandson S. Jarlith was, according to what is said in num. 4. see more concerning S. Callin at the 13th of November.

9. Monasterium extruxit non procul a Metropoli Tuamensi &c. cap. 3. This appears from the words cited above chap. 4. from the life of S. Brendan.

10. In loco, qui creditur esse Cluainfois. cap. 3. For this Church, which is now only a Chapel, is not far from Tuam, situated in the Parish of the principal Church, as the catalogue of the Churches of the Diocese of Tuam hands down. The Chapel, it says, of Cluainfois in the parish of Tuam, in which that S. Hierlatus fixed his abode the etymon of the word itself seems to insinuate: for Clu signifies the same as abode [dwelling] and fois the same as the retreat of dwelling: as if that name was imposed on the place from the dwelling of S. Jarlith and his disciples there before they had come to Tuam.

11. Ligue scholam apertit. cap. 3. It is collected from the life of S. Brendan in the words adduced in ch. 3. 8th. where it is said that S. Brendanus glowing with love of the scriptures. &c. hearing the fame of S. Hierlatus came to him, and remained with him for a time, drinking with thirst the cups of salutary doctrine.

12. Quorum primus non ordine temporis &c. cap. 3. We had many disciples before S. Brendan, as appears from chap. 3 & 4.

13. Primum millium Monachorum pater &c. cap. 3. Thus the Chronicles of the world, and Werner in his fasciculus temporum at the year 554. and Ware in the Writings of Ireland. lib. 1. cap. 2. Saint Brendan, says he, Abbot (the son of Timloga) by country a Kerry-man, was educated by Bishop Brec, he built the Monastery of Clonfert in the land of Galway in the year 558, and another afterwards, viz that of Enach-dun. In these and other communities founded by him, he is said to have presided over three thousand Monks. See his life at the 16th of May.

15. Incuncto quinto saeculo ante incuncta seculo. V. cap. 2. For after S. Brendan remained some time under his disciplines, he returned to S. Eric Bishop, as is read in both lives of S. Brendan above cited: but Saint Eric died in the year 512 according to the Four Masters in its Annals.

16. Aliguan die ante illius regionis Episcopum cap. 3. For he was a Bishop, and an old man before the Church of Luam was built, as appears from what is said in chap. 344.

17. A morte sui magistri S. Benigni V. cap. 3. For it was Saint Benignus who blessed his Church, as is had in the life of S. Benignus himself chap. 11.

18. Quo in annum inciter 464 fertur incidisse. C. 3. Thus Ware lib. 1. chap. 1. Saint Benignus, he says, died in the year of Christ 464 vel 468.

19. Circa initium saeculi sexti erecta. cap. 5. For S. Brendan remained with S. Hierulianus, until he began to dwell at Luam, and consequently to build: but he departed from him before the year 512, as appears from what is said in num. 15.

20 * * *

21. Templum Jarlathie V. Thus in above cited catalogue of the Churches of the Diocese of Luam. The Cathedral Church, it says, of Luam situated at Luam is called Templum Jarlathie: dedicated to S. Hierulianus the first Bishop of Luam, before this see was erected into an Archiepiscopate [one]. His festival day is celebrated on the 6th of June. Quam 26. Decembris quo a quibundam natatus esse ponitur C. 9 It is so placed by Maguire, the Calender of Cashel and the Martyrology of Donegal: but by the Martyrology of Tallagh on the 25th of December; but Marian Gorman, who otherwise with the greatest exactness observes the birth-days of the Saints treats of him at neither day: he only mentions at the 11th of February a S. Hierulianus without determining whether he be the prelate of Luam or of Armagh.

24. Die sexto Junii Cap. 9. Appears from what is said in num. 21.

25. Tertio idus Februarii. Thus at the same day Marian Gorman Maguire and the Martyrology of Donegal. See concerning him Ware in his list of the Bishops of Luam c. 1. & lib. 1. on the Whiteness of Ireland. chap. 2. and Nishon on the Origin of the British Church chap. 7. pag 916. & 915. See he says: In Luamensi vero Metropolitani Jarlath filii Loga qui proxima in catalogo sequitur, ad huc celebris est memoria, cum quo senectute jam confecto, Brendanum ad huc juvenem versatum idem memorat Biographus V.

17

Aluain for.

1843 10.

Aluain-fois is now the name of a townland, Anglicised Bloonfish, which is bounded on the N. by the parishes of Belclare, and Killeannon; on the E. and W. by the parish of Killour and townlands of Killimore; and on the East by Killa-coonty townland.

In the North end of this townland, at a short distance from the River of Clare to the N. is remaining a portion of an old Church called teampall na plaise - templem S. Jarluithe, at which children are still interred. The west gable remains, 3 yards broad of it, ^{visibly} retaining nearly its original height; and 2 yards in length on inside, of the North side-wall attached to this gable, stands as yet. Its highest point is about 7 feet. The west gable appears to have had a window or opening on, or over its top. - The original length of the building inside, as far as ^{definitely} ~~is traceable~~ by the foundation, which can still be traced, was 13 yards by 4 yds.

The townland is bounded on the N. by the River of Clare and on the S. by the parish of Killour.

The cement is composed of lime and sand.

14/c/20/8(ix)

At the distance of 6 or 7 yards from the S. East Corner, lies a stone having a Circular Cavity nearly central in it, which is about 1 foot in diameter, and narrows itself gradually to the bottom, where it does not exceed 3 inches in diameter. Its depth varies with the unevenness of the stone, being 6 inches in the deepest part, and gradually lessening on another side to 2 or 3 inches. - This stone was, it is said, originally a holy water font; and the people, who go on ~~any~~^{the} occasion of attending a Child's funeral to the place, sprinkle themselves with the water found in it. The common phrase is that they bless themselves with it.

of St. Columbanus.

The local name for the Cathedral is not found in the Glossary, because it belongs to St. Mary's Abbey, as is the general expression. In a Church, close to the S.E. of the Cathedral there was an altar. The ruins of a church, which was formerly a parish one, are still to be seen here. To this Church the people apply the name of Temple replaced. The temple of St. Columbanus.
 Are they wrong?

St. Columbanus' day is still remembered in this parish. The College of Down being dedicated to this saint, the 6th of June was kept as a day of prayer, by the students.

St. Columbanus' well, which is frequented on the festival, lies about three miles from Downpatrick in a S.W. direction, & lying about a quarter of a mile from the well noted for the purity of it. This is a spring, the water of which is said to be good for the cure of a fever in the head of the town of St. Columbanus, to which it gives name, there are some white stone bushes, which are about 100 years old.

Johnston

42 A pointed arch springing from the ground, is to be seen, raising itself over the grooves inside the Church. - These are said to be all the remnants of the original establishment, adopted into the work of the present building.

At the East end of the Cathedral is placed a stone cross, the shaft of which has been broken off, nearly as far as the arms. On the side of it now facing the East is in relief, the figure of a bishop, ^{probably intended} holding his crosier, the crook of which has been broken off, in his left hand, and wearing a Cap ~~one~~ of nearly a conical shape. Two figures are placed, one on each side of the bishop. The crucifixion is represented on the back of this cross. It was a long time used as a Market Cross in the town, ^{being set up at the Market-house side} and was removed here by the monks to mark the graves of Bishop Eling, who was well liked by them. The pedestal remains as yet in the old Shamblers. Eastward of the Cathedral, and ~~close~~ ^{near} to the wall enclosing the ground about it, lies the body of the cross, which is as large as a moderate sized tombstone, and has a tenant on one end, indicating its having been heretofore placed in a pedestal. -

the adjacent city as a relic

The ~~entrance~~ ^{door} to the Cathedral is a square magnificent. It is a beautiful circular arch built with red ^{great} ~~grit~~ ^{grit} stone. It is 22 ft. deep from the ground, and rises then 16 ft. high to the key-stone. The door inside this is likewise perfectly circular, on each side of which is a window of a similar form. I don't know what kind of stone is used in this part, but it exhibits a beautifully ornamented construction.

3 $\frac{14}{3}$ Serin - Ate 22 - to C. 2. supra -Qua Serin vocatur.

The Chapel of Serin - Teampoll na yepine
 stood, it is said, where Alexander
 Bonor, Sadler's house stands, in
 Bishop's Street, to the rear of which
 house, is Curraghskreen, in Irish
 Cúppac Seirín, and at the distance of 40
 perches ^{from which} in the same direction stands the R.C.
 Cathedral of Down.

The tradition is that the Danes
 of Limerick and Cork plundered
 Serin and Carried off the Silver
 Shrine out of Teampoll na Serine,
 in which the remains of St. Jarlath
 were deposited -

- The Annals of the Four Masters record that,
- 877 ' Brathonnach of Inam da gualann, died.
- 879 ' Cormac the son of Ciaran, Abbot of Inam and prior of Clonfert Breinim, died.
- 900 ' Liotan of Inam da hualann, died.
- 947 ' Aedhan, the son of Anoiled, Archibishop of Inam, died.
- 1055 ' Adh, the grandson of Cisin, the Comhark of Larlaithe, and Arch-bishop of Inam, died.
- 1097 ' Blandaccan (the red) the grandson of Dubhthigh, Comhark of Conam, and Rector of Inam, died.
- 1128 ' Muirghis C'Noe, the Comhark of Larlaithe of Inam died in Bris-an Ghoill.
- 1137 Inam was burned.
- 1155 Inam was burned.
(des u ossm, inscription)
- 1161 ' Hugh C'Noisim, Arch-bishop of Inam, head of the piety and Chastity of Leith-Quinn, died.

AD

1164 ' Clonfert Brenainn and Inam
' were burned.

1172 ' A Synod of the Clergy and
' Laity of Ireland was convened
' at Inam in Connaght by Roderic
' O'Connor and by Lomethadha
' O'Duffy, Archbishop of Inam.
' Three churches were consecrated
' on this occasion.

1177 ' Roderic O'Connor King of Ireland
' made a grant in perpetuity of a
' Baile Biataigh ^{ch} Townland viz. the
' Townland of Inam Achaidh (in the Co. Roscommon)
' to God and Saint Berach.

The following were the Sureties
' of that perpetual gift.

- ' Gadhla O'Duffy, Archbishop
of Inam.
- ' Sireachtach O'Rodiubh, (Geraghty)
- ' Hann O' Finaghty;
- ' Hugh O' Eilgom
- ' Ruairc O'Maolbrennain. (Mulrenin)

'Ignaidhe (Ignatius O'Manachain.
 'Giolla-an-Choimhdehe Mac an Ceastair.
 'E Hanly and Connor Mac Dermott.

These were to witness that the aforesaid
 Townland was to remain for ever
 the property of God and St Berach
 from O'honor and his successors.

1179 Inam was burned.

1201 Charles the Red handed and William
 Burke at the head of an army com-
 posed of English and Irish marched
 from Limerick through Connaught to
Inam da Malann and proceeded
 successively to Marann to Elfin
 to the Rock of Lough Re, and to the
 Monastery of Atth-da-Laarg
 using the houses of the Monastery,
 as Military tents.

1229 ' O'Giollarain, from Inain, died, and
 was interred at Ard Carne.

1236 ' MacImry O'Sachtinain was elected
 to the Bishoprick of Inam, and
 went to England where he was
 consecrated by rescript from the
 Pope and by Consent of the King
 of England.

1238 ' Felix O'Rorney Archbishop of Inam
 after having resigned the bishoprick;
 in order to apply himself more
 zealously to the service of God,
 and after having received the
 Monastic habit in Mary's Abbey
 in Dublin, died this year.

1243 ' Malone O'Erchan Archdeacon
 of Inam after having returned
 across the sea as a professor,
 died in Dublin.

1244 ' The Archdeacon of Inam was
 drowned in the green ponds of Cluain.

1247 A monastery was founded
at Galway in the Archdiocese
of Tuam, by William Burke, Lord
of Clanrickard, for franciscan
friars. Many tombs were erected
in this Monastery by the Nobles
of the town.

1249 Machmury, O'Lachtmain, Arch-
bishop of Tuam, an ancient
Canonist, died in winter, a short
time before Christmas. —

1251. Florentius Mac Floinn was
on Christmas day; Consecrated
Archbishop of Tuam in Consi-
-deration of his wisdom and learning.

1255 Florence Mac Floinn, Archbishop
of Tuam crossed the Sea to converse
with the King of England: he obtained
his requests from the King and re-
turned home again. —

1256 O'Giollacain Abbot of Trinity
Church at Tuam, died.

No

1258 ' Walter de Galerna, Archbishop
 of Tham and great Dean of London,
 died in England, having been pro-
 moted to the aforesaid dignities
 in the preceding year by the King
 of England.

1259 ' Tomaltach, the son of Torlogh,
 who was son of Maelseaghlain,
 Honor returned from Rome,
 after having been Consecrated
 Archbishop of Tham in the
 Pope's Court, bringing with him
 a pallium, and many ^{gifts?} profits
 to his Church.

1266 ' Thomas Cellulconry, Archdeacon
 of Tham, died

1279 ' Tomaltach, the son of Tomaltach,
 who was son of Maelseaghlain
 Connor, Archbishop of Tham,
 the most illustrious man in all
 Ireland for wisdom, Knowledge
 and Charity, died after having
 achieved the victory of penance?

30 31

A.D.
1288 ' Stephen, Archbishop of Duam
' died.

1312 ' William Mac Fearais (Birmingham)
' Archbishop of Duam, died.

1328 ' Maurice O'Gibellin, Chief professor
' of the New Law, the Old Law, and
' the Canon Law, a truly learned
' philosopher, and a Canon of the
' ^{Choir?} Coracle of Duam, Elphin, and
' Achadh Chonaire, Killala, Anna-
' down, and Clonsfert, the official
' and the general Brehon of the
' Archbishoprick, died.

1351 ' The monastery of Ros-oirleathaigh
' was erected in the Diocese of Duam
' for franciscan friars.

1371 ' John O'Grady, Archbishop
' of Duam, the most eminent
' man for wisdom and hospitality
' in his time, died.

d p

1392 Gregory O'Mochain, archbishop
of Inam, a pious, and Charitable
doctor, died.

1451 Redmond, the son of William Mac
Peorais, died on his way from Rome,
(after having) obtained the Bishoprick
of Inam.

1513 Maurice O'Fichedallaigh, Arch-
bishop, of Inam, a professor
of Divinity, of the highest Ec-
clesiastical fame, died.

1572 The archbishop of Inam,
Christopher Bodkin, died and
was interred at Galway.

1595 * * * O'Donnell then returned
to Longall where he remained
till the middle of August,
when being informed that, a
number of Scots had landed

32 33

in Lough Foyle, with their Chief, Mac
 Leod of Ara, he set out to hire them.
 They were six hundred in number. Having
 hired them and allowed them some
 time to recruit themselves after their
 journey, he assembled his forces
 and kinslings and conducted them
 across the Erne, and successively
 across the rivers Droghda, Duffe,
 Sligo, and Cassara, across the
 mountain called Sliamh Gann
 into Lenny, and from thence
 into Castellar, in which territory,
 the English had at that time, the
 possession of, and dwelt in, Castle-
 more Castellar. O'Donnell with
 his army laid siege to this Castle,
 and the warders were obliged
 finally to surrender it to him.
 From thence he proceeded to
Dunmore Mac Thora's, and
 dispatched marauding parties

to Commaicne, Muinter Murchadha,
to the borders of Machaire Riachach,
and to Stream. These Marauders took
Turloch Mochain, and led many
of the inhabitants of the Country
prisoners together with Richard,
the son of Mac Teorais. They
pillaged and ravaged the Country
in every direction, and returned
loaded with spoils in Cattle
and other property, taken from
all those, they had met on
their route? —

35 ~~St~~ ^{John} Priory of Stⁿ the Baptist. 61

Archdall in his Monasticon says that the Priory of Stⁿ John the Baptist was founded about the year 1140 by Giraldus, Abbot King of Ireland. He cannot say to what order this house still belongs (or) Monks.

This priory was situated in Vicar Stⁿ to the rear of John Egan's house, Esq^r. There are no remains of it now. The name however is retained in the houses built on the Cemetery, which belonged to it, for they go by the name of John's Abbey. —

Abbey of the Holy Trinity

The just cited writer says, that, the abbey was founded by one of the family of Bugh, either in the reign of King John, or in the beginning of King Henry III. for Prebendary Canons (of Har. Mon.

The site of the abbey, is still to be seen, immediately to the N. of the road leading from Trum to Galway, at the extremity of Church Street, and about 110 yards N. W. of the Cathedral.

A considerable part of it remained till the year 1791, when Archdeacon Burton carried off the stones for the building of a house.

The Four Masters state that —
 A.D. 1256 O'Giollarain, Abbot of Trinity
Church at Chaim, died. —

Chapel of St. Bridget.

Archdall writes that an Inquisition
 of September XXVIII Elizabeth finds that
 the Chapel, then in ruins and in this
 town did belong to her Majesty and
 which said Chapel was probably
 founded for a Chantry. L. 41. Chief Remembr.
 J. B. 4.

The Chapel, it is locally said, had its
 situation, a short distance to the S.W. of
 the Cathedral, at a gate to North of
 Peirney road, ^{directly} opposite Mr. Pollen's house,
 and near where the just mentioned
 road branches to Longmea and Gallway.
 Human bones were found in the field
 in to which the gate opens, just at the
 entrance to it, at various periods during
 the progress of its cultivation. — The cemetery
 is supposed to have been at this spot.

R.P. 126/80 (15)

a stream which takes its rise in Clontarf
 bog, and running through a meadow between
 this place and the Cathedral, and crossing
 the Galway road ~~to~~ about 5 perches to
 S.W. of the site of Christ's Abbey; ^{at present} joining
 Caolabhaimn, ^{the} accompanying waters to Clare
 river, is called to this day *ppuifan*
bpride, the Stream of St. Bridget.

The wonderful Castle *Castellum mirificum*
 which is said to have been built by
 Roderic O'Conor, stood across the
 Centre of Shop Street, within a few
 yards of the Mitre Hotel. Part of the
wall of the Bawn is used, the front wall
 of two public houses belonging to Richard
 Savage Esq. Sovereign of Thom, one
 of which is occupied by himself, and
 the other by — O'Loonan.

The S. East Corner of the enclosing
 wall of John Costello's garden, mentioned
 above in the occasion of speaking of the
 Chain of Thom, is said to have belonged
 to a turret of 'the wonderful Castle'

In Aughgloragh townland at Gloragh, ex-
-plained as signifying the noisy ford, there
is an old Church and an old Castle
in ruins. And in Ballymoat townland
Bent. a. a. m. o. t. a - the mouth of the
ford of the moat, is a burial ground.
There is an old Court and Children's
burying place in Birmingham's Demense
townland.

The ruins of an old Castle stand
in Castletown townland, to which
it gave name.

In Killeen townland cillm there
is a burying place for children
which gave name to the townland.

Another burying place for children
lies in Leamamoon townland, Neine map
great home. and one in Forty acres
St. L.

In Ryehill (cnac at peazail) town-
land, is also a burial ground.

A burying place for children
lies in Carnac ^{capraan} townland.

and a burial ground in Cloon-
more townland Dublin map.

In Aughloragh townland Uí Éolpáic, ex-
-plained as signifying the money ford, there
is an old Church and an old Castle
in ruins. And in Ballymoat townland
Beul-áda an móta - the mouth of the
ford of the moat, is a burial ground.
There is an old Court and children's
burying place in Birmingham's Demense
townland.

The ruins of an old Castle stand
in Castletown townland, to which
it gave name.

In Killeen townland Cillín there
is a burying place for children
which gave name to the townland.

Another burying place for children
lies in Leamamoon townland Neine mór
great holme and one in Forty acres
t.t. -

In Ryeshill Cnoc at seagair town-
land, is also a burial ground.

A burying place for children
is in Carnacane ^{capuán} townland.

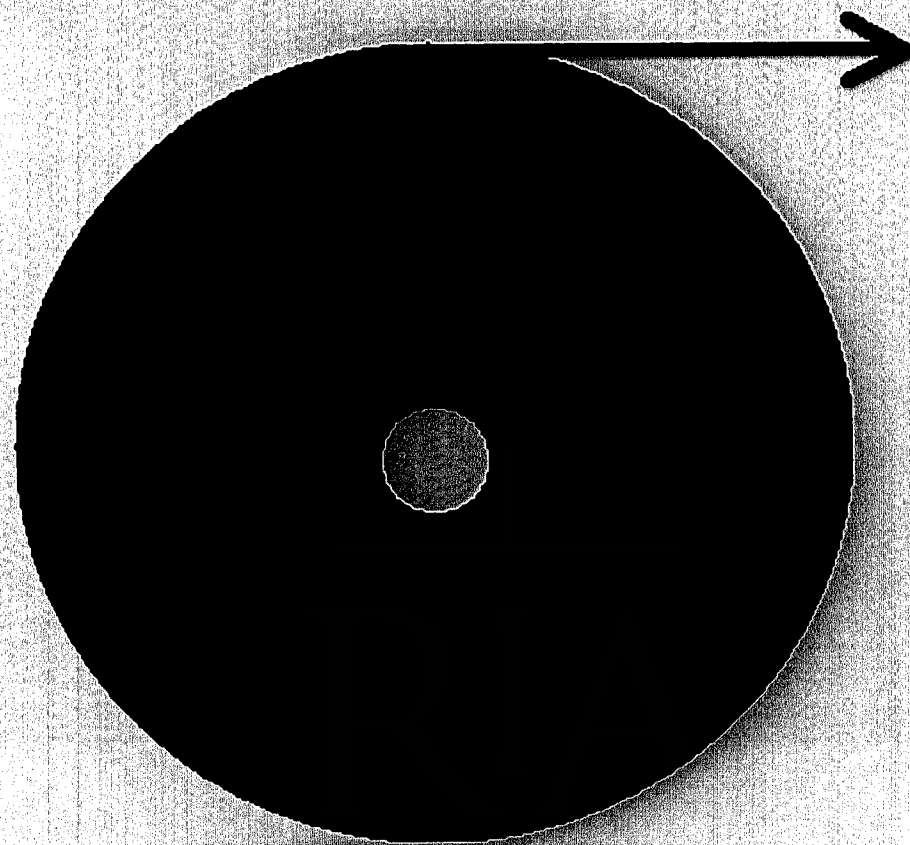
and a burial ground in Cloon-
more townland Cluain mór.

Rushmore townland, purpitude, contains the
 ruins of a monument. And Etkery's
 grave yard Etkery lies in Ginnam
 townland - Donan.

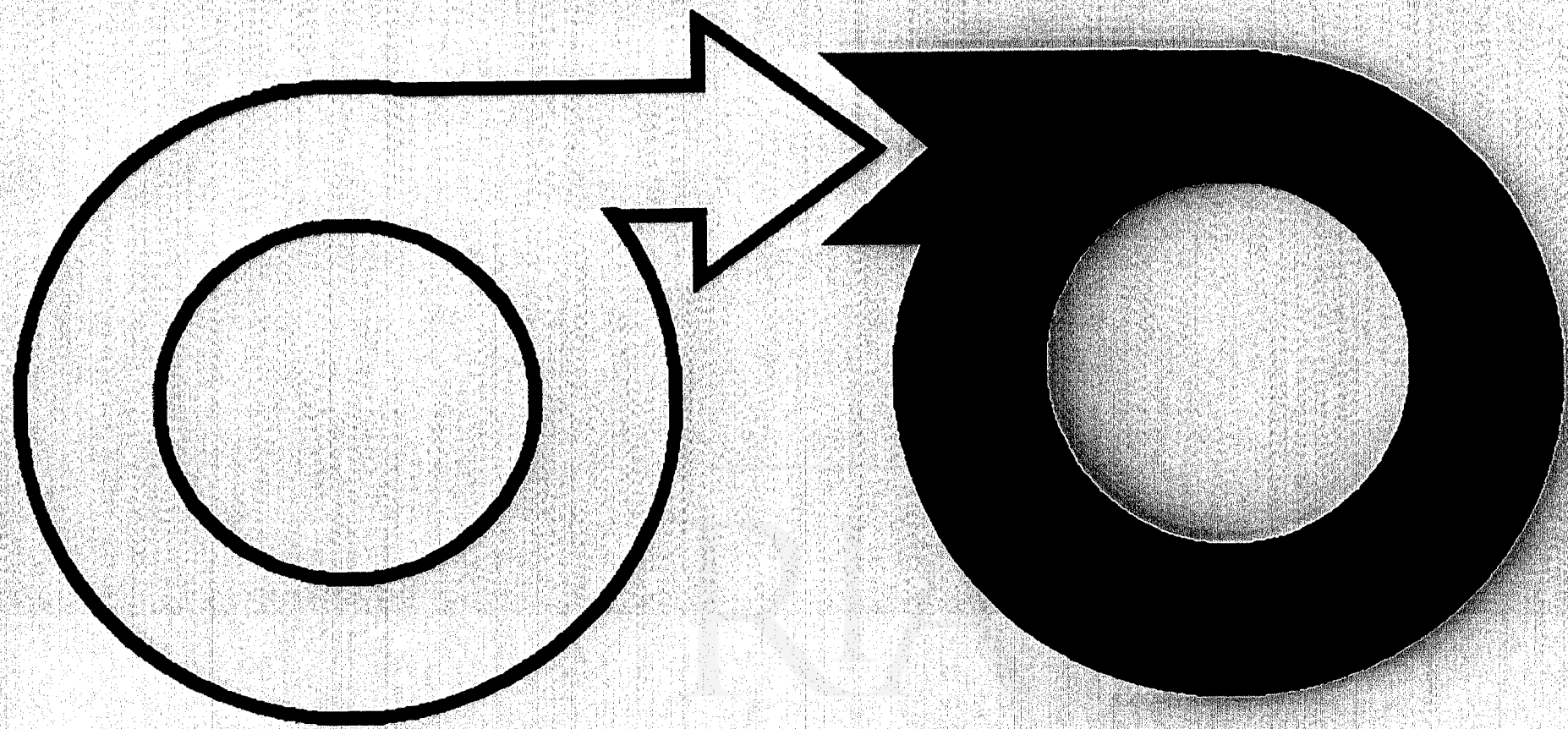
Your obedient
 Servant
 C. L. Linn

Chas. Linn

END



START OF REEL



CONTINUED FROM
PREVIOUS REEL

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November 2006

REEL N 4014

THIS REEL CONTAINS

14 C 20/9 – 14 C 20/42

Letters; Galway (Vol. 1)

14 C 20

Ordnance Survey of Ireland: Letters, Galway (Vol.1)

O'Donovan, John, 1806-1861; O'Connor, Thomas

Assorted letters, extracts, maps and sketches, relating to the history, antiquities, genealogy and topography of Co. Galway, with particular reference to its religious foundations, churches, holy wells, castles and the origins of its place names.

ill. 1838; 654p.

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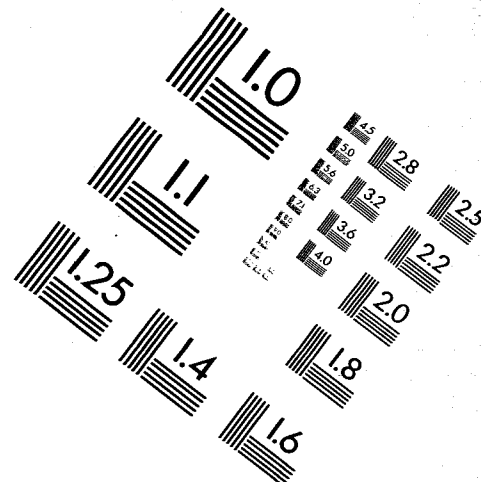
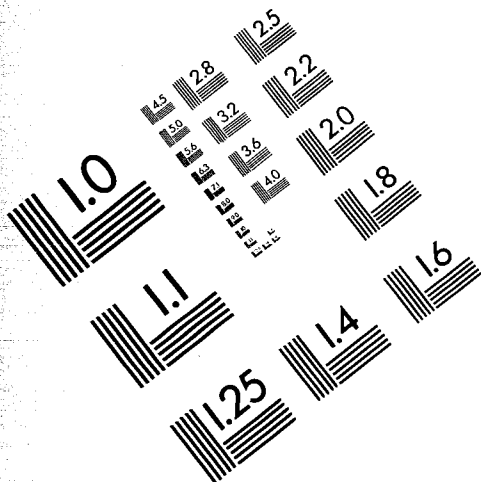
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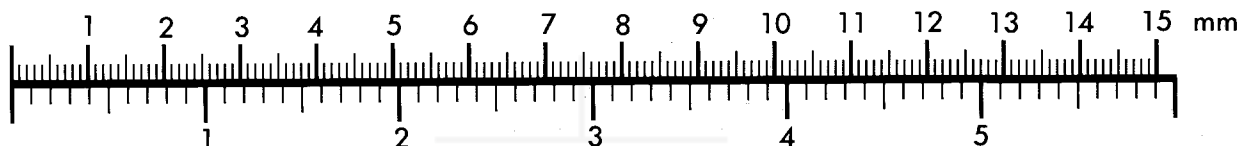
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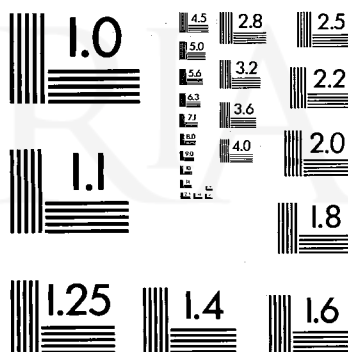
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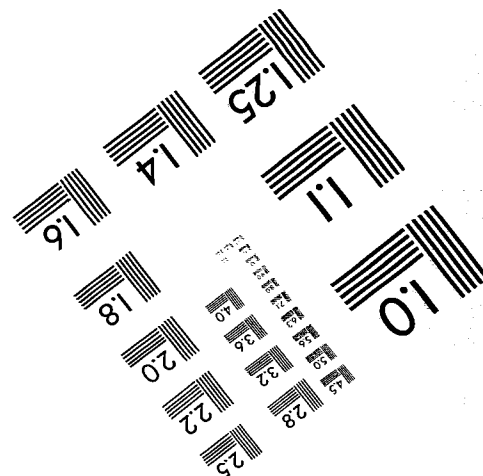
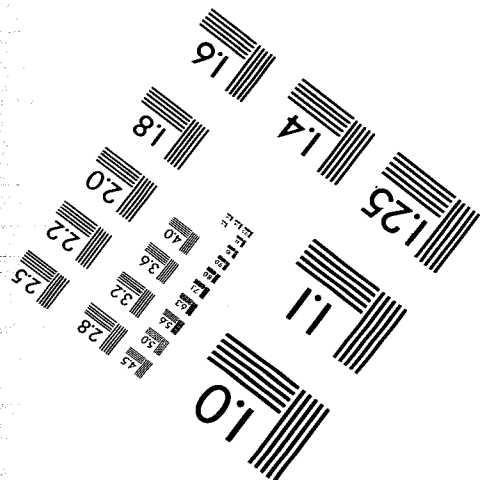


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14 C 20/9

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tuam, Co. Galway, concerning the history, folklore, topography and antiquities of the parishes of Drumtemple (Drumatemple), Templetogher, Kilcroan, Ballynakill, Kilbegnet, Bweeounagh (Boyounagh), Dunmore and Dunamon, with particular reference to their early churches, holy wells, castles and the origins of their place names.

5 September 1838

11p.

24 cm (i-iv), (vi-xi); 25 cm (v)

Included are references to the ancient territory of Clann Conmhuigh, remembered by the local populace as being 'nearly coextensive with the Barony of Ballymoe' and a description of the limestone statue of a warrior in Ballynakill church.

674 (1)
Thos. A. Larcom Esq
St. R. Eng.^{ce}

Tuam, Sept^r 4th 1838

Dear Sir, I have traversed the Barony of Ballymoe but find very few curious remains in it. I am now about to enter upon the celebrated territory of west Hy-Many and shall want immediately a copy of the tract relating to that country preserved in the book of Lecanfol, 93, and all historical references from the annals to the territories of Corca Mogha and Clann Chonmhaigh.

These were sent me before when in the County of Roscommon, but I find that they principally belong to this County of Galway.

If you send us the books in time we shall be ready to move into the Queen's Co. on the first of October.

14/c/20/9(1)

Of the parish of Drumtemple only four townlands of this parish lie in this county on the west of the Suir. The remaining part is in the County of Roscommon and on the East of the same River. The site of the old church lies on a drum or hill on the County of Roscommon side, but no part of it remains. The name signifies *Drum d' Tem-pull*, Drum temple, the hill of the church?

Drumtemple

Of the parish of Templetogether.

This parish which is the most northern in the Barony of Ballymae, is called in Irish *Tempsall d' tócar*, the church of the causeway. "The ruins of the old church are small and uninteresting though tradition ascribes the erection ^{of the church} to St. Patrick whose well is shown near it."

There is another small fragment of a church in the townland of Kildaree which gave name to the land; and one would expect to find the ruins or site of a monastery in the townland of Monaster-Owen, the Monastery of John but

69 (3)

but there is no trace nor tradition of one.
In the townland of Castle-Togher (i.e.
Castle of the causeway) there was formerly
a castle the site of which can still be
pointed out by the old people.

In Clogh a subdivision of Kilbeg are the ruins of a Bawn.

There is nothing else in this parish to at-
tract the notice of the antiquarian, his-
torian or fairyologist, but an island on
the east side of Corralough called *Orleán*
Nuala na meadoige the island of *Nuala* of
the Knife. She was a celebrated heroine
^{according to tradition}
who lived in the Castles of Ballyglass
and Glince, and was the mother of David
Burke, the ancestor of the *Mac David*
lords of *Blancoway* after the *O'Finnaghtys*
of the parish of Kilcroan.

This parish lying close to Ballymore is called
^{a corruption of Cill Chruam, See 4 Masters 1530,}
in Irish *Cill Chruam*, which seems to signify
the church of St. *Croman*. The old church
is not one of any great antiquity. It is
about 54 feet long and about ²⁰18 feet broad.
The west gable and a small part of the south
side wall containing an ugly window of no
interest

(4) 70

interest remain. There is no holy well, nor any tradition connected with St. Croman.

There is nothing else of any antiquarian interest in this small parish but the site of the Castle of Ballyglass in which the celebrated Nuala na meadoige, the mother of David Burke is said to have resided. It stood ~~near the~~ near the road a short distance ($\frac{1}{8}$ mile) to the west of the old church of ^{Kil}Kilcroman.

There is a well in the Bog near the site of this castle called Tober-na-Blainte, for salutis, but it is not said to have been blessed by any saint, though people frequent it for the cure of diseases.

Of the parish of Ballynakill

This parish lying between Kilcroman and Kilbagnet is called in Irish Bast na cille, the town of the church. The old church is in the Gothic style, and was probably erected by the Burkes; a more ancient one is said to have stood in a field a short distance to the N. or N.W. of the present one, but nothing more

than the foundations remains. It is still¹⁴ called Gill O'Mainne (5)

In a small chapel which seems to be a modern addition to this church there is a beautiful figure of a warrior clad in mail with a conical helmet and slender sword with this inscription under it:

Here stands the effigis of William Burke the first of M^c. David family who died ¹⁴1116 and erected by Harry Burke 1722.

Tradition says that this effigy was cut in France where William Burke was killed in battle by order of a French lady who fell in love with him, and that it remained for a long time in the possession of her family until it was sent over ^{to Glinsk} to this Harry Burke his lineal descendant who erected it in this chapel of Ballynaskill. It is of lime stone, and believed to be a striking likeness of the warrior.

In the same little chapel is the following curious epitaph for John Burke of Glinsk, the head of the Mac David branch of the Burkes:

14/c/20/9/100

Annus of the Burkes

Sola salus servire Deo.

D: O. M:

In spem resurrectionis hic jacet Joannes De Burgo
Baronetus; vir animo forti, sanguine illustri: per-
-antiqua et clarissima familia, primus qui
-dum viveret nobilissimus pcentarius pro Rege,
pro patria, pro Religione agonizavit salutis
publicae ad se et suorum, amor et dilige.

Quid plura quum perdidimus Joannem. Heu!
satis dixi, urgent lacrime.

Vixit annos 63, sed parum vixit, obiit
anno nostrae sal: 1721, 4 Kal: Julii.

Memoria ejus aeterna posuit nobilissima
et amantissima Coniux Joanna Dillon, gra-
-ta memor, marens et lugens. Cecidit Joan-
-nes. Heu, Heu!

Qualis luctus victor! noli parentari lacrimis
sed precibus.

In this parish is situated the Castle and house of Glinck, well known to Lawyers. It was the chief residence of Mac David Burke, lord of Canconny after the expulsion of the O'Feenaghtys. The present castle is exactly in the same style and evidently of the same age with Rory O'Donnally Castle at Donegal. It was a fine house ^{consisting of} ~~containing~~ 3 stories and a ground floor, with fine square windows. It measures on the inside 63 feet in length, and 33 in breadth. It appears from the black colour of the walls on the inside to have been burnt.

Let me have the notices of Glinck to be found in the annals of the Four Masters and also O'Sullivan Beara's route through Galway, where mention is made of Blath Muire and Mac David's country. This also was sent me to Roscommon, but I find that O'Sullivan's route was thro Mayo & Galway.

14/2/29/1840

In a field lying to the north of this castle is
 shown a spot called ^{known as the Davids} Leacht Barthi, where Da-
 vid Burke the progenitor of the Mac
 Davids is said to have been killed by the O'Conors
 of Ballintober. The same story which is told at
 Kinturk about graine na gearbhach ni Mhaille &
Tisoid na long, is here told about David Burke
 and his mother Nuala na meadoige. When Davy
 saw the strong forces of O'Conor of Ballintober, ^{hearing upon him} he turned
 his back and took to flight, but his mother Nua-
la ^{who} was near at hand, observing that her
 son was panic stricken at the sight of so
 formidable a number of transpuckine enemies
 raised up her petticoat and said to her son
ceid ruid a bpolai uatir pan are ar a d'arnis tu! These
 words of his heroic and civilized mother made
 Davy sensible that he was guilty of a crime
 against true heroism, and facing the O'Conor
 army alone he was soon killed, to the great
 consolation of his mother Nuala, who dreaded
 nothing so much as the slightest symptom
 of the Daptard in any of her ^{*} bastard children.

* David was illegitimate. See the pedigree of
 the Mac David Burke.

14/6/20/9 (v)

* Her surname was Finaghty. She further on.

— with a spring
 upon the Moynee steel his breast he flung
 As carelessly as hurls the fly her wing
 Against the light wherein she dies. —

And Nuala joyed to see her offspring fall!
 Tradition does not remember the surname of
~~great~~ Nuala na meadraighe^{*}, but it is probable
 that she was either Ny-Kelly or Ny-Conor, a-
 mong which families the name Nuala was
 a ^{proper} common name of a woman.

There is nothing else of interest in this parish
 of Ballynakill but the site of a little church
 called Kilcolumb, which was probably a
 small chapel of ease dedicated to the
 great Shamaturg St. Columbkill.

The territory of Clann Connhuigh
 now pronounced as if written Clann Connúgha
 is still distinctly remembered in the country
 and said to be nearly coextensive with the
 Barony of Ballymoe. It was originally
 the territory of O'Steenaghty, the senior

of the Del. Muiradhaigh or royal family of
 Connaught. He was ^{treacherously} driven out of his territory
 by Mac David Burke about the beginning
 of the fourteenth century, and scarce one
 of the name is now to be found in the
 territory of Clanconnor. Tradition says
 that this territory consisted of 48 ballys
 or ancient Irish townlands, 24 lying on
 the west, and 24 on the east side of the
 Duck, but this is very much to be doubted
 for there is every appearance that the
 territory of Clanconnor lay entirely on
 the west of the Duck. See my letter
 on this subject from the town of Roscommon.

Is this territory mentioned in any of the
English Inquisitions?

The territory of Corca Moga according to
 tradition was coextensive with the parish
 of Kilkerrin, but it must have been origi-
 nally, as I shall hereafter prove, an

original Irish triocha chéad. ¹⁷¹⁴Is ⁽¹¹⁾
Coco-allow mentioned in any of the
English Inquisitions or other docu-
ments?

of the parish of Dunamon.

I have already treated of this parish ^{when} in
the County of Roscommon. There is nothing
of antiquarian interest in that part of
it lying west of the Suck in the County
of Galway. Tradition is positive in mar-
-king Dunamon Castle, the chief resi-
-dence of O'Feenaghty until he
was driven thence by treachery by
the Mac Davids Burke an illegiti-
-mate branch of the Burkes descended
from the Red Earl.

Of the parish of Kilbegnet

This parish lying south of the parish of Ballymakill, is called by the native Irish *cill beagnaig*, which signifies "the church of St. Begnaid". Do any of our ecclesiastical documents mention her or her locality ⁱⁿ ~~at~~ Clam Chomunhaigh? The grave yard only now remains.

There is a townland situated in the southern extremity of this parish called Talamh na m-brathar, or the land of the friars, but I have ^{not} been able to ascertain what friary it belonged to. Tradition says that there was a convent on the townland itself but I can find no historical authority to bear it out.

of the parish of Buceanagh

This parish which is situated to the south of Templetoher, is called by the native Irish Burde Annach, pronounced by some Buce-ounagh (the ou like ou in ounce) by others Buce oonagh and by a third party Buce wännagh.

The old church and grave yard are situate on a conical little hill in a chain surrounded by a bog, from which I was first inclined to think that it might be compounded of Burde yellow and Annach, a bog, (for canach is always understood in this part of the country to signify a shaking red bog) but upon attending more closely to the ^{of prevalent} pronunciation I have become confirmed in the opinion that it is compounded of Burde, yellow, and Annach a topographical word, the meaning of which is not yet established. It occurs in Gledn Edinnac ^{+ Annac} in Cork, Jadn Edinnac in Roscommon, and some other places which I have seen.

The old church of Buceanagh is all destroyed

14/6/20/90 m

with the exception of a small fragment
the building was 187 feet broad, but its length cannot be ascertained
of the north side wall. There is a holy
well near it called Tober Patrick, but
this Patrick was not the great Thoma-
sturgus but an humble friar named Pa-
trick Mannion, who lived near the church-
yard about 40 years ago, and who
blessed this well and called it after
his own name. This well is also called
the friar's well, which is the most ap-
propriate name for it.

The natives assert that there was a monas-
tery to the east of this old graveyard
of Buncrana, but of a monastery
of this name I have no record unless
it be the Boyfinan, which is ch-
dall places in the County of Mayo
where we have not been able to find
any place of that name. ^{traces of} The foun-
dations of a small abbey called ^{an} ~~maniscan~~
are pointed out a short distance to the
east of the old church.

About $\frac{1}{2}$ of a mile to the south of the
same old church ^{there} is a large ash
tree with a carn of stones around
its base. It is called *le dic marna*
ny Thnathast, i.e. Mary-ny Tooley's mo-
-nument, but of the woman for whom
this tree was planted as a monument
I could learn nothing satisfactory.
Some say that she was but a very
poor old woman, whose body when
carried in the direction of the old
church yard of Bweeounagh, fell
off the shoulder of the men
here, and that it is a custom in
the country to raise a pile of stones
on every spot where a corpse was
laid down, but most particularly
where it fell off ^{which is considered ominous} by accident. That
a friend of hers afterwards planted

82
(6) a small ^{sapling} ~~Burrough~~ ^{Burrough} of ash in the corn
and that it grew up to be a stately
tree.

Dunmore parish
further particulars of.

There is a remarkable Sheaun or fairy
hill ^{immediately} opposite the Castle of Dunmore
to the S.W. called Cnoc Mhanannain
which should be marked on the Map;
and not far distant a fort called
Rath Coll.

At the time that the castle of Dunmore
was stormed on Mac Feorish by Col.
G — one of Cromwell's officers, the
ancestor of the present John Burke of
Kilmaine was, with his family, within the
castle. The castle was battered and
its outer walls almost entirely destroyed
before Mac Feorish and Burke surren-
-dered. All their estates were ~~the~~ confis-
-cated and Burke's property containing the

83 (17)

the townlands of ~~Attyflynn~~ and
Flaskagh, given to a family of the
name Purcell. In the year 1821
the Purcells became extinct, and
the tenants on the lands afore-
said offered possession to the
present John Burke of Kilmaine
the lineal descendant of the
Burke who forfeited them about
the year 1650. John took
the possession and maintained
it till the year 1829 by Law
and feudal force, but in that
year he was defeated by a
distant relation of the last
of the Purcells aided by three
attorneys of the Kellys. John
Burke however has succeeded in
obtaining possession of the townlands

14/C/20/9(X)

(18) ⁸⁴
of Styflynn by Law and feudal skill.
the tenants, out of old respect
for his family, having consented
to give him possession of it!

All the old people here assert that
Cormac O'Boman was the last Bard
of Canaught, and that his like-
ness and poems have been pub-
lished. ^(by Walker in his Irish Bards) I never heard a word
about him before. Was Mr. Petrie
ever heard of his poems? Old
Donnell Treacy, who lives at the Castle
of Dunmore, says that he saw him
about 50 years ago, and that he
was then more than one hundred
years old. He was a blind man
gifted with an extensive and
tenacious memory. His poems were
published in some Canaught Magazine

about 40 or 50 years ago.

85

(19)

We are now actually idle for the want of name books. I think you had better send them whether the Inquisitions be compared or not, as the language is so well and so universally spoken here that there can be but little difficulty of ascertaining the correct orthography. The Inquisitions can be compared afterwards for a historical purpose.

The Books of the Queen's County or Wicklow ^{or both} (which comes first) should be prepared at once, because we shall be ready to leave this County, if we do not go into Courmaigne mara on the first

14/c/20/9 (xi)

(20) 86

of October.

Has Mr. Petrie ascertained when the present doorway of the Cathedral of Tuam was erected? I had no idea that the ancient ^{Irish} had erected any thing so magnificent before their invasion. Tradition says it was erected by Roderic O'Conor but I think it is more likely that it was erected by his father Cordebach or Turlagh. It was very ^{petty} wrong of Sir William Petty to have stated that the ancient Irish before their invasion had no knowledge of masonry. ^{"they knewed not how to put one stone over another"} I wish the Gobban Saer was listening to him! I believe him ^{however} right in what he says of their "art military" but still I believe ^{that} Brian Boru and his sons knew how to kill men very well.

Your obedient servant

John O'Donovan

Sept 5th 1838

END

14 C 20/10

Petrie, George, 1790-1866

Letter, to John O'Donovan, from George Petrie, head of the Topographical Section of the Ordnance Survey, written from 21 Great Charles Street, Dublin, in which he refers briefly to Hens Castle and Ballintober Abbey and the two townlands of Fair Hill, located in the parishes of Rahoon and Kiloscobe respectively.

8 September 1838

2p.

24 cm

RIA

84
21 of Thacker. Stud.

8th Sept^r 1828.

My dear John.

I got from Mr Smith some Irish copies of Irish inscriptions collected in Lonsdale by a man named Matthias O'Connor - and among them are some which never fell in my way - as one in the church yard of Furry in Roscommon and another at Fair hill - Co of Galway. It is a pity I did not get the former while O'Connor was doing the barony of Ballymac, as he could have made an accurate copy of it without much loss of time. This is however now beyond our reach; but the other - that at Fair hill may be got, and I write to you that you may bear it in mind. It appears that there are two townlands of this name in the county. one in the Parish of Rahoon, Barony of Dunsillan. the other in the Parish of Kilosake Barony of Trillick, and I do not know in which it is situated. If it be in the latter I suppose O'Connor will find it out if you direct his attention to it.

I & Yours ever
E. J. Fox

You are in error

14/9/20/106

in supposing the Stone castle to be in Long L Mark. It is
 Long L Mark - and a very beautiful and very ancient
 castle it is. By the way the island of this lake
 contain monastic and other remains of great interest.
 When you were at Long, you missed seeing a very
 interesting old church of Patrick's time within the
 domain of Ross - on the Southern shore of Long
 Mark. And to find also that in your valuable
 letter on the Monument of May Trenchard you make
 no mention of one of the most interesting - a well
 which had been buried for ages under a cairn.
 This well is covered in in the cyclopean style, with
 a kerlin roof, and is very deep. The descent by
 a flight of steps and I think 12 in number.
 The great cauld which Dr Brampton describes was
 150 feet in diameter with 24 feet thick. There was
 a second cauld beside it, about 30 ft in diameter.

There are several curious monuments in the Kesh
 Park which you will not notice.

And what I more wonder at is that you did
 not see the following inscription in the abbey of

Ballinacorney.

GILLA BRENIN.

These characters are evidently of the 13th century.

We are hard at work here collecting the historical
extracts for the Freeman's County - and if any suggestions
should occur to you you should forward them at once.
Mungin is at work for you, and an admirable sculter
he is - best rule.

Tom Brown is here collecting materials from
the college library etc. for his next volumes.

I suppose you will not visit Arran till next year.
If you do let me know before hand that I may
give you a letter to Mr. & Mrs. Flaherty.

Believe me ever

my dear John

Yours sincerely

George Petrie.

END

14 C 20/11

O'Donovan, John, 1806-1861; Petrie, George, 1790-1866

Correspondence, between George Petrie, head of the Topographical Section of the Ordnance Survey, of Great Charles Street, Dublin and John O'Donovan, concerning the history and antiquities of Kilbannon and Tuam, Co. Galway, with particular reference to their churches, holy wells and the Kilbannon Tower.

31 August-9 September 1838

6p.

24 cm (i), (iv-vi); 23 cm (ii-iii)

Included are O'Donovan's accounts of the Lally family's historical association with the Tuam area and a description of an altar dedicated to St. Patrick in Ballygaddy.

Thurs. September 9th 1838

Dear Sir, I visited Kell-Breen a second time, but could observe no trace of Dun Lughaidh around the church or tower.

In the townland of Ballygaddy anciently Beul atha bo, and nearly $\frac{1}{2}$ mile due east of the round tower of Kilbarnan is Leacht Phadraig, consisting of two heaps of stones, ^{of which} the southern one has a small rude figure representing an altar. It is called Altair Pharraig, and the tradition is that it was some years ago higher and more perfect: deir yrad a h-ainm pápaig, says a countryman who was present, to the Rev^d Patrick Joyce, "50 mbíod naoin pápaig do léigead aigéirín ina ra. There is a spot left untilld around these

2) ⁹¹ two cars as it is considered unlucky to touch
the theatre of the pilgrims. It is said however
that one ^{man} was so rash as to attempt to
wound this sacred spot with the plough
thinking that it would be as blessed when
bearing a crop of potatoes as when con-
signed to monastic sterility, but he took
a pain in his big toe, which made him
road and desist from his sacrilegious
undertaking.

The well of St. Benen, which lies near
the tower, is frequented by pilgrims
on Damhnach Chruim Dubh, the
last Sunday in ~~Harvest~~ Summer.

Of What evidence is there to prove that
the Benen of this place is the celebra-
ted St. Benen of the Senecus mor, and
the successor of St. Patrick in the
See of Armagh?

21 June Charles W. Sullivan

31 Aug. 1928.

My dear John,

I returned to home on this day
 week last, after a pleasant journey through a
 grand part of the North Sea. The business of
 the winter. I remained a fortnight in England.

Regarding the tower of Killbannon I find
 reference to my diary the following notes.

Tower of Killbannon

Height	circumference	Thickness of walls	Remains near ground	Apertures
50 feet	52 feet	4 feet	15 feet	destroyed

This tower is greatly decayed, and its original height was probably not less than 90 or 100 feet. It is well built of large stones and stands some 40 or 50 feet ^{to the west} west of the west entrance of the church ^{which was built in 1420} and is ^{the} west of the church. The doorway faces the east, or, as usual, the west entrance of the church and is of very ancient form. The sides inclining and top arch

Remains of the tower

(4) semicircularly. It is 2 feet wide, and $5\frac{1}{2}$ feet high. The stories were supported by rests in the wall.

The church & monastery of Killbennan, or properly Kill Bannin, which was ^{anciently} of great celebrity, were founded by St. Benign the favorite disciple of St. Patrick in the 5th century. Its site was that of a *Dun* or Castle, called *Dun Lugaid*, from a Lord of that Country, who with his Father and four brothers were here baptized by St. Patrick & Benign, and gave up their castle for the purpose.

Postea venit Dominus illius regionis, i. Mäta filius Dubhain, ad Sanctos usque illum locum cum filiis suis; qui erant quinque, nempe Lugaidus, Callinus, Rimadus, Hofus

Massus, & Giltus. & vocat illam vil-
 lam sanctis, quia vidit illi mira-
 culum; Vir illo loco baptizatus est
 Nicta cum filiis suis a Sancto
 Benigno, & omnes etiam habitatores
 illius regionis baptizati sunt. Et
 dedit Nicta de, & filios suos & nepotes
 in peritum Benigno & Patricio,
 & omnes habitatores illius regionis. Et
 in illo loco fundata est civitas
 Sancti Benigni, nempe in Dun-
Lugaidh, seu in Duno Lugadii
 filii Nicta. * * * *

Et specialiter Lugadius filius
 Nicta, contulit ipsis suam arcem
 cum pradio adjacenti, ut illi Ec-
 clesiam extenderent. Illi enim
 instruxerunt Ecclesiam, que olim
 ea Lugadii nomine: Dun-Lugaidh.

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1. Dunum Lugadii dicebatur; & hoc
die Kill-beinein i. Cella Benigni
appellatur. Sanctus autem Patricius
& Sanctus Benignus in populo
illo baptizando, & in Ecclesia fun-
damentis jaciendis, & consecrandis
quadraginta dierum contraxerunt.

monasterium.
non erat
M.

Appendix III ad vitam
S. Patricii. Gr. B. p. 204.
[Ex vita S. Benigni]

Kill Beene according to the
annals of the 4 Masters was burned
in 1114.

not a / The remains of Dun Lugaid are
scarcely till visible, but the ancient church of
of it Kill Benign has long perished, and the
100, ruins of a franciscan monastery, founded
in the year 1428. now occupies its
site.

The tower is most probably coeval with
the foundation of the original church.

(7)

as the messenger waits, I have only time to
add that there are many curious vestiges at
Kilbarrum which I have not described and
to what you should attend as the altar or
chair, a fragment of St. Patrick's is now
deposited in the wall of the church.

Believe me very

respectfully

Yours faithfully

James O'Connell

I shall soon write again.

L. O'Connell Esq.

(8) Lalsigh na dala in the parish of
 Trian is shewn the site of the castle
 of the family of Lally in Irish O' madailla,
 who passed over to France after the
 battle of Cloughrin. One of them, the
 reputed head of the family according
 to tradition there obtained the title
 of Count Lally ^{Tollindal} Tullindal. The first
 Count Lally was beheaded at the period
 of the French Revolution and buried
 like a dog, but it is asserted that his son
 was created Marquis by Napoleon. He was
 a celebrated orator, and undertook to prove
 that his father was unjustly put to death
 and dishonoured, and obtained permission to
 have his father disinterred and re-interred
 with the usual honor due to a warrior
 of his dignity.

This Marquis of Tullindal frequently wrote
 to

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to his cousin Tom Lally of Tuam, who died⁹
about 16 months since. The Marquis of
Lullindal died without male issue and the
only representative of the French Lallys
according to the people of Tuam is one
daughter. She also often wrote to Tom
Lally of Tuam requesting him to go
over to France to see her, but he
never did. He was in the habit of saying
that she was too proud, ^{for him} though he was
perhaps more so himself, though an un-
cultivated Connaughtman.

Tom retained no part of the original
property of the Lallys of Lullindal
which consisted of 18 townlands in
the parish of Tuam, but he was never-
theless a rich man and looked upon
with respect as being a gentleman and
the cousin of Count Lally Lullindal.

In the townland of Ballytrasna in the
parish of Tuam there is a monument

now in the middle of a field of oats
with the inscription

"Pray for the souls of
"James Lally and
"family 1693"

He is supposed to be the chief of the
family when they forfeited Lulnadal
and its appurtenances.

The family are not at all nume-
-rous about Luam at present
and the only representative of the
family is a youth of no great
"expectation" for future bravery or oratory.

What does O'Brien say of this
family in his Dictionary? They were
originally located in the territory of Uoin-
-mog, and I do not know when they were

100 (4)

removed to Cummaicne of Kinel Dubhain.

I should expect to find the Lallys
numerous about Loughreagh, their
original locality

King Lurlough of Enor seems
to have removed them and their
relatives the O'Veachtairs out of
Mainmay, the former to Freadha
Atha Luain and the latter to
Cummaicne Chinel Dubhain.

I want the Barony of
Dunkellin and the liberties of
Galway as soon as possible

Your obedient servant

John O'Donovan

14/2/20/11 (vi)

END

14 C 20/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tuam, Co. Galway, concerning the history, topography and antiquities of the parish of Cloonbern, with particular reference to its castles, churches, graveyards and the origins of its place name.

10 September 1838

2p.

24 cm

RIA

14/c/20/12(1)

Mr. A. Larcom Esq.

Inam Sept. 10th 1838,

Dear Sir,

I wish you would let me have
Dutton's Statistical Survey of the County
of Galway, as it may give me some hints
about places which I might otherwise
omit making any enquiry about. (Dutton
lives near Ballinasloe; he was first a
land surveyor, but is now an extensive farmer.
Paul Mannon^{of Inam} tells me that he has
written a good deal about the Lallyp
of Tulnadal.

of the parish of Cloonbern

This parish, which lies to the east of the
parish of Inam is called in Irish Cloon
bern, which signifies the Cloon or Bog island
of Bern. nom: vir: No patron saint is now
venerated or remembered, as far ^{as} I have been
able

able to ascertain. There is a holy well at the old church of Cloanbern, but I could get no name for it.

There are three Castles in the parish: one in Claddagh townland, another in Leshin and the third in park.

The Castle of Park is said to have been erected by ^{one} Cormac Mac Egan as was discovered by a stone in one of its walls exhibiting, according to tradition, the following inscription

Is é Cormac mac Uédaigáin a púne in
casleán pa.

This stone is not, however, now at the Castle but it is said to be preserved in the house of a neighbouring Country Squire. The Mac Egan were Brehons of Hy-jlann, and of the tribe of Hy-Gormac.
The Castle of Leshin belonged to a branch of the Mac Davids Burke of Glenisk and

and to have been built by Muala na meadoige
 My Fionachtaigh, the mother of Mac
 David Burke.

The Castle of Claddagh, of which only
 one corner is now standing is said to
 have belonged to the O'Kellys of My-
 -Many, ^{the verge of} on whose country it is said to
 be situated, but tradition remembers
 nothing of the last occupant, or any
 particulars whatever about its history.

There is nothing else of antiquarian
 interest in this parish but two little
 grave yards which contained small
 churches or more properly chapels of
 ease; ^{the} one called Kilmurry, the church
 of the virgin and ~~the~~ other Clock
White Cairan, the stone of the
son of Cairan; but there is nothing

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remarkable or worth attention about ~~any~~ ^{either} of them.

Tranth mhu Bhaiteir, ^{i.e.} the Estate of Mac Walter, or of the son of Walter, is the name of a district in this neighbourhood comprising a great part of the south of the parish of Cloonhern, and the town-lands of Derrisen, Kiltullagh and Creggane in the parish of Kilkerrin.

This Mac Walter was one of the Burkes of Glinisk, who were called Mac Davids as John Burke, the Surveyor, who lives in Lerlin townland informed me. He says that it is the constant tradition that the district originally belonged to O'Finaghty.

I shall move to Meadford tomorrow, and O'Conor returns to Tuam.

Your obedient servant
John O'Donovan

END

14 C 20/13

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Tuam, Co. Galway, concerning the history, antiquities, religious traditions and topography of the parishes of Ballynakill, Killian, Killeroran, Ahascragh, and Athleague, with particular reference to their early churches, holy wells, burial grounds, and the origins of their place names.

13 September 1838

10p.

24 cm

ill; pencil sketch of the old church at Killian, Co. Galway.

105
Ivan Sept 13/86

Ballinakill, Killian, Kileroran,
Shascragh, Athleague, and Loughboy
parishes described:— with the re-
markable objects therein noticed.

There is nothing remarked respecting
Athleague and Loughboy Parishes, with
the exception of ^{what relates to} the portion of them
in Galway County. —

All these parishes compose the
Barony of Killian. —

Tram September 13th / 1838

Sir,

"Ballinakill parish in the barony of Killian, is bounded by the parish of Killian in the same barony, and by Killoslan, Moylough and Killkerrin parishes in the barony of Cicaquin — It is ^{in Irish} called *bale na cille* = villa Cella; but the name most commonly used among the people, for this parish, is *Aghyart*, — *de n, dyte* — (a *gen nepotis* site) the field of O'Hart, which name is invariably applied to the burying ground wherein the ruins of the old church, are remaining. —

The greater part of its two sidewalls, is standing, the two gables are entirely demolished; no door way, or window is seen in the ruin. —

On the boundary of the townlands of Longford and Castlegar, lies St. Bridgid's well, at which a patron was held on the first Monday in August. —

14/c/20/13 (11)

Killian Parish.

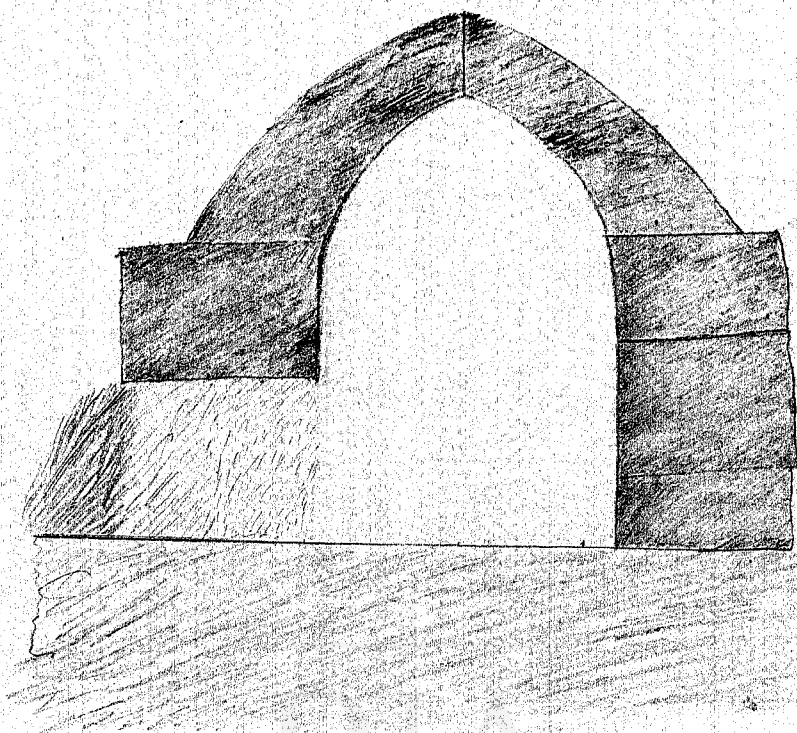
This parish is bounded by the parishes of Killbroran, and Ballinskell in the barony of Killian; by Killoolan and Killkerrin in the barony of Cloghan and by Killeghnet in the barony of Ballymoe.

The Irish name of it is all Lideam - the Church of Lideam - Cella S. Lideani.

Is there a Saint of this name mentioned in the A. A. G. - in the Calendar, or in any other ecclesiastical history? -

Considerable portions of the side-walls of the old Church of Killian are still to be seen; the gables have been totally destroyed. On one of the side walls, is a door $5\frac{1}{2}$ feet high, and originally 3 feet broad; from one side of which, the stones have been partly removed. -

It presents this form externally -

*offering**front*

Saint Brendan's festival is celebrated on the 16th of May in this Parish. —

Saint Brendan's well lies at a village called 'Woodly' in Creggan-na-grogger, (creagan na gmuazai) now called also St. Brendan's, where there is likewise a small burying place. —

A patron is held there on the just mentioned day. —

Killian has given name to the barony. —

Killeroran Parish. -

St
Fupad Spá:n

The Irish name of this parish is *cill popairi*, the Church of S. Poran, who, it is traditionally said, got the edifice erected in one night. Is there a Saint Poran on the list of Irish Saints? —

Killeroran old Church lies in ruins, and is near 15 yards long by 7 1/2 broad.

On one gable, which is reduced to the same height with the side-walls, is an opening, now a breach 3 feet broad at the ground, and battered on both sides from near the ground, and running the extent of the present height. There is an opening on one of the side walls, commencing within 2 1/2 feet of the ground, and running to the top of it, this was originally a window, which was apparently lancet, and 3 feet broad. —

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In one end of the Church, inside, is a tomb, at which stands a stone with this inscription.

Here lyeth the body
of John Kelly Esq. of
Castlekelly, who
departed this life on the
third of March 1813 in the
62nd year of his age; He
lived, beloved & died
universally lamented.

On a slate fixed in the Corner
of the tomb, is inscribed. —

Sacred to the memory of
Leonora Mary
the wife of
the Rev. Armstrong Kelly
of Castle Kelly.

She was a warm and faithful friend,
A kind relation,
A tender and anxious mother,
And a most affectionate wife.

She resigned her soul to God
 On the 20th of May, 1823
 In the 48th Year of her age,
 In firm hope of his mercy through,
 The mediation and atonement,
 Of our Blessed Saviour.
 Her remains are deposited
 Within this Vault. —

At this tomb, there was, it appears,
 an entrance on the sidewall of the
 old Church. —

as the site of Ballygar Castle,
 is yet shown in the townland
 of Ballygar "beul ara gairda."
 The Blakes are said to have been
 proprietors of it. —

In Ballinvoher North townland,
 is a holy well called Tobax
bride, Toherbwee, the waters of
 which, cure the jaundice: — from
 which circumstance, arises the
 name. —

Persons attend at it, on Sundays
before the rising of the sun. —

The patron day of the parish
of Millrوران, is the 10th of May;
but I could not learn the
name of the ~~Saint~~, in whose
honor, it was held. —

The patron has ^{been elevated} ~~divinelled~~ into
a market, which is now held
on the 10th of May, at Ballina-
more, where principally fowl and
also other light articles are sold
on the occasion. —

Shascragh Parish.

The local Irish name of this parish, is de'rcra' (pronounced as one syllable) — The ancient name was, it is said, de h-orcra, which is explained as signifying the ford of Oscar, who is said to have finished a battle here from which circumstance the place took the name. — The very spot that originally obtained the name, is pointed out on Shascragh River within a quarter of a mile from Shascragh bridge to the S. E. —

The proper form of the name is de'ercra according to the local pronunciation. It signifies the ford of the Esker, that is hill. —

The bridge on Shascragh river has six arches on it. This river rises out of a well in a place called Civil port, derives afterwards a tribute from a bog, through which it passes in Ballymacolkeach Parish, and joins the Lusk at Coish ^{corp} near Balemaske.

In the Annals of the Four Masters,
 it is recorded that 788^{AD} - 'Brian of
'Ath-Escrach, died' - And at the
 year 1307 - it is stated by the same
 writers that, 'The greater ^{number} portion of the
 'English of Roscommon were slain at
'Ath-esgrach Brian by Donogh
Muinhiúach O'Kelly, Lord of Hy-
-Maine, where Philip Muindor (Mon-
 -tyre) John Muindor and Main Drin
 (Mathew Drew) and many others
 whose names are not mentioned,
 were slain, and Dermott Gall
 Mr. Dermott, Cormac Mr. Beith-
 -earnaigh of Roscommon, were
 taken prisoners, but afterwards
 set at liberty. They afterwards
 made peace.

'The Cause of the enmity was
 'the burning of the town by Ed-
 -mond Butler ("the Deputy of
 'Ireland" M. G.) -

Archdall in his *Monasticon* writes
we find that St. Cuana of Ath-ascrath, died
'A.D. 788' (a). *A.A. G.P.* p. 251. —

Saint Cuana's (Caomán), day was
till very lately celebrated in this parish
on the 15th of October. At his well
which lies in the townland of Castle-
gar East, about 1 mile from Ascragh
town, "feation was held annually
on this day". The Parish Priest pre-
vents his parishioners from fe-
quenting it at present. —

It is possible, and perhaps probable
that this was originally St. Cuana's
well, and that it was by a certain
degree of change in the pronunciation
made, Tobair Caomán, instead of
Tobair Cuana. —

+ On what day did the
festival of each of these Saints
fall? Did Saint Cuana's fall
on the 15th of October? —

+ Cuana, on the 15th October according to
the Irish calendar of the
oblers. O.D.

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15

In the old church yard of Shascragh, which lies, attached to the rear of Mrs Duffy's Hotel in Shascragh town, there is not a vestige of the old Church, at present to be seen. — There are, ^{however} persons, ~~and~~ yet living, who saw the ruins some years ago. —

Lady well lies in the South end of Shascragh town near the Chapel. The Parish Priest prevents people from frequenting it also. —

In English townland in this parish stand the ruins of English Abbey respecting the founder of which, I could obtain no information. The name is pronounced in Irish, always, Eighr ecclesia. —

14/c/20/13 (viii)

In the western part of the Demesne of Clunklin in this Parish
 lies a small Grange Yard called Cold well Lishkeen
 which is an translation of *Lishkeen na h-Abbay wayne*, literally
 the Lishkeen of the Cold river. It is frequently called *Lishkeen na h-Abbay* &
 the Lishkeen of the Chilloren, because children are entered therein.

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This building, as appears from the
 ruins, was considerably extensive;
 on some of the walls of the apart-
 ments, are seen small quadrangular
 openings, the largest of which does
 not exceed 2 feet by 6 inches.

All the other features, which consist
 of some windows, and one door
 throughout the whole extent of the
 ruin, exhibit the pointed style.

St. Ichna Parish.

The local pronunciation of this
 name in the County of Galway
 is *St. an Ichna* - the ford of the
stone.

In Abbeygray townland in this
 parish, is the site of the Monastery
 which gave it name. The site is
 within Abbeygray fort, at which
 there was a burying ground. Abbey-
 gray is a translation of the Irish
 name, which is *Amharcairn na Ichna*.

There was a church in Coolaspaddaun
 townland, called *Cappahizim*, Carrageen
Church, where there is at present a burying
 place.

Jaughboy Parish. *bride* which would
 signify *this name is in Irish - ɾ15*
signify yellow house, but it is said it should be ɾ15 6d012m
that is the house of Saint Maarten.

Within a quarter of a mile of Ashcragh
 town on the road to Taran, a Mrs Rodgers
 lives, who is the daughter of — Crannelly,
 the last man, according to her, that had
Bachall Ghríollain — (Griollan's Crozier)
 in his possession. — She remembers to
 have seen it frequently with her father,
 who used, on being paid 5 shillings, to
 carry it to any place in the neigh-
 bourhood, and administer an oath
 on it to persons, who wished to
 clear themselves ^{before} in the eyes of the
 public from any crime with
 which they might have been
 charged. He always on such
 occasions carried it in his bosom,
 and after the oaths were taken on it,
 he brought it on the first op-
 portunity to the Chapel, laid
 it on the altar, and got ^{it} prepared
 for use again by the priest's re-
 -consecrating it, after such profane use.

Crannelly was able to observe by some signs exhibited by the Backall, when a person approached it to swear falsely, thereon, and used to detain such a person from swearing, telling him to stand back, and to let some other one come forward, till all the persons, whatever number they might consist of, had taken their oaths. -

He could observe by these signs, when even one applied for the use of it, who, though being actually guilty, intended to impose himself as an innocent, but falsely accused persons, by taking his oath, which served as an undoubted index of his integrity, if no

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miraculous signs followed, calculated to make the contrary impression, ^{which would fix itself} equally as strong.

The usual manner in which, this relic expressed its disapprobation of the justness of an oath, was by glowing with such intense heat as to render it impracticable for the forswearer to hold it in his hand. —

Crannelly kept it always clad with some kind of cloth, and Mr^s Rodgers, is certain, he used to cover the outside always with clean ^{white} linen. She is ^{not} sure whether the inner part of the dress, consisted of linen, or not; but says, it wore and was renewed occasionally, or at certain periods. Crannelly never ^{during his life time} parted ^{with it} the relic by night, he kept it under his head, whilst ^{he} slept.

14/c/20/13(x)

It is a general impression in the neighbourhood that the
 "hachell" has been put astray. — Some persons say that
 Mrs. Rodgers herself has it, after her father's death, and that
 she threw it along the neighbouring river when the Priest
 spoke against such an use of it, as was more.

The part his daughter saw, uncovered
 of this crozier, appeared to her to be
 brass, or Copper (in her words) (like what is in the half-
 -pence). It exhibited the figure of
 a human face; was about one
 yard in length, and about three
 pounds weight. —

This is all the information
 I could glean from Mr. Rodgers
 respecting this ~~curious~~ relic —

Mrs. Crannelly, the relict of Mr.
 Rodgers's brother, now living in a
 little Cabin, to the Left of the Road
 leading from Ashcragh to Ballinsloe,
 and near the Chapel, which is
 immediately at the town, informed
 me, that she often heard that the
 brother of Mrs. Rodgers, did away
 with the hachell, in consequence
 of Father O'Connor, who was the
 predecessor of the present Parish
 priest, having spoken very severely
 from the altar, against the family
 for giving it out to be sworn upon, inasmuch
 such a practice tended to do much harm.
 J. A. Larcom Esq. &c. Your obedient Servant
 J. O'Connor

END

14 C 20/14

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tuam, Co. Galway, concerning the topography, history and antiquities of the parishes of Belclare, Cummer, Killерerín and Knockmoy, with particular reference to their castles, churches, abbeys, cairns, holy wells, and the origins of their place names.

13 September 1838

10p.

24 cm

Included are transcriptions of the inscriptions from the vault at Cummer church and walls of Knockmoy Abbey and references to O'Donovan's findings regarding both the Carmelite friary at Creevaghbaun and the boundaries of the ancient territory of Hy-Many.

Tuam Sept. 13th 1838,

Dear Sir

We are put to great inconvenience for not having the name books in time. When O'Conor went to Ashcroagh he could have done the parishes of Fohanagh in the Barony of Kilconnell, Killa-solan in the Barony of Liquin and KilKerrill in the barony of Conmacnon. Now he must go back perhaps twice to the same place. We should have all the books of those baronies together, otherwise time must be wasted, and expences otherwise unnecessary incurred.

of the parish of Belclare Tuam

A part of this parish is insituated in the Barony of Dunmore. The principal part of it however is in the barony of Clare, and is bounded on the north by the parish of Kilbannan, on the east by the parish of Tuam;

14/c/20/14(1)

(2) ¹²⁴ on the south by the parish of Cummer; and on the west by the parishes of Annaghdown and Killybegs.

Name. It is called in Irish *béal cláir*, i.e. the mouth or fordmouth of the plain, flat, or level, and Tuam is often added to distinguish it from Clare Galway and Clare Morris. Reference is often made to these three places in the annals of the Four Masters but I have not been yet able to distinguish the passages which relate to one from those which relate to the others. This Clare near Tuam is always called *béal an cláir* or *béal an cláir* but I have no reference to it among the Galway extracts; the other places are called *béal an cláir*, of which there is one in the Co. of Roscommon, one in the Barony of Gal-len, in the County of Mayo, and it is more than probable that Clare Morris and Clare

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Clare Galway will be found to be one of
the Ballyclares of the Annals.

Let me have all the passages in
the annals of the Four Masters re-
lating to Beol an chlaír.

Beol an chlaír was a castle belonging to
the Burkes which defended a ford
on the pass to Tuam. A small frag-
ment of this castle is still pointed
out within a small garden at the
S.W. side of the Bridge of Belclare
or as it is generally called in the Coun-
try, Clare Tuam.

The old church of Belclare was erected
by the Anglo-Normans, and dedicated to
St. Michael, the archangel. It is in
a very ruinous state, the two gables and
north side wall being level with the ground
with the exception of a very small part of

14/6/20/14 (n) the

(4) the ²⁶N.W. Corner. A considerable part of the south side wall is standing from which though it contains no architectural feature such as door or window — one can easily infer that it is a building of comparatively modern times. It was 18 feet in breadth, but its exact length cannot be easily ascertained.

A well dedicated to Saint Michael the arch angel, is to be seen not far from this church; "it originally lay closer to it, but on being insulted by a protestant, it indignantly migrated from its original locality."

The name Carrowentemple suggests that there was an old church in the town-land in this parish which bears it. It probably occupied the spot on which the present R.C. Chapel stands. It was called Leampull na m-brathar, the church of the friars.

127 X 5

In this parish is situated the celebrated hill
of Cnoc Meádhá Siúil, the principal resi-
-dence of the fairies of this part of Con-
-naught, and of Finnbheara, their chief.
There are three Cairns at present on
this hill; two of which are said to have
been erected by one Mac Hugh, who was
servant to old John Kirwan of Castle-
-Hackett. The other is an antediluvian
one, and said to have been raised by her
attendant woman over the body of Leasair,
the grand daughter of Noah, who led a
band of antediluvians into Ireland. The
Cairn of her husband Biath also exists on
Slieve Beatha on the Borders of the
counties of Fermanagh and Monaghan.
It is wonderful that the deluge did not
wash away the stones of this Cairn from
the summit of Knock Maa? It let it
stand and saved the ^{Cairn-maker} Cairneach Hugh
Flanigan much trouble in the 19th century. 14/c/20/14/10

See Ogygia part III, Chap 1, where it is said that
 "Knockméá a hill in the barony of Clare
 "is thought to be this Carn Ceaprach, and
 "near it Cuil Ceaprach."

I have not as yet discovered any place
 near Knock Máá called Cuil Ceaprach
 nor do I believe that the name now
 exists, but I shall be anxiously on
 the look out for it.

If the Carn on this hill be really
 the Carn Ceaprach of antiquity, it is
 curious that Finnbheara not Beapair
 should be the head of the fairies
 of the hill! The same historical anomaly
 presents itself at Carn mor on Slabh
Beatha, where Dalach mor, not
Bioth, is the commander in chief of
 the fairies. Distinguished modern chiefs often
 extinguish the fame and names of their pre

predecessors. thus the name of O'Connell
will eclipse that of Saint Patrick and
Dean Swift in a few centuries.

I find nothing else of historical cele-
brity in this parish. The old forts
are all enumerated in the name book.

Of the parish of Cummer.

This parish lying to the south of the parish
of Belclare or Clare Juan and between
it and Kilmoylan, is called by the
Irish *paróiste an Thomair*, the parish of the
Confluentia
Comar, so called from the townland of
Comar in which the old church is situated,
and the townland is so called from its
situation on Lough Rugeens (see plan)

The old church of Cummer* is in the Gothic
style and was probably built by the Burkes
It measures on the inside 20 feet in
breadth and 60 feet in length. It is
"in good preservation" and was rather a neat
building

* There is a well near this church, but it is not deemed holy

2. 130
building in its times. There is a lancet window
in its east gable and a ^{semicircularly rounded at top} ~~round~~ one in its western
gable. The south side wall containing the door
which is about 6 feet high and in the
Gothic style, and three small windows. The
north side wall which is partly destroyed
contains no window door or other aperture.
The following inscription is to be seen in
a vault in the church yard:

I.H.S.

"Inclutus hic tegitur Medicus bonus atque
" Sacerdos de Burgo, Edmendus, lux populi
" atque palus.

" Obiit Junii 18^a, 1730, ætatis sue ⁷³ ~~73~~."

He is remembered by tradition as a
man of great medical skill and
universal benevolence.

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In the townland of Cummer is also situated a castle which belonged to a branch of the Burkes. It consisted of a square tower now much injured, and a bawn of very irregular form. It is said to have been destroyed by a Captain ^{Elleeny}, who brought cannon to it from Galway and fired on it from a battery which he raised for the purpose on the opposite side of an arm of Lough Rusheeny. This battery or fort is nearly in the form of a diamond and is called by the peasantry Dun Elleen. Is there any mention of this castle or this Capt. Elleen in any of the records of the Rebellion of 1641?

Besides this Castle of Cummer there are also in this parish, the Castle of Ballinderry.

14/C/20/14(V) the

the Castle of Corrafin, the Castle of Bally-
banagher, and the Castle of Tawnagh

of the parish of Killrerin

This parish lying southwards of the parish of Tuam is called in Irish Cill an tAipín, but the meaning is not locally understood. "A part of the old church so called still exists near the Roman Catholic chapel," but there is no holy well nor other object near it from which the name of the patron saint could be inferred. There are besides this two other churches in the parish, the one called Grainseach or Grange and the other, said to have been a monastic one, Creavaghbane.

The church of Grainseach is said to be the original or mother church of the parish and the one said to be set down in the Pope's Book. Creavaghbane is thus mentioned by Archdall.

"Creavaghbane,

"Here was a friary of Carmelites, which, if we mistake not, owes its erection to an Earl
of

133 (11)
"Claurickard in the 14th century."

"This Monastery with a quarter of land
" sixteen acres of arable and twelve of pas-
" ture in the town and lands of Crevaghbane
" together with the abbey of Mayo, was
" granted to the Burgesses and Commonalty
" of the town of Athlery."

The church of Crevaghbane is a very small
and modern one containing no features of
interest to the architectural antiquary.
There is a very celebrated holy well near
it ~~is~~ enclosed with a wall. A stone in
which exhibits the following inscription.

Fons S. Albæ Rubræ.

Thub. ^{F₁} Mondeg⁵

17 ——— 10

a ride angel here

Curâ P.P. Edmundi Burke Parochus
Killerensis.

This well is much frequented by pilgrims
14/c/20/14 (vi)

134
There is a castle at Bearna Leary near
the house of John Comman.

I find nothing else in this parish of
historical or antiquarian interest, but
some forts.

Deposited
at
134

Of the parish of Abbey Knockmay

This parish situated in the western extremity
of the Barony of Traquair, and is bounded
on the West by the parishes of Killerrin
and Kilnoylean; on the South east by the
parish of Moneymea, and on the N. East
by the parish of Moylough.

Name. It takes its name from a conspic-
-uous hill situated about $\frac{1}{2}$ mile to the
south of the abbey, and which is called
Cnoc Múir by the Irish Annalists. This name
is explained hill of victory by Archdall
but this most certainly is not the meaning
Is it noticed in the Dinseanchus?

The abbey of Knockree is in the same style and evidently of the same age with that of Ballintober, and tradition and history refer the erection of both to Charles the Redhanded or Cathal Croibhdhearg O'Conor

X I made every search for inscriptions in this abbey, but found only four, two painted in fresco on the wall, and two inscribed on stones.

On a stone inserted in the wall at the right hand side of ^{a tomb which looks like} a small place for an altar in the ^{choir of the abbey} Sanctum Sanctorum is the following inscription:

DO MULEACHLAIND O'KEALLAID ;

DO MULEACHLAIND O'KEALLAID ;

DO RI O'MANI AGUS DINDHUA

LAIND INGĒ ICHONCHUIK DO RME

MATHA O'COGŪ IN LEABAIG SEA...

For Muleachlaid O'Keallaid, for the king of Hy-Mani, and for Finola, the daughter of O'Conchuir, Mathew O'Cogū made this bed.

14/6/20/4/11/11

(14) ¹³⁶ According to the Irish annals this Melagh-
lin or Malachy O'Kelly, died in 1224 -

Another stone nearly in the form
of a coffin lying on the ground in the
same roofed apartment exhibits this
inscription in exceedingly difficult
Gothic characters. It would take me
a day to fac simile it, and I have
therefore not attempted to imitate the
letters.

Hic jacet Mauricius filius Incaim
Hic jacet Mauricius Alius incaim
Concheda ind cum sua uxore
V Concheda ind cum sua uxore

Here lies ~~Mauricius~~ ^{Curvi} the son of Incaim
(i.e. mac an chain) O'Conannon, with his
wife

Charles the Red-handed O'Conor the
founder of this abbey, was fostered
by O'Conannon, chief of Hy-Diarmada

The long canons are very numerous in this town of Tuam and in its vicinity ^{with the exception of one} but they are all dwindled into shopkeepers, farmers and peasants.*

The two inscriptions in fresco on the wall are so obliterated that I could not make sense of them. The wall is damp, very much stained, and there is a black scum raised on it by the dropping ^{down} of the rain. Mr. Petrie has copied the figures on this wall; perhaps he has also attempted to decypher the inscriptions at their feet. If the wall were carefully washed on a summer's day and then permitted to dry, a person skilled in inscriptions of the age ^{to which these belong} could certainly read a great part of these inscriptions, but without washing the wall it would be impossible to make any sense of them.

14/c/20/14 (viii)

* Henry Long canon "Boy" of Waterbo near Glenties in the parish of Killybeg in the Barony of Liginis enjoys hereditary property, and is the reputed head of this once respectable family.

I cleaned a part of the wall and decy-
-phered a part of the inscription under the
hostage pierced with arrows.

stained

* **

^{pro aia Malachie}
CAH PAIA MALACHIE

I think it refers to ~~Malachy~~ Malachy O'Kelly
to whom the other monument was inscribed.

Has Mr. Petrie decyphered this inscription.

I cannot forget O'Brien's notice of the
figures on this wall. He makes ~~it~~ the building
a ruin of a pagan temple repaired into a
monastery in the 12th century by Charles
the Redhanded, King of Connaught, and the
archery represent the longe jaculans Apollo!

There is a third inscription on this wall
in Irish letters, in which I could recognize
R1 éren.

There is a holy well on the hill of Knockree in this parish, called according to some Toherpatrick, but according to others St. Bernard's well, while a third party assert that there is a Toherpatrick and a Toher Bernard here. Now will this be settled?

For the history of this abbey see Archdall's Monasticon, and Annals of the Four Masters at the years 1218, 1224, 1266, 1267, 1295:-

Archdall places the Abbey of Knockmoy in O'Kelly's Country of Hy-Many, and it will appear from Shane O'Dugan's topographical poem and from the Book of Hy-Many that that territory extended so far to the west as to comprize all the Barony of Liaquin. O'Dugan, who was Bard of this territory

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18) describes it as ^{the large third of Connaught} extending from the Shannon to Knock Máa

O Sionain ppeaba ríde,
Go meóid, n minyge.

The boundaries of Hy-Many are thus pointed out in a MS. in Trinity College Dublin H. 3. 18. p. 455.

^{merings}
"Boundaries of Hy-Many"

- "It contains seven Tricaps, seven Tuathas,
- "seven Ballys and seven half Ballys.
- "and ^{the boundary} extends from Cluain Tuaiscirt of the
- "Shannon to Airenná, thence to Randown ^{Ren Durn}
- "thence to Rinn Cleathchair, thence to Athlone
- "thence to Smabh da ean (on the Shannon
- "opposite Clonburren) thence to Ath
- "Crocha, thence to Lupnagh, thence to
- "Lough Dergart, thence to Grian. Thence
- "^(northward) to Siudhe Finn (Seefin) thence to Athenry
- "thence to Unnach ^{uman lagie}, thence to Ath an
- "Gallainn, thence to Clu Mac Irena
- "thence to Eigir Alainn thence to Ath
- "Mogha

141 (19)
" Mogha (now Ballymoe on the Suck)
" thence to Sidh Meanta (in the County
" of Roscommon) and thence to the
" Shannon again."

From this description we can define the extent of Hy-Mary with great satisfaction. It extended to the west as far as ^{Athlery and the hill of} Knock Maa which lies 5 miles to the south west of Tuam; to the north as far as Athlone now Ballymoe on the Suck; to the east as far as Cloontaskert at the Shannon, which was its north eastern limit. The Shannon then formed the boundary from thence to Lough Dergart at Portumna. Hy-Mary then comprized the Baronies of Moycarnan and Athlone in the County of Roscommon, and the Baronies of Killian, Liaguir, Kilconnell, Conmacnow and Longford in the County of Galway.

14/c/20/14 (x)

I shall hereafter attempt to divide Wy-
-Mass into the seven Cantreds or
Parishes of which it originally con-
-sisted. At present I have not a
sufficiently ^{minute} acquaintance with the country
to do so.

Your obedient Servant
John Donovan

END

14 C 20/15

Petrie, George, 1790-1866

Letter, to John O'Donovan, from George Petrie, head of the Topographical Section of the Ordnance Survey, written from Great Charles Street, Dublin, in which he refers to sites of antiquarian interest in Co. Galway, notably the cross of Tuam, Dun Lugaid, Hens Castle, Hags Castle and Kirkes Castle.

14 September 1838

2p.

23 cm



21 Great Charles - Street.
14th September 1838.

My dear John,

You must pardon me for not sooner answering your last letter, as I am not so guilty as you may have supposed - the truth being that my time was ^{so} occupied by "the bard of Erin", as the people in the bog-loft call him, that I could not find leisure to write.

I confess that I wronged you ⁱⁿ supposing you ⁱⁿ error about the locality of the Huns castle - and now, that I was myself the ignorant in not knowing that there was two Castle Kirks as well as two castle stags - I should have rectified this but my memory you know is a bad one, and yours is like that of the celebrated Whiguan, Thomas Moore - on whom there has been written: -

"Pox on't gash Time to Thomas Moore
Whatever I forget, you leave".

You ask, what evidence is there to prove that the

J. J. Donovan Esq.

14/c/20/15 (1)

Beman of Kilbannon is the celebrated St. Beman
 of the Senius Mor. &c. The answer is that Logan
 speaks of ^{him} as such - and that no other Beman is
 found in the Calendar.

You say you could not find a vestige of San
 Lugan. But I have a distinct recollection
 of the remains of a great Rath - a portion of
 the circle - at one side of the church &c. -
 Perhaps this have been destroyed since I
 was there some 12 or 15 years ago.

The inscriptions on the Shafts of the Cross at
 Inam I never saw. But I copied the inscriptions
 on the base - which it appears O'Connor did not
 see - Here are transcripts -
 on the front

OR DO THOIR DELBUCH MACONCHUBAIR DONOUR
 CARLATHLAS IN DER NAD INSGE#NILLU

on the back

D U GISSIN: DO RD ABBAD: LAS IN DER NAD

no more decipherable.

The remaining portions of this Cross are in the
 church yard - and I dare say if they were all

collected together the cross might be set up in its original state - what a pity that or not so so! and it is a still greater pity that the name is lost on the shaft. for if we had that we should have the whole inscription -

The message waits and I must conclude

Love my dear father

faithfully yours friend

George Selous

END

14 C 20/16

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tuam, Co. Galway, concerning the history, topography, religious traditions and antiquities of the parish of Donaghpatrick, with particular reference to their churches, abbey and the origins of its place name.

19 September 1838

8p.

24 cm

Included are extracts and notes relating to St. Felartus's association with the parish of Donaghpatrick and extracts from O'Flaherty's 'Indexes of Ogygia'.

Wednesday

Thurs Sept 19 1838,

Dear Sir, Since I wrote last I have been travelling through the barony of Clare. Honor is doing the barony of Tisquin which, I expect, he will finish to-morrow if the rain does not prevent him. May I therefore expect the name books of the southern baronies as soon as possible;

Of the parish of Donaghpatrick.

This parish, which lies in the north west of the Barony of Clare is called by the aborigines Domnach Pádraig, which signifies the Dominica Kyrak, Kirk, or Church of St. Patrick.

The present old church does not present a single feature characteristic of the primitive age and has been evidently remodelled at various

(2) 14th
periods. It is 30 feet broad and 60 feet
long not including the thickness of the
walls. The east gable is level with the
ground. the west gable contains a small
Belfry evidently built in the reign of
Queen Elizabeth. All its windows and doorway
are certainly modern, but it ^{appears} ~~is~~ very likely
from the size of the stones
that the north and south side walls
contain a part of the original work.
St. Patrick erected this church in the plain
of Magh Siuil or Magh Seola, the country
of the Hy Brinin. Seola in Connaught.
This plain of Magh Siuil extends from
the foot of Cnoc Meádhá Siuil at
Castlehackett to Lough Corrib, and
is coextensive with the Barony of Clara.
Colgan gives the following account of
the erection of this church in his life
of St. Fulartey.

Domnach-Patruic

identified by Archdall (Monasticon p. 283) with Dunmore in the Barony of the same name; — but more probably Domnach-Patrick is P. in the Barony of Clare Co. Louth near Newrathdown

MS. P. 486

col. 111

XXIX

Martii Ode S. Gulario Episcopo.

About the middle of the fifth⁽¹⁾ century there flourished in Bannagh a holy man by name Gularius the disciple of S. Patrick, and his strenuous helper in the work of the Gospel. * * * * *

The ^{2nd} Author of the life of S. Benignus to be given at the 9th of November writes concerning these things thus. At a certain time S. Patrick proceeded into the western district of Bannagh; that is, into the Plain of Siuil: and he went to the house of Echinus the son of Brian, the son of Cochu, King of the Bannaghians. And Patrick asked entertainment from him. And Echinus denied it, and was unwilling to salute him, or to be converted to the faith. And then S. Patrick returned to that place, in which Domnach-mor Meige Siuil, or Domnach-Patruic⁽²⁾ is now: and he founded a church, in which he left Gularius Bishop.

(4)

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S. Ervin in the Tripartite life of S. Patrick part. 2. chap. 39. more definitely observes the place in which that Church lies. Having built, says he, the Church of Elphin, Patrick left many of his disciples in it. For he placed there Apsycus & Biter the son of Apsycus, & Cipia the mother of Biter. ^{bishop} Apsycus the Holy Bishop was Patrick's ^{father and} brother. But these made for S. Patrick altars, and quadrangular sacred books, and quadrangular patena. One of these ^{scutellis} dishes was preserved at Armagh, another at Elphin, a third in the Church of S. Felartus Bishop, namely in Donnach-mor Campi Seola in the territory of Ki-Breim-Seola, which is not far distant from Elphin to the west.

And afterwards in the same place chap. 52. he relates how S. Felartus and many other Bishops assisted S. Patrick in the Conversion of the people of these districts, where he also relates that S. Felartus had two sisters devoted to God and saints.

Having disposed, he says, the affairs of the church
 there Patrick betook himself to a place which
 as we read, is called both Mag-selga,
 ed. b. and Annha-selga; where he met the
 sons of Prince Brian, (namely) Bogna
 surnamed the Red, Derthraetus, Echenus,
 Brenthannus, Gaelchannus, & Cochadinus.
 There in a pleasant place, where the
 surrounding country is seen to a wide
 extent, the man of God with some
 accompanying Bishops made a delay between
 two colossi or lofty ^{rocks} stones, which paganism
 placed there in memory of some famous
 actions, or pagan rites. But ^{on} in these
 stones, he caused the three names of
 the corner stone, who made one both ways,
 i.e. Christ the Lord, to be cut, expressed
 in three languages: on one we read that
 the name Jesus was impressed, on another
Soter, & on the third Salvator.

(6)

But between these stones there is a middle place, which from the circumstance that ~~the~~ S. Patrick with his attendant Bishops, about to deliberate upon the conversion of that people, made a sitting there, is called *Sepis Patricii*. But the Prelates, who then assisted S. Patrick, were Bromus, S. Bitens of Caspel ires, S. Sacellus of Bais-Leac-mor in the territory of Kierragia; S. Brochadins of Imleach - each the brother of S. Loman of Lrim; S. Boronach Priest, S. Rodanus, S. Caspamus, S. Benignus the successor of S. Patrick, and another Benignus the brother of S. Cothechus, and S. Telartus. But there were also present then two Virgins dedicated to God, the sisters of S. Telartus, the one called Callechus, the other Brocha, who is in Cuil-chonnaigine in a certain island of the arm of the sea, which is called Muirchonnaigine. In the above mentioned tract of Dumba-Selga on the brink of a lake which is commonly called Loch-Sealgá, he built a Church, which is called *Dominica magna*; and in it he instructed in the mysteries of the faith, having washed ^{then} in the laver of regeneration enlisted in the family of Christ, and fortified with his sacred benediction the sons of Brian, and the tribe of Ma-Briem. Thus S. Evinnus! nor does more occur which I can bring forward concerning this Saint.

Notes.

Sepis - *seculi* - *quinti* - *medius* - Because about the time S. Patrick laboured in the conversion of these parts or a little before.
Dominach - now *Dringis* - *Selis* - *Dominach* - *Patricii*. At present it is commonly called *Dominach Patricii*, and is only a parish church of the Diocese of Down in the barony of Enniskillen and County of Down, although formerly it was an Episcopal see. But on that day this island, the first bishop of the place, so venerable, there is unknown to me. But why I made mention of him on his day, I have told in the preceding life of the other S. Telartus; and its notes in the end.

Immediately preceding the life of Colgan gives the Life of
S. Tularnachus or "Tularius" of Disert-Tularnach
in Hy-Tailghe

MS. 6. 787.
col. 6

* * * * *

Also that his two festivals were formerly
wont to be celebrated, not only the Martyrologists
of later times, but even S. Angus & S. Malruan,
who lived in the same age with him, hand down
in their very ancient Martyrology, which we call
[that] of Tallaght, and [which] that it was written
before the year 787 (in which S. Malruan died)
we have shewn ~~above~~ in the life of S. Angus
given above at the 11th day of this month.
The first festival they say is celebrated on the
29th of March (6) the second "on the 21st of December,
although in our judgement on ^{account} either day is
celebrated rather the Nativity of S. Tularius
of Donnach in Connacht, of whom below.

Votes.

6. 787. col. 1

1 Tularnach since Tularius c. 1. In Irish every where
Tularnach but in Latin sometimes Tularius, sometimes
Belartius, as also another [saint] of the same name
of whom afterwards.

2. 7 8 9 * * * *

14/c/20/16(N)

(8)

MS. 788
col. a.

6. Primum festum hac 29 Martii. Thus the Martyrology of Tallaght Pulartachus filius Brecc. Maguire in the same words: Marian Gorman with his Scholia. S. Pulartachus viri appetens, filius Brecc, Episcopus de Cluain eraird; & de Desert Pulartaich in Hi-falgia. The Martyrology of Donegal, S. Pulartus filius Brecc, Episcopus de Cluain-eraird: colitus etiam in Deserto-Pulartaich in Hi-falgia. Obiit anno 774.

7. Secundum 21. Decembris. Thus the cited Martyrologies at the same day: at which each distinctly calls him ^{notantur} Pulartachus the son of Breccus. But I doubt not that S. Pulartachus or Pulartus Bishop of Downmach in Connacht, and the disciple of S. Patrick is venerated on either day, since he was [a man] of celebrated sanctity, and I see his birth-day observed by Martyrologists on no other day. Whence I shall here subjoin what occurs to be observed concerning him.

[Ejus vita sequitur ut supra]

In Tr. Th. p. 178. col. a. Calgan has the following notes on the above passage in the Tripartite life which speaks of S. Pulartach's sisters. [vide retro]

111-112. Una baillecha, altera brocha cap 52. I find nothing concerning those under such names: if for brocha barcach or curcach ought to be read, Marian Gorm. the Martyr. of Tallaght & Maguire at the 8th of March, 21 July & August, & 6th of December, treat of many such virgins. There is also in the territory of Tir-maine a church of the diocese of Clonfert, which is called Tempull bailliche: but whether from this baillecha, or from some other saint, I know not.

Sylva Tochladensis

Vita Tripartita S. Patricii par: I. cap. XXX. 174/1

Tunc Patricius reverens est ad patriam & amicos;
qui rogaverunt eum, ut apud eos de cetero
remaneret, dicentes; multos labores, adversitates,
& erumnas hactenus passus es; jam re-
quiesce, & apud nos commorare, & noli
amplius de terrâ in terram peregrinari.
Verum non acquievit monitis eorum,
propter multas quibus continuò visitabatur,
visiones. Quotiescumque enim somni
quietem capere cupiebat, videbatur sibi
ante oculos continuò prospicere Hiber-
norum insulam, ita quod perciperet
sermonem & clamores puerorum in Sylva
Tochladensi dicentium; Veni sancte
propter Patricii, & inter nos ambula.

(10)

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Copy

Tribus Colossis, seu editis lapidibus;
Nomen Christi, tribus linguis
incisum.

p. 374.

Aegypti. par III. Cap. LXXIX.

Oriano [m^o Cathach m^oighluibheadhuin] viginti quatuor
filii fuisse traduntur; quorum sex Bognam
Rubrum, Vertbraetum, Echemum, Crimthannum,
Coelchannum, & Achaium a S. Patricio lavacro
regenerationis solemniter intinctos scribit Author

(a) par. 2. c. 52 vita tripartita (c) apud Moy-seola campum,

(d) Hodie Donnach in quo Donnach-mor (d) basilicam erexit
patruis in Clara
baronia, & districtu
Galviense.
(e) Hodie Liagh-
hacket.

ad marginem Loch-sealga lacus, (e) &
sacrum Christi nomen tribus Colossis,
seu editis lapidibus, quos gentilitas ibi
in memoriam aliquorum facinarum,
vel gentilitiorum rituum posuit, incidi
curavit tribus linguis, quas crucis
titulo consecravit, expressum; in uno
Jesus, in altero Soter, in tertio Salvator
legebatur.

Translation of Ogygia Vol. II. p. 293.

We are told Brian had twenty-four sons; six of whom, Bagna the Red, Berthraet, Echen, Brimthann, Boelcharu, and Achy, were solemnly regenerated in the laver of baptism by St. Patrick, as we read in the *tripartite life**, in the plains of Moy-seola, where he erected Donnach-moor cathedral, on the banks of Loch-Sealgat, and had the sacred name of Christ inscribed in three languages on three pillars, which had been raised there in the ages of idolatry, in commemoration of some transaction or Pagan rite; on one of which was cut Jesus, on the second Soter, and on the third Saluator, with a cross over each.

* Par. 2. c. 52.

† At this day Donnach Patting, in the barony of Clare and district of
 ‡ At present Lough-backet. Galway

159 (15)
157
14/c/20/16(vii) (13)

I made every search for these Colapsii
on the banks of Lough MacKett
which O Flaherty states Ogygia
part III, c. 79 to be the modern name
for Loch Sealga, but in vain. The
only remarkable pillar stones in
the vicinity of this Lough are
Cloch breac, in the townland of
Baile an bhothair, and another
in the townland of Largan,
but neither of them is ^{not ever was} inscribed.

It was in my power here to impose
upon future investigators of antiquities
by borrowing a chisel from
a stone cutter at Tuam, and
inscribing Poter on Cloch breac
in the Roman characters of the
time of Patrick! Such things have
been done and the Orcadians are now collecting them as
monuments of history.

(14)

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Enach-dein

See Life of S. Jarlath Bishop of Tuam.
Note — 13.7

14

Small Appendix to the Life of S. Brigid
Chap. XVI. Of the Churches and places
in Ireland dedicated to S. Brigid

[Br. H. 1.624. col. 7. * * * * *

The Temple of S. Brigid, which is a Chapel
of the Diocese of Tuam in the Parish
of Donlemach-Padraig.

1970/20/10/10/10

159 (15)
Here it is to be remarked that there
seems to be some confusion in the
Tripartite about Lough Seuil and
Dumha sealga. St. Evin places
it a short distance from Elphin
to the west." and O'Flaherty
in one place states that Loch Sealga*
is the present Lough Hackett,
but forgetting himself in another
place, he makes Loch Cime†, the
ancient name of Loch Hackett!

There is some mistake in the translation
of the original Irish of the Tripar-
tite, and it will be yet disco-
-vered that Loch Sealga and
Loch Cime are two distinct loughs
and that the Colossi inscribed by
St. Patrick were not at the pre-
-sent

16) ¹⁶⁰ sent Longh Mackett.

In the townland of Abbeystown about a mile to the north of this small lough are the ruins of a small abbey of which I have no record, nor does local tradition afford any clue to its history.

My I wish Mr Curry would consult the
line of Patrick has given in the Leabhar
Bragae and the Book of Lismore, for
the erection of Dombudch mor Seola, Sinil or Sealga. Perhaps the
Colossi are called Cairthei or
Liagain in Irish! I wish also to
have all the references to the My
Brinn Seola. It is generally but
^{perhaps} erroneously supposed that they
were located near Elphin (V) Mageoghe-
gan's map of Connaught is ridiculous -
Lewis's topographical Dictionary is scandalously
incorrect about ancient territories. An English
Bookseller sent a number of young amateurs
over here to write a history of Ireland!
Your obt. Servt J. O'Donovan

END

14 C 20/17

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, concerning the history, topography, religious traditions and antiquities of the parishes of Killursa, Killany, and Kilcuana and townland of Cargins (Cargin), with particular reference to their churches, monasteries, holy wells, castles, forts, burial grounds and the origins of their place names.

20 September 1838

21p.

24 cm (i-ii), (xi-xiii), (xv); 23 cm (iii-x), (xvi-xxi); 25 cm (xiv)

ill; ink and pencil sketch of the doorway at Killura church.

O'Donovan notes that 'very few of the natives of these parishes can speak a word of English, but they speak their Irish very fluently, though there is not one among them who could read it.'

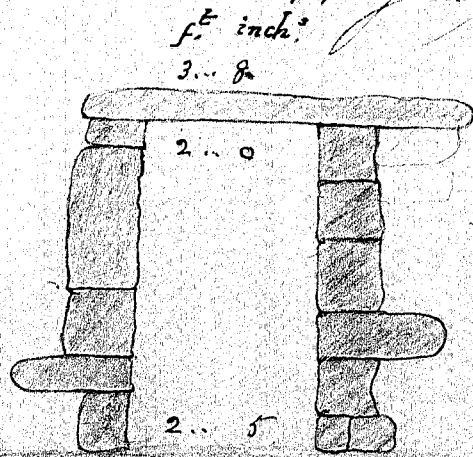
the
 Tuam Sept^r 20th 1838.

Dear Sir, As the name Books of Galway
 are not prepared would it not be better for
 us to go into the Queens County, and not
 be losing time?

Of the parishes of Killurpa, Killany and
 Kilcuana.

These three parishes verging on Lough Corrib
 if we believe oral ~~tradition~~ ^{tradition} were erected by three brothers named Furpa,
Eidline and cuana, who flourished in the
 early ages of Christianity in Ireland, and
 who built their churches in the same form
 style and extent, that is 60 feet in length
 and 18 in breadth. A person skilled in the
 styles of old churches, will, however, at once
 come to the conclusion that the present
 walls of Kill-furpa, Kill-Cing and
 Kill-Cuana, are all modern with the
 14/20/1760 except

¹⁶²
 exception of a small part of the western gable
 of Kill Furpa, which contains a doorway
 which is, at least 1200 years old, and of this
 form.



Dopar rapitapach
 Chille Phurpa.

This doorway is ^{ft inch} 5...4 in height, 2...0 in breadth
 at the top and, ^{ft in} 2...5 at the bottom. The greater
 part of the stones extend the whole thickness of
 the wall which is, ^{ft inch} 2...6. The lintel is ^{ft in} 3...8 in
 length and impressed with all the marks of
 age. It is a time-worn stone.

Every other feature in this church is in the
 Gothic style. It is 60 feet long and 18
 broad; there is a small window in the west
 gable, a Gothic door on the south side wall
 and two small windows. The East gable con-
 tains a beautiful Gothic window of considera-
 -ble size, now covered with ivy. The north
 side wall is windowless.

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Tradition³ says that this church was built
by the celebrated traveller St. Furpa
the son of Fintan, who was King of
Cannought, but ~~the~~ this tradition is partly
right and partly wrong, for Fintan, the
father of the great Saint Furpa was
not King of Cannought, but of Munster
even though present oral tradition
points out a stone fort or other in
the townland of Ard-Fintan where it
is confidently asserted ^{King} Fintan, the fa-
ther of St. Furpa lived.

The life of St. Furpa as published
by Bolgan on the 16th of January, places
the church of St. Furpa in an island
near the lake Erbsen, but I must here
observe that insula must be a mistake
for locus or some other word. The name
of Kell-Furpa, the door ^{way} above referred to
and the vivid tradition in the country about
Furpa mac Fintan, prove that this church
14/c/20/12/11/17

164
is the original establishment of St. Furpa
near the spacious Loch Erbsen. There is
no island in Loch Erbsen belonging to this
parish, which contains any old church
dedicated to this saint. Colgan came to
this conclusion though he did not
know whether the parish church of
Killfurpa was on an island, ^{or} ~~and~~ whether
it presented any feature characteristic
of the age in which saint Furpa flour-
ished.

" Ad aliam ^{locum} insulam Rathmuth muncupatam
transit, C. 11. The monastery, which is here said to
have been built in this island by St. Furpa ^{and}
unless I am ^{mistaken?} deceived, is the parish church of
the Diocese of Tuam in the deanery of Enach-
duin near Lake Erbsen, which ~~at~~ at present
from the name of the founder is called Kill-
-furpa.

Colgan edited this life of St. Furpa from a
very rude Continental MS, which gives the
names of places in Ireland in very uncorrect
orthography.

Die XVI. Januarii

Rathmuth;

Vita S. Gursai Confessoris — ex membranis
Monasterii Cygniaccensis in Gallia.

His father was Vintan the son of Findloga King of Munster; & his mother Gelgeis the daughter of Adfind the younger brother of King Brendanus. Adfind was Prince of My Brinn in Connaught and the parent of the most noble families of O'Rourke & O'Reilly, as appears from the Book of Lecan and the bardae in his tract on the mothers of the Saints — [abstract from text & notes].
[Gelsa's unknown to her father; she conceived. Adfind having discovered
conceived her to be buried. * * * * *]
[MS. p. 76 col. 1.] * * * *

VII. But Vintan had at the island ⁽¹⁰⁾ Esbren an uncle by name Brendan a venerable Prelate, distinguished for his two-fold science, ^{the human & divine} and honesty of morals in the service of God, who had built a monastery in the Island which is called Beluain-fearta ⁽¹¹⁾ * * * *

Vintan and his wife fled for shelter from the fury of Adfind, and were kindly received in hospitality by Brendan, in the cella ^{where} hospitum of his monastery — young Gursai was born. The child was baptized by Brendan, who called him Gursai ⁽¹²⁾ quod ex virtutibus in nostra locutione de Scotia lingua interpretatur? Gursai under the direction of S. Brendan became distinguished for learning & virtues; nor did he want the power of working miracles.

p. 77. col. 6. * * * * *
XI. Therefore the King and the inhabitants, and also the neighbouring people hearing of the dignity, and the name of the aforesaid saint, visit him with great preparation, and commit themselves to his holy prayers day and night.

14/6/20/17 (iii)

Whence the enemy of the human race pining
 away ^{perverts} subverts the hearts of the Monks of
 the island, and caused the stings of envy
 and hatred to rage against the just and
 innocent. Therefore the pious man
 discovering their fury, having received
 leave from the Blessed prelate Brandan,
 and having used his own and his [friends']
 counsel, passed to another island called
 Rathmat⁽¹⁵⁾, in which beside the lake called
 Erbsen⁽¹⁵⁾, he built a venerable Monastery
 with its necessary cells; and established in
 the same place by the bounty of God,
 a great congregation of religious Monks.

* * * * *

XXI — See Extracts for Inisquin]

XXXIX . p. 82. He died on the 16th of January. —

[p. 89. col. b.]

Notes

10. Exat autem Vintano apud Eobren Insulam patrum Brendani
Antistes vicariorum Ge. C. 7. This was beyond doubt as
 appears from the following number, S. Brendan of Clonfert.
 But two doubts arise concerning those things which are here
 asserted of him. First where, or what is the island Eobren
 or as elsewhere more frequently Eobren? as no island or Church
 of this name which I know of is found in Ireland. But I
 think that we ought to read either Ad-Brenium, i. the mountain
 or hill of Brendan; or more correctly, Erbsen or Orbsen.
 For there is a place in Munster, which is every where called
 Adfearta, sometimes Adfearta Brenium or Ad-Brenium,
 in which was formerly a noble Monastery of S. Brendan, and
 at present an Episcopal see. There is also in the western district
 of Connaught in the lake Orbsen an island, in which S. Brendan
 built a sacred edifice as is had in his Irish life C. 59; and it
 is beyond doubt that which is here erroneously called Insula Eobren,
 but correctly insula Erbsen or Orbsen. The second doubt is how
 S. Brendan could be the uncle of S. Tursanus, since they have
 genealogies widely different, as is evident from the Menologium
 genealogicum in which C. 24. S. Brendan is said to have derived
 his origin from the seed of Nierius or Nergus the son of Tergus;
 But Tursanus ch. 25 & 37. from another family widely different.
 Whence he was either the brother of the aforesaid Vintan the father
 of S. Tursanus, by the mother's side only; or certainly some person
 deceived by the equivocal name of both fathers, supposed that
 they, whose country was the same, and whose fathers had the
 same name, were brothers german. For saint Brendan in his
 own life, and by all every where is called the son of Vintloga,
 and Vintan the Father of Tursanus in this life is named the
 son of Vintloga; but that Vintloga was far different from
 this as he was the son of Ilcon the son of Alta V. of the
 seed (as I have said) of Nier; but the latter was the son
 of Leacham of the stock of Moth-madhat, or Malchrocius
 according to what is to be said below in the appendix Chapter.

14/c 120/1700

11. [see Blonfert]

12. [A note on a passage which says that Mursen's parents many of whom were there (*plerique enim ibi erant*) came to Brendan's monastery, to visit Fintan & his wife &—]

Parentes enim ejus plerique enim ibi aderant. C. 8. To wit near Blonfert: understand [that] concerning his parents on the mother's side, who as I have said, was of Connacht, in which [is] Blonfert.

Mursen nominis quod in nostra locutione, de virtutibus de Scitica lingua interpretatur. C. 8. This derivation, unless the word be corrupted, escaped my comprehension. Perhaps this appellation from the etymon of the word, was *Hearta*, which means *virtutes*, and afterwards by corrupt usage passed into *Mursa*, in which manner S. Mursen began afterwards to be called; but there were many Saints Mursai as shall be said below C. 4.

* * * * *

13. *Tras mare ad sepeliendum* ea B. Brandan fertim mitti *Episcopo*. C. 9. This sea, if S. Brendan were then at Blonfert, was nothing else than the river Shannon. But I think more truly, that S. Brendan lived then in the aforesaid island of the great and spacious lake Orbsen: which is here called a sea on account of its great length and breadth.

Ad aliam insulam Rathbath nomenclaturam transiit. C. 11. The Monastery which is here said to have been built in this island by S. Mursen, unless I am deceived, is the parish Church of the Diocese of Luan in the Rectory of *Donach-dein* near lake Orbsen; which at present from the name of the founder is called *Hill-fursa*.

15. *Secus lacum Orbsen*. *Orbsen* was in the Ms. but *Orbsen* should be read according to what is said in num 10. Whence what is said there and in num 14 is confirmed by these things for it is here indicated that that Island was in lake Orbsen.

Appendix to the Life of S. Furcaus
 MSS. 96. col. a.]

Chapter VII. Of the time at which he flourished in Ireland.

Werner in his fasciculus temporum at the year 584 informs us that S. Furcaus flourished in Ireland about this year: which also I think consistent with truth. H. H. H.

[MSS. 96. col. a.] Chapter IX. Of the year of his death.

But there is a greater controversy about the year of his death: in which five opinions occur: The first that he died in the year 630. thus the Martyrologium Anglicanum at the 25th of February - 2nd an. 636 - 3rd at least not before about 653. 4th 660. * * * * *

The fifth therefore and true opinion is, that this most holy man died in the year 652. For thus the different Annals of Ireland hand down, to which it more belonged to observe the year of the death of this holy man, as for the most part they ^{have} observed with exactness ^{also} that of other Saints his fellow-countrymen, as the Annals of Roscrea in which is written thus. Anns 652. S. Furcaus ^{transivit} died in

Perona in Gaul. and [then] is added. The
father of S. Furscus [was] Lochius of Malacra,
 and his mother Yelghesia the daughter of the
King of Connaught. The Annals of Boyle
 have the same, as Ware writes, l. 1. on the
 writers of Ireland C. 3. and from them Ware
 himself ibidem.

[p. 97. col. 6] Chapter X. On the day of the death,
 and the festivals of S. Furscus.

But I find that on seven days throughout
 the year either some festival or the com-
 memoration of S. Furscus is observed by
 Magiologists, as on the 16th of January,
 6th of February, 25th of February, 1st of
 March, 17th of September, & 28th of September.

* * * * *

Archdall says of this monastery, p. 296
 "There are no traces of this church
 "but Colgan supposes it to be a
 "parish church near Lough Corrib
 "which is now called Kill-furpa".

Most certainly this is a very odd
 manner of saying the thing.

Where does the Leabhar Breac
 or the Septilogus of Kenigus
 place the church of the
 great Saint Furpa, the son
 of Fintan? Surely not upon an
 island, but at a fort called
 Rathmath, ^{near Loch Dubh}. The old church now
 called after his name, is two miles
 east of that spacious lake.

Belonging to this parish and lying in
 Lough Corrib (anciently Loch Crispin) Inis
Uí Chiuinn still preserves its ancient
 name without much corruption. This
 name it received from St. Mellanus, and
 his brothers who were patronymically called
Uí Chiuinn, who built a monastery on it
 about the year 580. No traces of this
 monastery are ~~now~~ however now visible
 and it is highly probable that the eccle-
 siastical establishment of St. Mellan or
 Meldanus was nothing more than a small
 church and some wooden little houses for
 his monks. But there is no trace of any
 church at present, nor any thing from
 which the antiquarian could infer that there
 was any ecclesiastical building but a small
 spot formerly used as a burial place for
 children. Oh! where, Dodona? is thine aged oak
 "Prophetic fount, and oracle divine?"

Misquini;

[MS. P. 1. 269. col. a.]

VII. February - Of S. Meldanus Bishop & Confessor.

1. Saint Meldanus born in a noble rank among the Irish, derived his origin from the very noble and very ancient stock of ⁽¹⁾ Nea-Quinn; and was conspicuous for miracles in his life-time, and after his death. But the things which he did in his life-time, although formerly most notorious, the injury of time has removed from our notice, except very few things, which rather indicate his dignity and eminence, than ^{recurrently} enumerate his miracles. The first is, that he was Abbot in the western district of ⁽²⁾ Connaught: for there in a certain island of the spacious lake, which they commonly call Loch-oisb, or as the ancients [named it] Loch-oisbsean (in which [island] also S. Brendan is known to have first ⁽⁴⁾ dwelled) he acted the [part of] Abbot in a monastery formerly noble and famous. But that island, and the Monastery founded in it, seems to have

taken its denomination from him, and has
 one, or more brothers german: for it is
 commonly called Inis-mac-Mua-buinn;
 that is the island of the sons of Mua-buinn.⁽¹⁾
 The second, that he merited to have for his
 disciple⁽²⁾ and spiritual son S. Tursicus, who
 afterwards in Ireland, Britain, and Gaul,
 was conspicuous for the rare sanctity
 of his life, and for great prodigies;
 and who, according to what is to be said
 immediately, became a great venerator and
 most devoted client of his master who was
 already enlisted among the heavenly citizens.
 Third that he was a distinguished proclaimer
 of the word of God, and as his merits
 demanded promoted to the episcopal rank,⁽³⁾
 although there is not sufficient evidence,
 as regards the see in which he discharged
 that office. * * * *

III. IV. S. Tursicus after Melan's death brought his relics into Britain,
 and from thence into Gaul, and buried them in the church of Peronne.

[p. 271. col. a.]

But although the year, in which this most holy man died, is uncertain, however, it is evident that he flourished in Ireland before the year 580⁽¹⁰⁾ and departed before the year 626.⁽¹¹⁾ for what is here said of him, and what is said above on the 16th of January concerning S. Fursa, compared together, sufficiently shew that. but his festival according to domestic hagiologists everywhere, is observed on ⁽¹²⁾ the seventh of the Ides of February.

Notes -

[p. 271. col. a.]

1. Peritiques störpe Mua Guinn Vo. a. 1. This Marian hymn, the Martyrology of Tallaght, and others to be cited below in the last number. The stock of Mua-Guinn most celebrated among the Irish received its name from Conn, or Constantine surnamed Kedchathach 1. of the hundred battles; and from it sprung at least 56 Kings of all Ireland: but the nobility of that stock are every where called Mua Guinn; as v.g. Connac Mua Guinn. Capgrave's indeed in the life of Saint Guthbert chap. 3. indicates that S. Meldan the uncle of S. Guthbert was the son of Meincheastach King of Ireland: But that this King was of the stock of Mua Guinn is a thing certain from the catalogue and genealogy of the Kings of Ireland. The same Meldan ^{also} was a Bishop, and also he of whom we treat here. I however on account of other reasons for doubting, which there is not time here to examine, refer the resolution of this

These words appear to be some words relating here.

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doubt to the life of S. Guthbert at the 20th of March, and its notes. There are moreover recorded others of this name among the saints of our country, as S. Meldanus, or which is the same, Mellanus of Kill - viz 28. January, Saint Mellan of Gluin viz 19th March, and S. Mellan of Tamlacta, who together with saints Bevan & Nagadius is venerated in the church of Tamlacta - ^{near} ^{some} ^{place} ^{near} Lough Bricreann in Ulster, on the 26th of October but perhaps the same S. Meldan, to wit, he of whom we treat here, is he who is venerated in those places on different days, for S. Bevan was the companion of our present [saint], as appears from what is said in his life, as also [in that] of the other who is venerated on the 26th of October.

283. Abbas in occidentali regione Comacina, ibi enim in insula quadam &c. This is collected from what is to be said in number. 4.

40. In qua prius S. Brendanus habitasse &c. Thus the Irish life of S. Brendan chap. 59. Saint Brendan, it says, proceeded into the district of Bannaught to the island of the sons of Hua Brinn in Lake Dirsean &c. he built a cell, and performed many miracles. perhaps S. Meldan and his brothers were the disciples of S. Brendan, and received that place from him, for saint Tursicus the intimate friend of S. Meldan was also the disciple of S. Brendan in that same island, as is had in his life book 1. c. 7. 8. 9. 10 & 11. Whence he seems to have there contracted his first familiarity with S. Meldan.

5. Inis-mac Hua Brinn &c. c. 1. It is so called in the life of S. Brendan, chap. 59. and by others to be cited in the last number.

6. Discipulum & filium spiritualem habere S. Tursicus.
 Thus Maguire treating of S. Tursicus on the 26th of February,
 where he says: S. Meldanus the son of Huaf Brinn,
of Lake Orbsen in Bonnampt, was the spiritual or
spiritual Father of S. Tursicus. See what is said in
 number 4, and what is to be said in the last number.
 and the life of S. Tursicus book 1. chap. 7. 8. 9. 10. & 11;
 from which it is evident, that they were both in the
 aforesaid island of Lough Orbsen; and from the cited
 11th chap. of the life of S. Tursicus, and our notes
 to the same num. 15 it ^{constat} appears that S. Tursicus
 had another monastery, near that monastery, beside
 the same Lough Orbsen.

7. Egregius verbi Dei prece Cap. 1. For in the cited life of S.
 Tursicus book 2. Chap. 15 he is called the colleague of S.
 Tursicus; nor do I see in what he could be better called
 his colleague than in the preaching of the word of God

8. As Episcopalem gradum promotus In. C. 1. The cited author
 of the life of Tursicus book. 1. Chap. 19. in the words above cited
 calls him Præsul; and Desmains above chap. 7. number 1.
 calls him Bishop. And although Bede in book the 2nd chap. 19.
 calls him Priest, by priest after the manner of the ancients,
 he understands Bishop. And August the buldee in his book of
 Orders Chap. 1. reckons two Meldanus Bishops, one or other of
 whom, seems to have been this [Meldanus].

* * * * *

10. Ante annum 580 floruisse In. Cap. 6. For Saint Tursicus,
 whose spiritual father he was, flourished in Ireland in that
 year, as appears from what is said in the appendix to his
 life Chap. 7.

11. Ante annum 626 decessisse. In the year 629 or 625 S. Tursicus had the
 mission of which already seen appears from what is said in Chap. 7 of the
 appendix to his life; but S. Meldanus appeared to him in that mission, and
 consequently died before.

12. Septimius Iustus Februarius. and thus the Martyrology of Gallagh. On the same day, it says, S. Meldanus of the island of the sons of Nea-buinn. The Calendar of Orosius of the February S. Mellanus of the island of the sons of Nea-buinn in Lough Orosius, in the territory of Wick-sand in Western Connaught. Marianus Gorman. 4. February S. Mellanus the son of Nea-buinn of Lough Orosius. Maguire and the Martyrology of Donegal hand down the same.

[The following account of the apparition of S. Meldanus to S. Fursey, (see note 11 supra) is given in the Life of S. Fursey XVIth of January. N.A.S. p. 79. col. b. 3

One principal note XXI. In the mean time beholding two venerable men of that Province, in which the man of the Lord ^{had been born} seeing whom he believes that they had died. These Prelates the memory of all celebrates even to our own times. Whom he saw approaching nearer to him, and familiarly telling their proper names: for they were called "9" Beoanus, and Meldanus: and they began to speak ^{with} to him.

Note. p. 90. col. a.

19. Nos presules cecidit memoria magna ad nostra tempora celebrat &c. vocabuntur Beoanus & Meldanus. C. 25.

Saint Angus places the birth-day of these, and of saint Napsadius (their companion at the 26th of October; and the Martyrology of Gallagh adds, at the same day: The Feast of Saints Napsadius Beoanus and Mellanus. three Saint of Britain, and in one church namely in Gauchlaitha umbail, in the territory of Ineagh in Ulster near Lough Melanus. Angus increased and the Loch Breann

Martyrology of Cashel testify the same. But in this life they seem to be called Irish by origin, whilst it is said: *Conspiciens interea duos venerabiles viros illic Provincia in qua vir Dominus Porsus natus erat.* And Desmains more clearly teaches the same, c. 7, and other authors. Concerning S. Meldan, the following occurs in the life of S. Patrick by Jocelyn c. 9. 3. [He is stated to have been one of the ^{in company} six clerks by nation Irishmen whom St. Patrick returning from Britain met on their way to Rome]. Also in the Irish life of S. Patrick book 2. this Meldan is said to have been Bishop of Cluan creind in Ireland. But the circumstance of time does not sufficiently permit mention to be made of this Meldanus: but well concerning another of whom Maguire at the 16th of January speaking thus: S. Meldanus the son of Neen-Quind of Loch-airbsean in Connaught was the Sinedrus or spiritual Father of S. Porsus (this beyond doubt is he who appeared to his disciple and son S. Porsus, and whose relics he brought with him into Britain; of whose also other apparition made to Colman the Monk mention is made in the life of S. Coengall Chap. 55. and his festival is observed in the Church of Inis-mhic-y-chuirn in the aforesaid place of Lochairbsean in Connaught on the 7th of February according to Marian Gorman, the Martyrology of Tallaght & Angus increased. See more about him at the same day. * * * * *

In this parish of Kellurpa is also situated the extensive abbey of Ross, anciently Ros-oirbheallaigh, which, according to the Four Masters, was erected in the year 1351 for Franciscan friars. But Ware writes that it was erected so late as the year 1498 by the Lord Granard.

Who was lord Granard at this period?

In the townland of Amaghkeen adjoining Loch oirb in this parish is a small grave yard called bill Cronan, i.e. the church of St. Cronan which is said to have been a monastery in ancient times.

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In the townland of Carrowbeg also in this parish of Killurce is situated the holy well of Tobar Chiarain, at which stations were performed on every Sunday, but particularly on the 9th of September, which is said to be St. Kieran's day. One would expect that this well should be called after St. Furpa, the patron of the parish.

I find nothing else of antiquarian interest in this parish but a small burial place called Bill dá righ, the church of the two Kings, and the old castle of Annaghkeen, which stands on the margin of Loch Oirb.

There is a great part of this castle still standing. Tradition ascribes its erection to the Bookers or de Burgos.

The natives of this and the adjoining parishes which verge on Loch Oirb assert
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that all the islands in that lake even Inis-beag opposite the castle of Canach Casin, belong to Sar Cunnaght, formerly the country of the O'Flahertys.

Very few of the natives of these parishes can speak a word of English, but they speak their oidde Irish very fluently, though there is not one among them who could read it.

Next to this parish to the east and south and verging on Lough Sirib lies the small parish of Cargins. Its old church is locally called Séipéal a' Chargin, the chapel of Cargeen, and is believed to have been originally a chapel of ease and not a parish church. It is of

small extent and mean architecture, and evidently of no great antiquity. All its architectural features are destroyed, and there is nothing in its vicinity, such as well or prebendial monument, to shew that it was ever dedicated to any of the great Irish saints.

In the townland of Cahergal in this parish is the largest Cyclopean fort I have yet seen in Ireland. It is now always called Chidregeat, i.e. white fort, but this is most certainly not its original name, it having derived it in modern times from the white color of the stones.

This fort is truly Cyclopean being formed of masonry stones, some of which are so heavy that one must wonder how a rude people unacquainted with science were able to lift them to the height at which they appear in this masonry wall.

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This Cathair is more extensive than the
 round Castle of the Mag in Lough Magh.
 It is 117 feet in diameter; the wall is ten
 feet thick, and in the highest part ten
 feet in height and the people assert that
 before a quantity of its stones were removed
 to build the Barracks at Headford
 it was from sixteen to twenty feet
 in height. The entrance or doorway is
 at the east side, but now much destroyed.
 There is one remarkable pillar stone to the
 right of this entrance (as you look to
 the west) on which several celebrated
 antiquarians have found and copied an
 inscription in the Hieroglyphic charac-
 ter, that is, in the ^{Pictic} Pictic not phonetic
 signs, but I would swear by the sun and
 moon and by all the elements visible
 and invisible that these impressions were
 never formed by the hands of man. Let
 the Geologist judge.

There is a townland in this parish called Kill-annair in which I expected to find a little chapel dedicated to the virgin, but no such is now to be found, though such certainly must have existed at the time the townland received its name.

There are countless ^{cahery or} stone forts consisting of one circle throughout this rocky district, but they are almost all destroyed, and I could identify none of them with history. Stone forts are ^{in fact} nearly as numerous in this stony country as earthen forts are in the stoneless country of Meath.

East of the small parish of Caring and extending from the town of Headford to Loch airb, lies the parish of Cill-Bidhne, which is locally called the parish of Cloch an Mabhair, from the situation

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By there, any mention of this St. Ene or Eidine in
any of our Calendar?

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of the R. C. Chapel near a castle of that
name. The old church is said to have
been built by St. Eidine (pr.^o Ainé)
who was the brother of Furpa and Cuana,
as I have already remarked but this
is but partly true, that is, it is very
probably true, that the first church
ever erected in this parish was built
by a person esteemed holy called Eidine
but it is not true that he was the
brother of Furpa.

The present old church of Kill Eidine
is certainly not more than 4 centuries
old but it is highly probable, if not
certain, that it occupies the site of a
more ancient church.

St. Ene's holy well - called in Irish Lobar
Eidine is situated a short distance
to the north of the old church, and

This St. Eimne is the famous Endeus of Arannmore,
Loq

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1874

a large and venerable ash tree grows
over it.

Not far from this old church is situated
the Castle of Cloch an uabhair
(Clavis superbiae) said to have been
built by a branch of the Burkes
and to have belonged to them till
a few years ago. The part of the
castle which remains shews it to have
been small but well built.

It is said to have ~~been~~ taken its
name of Cloch an uabhair from a
stone which stands in a field close
to it, and which is said to have been
cast hither from a distant hill, by
a witch called cailleach an uabhair
the witch or hag of pride, who impresses
the marks of her thumb and three fingers
in it. Sic fabulosa traditio! 14/c/20/17 (xv)

East of the parish of Killybeg and verg-
 -ing also on Loch airb lies the parish
 of Kill Chuana, the church of St.
Cuana, who is supposed, but erroneously,
 by tradition, to have been a brother
 of St. Furpa. His church like that of Kill-
 Furpa and Kill-Cary, has been remodelled
 and modernized, and his well called
Dabhach Chuana, which was formerly
 frequented by pilgrims, lies in the town-
 land of Cnoc Beirin.

Colgan speaks of St. Cuana as follows
 on the next page. He had another
 church called Kilcoona in the country
 of Tir Briuin lying between Elphin and
 Jamestown in the County of Roscommon.
 Have we marked this on the Ordnance maps?

Kilcoonaugh;

IV. February — Of S. Cuanna or Cuannachius
Abbot. (Ex diversis)

col. a He was born towards the close of the 6th century⁽¹⁾ — (2)
In his youth he was a disciple of his ^{1st} brother S. Bartholomew.

col. b * * * For his father was⁽³⁾ Midarnius,
the son of Dubhratha⁽⁴⁾ the grandson of Niall
the Great King of Ireland by his son Ennius;
but his mother Meda, according to others
Finmeda, Fionnmaith, Cormeda, Cormania,
and Comania (for she is variously called
by various [writers]) being begotten of Fingen
her father, a noble man, in the Western
district of Munster ^{beside} near the Ocean, de-
rived her origin from the tribe, and territory
of Corca duibhne. She by different marriages was
the mother of 2 (according to others more) sons, who
became distinguished Saints. The first was S. Bartholomew
the son of Findallus, or as others [have it] Fingenius,
Abbot of Rathen in Meath, & Abt of Lismore in Munster.
But the second, ~~excellent~~ saint Cuanna,
of whom we here make discourse, from
[being] a Monk, or, as others write Abbot, of
Lismore, [became] Abbot of the Monastery
of Hill-chuanna in the Western district
of Connaught. Whence the Calendar
of Cashel: 1st Febr: The Birth-day of S.
Cuanna, whose Church is in the Western

district of Cormaught, and another of Kill-
 chuanna in the territory of Tir-brínn.
 Cormana [was] the name of his mother.
 He is ^{from} of Lismore, and by the same mother
 the brother of saint Mochudda. By these
 remarks it is indicated that he was either
 Monk or Abbot of Lismore, as also in
 the Martyrology of Gallagh in these words:
 4. February [the feast] of S. Cuanna of
 Lismore. The same is ^{subindication} indirectly indicated
 in the life of his brother and master S.
 Carthagius chap. 33. where it is said that
 this saint Cuanna together with S. Dimma
 Bishop was sent by S. Carthagius from
 the monastery of Rathen in Meath to the
 territory of South Munster, called Muibh-schach,
 or Ruanechach, situated not far from
 Lismore. Then immediately (says the author
 of the aforesaid life) Bishop Dimma
 proceeded to his own country; and another
 holy Bishop by name Cuanna the disciple
 of S. Carthagius, set out with him as a
^{peregrinus} pilgrim, full of the grace of God &c.
 where although he is called Bishop, however
 I do not think that he then was, but that
 he was afterwards ordained Bishop. But

either Marian Gorman or his Scholiast at the 4th day of February expressly makes him Abbot of Lismore, writing thus; Saint Cuanna Abbot of Lismore. But what this most holy man performed in that office, or in what manner he was translated from Lismore to Comaught, I am not ^{prepared} ready to relate: for of his acts I have not as yet been able to see [any] unless one mutilated and headless fragment, in which inasmuch as his wonderful charity, ^{his} extraordinary faith, his great confidence in God, & the many and famous miracles which were performed by him are related, we subjoin it here, just as it lies.

A Fragment of the Life of
S. Cuanna or Cuannach

From the Book of Salomana.

III. Then his [people] [said] to him; You yourself on account of your simplicity have given them a sign, that they would fly before us; depart therefore from

[obscure]

us, and do not appear again amongst us hereafter. And ^{themselves} they, departing, ^{into their own territory} sent him away into the land of [his] enemies.

[or, "And they ~~departing~~ ~~gathering~~ ~~settling~~ sent five ~~drafting~~ ~~his dogs~~ ~~galatry~~ ~~in this band of~~ ~~judicious~~"]

[Et discedentibus ipais, in regionem suam dimiserunt eum in terra inimicorum.]

IV. Then the disciple of Christ came to the bank of the great Lake, which is called Loch-orbsen; and sitting there on a broad ^{rock} stone, he wept, and afterwards slept there. But [He] who does not desert, unless he is first deserted, and whose consolations gladden ^{in proportion to} even to the measures of ^{one's} [our] griefs, sent his Angels, one scitist to the head, and another to the feet of [him] sleeping; and so as another Nabachue, not however ^{*} cum pulmento, ^{potage, gruel, stewed meat} but with a large stone, they bring him through the air to the shore of the land of his ⁽¹³⁾ nature. The disciple of Christ also awaking from his sleep, and performing acts of thanks to Christ, came to a certain

place, where he eagerly longed to dwell from that out. There also he built a tabernacle to the God of Jacob, and faithfully served his God.

V. The fame also of his sanctity being heard, behold the birds of heaven, that is, just men, flying to heaven, forsooth with the flight of contemplation, and of sincere charity, flock to him from every direction, that they may receive from him the food of life. Being refreshed therefore when they come, both by the word of his doctrine, and by the example of the life of the good shepherd himself, they desire to reside under his rod, as sheep of the pasture of eternal life. Which when they did, they daily make an increase of good works; and building a famous church, they call it bell. cuonna from the name of their Master. In this place God shewed many miracles through his saints, and especially through S. Guannach the Patron and Abbot of the place.

VI. At a certain other time the brethren of the holy man, were assembled, desiring to take

^{vengeance}
~~revenge~~ on the aforesaid people of Gnomor.
 And when their intention became known
 to the man of God, wishing to return good
 for evil, he went before them with his
 disciples; and gave notice to the enemies^{es}
 of the approach of his brethren, and bade
 them fly. Which when they did, they escaped
 the hostile sword.

VII. The man of God returning with his
 [disciples] to the bank of the aforesaid
 lake Orben, found there the stone on
 which the Angels before brought him to
 his own land. Therefore the pious pastor
 confiding in him who walked on the sea
 with dry footsteps, got upon the stone
 with his eight disciples, and it floating like
 the safest ship, brought them standing on the
 water to the land of ^{his} [their] nativity. The man
 of God ordered this stone to be carried to his
 cell, on which, as is said, he remained seven
 Lent's emaciating himself. whence on account
 of his merits many infirm [persons] recovered
 health there.

IX

* * * * *

⁽²¹⁾ There was also a fountain, which received its name from him, in which he descending by night used to sing the psalter even to the end.

^{"decantere"}
^{"solitari"}
^{"psalterium"}
^{"in me diis"}
^{"regis"}
^(in margin)
^{see in orig)}

X * * * XI

XV. But the man of God full of merits and virtues seems to have died, about ⁽²⁰⁾ the year 650; but his birthday ⁽²¹⁾ according to hagiologists in common is celebrated on the 4th day of February. He is said to have written the ⁽²²⁾ Annals of Ireland ^{continued} down to his own times, or to the year of Christ 628.

Notes:

1. *Seculo sexto ad finem declinante*. V. It is thus collected from the life of S. Carthagius 14. May. for Carthagius his brother, and Munster, died in the year 636, and sent him already grown up before him into Munster, whilst he dwelt at Rathen, about the year 620.
2. *Guanna sive Guannachus* V. [His name] is variously read, at one time Guannus, at another Guannachus, but properly Guanna, as appears from the Irish. Where by the bye observe that ea with the Irish is a diphthong, and so that these words Guanna and Guannus are disyllables; and that this word Guannus is sometimes

is monosyllable, [i.e.] sometimes a dissyllable; and that in both ways it can be a proper and appellative name: but if it be taken as a monosyllable, it signifies ^{equivocally} an offspring or father, and a bay of the seal; if as a dissyllable, a little dog: for *leu* is the same as dog; *leuan* its diminutive, the same as little dog. But these three names in ^{voice} sound sufficiently resembling and different in ^{re} sense, were usual with our saints formerly, as appears from the calendars of saint Angus, of Marian, of Cathal Maguire, and of Dallachy, and the Annals of Donegal, in which the following things are related of them. The present Cuanna died, and is venerated on the 4th Febr.

* * * Catalogus sequitur * * *

3. *Pater illi fuit Midacurus* cap. 1. Thus the old Scholast of S. Angus, and an old Anonymous [writer] to be quoted below in num. 10. and others immediately to be quoted in the following number.
4. *Quabratha Nelli Magui, & ex omnis filio nepotide* cap. 1. Thus is his genealogy given in the *Memologium genealogicum* c. 7. in the life of S. Gorannan Chap. 1. and by Buchogry in his book on the genealogy of the saints Chap. 2.
5. *Mater Meda* &c. Chap. 1. In both the Latin, as well as the Irish life of S. Bartholomew. Chap. 1. she is called *Meadh*, by which word also with the Irish formerly was signified that kind of honeyed liquor, which was in frequent use among the ancients, and was called *mead* [metheglin].

6 * * * 7 * * * 8 * * * 9
 9 * * * 10 * * * 11 * * * 12 *

13. Ad terra sua natura littoral &c. cap. 4. Per the land of his nature, he understands that of his birth, or his country, whence it is here indicated that S. Cuanna was born in Bannagh, as it was there he founded the Church of Kell Cuanna.

14. Nomine Magistri sui bell-cuanna. cap. 5. It is now a Parish Church of the Diocese of Tuam, in the Deanery of Canach-devin, and County of Galway, as is held in the List of the Churches of the same Diocese ~~sent~~ in my possession.

14 + 15 + 16 + 17 + 18 + 19 +

20. Videtur obipes circa annum 650, cap. ult. This is collected from the end of his life, where it is indicated that he died in the same year, in which that ^{assembly} congregation of saints was ~~made~~ ^{held} which in number 17 we have said was ~~made~~ ^{held} about the aforesaid year.

^{mentioned} [A multitude of Saints to the number of 1746 assembled in the ^{in the} ~~in~~ a pleasant field near the Church of S. Cuanna, ^{not} for the purpose of keeping up a holy fraternity, with S. Cuanna and one another. &c. &c. 9.]

21. Ejus vero natalis &c. &c. This saint Angus, Marian Gorman, the Martyrology of Tallaght, Cathal Maguire, the Calendar of Cashel, and the Martyrology of Donegal at the same day.

22. Scripsisse fertur Annales Hiberniae. Thus Ware on the writers of Ireland book 1. c. 3 insinuates. In the Annals (says he) of Ulster (we call these Sennatuses) I find the book of Cuanna, alias Cuannach often quoted, up to the year 628. but not afterwards. Whence I conjecture that he was the author of a Chronicle, and flourished about this time &c. But other saints of this name of whom we have made mention above flourished afterwards, some after the year 700, others after 800.

14/c/20/17 (xx)

Life of S. Taranan Confessor

XV. Pl. 1. A. N. S. p. 337. col. a.

ch. VIII. * * * ^{in Columbkille} S. Columba passed from Traigh-Cothul, to the territory of Tyr-Thiachrach, where Gibradius the son of Maelduin chief of that territory, and his son Ounchadius, came to salute the holy Patriarch and his most holy train of companions: and received the holy men with honor. Maelduinus the son of Gibradius was the grandson of Mathi King of Ireland: ^{by his son Finchra} [and] Gibradius himself as he was of royal blood, so also being of [royal] mind was much celebrated for his eminent liberality; as his acts testify with living arguments. For he gave to S. Columba and his sacred company three very delightful places to build churches, which churches he also enriched with extensive lands. The first place was called Bruc-na-maile in that age, afterwards from S. Adamnan Abbot called ⁽⁴²⁾ Scriu-Adhamhain & Scrium S. Adamnani. The second place [was called] Kill-chuanna from ⁽⁴³⁾ S. Chuanna, whom S. Columba had placed over that place. The third was formerly called All na fairgiona ⁽⁴⁴⁾ afterwards All-Taranani from S. Taranan, upon whom S. Columba conferred it.

- 42 - Enlha territory of Tireragh, Diocese of Killeen
 43. S. S. Guannan dicitur Kille-chuanna &c [This] is
 in the same Diocese and territory. There is also another
 of the same name, in the territory of Tir-brinin.
 44. Postea Allfaraman appellatus. c. 8. It is in the
 same Diocese and territory, and at the present day
 is frequented with great devotion of the people on
 account of the very many cures both of men and
 cattle which are performed there.

In said Life of S. Faraman ch: V. p. 336, col. 6.
 it is stated that S. Guannan the son of "Midhornus
 sprung from Eoghann the son of Neall of the 9 hostages
 [see beginning of S. Guannan's life] was one of those
 who were deputed to go to S. Columba at Iona, to request him
 to attend at the council of Drumnecht. —

Bulgan in his note (9) makes him the S. Guannan of
Kille-chuanna who is venerated on the 4th of February.
 and quotes the calendar of Cashel in words somewhat
 differing from those given in the beginning of his life
 (p. 44 (9)) [vide supra] —
 AASS. p. 338. col. 6.

[ad 4 Februari]

"Natalis Guannani, in occidentali parte con-
 'nacia est ejus Ecclesia, & est alia Ecclesia de
 'Kille-chuanna in regione de Tyrbrinin.
 'Mater ejus vocabatur Coorman, colitur
 'Lismori, & fuit ex parte matris, frater
 'S. Mochodda."

In the townland of Ballinduff ~~in~~
 in this parish are to be seen the
 ruins of a castle said to have be-
 longed to the Sherretts." This
^{place}
 castle is mentioned in the Annals
 of the 4 Masters at the year
 1469, as the site of a contest be-
 tween Clanrickard and O'Donnell.

I find nothing else of historical
 or antiquarian interest in this
 parish but some forts of stone con-
 sisting ^{each} of a single circle, and much
 destroyed.

I now go to Galway but
 shall return to-morrow again.

your obedient servant
 J. Donovan,

END

14 C 20/18

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tuam, Co. Galway, concerning the history, topography and antiquities of the parishes of Kilkilvery, Killower, Clare Galway (Claregalway) and Annaghdown and the town of Headford, with particular reference to their early churches, castles, monasteries and the origins of its place name.

22 September 1838

12p.

23 cm (iv-vii)

24 cm (i-iii), (viii-xii)

ill; pencil and ink sketch of the doorway of the church of Cill Chathail, located within the parish of Annaghdown.

Reference is made to the castles in Co. Galway belonging to the O'Kelly family. Also included are extracts from the 'Annals of the Four Masters' concerning the battle between the Lord Deputy and the Earl of Clanrichard in 1504.

Liam Sept. 22nd 1838,

Dear Sir, O'Conor has returned from the barony of Liaguin. After we have settled the names and ^{written} ~~letter~~ about the parishes of that Barony we shall move to Galway and then work our way to Ballinacloe. Can O'Keefe come to assist us at all?

Of the parish of Kilkilvery

This parish which lies between Meadford and the parish of Donaghpatrick is called by the native Irish ^{Coillín} cill cillín, which signifies the church of Kilvery a point of whose history I know nothing. Is he mentioned in any of the Calendars or lists of the early Irish Ecclesiastics? No trace of his church is now visible, its site being occupied by Ross lodge, at the erection of which a great quantity of bones were dug ^{out} of the grave yard which was, as usual, attached to this church.

14/C/20/1800

(2) 202

I do not find any antiquities in this parish but some stone forts or Cahers, which are much effaced and of no interest. They are set down in the name book, and therefore on the map.

The town of Headford is partly situated in this parish and partly in the parishes of Killurpa, Cargeen, and Killerny. It is not a very ugly little town though one will be a good deal annoyed by the ^{flays} ~~flea~~ at the Head Inn which looks a clean house. This town is not shewn on Petty's ^{engraved} map of the County of Mayo from which one must infer that it was not then in existence. Tradition states that it received its name of Ath Cinn or Head-ford from a number of heads which were cut off here and thrown into the ford after the bloody battle of Bruth-fuit or Bruille. Is this Ath Cinn mentioned in the annals or ^{any} ~~any~~ other of our old historical books?

of the parish of Killower.

This small parish which lies between those of Belclare and Donaghpatrick is called by the natives Irish cill osair, the meaning of which they do not understand, nor can I pronounce with any certainty upon its signification unless it be Ecclesia Fupci or cill lobair - Ecclesia Lepropi.

The present old church is decidedly not many centuries old. It was 18 feet in breadth and about 63 in length, but all its doorways and windows are destroyed, so that one has no clue to its age but the appearance of the small fragment which remains of the west gable.

Near this church is a large and very ancient ash tree, at the foot of which there is an irregular circle of stones called Leabaich Phadrug, Lectus Patricii or St. Patrick's bed.

14/12/20/18 (11) from

from which it may, perhaps, be safely inferred that the original church of the place was erected by Saint Patrick for one of his disciples who might have been a Lover or leper, but there is no tradition in the parish to support this conjecture.

There is nothing else in this parish of interest to the antiquarian, but the small castle called Castle Hackett lying in Major Kirwan's demesne at the foot of the celebrated Knock ^{meáda} Máa." It is said to have belonged to the family of Hackett, of whose history I know nothing. Have we any document to shew when the Hacketts lost this place and when and by what means the Kirwans obtained possession of it?

of the parish of Clare Galway

This parish, which is ^{one of} the most southern in the barony of Clare is now called in Irish Baile Cláir, but by the Irish annalists Baile an Cláir, i.e. the bally or town of the clar or flat.

The ruins at present to be seen at this place are 1. Those of a square castle in good preservation. This is was formerly the residence of Mac William Ughter de Burgo as we learn from the Four Masters at the year 1469. 2. Ruins of an abbey in the Gothic style, erected according to Ware ^{or about} in the year 1290 for Franciscan friars by John de Cogan. 3. Ruins of a church, which seems to have been erected at the same period with the abbey. These lie ^{not far asunder} close together in the townland of Clare Galway about 5½ miles from the town of Galway to the North.

Reference is made to several places of the name Baile an chlair, and Beol an chlair

(6) in the Irish Annals and ^{as} it is not easy to distinguish them without an intimate acquaintance with the topography of the Province of Connaught. I shall here quote all the passages and point out which is which that future investigators may not have to say that I had all the power and opportunity but neglected my duty from carelessness or inattention, two prominent characteristics of the Milepian mind when left to itself.

It will be remarked the Bel clair Tuama is not referred to in any of these passages though it contained a castle and a monastery. Can any historical reference to Bel clare Tuam be found in any of our ^{mere} Irish or Anglo-Irish documents?

Baile an Chlair

1461 - In the beginning of this year
 Felim Fiinn O'Conor was taken prisoner
 by his own kinsmen viz the sons of
 Brian Ballach and Roderic O'Conor Don
 after this capture, war and confusion
 prevailed in Tíol-Muireadhaigh, and
 Seige O'Conor himself was captured
 by his kinsmen. Mac William Burke and
 his kinsmen marched with an army into
 Machaire Chonnacht to rescue Felim
 Fiinn from the son of Brian Ballach,
 and gave him his own demand for his
 ransom, and the chiefs of Connaught
 as guarantees for the payment of it upon
 which Felim was liberated. He took those

Chieftains
 1461/20/18 (11)

(8)

chieftains with him to Carr-fragh-
mhic Fiodhaigh-foltuach and Mac Dermot
 put on his shoe after purchasing him
 and they obtained the hostages of the
 descendants of Ona the son of ^(the Mac Branons) Aengus
 and those of the Uy Brinn Mac William
 having left these hostages with the son
 of Brian Ballach returned home. As
 soon as the sons of Oconor Roe had
 heard this they ransomed Feige Oconor
 from Oconor Don by giving the half townland
 of Baile an Chlair*, for him, and they
 afterwards went over to Conor Mac Branain

1469-

(*) Now Ballyclare, a townland in the
 parish of Clontarf in the Bar. and Co.
 of Roscommon.

1469 - O'Donnell (Hugh Roe) and the chiefs of Tineconell mustered a great army which was joined by the forces of Lower Connaught and they proceeded forthwith to the territory of Mac William Burke (Richard the son of Edmund). Mac William came to O'Donnell and made submission to him. They all then held council and agreed upon marching against Mac William of Clanrickard (Ulick the son of Ulick an Ghiona) to wreak upon him the enmity they bore him on account of the defeat of Cros moighe Croin which Mac William Burke had some time before sustained from Mac William of Clanrickard.

O'Donnell having assented, they set out for Clanrickard and in the first place ^{burned}

(70) 210

burned and destroyed Macaire riabhach
and remained for some time encamped
at Baile an Chlain the mansion seat
of Mac William which they afterwards
burned and they continued for some time
destroying and laying waste the country
on every side. Mac William (Ulick)
however brought and assembled to his
assistance, the sons of O'Brien, Gilduff,
the son of Seige and Mortogh Garbh
the son of Seige and countless numbers
of the Dalcassian nobles along with
them. Mac William with his own troops
and all his muster overtook Donnell as
he was leaving the country and Mac
Williams cavalry and the O'Briens made
their first attack upon the rear of Donnell's
army

(Ballinduff in Clare Bar)²¹¹ (11)

Army at Bail an Tuibh, this was vigorously responded to by O'Donnell's Cavalry and in particular by Egrechan the son of Naughtan O'Donnell who was in the rear of O'Donnell's army so that the Cavalry of Mac Williams and of the O'Briens were finally defeated. During this skirmish Donall the son of O'Connor of Corcomroe and many others not enumerated were slain. Mac Williams and the O'Briens however rallied their forces and placing themselves in battle array pursued with one accord the army of O'Donnell, But this was of no advantage to them for O'Donnell's army wheeled round on Mac Williams and the O'Briens

cavalry
up 120 ft (11)

(12.)

212

cavalry at the river called Glanog and there defeated them again: they left many men, horses and valuable things behind and disgracefully fled. This battle was called the defeat of Glanog.

1487- The peace of Tiol-Muirreadhaigh was again ratified and the Lordship of the descendants of Cormac O'Beirne the half townland of Baile-an-chlain, and the five townlands of Cinn-Coradh* being part of the share allotted to Cormac oge to Felim O'Connor.

* Kincora, O'Beirnes country called Tir Bríain lies between Elphin and Jamestown in the county of Roscommon, and comprizes the parishes of Aughrim, Cloncraft and Kilmore. See

Beol an Chlair (in Galles)

1512 - A. great war broke out between
 Donnell and O'Neill (Art the son of
 Hugh) and another war was kindled
 between Donnell and Mac William Burke
 (Edmond the son of Richard) Donnell
 procured fifteen ^{hundred} soldiers bearing battle
 axes, in Tirconnell, Fermanagh and the
 Province of Connaught and hired them
 and afterwards accompanied by Magnus
 his son he marched with his forces from
 Derry until they arrived in Lower Connaught
 and from thence into Gailiang where they
 besieged the castle of Beol an Chlair
 (Ballyclare) which castle Donnell

also
 14/C/20/18 (VII)

(14) 214

also took and left his wardens in.
His forces then returned over Liabh Gamh
into Tír na nÓg where they remained for
some time. As soon as Mac William
Burke had heard of this occurrence
he marched with all his troops and
surrounded the castle of Beol an
Chlain in which O'Donnell had left
his wardens, but when O'Donnell
had received intelligence that Mac William
had blockaded the castle he returned
with vigour and expedition over Liabh
Gamh Mac William being ^{apprehended?} surprised
of O'Donnell's approach left the place.

comp. MND

The Baile an chlair above mentioned at the years 1461 and 1487 lies in the county of Roscommon, and seems to have been a mere townland. The Baile an chlair mentioned at the year 1469 is unquestionably the present Baile Chlair or Clare Gateway, the mansion seat of Mac William of Clanrickard or Mac William Oghter or Upper, but the Beol an chlair referred to at the year 1512 is the name of a place in the Barony of ^{Leyny Co. Sligo} ~~Gallen~~ ^{Co. Mayo} where there were formerly a castle and an abbey. I have not been in that part of the County of Mayo, nor has Mr. O'Flaherty who traversed the Barony of ~~Gallen~~ ^{there} any recollection of having met a castle or abbey of that name. A correct idea may be formed of the situation of this place from Sir Henry Docwra's account of services done in ^{Gonfaught} Ireland by Sir Richard Bingham in which I read: "When the moone gave

(16) ²¹⁶
"light Sir Richard" (who was at the abbey of
"Banneda") arose and ^{i.e. dressing?} addressing himself ^{to?} and his
company marched towards Belclare ⁷ miles
ffrom the abbey in the highway towards
the enemy (who were encamped at Ardnarea)
Here one of the ⁷ spies came in bringing
news that the Scotts lay still encamped
at Ardnarea which was ¹² xii miles ffrom
the fforepaide Abbye of Banneda and ⁸ viii
miles ffrom the Abbye of Belclare."

Has this abbey or castle of Belclare, Clare
or Ballyclare been shewn on the Ordnance
Map of Mayo in the Barony of Gallen
& long Irish miles southwards of Ballina
or Ardnarea in the direction of the Abbey
of Bannada in the County of Sligo?
Try the parish of Killasper. It is shame-
ful if we have all omitted a place
so famous in history.

In this parish and about 8 Irish miles North and by East of Galway is situated the hill of Knock Tuagh - now generally anglicized, Knockdoe - famous for a bloody battle fought there in the year 1504 between the Lord Deputy and the Earl of Clanrickard.

The Four Masters give the following account of this murderous conflict, which was as famous among genealogists as the battle of Down.

" 1504, Three castles belonging to O'Kelly, viz Garbh-dhoire⁽¹⁾,
 " Muine an mheadha^(Moyneen) and Gallaach were demolished
 " by Mac William de Burgo (Ulick III.) O'Kelly (Mel
 " aghlin) repaired to the Lord chief justice and com-
 " plained to him of the injury done him. Whereupon
 " a great army was mustered by the chief justice
 " (Garrett, the son of Thomas, Earl of Kildare) being
 " joined by the nobles of Leath Chinn, viz O'
 " Donnell (Hugh Roe) and his son together with
 " the principal chiefs of the Kinel Council;
 " also a party of the Connacians viz O'Honor Roe
 " and Mac Dermot, Lord of Moyburg. He was
 " also joined by all the chiefs of Ulster excepting

(1) Now Garbh-dhoire in the parish of Moylough. This O'Neill another striking instance of the corruption of final n into l.
 14/C/20/18 (12)

" O'Neill, viz by art, the son of Hugh O'Neill
 " Tanist of Tirone, Donnell, the son of Ma-
 " gennis, Mac Mahon and O'Hanlon; also
 " by O'Kelly, and O'Farrell surnamed the Bishop,
 " by O'Conor Faly and the O'Kellys and also
 " by the sons of Mac William de Burgo (Lower?)
 " and by the forces of almost all the northern
 " half of Ireland. These numerous forces
 " made no delay until they arrived in Clan-
 " -rickard, where Mac William de Burgo (upper)
 " had mustered a great army to give them battle
 " viz Turlogh, the son of Teige O'Brien, Lord of
 " Thomond and his brothers with all their forces;
 " the Siol-Aodha (ie the Mac Namaras, and
 " Mulrony O'Farrell, lord of Ely with all his
 " clans and chieftains, who were joined by
 " the nobles of Ormond and Stra. After all
 " these had assembled Mac William & O'Brien
 " held council, in which they, with the assent
 " of all their chiefs came to a spirited and
 " brave resolution, that they would neither
 submit

" submit nor give hostages to the enemy but
" would come to a pitched battle at Enisc
" Tuagh. A fierce engagement accordingly
" took place between them there such as had
" not been known of in latter times.

" Far from the field of action were heard
" the violent onset of the martial chiefs, the
" vehement efforts of the champions, the des-
" perate charge of the royal heroes, the tu-
" mult of the nobles, the clamor of the
" troops when thrown in confusion, the shouts
" and exultations of the youths, the noise made
" by the brave men as they fell, and the
" routing of the inferior soldiery by the
" nobility. In short the battle ended with
" the defeat of Mac William O'Brien, and
" the chiefs of Leath Mogha, and a great
" slaughter of their forces in general. Among
" the slain was Morogh Mac O'Brien Ara
" together with many others of the nobility.

29) 220
"A countless number of the Lord Deputy's forces
" were also slain, though victory favoured his side;
" in fact it would be impossible to enumerate
" or describe all ~~the~~ slain both horse and foot
" soldiers in the engagement for the plain on
" which they fought was impassable by reason
" of the several prodigious and uncommon ^{straggles} ~~the~~
" ~~land~~ that lay slaughtered on it. It was
" strewn all over with shivered spears, cloven
" shields, shattered swords, mangled and dis-
" figured bodies stretched dead at full length
" and beardless youths lying lifeless confusedly
" on the plain."

"After having gained this signal victory, the
" Lord chief Justice proposed to O'Donnell
" that they should march straight to Galway
" to which O'Donnell replied as follows
" A considerable number said he of our forces have
" been slain and overpowered, and more of them
" separated from us, wherefore, what I think
" most advisable is that we take our repose
" to night

221 (21)

" tonight at this place, and pitch a
" camp in token of victory, for our soldiers
" and attendants now scattered, then re-
" cognizing our standards and colors,
" will rally and join us." This was ac-
" cordingly done, and on the following
" day, the Lord (Deputy and O'Donnell
" marched to Galway, the Lord Deputy car-
" rying with him as captives, the two sons
" and the daughter of Mac William. They
" remained for some time together in this
" town cheerful and merry, and well
" pleased with their late victory, and from
" thence they marched to Athenry which
" town surrendered to them. After which
" O'Donnell and the other chiefs took
" their leave of the Lord (Deputy, and
" departed to their respective places of abode."

Tradition says that this battle was fought

14/c/20/18(XI) between

(22) ²²² between the summit of Knockdoe hill and
Turloughmore, and that some musquet balls
and one cannon ball were found on the
side of the hill.

The local interpretation of the name
Cnoc tuagh is hill of hatchets, and it
is believed that it received this name
from this battle fought in 1504 with
tuagha or battle axes; but it is my
opinion that the name is as old as
Cnoc Meadha and Cnoc Muir. Is
it mentioned in the Dinneen?
It is said that there is a townland in
this parish called Lissarulla in which
there is a castle, but I have not such
a name in the name book of Blane
Galway. This should be looked to.

of the parish of Annaghdown

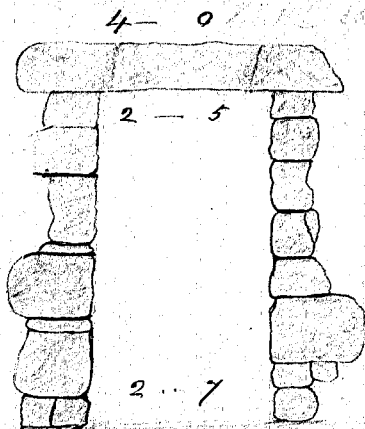
I have not yet sufficiently examined the antiquities of this parish, having only passed through a few townlands of it on my way from Clare Galway to Tuam. I met one old church in the townland of Bill Chathail which bears the same name with the townland or rather which originally gave its name of Bill Chathail or church of St. Cathalder to the townland. It lies ^{in a field} to the left of the road as you go from Clare Galway to Tuam about 8 miles from the latter.

This church is 45 feet in length (inside) and 20 feet in breadth. The side walls are built of large stones in a rude style. All the windows are ^{totally} destroyed except one ^{in the easty gable} which is ~~still~~ ^{however} so injured that I could ascertain its height or original breadth. The

14/c/20/18(xii) west

24 / 224
West gable is also built of large stones in a very rude style and contains a doorway of this form.

Dopar rapéarach
chille Chazarl



height, 5.8 ft inches
breadth at top, 2.5
at bottom, 2.7
length of
lintel, 4-0
built of lime stone.

Is there any mention of this St. Cathaldus in any of the Irish ecclesiastical documents. There is another church dedicated to him in the County of Westmeath near Rathomen. From this old church you have a view of three famous hills in Connacht, viz. Knock-^{to the} Tuagh, with a remarkable high farm house on its summit, Knockmoy to the ^{North} East, and Knock-Meadoha to the ^{North} West. Charles O'Honor of Belanagare in a note to the Battle of Crook Loe in the O'Gorman copy of the annals of the Four Masters, states that Knock Loe is within 5 miles of Galway and that the battle was fought on the 19th of August 1504. The summit of Knock Loe is however 8 Irish miles from Galway. It is by far the lowest of the three Knocks above mentioned.

From this old church you also see peeping over the Partry range of mountains, the ^{blue} summit of the Peak of St. Patrick.

There are some traces of the foundations of houses in the field adjoining this church at the south. Its graveyard is just effaced.
your obedt servt
John O'Donovan

END

14 C 20/19

Petrie, George, 1790-1866

Letter, to John O'Donovan, from George Petrie, head of the Topographical Section of the Ordnance Survey, written from 21 Great Charles Street, Dublin, in which he writes of the antiquities at Cargin, Inish Creva and Inish Gail on Lough Corrib, and Inis more Ua Cuinn (Inishmore), Co. Galway.

1 October 1838

3p.

23 cm (i-ii); 25 cm (iii)

RIA

21 Great Charles. Street,

1st October 1838.

My dear John,

I have read your letters of the 20th and 22^d September with peculiar interest, having had a previous knowledge of the locality and the ancient remains noticed in them. One remark however, in the first letter surprised me - namely that the Chapel of Chargin is of mean architecture and evidently of no great antiquity: you add that, all its architectural features are destroyed. Now I do not mean to deny the truth of these statements but mean to say that I come to different conclusions respecting this ruin. What I find written in my note book on this church is: - "Cargan" is a very ancient church composed of ponderous stones - the door pointed - the window

L. O'Donovan Esq.

14/6/20/1901

of the lancet form. These outlines certainly do not harmonize well.

You say there are no vestiges whatever, of ruins on the island of Onis-ma-na. Cuina - and here again my note books speaks differently - it states that the ruins of the church still remain, and that the cemetery is much used as a burying place by the inhabitants of the neighbouring shores. But I confess I did not visit this island myself, and took whatever I wrote from others. and perhaps this is what you have done also!

You do not write anything about the Castle of Carzin, of which I have a nice sketch in my note books - nor of the adjacent island of Onis-crowa in Long Corrie which has a lake as large as the island itself, with a round house within it. This lake is of an oval form 135 f. by 106 in diameters - the walls from 10 to 14 f. in height. It is surrounded by a ditch 30 f. wide with a high

embankment of stone outside. This is a remarkably interesting remain, and is spoken of by O'Flaherty as his seat of Las Lannanagh of which a transcript was sent to you.

Again - you say nothing of Ince Gail - one of the most interesting little islands for its antiquities in Ireland. You should try to see it (as well as Inis Eunan) and would, I think, easily manage to do so by one of the turf boats returning from Galway.

The messenger waits so I can only add a farewell - ever my dear John

faithfully yours

George Petrie.

14/c/20/19 (11)

+ Iris Gaill belongs to the other side of
the lake. Lod

END

14 C 20/20

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Tuam, Co. Galway, concerning the antiquities, history, religious traditions and topography of the parishes of Kilkerrin, Moylough and Killosolan, with particular reference to their churches, burial grounds, abbeys, holy wells, castles and the origins of their place names.

24 September 1838

9p.

24 cm

O'Connor gives an account of the Castlebellew tree in Cloonoran which was still visited by the sick for cures.

14/c/20/20 (5)

* St. M. Barthem of bogher, Lond

Kilkerrin, Moylough and Killosoolan Parishes, described.
 June 24th September 1838. —

Sir,

The Parish of Kilkerrin in the barony of Tiaquin, is bounded on the North, by the parish of Buceounagh in the baronies of Ballymoe, and Tiaquin; and by the parish of Ballynahill in the barony of Ballymoe; on the East, by the parish of Killbegnet in the barony of Ballymoe; and Killian in the barony of Killian. On a portion of the South, by the parish of Ballynahill in the barony of Killian; and partly on the same side, by the parish of Moylough in the barony of Tiaquin; and on the West, by the parishes of Dunmore and Clonbern in the barony of Ballymoe. —

The Irish name of Kilkerrin parish is ^{capitulum} ~~all corpiem~~ — Cella Cortini — Is there a Saint bearing the name of Coirthin or Cortinus to be found in our Ecclesiastical documents? —

14/c/20/20(11) =

Mayo Water

Kilkerin Pl

The ruins of the parochial church ~~there~~ ^{there} was ever a very old one primarily in ~~the~~ parish, are not at present, observable.

A Protestant church, some time ago deserted, stands in a ^{grave} church yard in the townland of Killkerrin, and threatens ^{ruin} ruin!

There is a grave yard in the East part of Kiltallagh townland, which is situated $1\frac{1}{4}$ mile N West of Milfort House in the townland of Carrowantober East. The Irish name of the townland is Cill culláic recte Cill cúlá - Church of the hill, - Cella Collis, which it obtained from the Church that stood in this burying ground.

In Curraghmore townland (Cúrragá mór) there is a burying place for children; and in Killecurnan townland (Cill a cúirnáin) a portion of a fort, is used as Children's burying ground.

A holy well which is in Irish, called tobac díomarsc, lies in this parish. The

most accurate situation of it, I got described for me, is that, it is on Captain Kelly's estate, and 1/2 mile from the parish Chapel to the East. - The name might have been changed in the present form, from Cobair Tonpurg, which would signify 'pure fountain'; but it is however worth while to examine the ecclesiastical documents for a Saint Dronpurg, from whom the well might have been designated.

The site of a Castle, lies in the Centre of Fiddaun townland, I could not ascertain, what family were the erectors, of this mansion; or even who had been previously to its demolition. -

The parish of Lickervin is known by the name of Borcomor, Copco moza, which is the name of an ancient territory, ruled by Mac Sgaithghil, according to O'Dugan's poem (1872). - where the Poet says,

Mac Sgaithghil garamac ar garr,
ar Copca Moza an inmurrp.

Mac Sgaithghil, beautiful, his tents
(presides) over Copca Moza of the numerous tribes. 14/c/20/20

We have not as yet with the certainty ascertain whether the present name of Lickervin is more extensive than the present name of Lickervin Parish. It must be, however, for the present, presumed that the one is co-extensive with the other.

Moylough Parish.

The name of the parish in Irish, is -
Má'g lo'c (pronounced Mweelough), which
 signifies 'the plain of the lakes' ac-
 -cording to this form of representing
 the sound; but if it be pronounced
 Má'g lo'c' for Má'g lo'c'a, the signi-
 -fication would be 'the plain of the
lake'

The parish bore heretofore, the
 name of Saint Stephen's, which ap-
 -pellation it obtained from a Church
 dedicated to this Saint, that was
 situated in a burying ground, still
 used and lying one mile to the West
 of Moylough Church. The Saint's festival
 was formerly celebrated in the parish
 on the 4th of August. — A Roman
 Catholic house of worship, stood, tradition
 says, where the Protestant Church

5
of the parish, stands at present. It was pulled down about thirty years ago.

There was, on Garland Sunday formerly, at a lake within half a mile of Illoylough town to S. West, which covers 6 or 8 acres of land, and is, I was informed by some persons, called 'Loi cill earcraic' - 'the lough of Kill-easrach', - an attendance of a great number of people, who were on the occasion, used to swim their horses in the lake; which act served as a preventive against future accidents of the ensuing year - And people frequented formerly a well in Cloonoran townland, (Cluam na grian) where there is still a tree generally called the tree of Castlebellew from the residence of Mich^l. D. Bellew Esqr., the proprietor of the place, which tree

is frequented by persons, who seeking relief for several diseases or afflictions, attend three sundays in succession.

The water found in a hollow in its trunk is frequently brought home by them, to their respective places. —

Moylough Castle is now in ruins just at the town, and was, according to tradition, occupied by Loughlin Kelly, brother to Lady Kelly of Mullaghmore, ^{the ruins of} whose Castle, ~~was~~ entirely removed by Mr. O'Rourke, the present farmer of this land. — This Castle, it is said, obtained originally the name of Moylough, which was afterwards extended to the parish, in lieu of St Stephen's its former appellation, as is above remarked.

Lady murdered Loughlin, his brother, on St Peter and Paul's day, 29th of June 1646. —

Loughlin's tomb stone lay a long time where Moylough Church is now, and was removed to the old Chapel of Lught, at the instance of a friar of the name of Fowler, who having become a convert, was appointed Minister in the Church.

Here the stone remained, till about 30 years ago, when it was conveyed to Thomas town, Mr. Bodkin's place, the House of Moyloughbeg, now called ^{it} Summerville. Mr. Bodkin put ^{it} into some work. It is supposed, he placed it in the steps that rise to his door. The name of it was ^(Lapis libii?) ~~Mr. Teabair~~, and tradition says that, whenever a murder was committed formerly, it was a custom to place a stone of this kind on the very spot whereon it was perpetrated, which stone was turned once in every month, so that it might suffer no grass to grow on the space occupied by it.

14/c/20/20 (V)

The inscription on this tomb stone, was
 ' Pray for the soul of Loughlin Kelly
 and his wife ^{Deán Múinín} Banamoon Kelly. He
 died (was murdered?) the 29th of
 June 1646.

And in Irish, was also in-
 scribed on it.

A d'áoinne eirí conatc don díol truaíge
 Ó b'í na trí mairé a' páire na huaíge
 lán cairdeán de mháib uairle
 'taobair le hén fear, agus a b'péir uairle.

Oh people who have seen so great a cause of pity
 since the three Marys were watching the group?
 The full of a castle of noble women
 Trusting to one man, and he was taken
 from them.

This alludes to a number of persecuted
 ladies whom Loughlin protected in his
 castle against the cruelty of some neigh-
 bouring tyrant.

Lady Kelly of Aughrim, and
 Lady Kelly of Gallagher (now Castle-
 blakeny near Glenties) who were
 Loughlin's Cousins, and Lady Kelly
 of Mullaghmore, who was his
 brother, are proverbial for being
 Na tri Tapa b-^{Teige}feappa bi' m' errin - the
 three best ^{Teige}Ladys in Ireland. —

Garbally townland in this parish,
 took its name from an old Castle,
 part of which, I was informed re-
 -mains as yet. The present Irish
 name is gapb baile, which is pro-
 -bably a corruption of gapb dorpe —
 The final liquid ⁿbeing transmuted
 into l. — a change in sound, of no
 unfrequent occurrence. —

The destruction of this Castle
 and of two others — Munine, an Mheadha
 1 ^{1/3} (Monivea) Castle — and Gallagher Castle,
 2 ^{2/3}

1 ^{1/3} - See Monivea Parish infra. - 2 ^{2/3} See Kill
 -spolan ^{re} hereafter

all which belonged to O'Kelly; by
 Mac William de Burgo &c. - Which
 the Third, gave occasion to the
 famous battle of Enoe-Tuagh,
 which is recorded by the Four
 Masters in their Annals at the
 Year 1504. —

Tamplermuel townland - Teampall
 mhol - took its name from a
 grave yard which lies in it, and
 within ^{what} which, it is doubted, whether
 there was ever a church, or not.

But the word Teampall (templum) leads
 at once to the Conclusion that it was originally
 applied as ^{the} name of an edifice, is retained
 in the Church yard, and extended to the
 townland.

Killopolan Parish

The name of this parish is pronounced in Irish, *cill o' Soileáin*, which signifies the Church of O'Golan, ^{which seems} a family name. "In Killopolan Churchyard there stands the gable of some edifice, with a chimney on it. The people of the village say it belonged to the Church, which fell into ruin. It might from its appearance be set down as the remnant of a building on a similar scale with a common Country house: or it might perhaps be the remnant of a vestry attached to the Church."

At the village, and near the Church yard are three wells, two of which are surrounded with walls, and one of which has no enclosure. The waters of the two walled wells are used for common purposes - The waters of the other, are not used, for it is looked

* As the well is called Loban Solan it is probable that Solan may be a saint, and it is more than probable that on Solan is a corruption of on Solan of Kill-Sa-lua. Is there a saint of Kill-Sa-lua in the Calendar?

upon as a holy well, and called to^{ba} Solan* - Toher Solan, having received this designation from the name of the person, after whom the church is called, and who is supposed to have been a Saint, and brother to Cuan whose well is at Ashaskragh, of which place he is the patron; and of Briocan, who gives name to a well lying on the estate of Mr. Kelly of Ticooly, near a mile from the gate of Breadagh. Of the situation of Kioharbriocain, I could get no more definite description than I have given here. -

Cuan is well known throughout the Country, as the Saint whose festival was held at Ashaskragh, on the 15th of October, which agrees with the Irish Calendar. His name is pronounced Coo-aun, which is corruptedly pronounced by some persons Coomhan. Kel-
-ruan, and has been Anglicised Cavan

in the Name book of the parish of Shaskragh. I threw in this last remark here in order to show that it is Cuxus, and not Coomhan's name that designates the ^{holy} well at Shaskragh — about which I had some doubts when I wrote about that parish of which he is patron. — But the traditional remembrance of the day on which his festival was heretofore celebrated, ~~and~~ agreeing with the day set down in the Calendar, and the local pronunciation of the Name establish without a shadow of doubt, the Conclusion I have come to here as accurate. —

It is said in the country that, there is a well called to bair na plaince the well of health — (Fons Salutis) at Killopolan village, but when I went there I could get no one to point out a well of the name. —

At Cattra village in this parish there was a nunnery, it is said, where the parish Chapel is now. —

The wall of the Chapel, attached to which lies the old burying ground of Caltra, belonged according to local information, ^{originally} to the "Munster" — which was called Mamreap na Ceatpaise —

Tradition says Caltra was anciently called Ceatpaise na pailis — Caltra-na-pallis, which is at present the name of a townland adjoining Caltra townland.

Archdall in his Monasticon, under the heading 'Pallies' writes —

'Situated about eleven miles North West of Portumny.'

'At Caltragh-ne-pallies, was a friary dedicated to the Virgin Mary, for friars of the order of Mount Carmel, or white friars. (3) ^(from) Mar. Mon. — It was founded by Birmingham Maron of Athenry in the 14th Century (a) ^(from) Allen and

In the Eastern extremity of the townland of Caltra and a short distance to the North of Newtown village, there stands a small portion of a wall said to have belonged to a nunnery.

The extent of the edifice of which this is a remnant, appears from the vestiges of the foundation as yet traceable, to have been 15 yards by 8 yds — Children are interred in the space included within these vestiges. —

I have to remark now that, it is very likely, this was a small chapel belonging to the establishment at Caltra village, of which I have above made mention. — that the name cealtrana parly, is perfectly identifiable with Archdall's Katragh-ne-pallice, ^{and} that the identity is strengthened by the tradition, which says, though under perhaps the mistaken English name of nunnery, that there was some conventual establishment here, which ^{was} in Irish called Thamyrceap a name corresponding with Priary used by Archdall.

The situation of Galtra with re-
spect to Portumna, to the North-
west of which, ^{latter place} according to this
writer, ~~Galtra~~ ^{Ratragh-ne-Pallie} therefore lay, agrees
very well with the line of direction
which might be said, perhaps
with more accuracy to lie North
by West from Portumna. - As to
the distance, it would, perhaps, be
too much to expect of Archdall,
to give it exactly, who took it on
authority that ~~only~~ ^{or might not} might be ac-
curate. —

Tradition says there was a
nunnery $\frac{1}{4}$ of a mile to the
S. West of Kinclare House. What
nunnery was this?

One mile South of Galtra
village there is a burying
place for children, which
is called *Tron na b-parcide* -
the *Liss* (fort) of the children.

The site of Castle French
lies a short distance S. W. of
Castle French House. —

^{Galtra} *Galtra*, the name of a castle belonging
to it, which is mentioned in the Annals at the year 1504.
(See *Gallagher* above, under *Galtra* (p. 10)) is the name of a townland
in this parish and ^{the name of the place which is now called Castle French} ~~the name of the place which is now called Castle French~~

END

14 C 20/21

Petrie, George, 1790-1866

Letter, to John O'Donovan, from George Petrie, head of the Topographical Section of the Ordnance Survey, written from 21 Great Charles Street, Dublin, concerning the cross and cathedral church of Tuam, Co. Galway.

26 September 1838

1p.

23 cm

ill; ink sketch of the high cross, Tuam.

Included are references to an individual 'of unsteady and ultra character' whose name has been erased from the letter.

21. Great Charles - Street,

26th September 1838

My dear John,

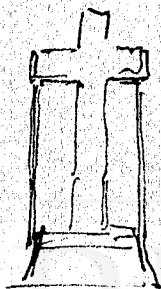
I had the pleasure of receiving your letter of the 21st, and was greatly amused though not surprised by your account of the present state of the ~~man~~ ^{man}. Though a man of talent, he was certainly more a philosopher now, in my mind, an honest man. and his being now a political bigot, and a gloomy devotee is just what I would have anticipated from a man of his unsound and ultra character.

In one of your late letters you ask if I know anything of the Western Archway of the Cathedral of Exeter. All I know is, that it is undoubtedly the choir arch of the church - not a doorway as supposed, and that its age is the 12th century, and that I have no doubt on my mind that it was built by Eustace & Conner and the

J. J. Donovan Esq.

14/C/20/31

The archbishop Aid o' Moissie, by whom the splendid stone cross was made. Cormac's chapel at Lillish is in the same style, and it is remarkable that there is a contemporaneous stone cross there too, exactly similar in style to that at Luanan - namely with side-pellars thus:-



These pellars in the Luanan Cross are broken off but their bases are still to be seen.

It is a great shame for the people of Luanan both Papist and Protestant, not to get the parts of this cross put together, and the cross restored. There is nothing equal to it, in its way in the British Empire.

I am glad you will soon be near home in the Green Country -

Yours very truly
George Petrie

END

14 C 20/22

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom,

Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Galway, concerning the history, antiquities and topography of the parishes of Killoscobe, Ballymacward, Cloonkeen and Monivea, with particular reference to their churches, abbeys, burial grounds and the origins of their place names.

27 September 1838

8p.

24 cm

Included are extracts from the 'Book of Lecan' relating to the ancient territory of Hy-Many and the 'Annals of the Four Masters', concerning the O'Kelly's of County Galway.

Killoscobe, Ballymacward, Caloonkeen, and Monivea ^{246.} phs described
Galway, Friday, 27th 1838

Sir,

Killoscobe is a small parish lying between Moylough and Ballymacward phs in the Barony of Tiagarin. — The Irish name of ^{at} this parish is All na scuaba (+ scoba), which is seemingly from a family name. Where does Mac ^{the} locate All na Scuaba + Scoba? —

There are no remains of the church of Killoscobe, now observable in the ^{old} graveyard of the parish. Near the church yard there was a well called tobap naormed, at which stations were heretofore performed on Good Friday annually. It is at present dried up, and "at it stands a white thorn bush to the left of the road leading from Killoscobe village to Ballymacward." Is Naormed mentioned as St. Saint?

A burying place for children lies in Kilfelligy townland, — All Feilige, where there are no remains of a church. There are traces, however, which

14/c/20/22(1)

sufficiently mark the site of one within it. - Where is Loill Elge (+ Phelge) placed, which is spoken of in Connection with Saint Gerald's establishment at Mayo? Let what is said respecting it be sent in order to identify it, if possible.

Ballymacward parish. —

The name of this parish is pronounced in Irish, baile 'ac báird, which signifies the Bally (town) of the Mac Ward. — a name as a parochial one, certainly of no antiquity.

What at all deserves notice in this parish, is that, a burying place lies in Killaghan, called cén, from which the townland took its name. And Shanclough, Sean dóc, a burying place for Still born Children, lies, "west of the east boundary of Garrafine townland"

Cloonkeen Parish

The local Irish name of this parish is *Cluain caom Cairill*, that is, the delightful Cluain of Cairill, whose day, 13th of June is still ^{annually} kept, a holiday, and from whom a lough in the townland of Gart-nalon, takes the denomination of *Loe Cairill* - that is, the Lough of S. Cairill. -

A tract on the tribes, territories, and Customs of *Hua Maine* (*Hymany*) preserved in the *Book of Leacan Ból*:

92, a. - enumerates among the principle Coarbs of *A'Maine*, the Coarb of Cluain Caín Cairill. The words of the passage, are,

Seacht ppyomichomaybada omárne .j.
 Comayba cluanfearta agus comayba cill
 mán, agus comayba chill tullac: Comayba
 cill comadan, agus comayba cámea bpiōi,
 mayá mbairtear popall Omárne; agus
 comayba cluana tuarceirt ná pnda, dānab
 dual pizad ril ceallat; agus comayba
cluana cáin cairill.

The seven principle Coarbs of Omaine,
are, - the Coarb of Clonfert, and the
Coarb of Kilmian, and the Coarb of
Kiltullagh: the Coarb of Killicomedon,
and the Coarb of Camaghbride, where
the people of Hymany are baptized
and the Coarb of Cloontookert of
the Shannon, who usually inaugurates
the O'Kellys; and the Coarb of
Cloon Keen Kerrill.

There is a tradition in the Country,
that there was an abbey at Cloon-
-Keen; — the walls of a religious
edifice in a state of ruin, as yet
remain in Cloon Keen ^{old} Church
yard; — the windows to be seen
on them, are considerably
spacious, and ^{are in} of the pointed
style. —

Monivea Parish

The name of this parish is locally pronounced in Irish - *Mume meada*, which according to the sound, as far as we know the meaning of the words, would signify the hill of Metheglin.

The first notice we have of this name, is as the name of a Castle, in the Annals of the Four Masters, who record at the year 1504, that, Three Castles belonging to O'Kelly, ^{1st} *Garrbh-choire*, *Muine*, ^{2nd} *an Mheadha*, and ^{3rd} *Gallach* were demolished by Mac William de Burgo. ^{4th} *Ulick* the third. O'Kelly (Melaghlin) went to the Lord Chief Justice and complained to him of the injury done to him.

A great army was mustered by the Lord Chief Justice (Garrett the son of Thomas, Earl of Kildare) being joined by the Nobles of *Leath-Chuinn*, viz: *O'Donnell* (Hugh Roe) and his son, together with the principal Chiefs of *Kenel-Conaill*, and a party of the Connacians. viz: (O'Connor Roe, Hugh, the son of Felim Fin) and Mac Dermott Lord of Moylurg. All the Chiefs of Ulster,

1st now
Garrbhally.
See last
letter.
written from
Cinnam.

2nd See
last letter
also. —
in which
Gallach
is alluded
to. —

except O'Neill, joined the expedition:
 viz. Art, son of Hugh O'Neill, Janist
 of Tirone, Donall, the son of Magennis,
 Mac Mahon and O'Hanlon; also O'Kelly,
 and O'Derrall. Commonly, Called the
 Bishop, O'Connor Fely, the O'Kellys,
 and the sons of William de Burgo.
 and the forces almost of all Peath
Chiuin in general. These numerous
 forces delayed not until they arrived
 in Clanrickard where Mac William
 de Burgo mustered a great army,
 to give them battle viz. Torlogh, the
 Son of Feige O'Brien, Lord of Thomond
 and his brothers with all their forces,
 the Diol Sodha (i.e. the Macnamaras)
 and Mulrony, O'Carroll Lord of Ely,
 with all his Clans and chieftains
 joined by the Nobles of Armond
 and Dra. On being assembled
 Mac William and O'Brien held
 a Council of war, in which they
 with the assent of all their Chiefs
 came to a spirited and brave re-

- Solution, that they would, neither
 - Submit, nor give hostages to the enemy
 - but would Come to a pitched battle
 - at ^{3.33} Ennac - Tuagh; - and a fierce en-
 - gagement accordingly took place
 - between them there, such as had
 - not been known of latter times. -

- Far from the field of action, were
 - heard the violent onset of the martial
 - Chiefs, the vehement efforts of the
 - Champions, the desperate Charge
 - of the Royal heroes, the tumult
 - of the nobles, - the Clamour of
 - the troops when thrown into Con-
 - fusion. - the shouts and exulta-
 - tions of the youths, - the Noise made
 - by the brave men as they fell, and
 - the routing of the inferior soldiery
 - by the nobility. In short the
 - battle ended with the defeat of
 - Mac William, O'Brien and the
 - Chiefs of Leath-Mhogha, and
 - a great slaughter of their forces
 - in general. Among the slain,

3.43 now
 Knockdoe,
 lying 8 miles
 N. by East,
 from Galway.

9
 was Morogh, the son of O'Brien of Ara,
 together with many others of the nobility.

A Countless number of the Lord Justice's
 forces, were also slain, though victory fa-
 voured their side: in fact, it would be
 impossible to enumerate, or describe all
 the slain, both horse and foot, in the
 engagement, for the plain in which
 they fought was impassable by reason
 of the several prodigious and uncon-
 -mon bodies that lay slaughtered on it,
 such as broken spears, cloven shields, shot-
 -tered swords, mangled and disfigured
 bodies, stretched out at full length, and
 heedless youths lying lifeless, scattered
 confusedly on the ^{ground} plain.

After having gained this signal
 victory, the Lord Chief Justice proposed
 to O'Donnell that they should march
 straight to Galway, to which O'Donnell
 replied as follows: "A considerable
 number," said he, "of our forces
 have been slain, and overpowered

"and more of them separated from us, wherefore,
" what I think most advisable, is that, we take
" our repose tonight at this place, and pitch
" a Camp in token of Victory; for our
" Soldiers and attendants now scattered, then
" recognising our Standards and Colours,
" will rally, and join us?" - This was
" accordingly done, and on the -
" following day the Lord Justice and
" O'Donnell marched to Galway;
" the Lord Chief Justice carrying
" with him as Captives the two sons
" and the daughter of Mac William.
" They remained for some time together
" in this town, cheerful and merry
" and well pleased with their late
" victory, and from thence they
" marched to Stthenny which
" town surrendered to them where -
" upon O'Donnell and the other
" Chiefs took their leave of the
" Lord Justice and departed to their
" respective places of abode. -

The explanation that is given of the name Monivea locally, is quasi Glóm a bertedé. — the birchy ^{marshy place} bog, or bog abounding in birch; as the Country in that part was very productive of birch, with which the wood in Monivea becomes abounds at present. I could not learn where Monivea Castle stood, unless tradition be correct, which asserts that French's Castle in Monivea Demesne is the original Castle of myne meada, being kept in repair and now branching into several other apartments, which were at various periods since its building appended to it.

At the distance of three miles from Monivea to the South, in the Demesne of Edmund Burke Esq^r, ^{and} just at his residence which is called 'Traquin House', there is shown a butt of the Castle that originally bore the name of Traquin ^{Carne} tió d'carne "house of the Coyne", which became afterwards a baronial designative.

The site of Newcastle, which gave name to a townland, is pointed out, near the New Chapel

Newcastle, or Currabane - and close to a road that branches to Monivea from the Athenry and Ballinasloe road.

Cashlaun darich - carlean dardic - which goes also by the name of the Castle of Rye-hill (Cnoc at yezail), stands in ruins in this parish; and also the Castle of Kilclogher (coll a' cloidh) is to be seen in ruins here, and in very bad preservation.

In this parish, there is a townland called τ13 Saxon - Saxon —.

On the lands of Saxon, in a part called Church park, we find the ruins of two edifices, the one of which is called ^{Templemore} Temppall maol, ^{i.e. old church} and the other ^{Templemore} Temppall a baile. — = the church of the bally, or town.

One of the gables of Templemore, was entirely levelled with the ground. At the height of about 8 feet from the ground, on the gable that remains standing, are two lancet windows of cut stone, about 8 feet high and 1 foot broad, ^{on the outside} which are perfectly circular at top. —

And two windows of the same kind are seen on one of the side walls, at the height of 6 feet from the ground; and about 8 feet high and 8 inches broad. ^{on the outside} - One of these windows is battered at bottom. -

The breadth inside the edifice at the gable just mentioned, is 12 yards; ^{in length} 11 yards of one of the side-walls, ~~and~~ and $14\frac{1}{2}$ yards of the other remain: the original length of the building cannot be well ascertained; there is

a very extensive ^{temple} grave yard attached to it, which is the principle burying place in the parish. Near it, is a well called by some persons, ^{Tobor a colling barn} Tobor a colling barn, and by others Tobor a colling barn, ^{Tobor a colling barn} a colling barn - the former of which would signify, the well of the white pigeon, and the latter,

the well of the white holly. This well was formerly frequented as a holy well; but I could not ascertain on what particular day of the year. -

One of the gables of Temple-avalla was totally destroyed; on the gable standing, ^{which is to a great extent covered with ivy} there is a pointed window about 6 feet high; - there are two windows on one of the side-walls - the one ^{is} battered; the other made of ornamentally cut stone is 4 feet high and 10 inches broad on outside, and pointed. - About 18 yards in length of one side wall, and 22 ^{yards} of the other, remain. -

It must be this establishment Archdall had in view, when he writes in his Monasticon, under the heading 'Templegail or Teach Laxon' -

'Situated two miles West of Athenry.'

We are told that the ancient church of Tigh Lason was burnt by lightning in the year 1177 (c). *Annal: Lagen*

A friary of small extent was founded here in the reign of Henry VII by one of the family of Burgh (p). *Mar. Mon. and Harris's tab.*
for franciscans of the third order, which friary and its appurtenances together with the Abbey of Mayo, was afterwards granted to the Burgesses and Commonalty of Athlery? (q) *and: general*

Where does Bolgan place Tighdaxon, which is mentioned where he speaks of Mayo of the Saxons, in the notes annexed to St. Gerald's Life? —

A small burying place lies, it is said,
in Laghtanora townland - leact ^{Onoid} an opul:
and one in Knockatoher townland
cnoc a tobair - hill of the well. —

Toberpatrick - tobair padraig, holy
well, lies in Caherlissacull town-
- land - Catarrh boy a coil. —

Your obedient
Servant
J. A. Conner

J. A. Conner Esq. &c. &c.

END

14 C 20/23

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Galway, concerning the ancient territories of Galway, with particular reference to Clanfergal, territory of the O'Halloran family.

27 September 1838

2 p

24 cm



Thos. A. Larcom

Galway Sept^r, 27th, 1838.

Cop. R.E.

Dear Sir,

I must now attempt to divide the County of Galway into the territories of which it consisted before the formation of baronies. The Abbe Mageoghegan's map is entirely wrong, and Ortelius improved is too meagre. I want Beaufort's map of the Dioceses of Connaught; the boundaries of the Dioceses will assist me in separating My-Many from My-Brinin Seola, which was never done nor thought of! The Abbe Mageoghegan does not give My-Brinin-Seola or Magh Seola at all, but in its place he places O'Halloran's small territory of Clonfergal^{*} the merchant-men of Hardiman! Our topography, & history are not yet written and perhaps never will.

14/c/20/23 (i)

The O'Hallorans were called Clann Fergal, the race of Fergal or Marshall
but all the Hardiman must make them the race of the "merchants"! I
believe the O'Hallorans of Galway were merchants also! I wonder what
is the derivation of the Claddagh fishermen?

I promised that we would be ready for the
 Queens County on the 1st of October,
 but ~~any~~ promise is like the mountain in
 labour.

parturient montes nascetur ridiculus mus!

We must however persevere to the last,
 but two orthographists are not enough
 in the field. Winter rushes upon us
 and we shall be swamped.

Your obedient servant
 John S'Donovan

B I want the pedigree of the O'Hallorans
 who are called by Genealogists the Clann
 of Fergal and by Mr Hardiman, the
 race of Merchants or the Magnates
 of Connacht. Was Fergal, the progeni-
 tor of the O'Hallorans contemporary with

Ptolemy? The Clann Fergal did not exist in rerum natura and therefore do not appear in history till after the ^{ninth} ~~tenth~~* century. If then they are the Magnates of Ptolemy I am an ass and ought to have asses ears, and if Fergal means a merchant I know nothing of the Irish language.

2. If Fergal means a "merchant" what is the meaning of Spdzal, Ganzal, Tutzhzal, Ritzzal? The word zal at the end of proper names signifies valor, Gallantry, and Vallancey's zaet or mer-
chant, ^{substituted for it} must be rejected as a forgery calculated to divert men's minds from the true course of investigating the truth of ancient history. But of this when I come to treat of Galway.

14/1/20/23 (11)

* See number of generations from Fergal to Collman's a.gue.

END

14 C 20/24

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom,

Superintendent of the Ordnance Survey, from John O'Donovan, written from Galway, concerning the history, antiquities and topography of the parish of Annaghdown and ancient territories of Magh Seola and Corca Mogha, with particular reference to their holy wells, abbeys, castles and the origins of their place names.

27 September 1838

8 p

24 cm

Included are extracts from O'Flaherty's 'Indexes of Ogygia' concerning Inisquin on Lough Corrib.

Galway Sept^r 27th 1838

Dear Sir,

Ever since I wrote last I have been travelling through the parishes of Annaghdown, Lackagh and Kilmoylan. I am now heartily tired of walking and must sit down to put my notes in some form. This county is a province in itself.

Of the parish of Annaghdown

Situation.

This parish is bounded on the west by Lough Oirb, on the N.W. by the parish of Kill Cuana; on the north by the parishes of Killower and Cumner, on the East by Kilmoylan and on the south by the parishes of Lackagh and Clare Galway.

Name: This parish is at present corruptly called Eamach cuan by the peasantry when they speak Irish (which is the only language they wish to speak) but when they mention it

in the English way they call it any down. In the ancient Irish Annals and ecclesiastical documents, however, it is called Eanách Dún, which signifies the Annagh or bog of the Doon or fort. This is an instance of a name being corrupted in Irish, while it is preserved pure enough in the anglicised form.

O'Flaherty states in his Statistical account of Far Connaught that Annaghdown was the Cathedral church of that principality of his ancestors. His words are as follows:

"The territory of West Connaught, the ancient seignior of the O'Flaherties was extended of old beyond Lough Orben, and the River and town of Galway ^{i.e. into} to the Baronies of Milnam, Clare, and Dunkellan. Its cathedral (as every Irish Seignory had its own, whose diocese ^{i.e. ran} runned with the Seignory's bounds) was Annagh-dun dedicated to St. Brendan ^{*} the 16th May Anno Dⁿⁱ 577 then deceased, in the barony of Clare on the banks of Lough Orben, which

* St. Brendan well correctly called by the peasantry Eanách Dún, is near the old castle of Annaghdown.

besides

264 (3)

" besides the cathedral had an abby of Chanon
" regulars and a nunnery.

" But since the year of Christ 1238, wherein
" the baronies of Clare, Kilmain and Kera.
" ^{i.e. castellated I.o.s} were planted with castles by the English, the
" same (West Connaught) is confined to the li-
" mits of Moycullen and Ballynahinch baro-
" nies, and the half Baronies of Ross and
" Arran; and, in the time of Malachie
" Mac Aodha of West Connaught extraction,
" archbishop of Tuam, after a long debate
" for many years before, and in his time the
" Cathedral of Ennagh Dun was Anno ~~Dum~~ 1321.
" united to the see of Tuam by the final
" decision of Pope John 22nd.

^{ecclesiastical.}
The ^{ruins} to be seen at Annadown at present
are 1. An extensive abbey, but not in good
preservation. 2. An abbey church immediately
adjoining the abbey to the north. All this
church is modern, being in the Gothic style, with
the exception of two windows in an apartment

14/6/20/24 (11) at

(4) at its east extremity, which are in the round Saxon style and very well built. 3. North of this abbey church stands another church in the Gothic style and evidently of no great antiquity. 4. Ruins of a modern protestant church.

We learn from the Four Masters compilation at the year 1238 that a cloister was erected at Canach duin in that year. Now cloig theach is the name for almost all the round towers, from which, one would be inclined to infer that a round tower was erected here so late as 1238; but this conclusion cannot be logically drawn until we ascertain whether or not the Irish called those square Belfrags similar to the one on Devenish island by the name cloig theach. Until then, and even then it must remain doubtful whether the cloig theach erected at Canach duin in 1238 was a round tower separate from the abbey or church, or a square one attached to it.

Has Mr Petrie ever met a square tower referred to in the annals as a Cloigtheach? I think he has.

No trace of a round or square tower can now be found at Annadown, and were I allowed to venture upon a conjecture I would incline to be timidly of opinion that the Cloigtheach erected at Annaghdown in the year 1238 was a square tower attached to the abbey. Conjecture however is of no use, and we must leave this point in dubio until some genuine historical document, will, if ever, turn up to make this tower square or round. It gives however, the present citizens of any down little trouble whether this tower was square, round or octangular, but there will be at

14/c/20/24(111) ways

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ways people found to busy themselves ^{not only} about
all the towers on this earth, but also a-
bout the mountains in the moon.

On looking over the Extracts from the annals
I find I have no reference to the Castle of Ganach
duin, though, if I remember rightly, it is called a
very strong castle. Is there any reference in the same
annals to Glunain dubhain.

The castle of Ganach duin ^{as yet unnamed} which stands on the margin
of Loch Oirb is not large being only forty feet long
and about thirty six broad, but it is very well built
of lime stone, the walls being eight feet thick.

Besides this castle in the townlands of Annadown
there are four others throughout the parish, which
are said to have been built by the Burkes
of Planrickards. Of these one is situated in the
townland of Cloonboe, which seems to have
been originally extensive, but is now almost
~~totally destroyed~~, a second in castle breery ^{a square tower} in
tolerably good preservation; a third in Corbally
and the fourth is Mr. Blake's house of

6) * Some say that the pherally created some of these Castles. Is there any written record of them?

240 241

Bregg, which is said to be an old Irish castle built originally by the Kirwans, and remodelled into its present form in the 17th century.

Besides the churches in the townland of Annadown already mentioned, there are three others in the parish viz. one in Kileahill, which I have described ⁱⁿ a former letter; one in Inrange, said to be very ancient but so ruined that one could form no idea of its age or style, and the third in the townland of Bregg, not far from Mr. Blake's house or Castle.

of the territory of Magh Seola
the Country of Hy-Briuin Seola.

This plain or level territory extending from Knock Meadha Duil westwards to Lough Oirb (corruptly Corrib) and from the south boundary of Dummore barony to the River of Clare Galway, was in O'Flaherty's country

14/c/20/24 (iv) until

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(8) until the English drove him into the mountains in the year 1238. That this plain was called Magh Seala is beyond dispute from the fact that ^{the} church of Donaghpatrick was in ^{a plain so called} it, and that it was governed by a branch of the O'Flahertys, we learn from the Irish Annals at the years 959 and 1034.

The Rev. Mageoghegan in his map of the Synapsis of Connaught makes the small territory of Clann Fearghail coextensive with the Barony of Clare, but in this he is decidedly wrong, for O'Flaherty, the only authority on the subject describes Clann Fearghail as "a small ^{Parish} part of the County consisting of 24 ^{Parish} Ballys in which now are situated Galway, Clare, and Roscam (in Oramore) now in the Diocese of Tuam." And in another place. "Fergal was the great, great grandson of Congus, the son of Brian after whom

243 (9)

"whom Clann Fearghail is called, a dis-
trict comprehending 24 Ballys on the east side
of the River of Galway in the west of Con-
naught by which River the celebrated town
is washed. The O'Hallorans, the dependants
of this Fergal held this tract anciently
under my family." Ogygia Part III, c. 79.

From this description it is evident that O'Fla-
herty looked upon Clann Fearghail as east
of the river only, and not east of the
lakes, whereas the Barony of Clare which
Mageoghegan ignorantly makes coextensive
and identical with Clann Fearghail, is
east of the lake, and no part of it
east of the river. If Mageoghegan
makes Clann Fearghail coextensive with
the Barony of Clare, where will he place
the country of the Hy-Briuin Deola?
He does not place it any where!! 14/c/20/24(1)

(10) 274

"A.D. 811, Duibhne, the son of Euanach, abbot of
" Clonmacnoise, died. He was of the family of
" Hy-Brinin Seola." Quat. Mag.

There is a holy well in the parish of Lackagh (in
the townland of Grange East) called Tobur Suibne, and
Tobur ndoin Suibne, the well of St. Duibhne, which was pro-
bably blessed by this abbot. Was Duibhne of Clon-
macnoise enrolled among the Saints? Lackagh is
certainly in the Country of the Hy-Brinin Seola, and
it is probable that Duibhne of Clonmacnoise was
born near this well; or he might have lived there
as an ecclesiastic before he was elevated to the
abbacy of St. Kieran. He seems to be the Duibh-
ne whose tombstone is at Clonmacnoise.

Was there any other St. Duibhne but the ab-
bot of Clonmacnoise who died in 811? If so
where do our Ecclesiastical authorities locate him.

"A.D. 959 Donchadh, the son of Aurchadh,
" lord of Hy-Brinin Seola, died." 4 Maat.

Is this Donchadh mentioned in the pedigree
of the O'Flahertys?

"A.D. 1034, Muireadhach O'Flaherty, lord of the

940
245 (11)
"Hy-Brinin Seola, died."

Were the O'Flahertys a branch of the Hy-Brinin Seola? Let me have the pedigree of the Hy-Brinin Seola and Hy-Brinin Ratha. Where did O'Flaherty find that the territory of the Hy-Brinin Ratha consisted of 14 ballys?

I have not the pedigree of O'Flaherty, I suppose it is included in the Mayo extracts which I returned. I am most anxious to define the territories in this County as it will complete Connacht.

Let me have all Mac Fierbis's references to Meadha Sinil, Ui Brinin Gola and Magh Sinil, p. 199.

201, &c.

Some Notices of St. Furpa.

Besides the old church of Kill Furpa near Headford there are two other places in that neighbourhood called after that celebrated Saint, viz ^{Canada} Capas Pappd on the River of Roff in the townland of Ower, about a mile west of the abbey of Roff, Airbhealaigh. Mr. Burke destroyed this ^{dam} Canada of St. Furpa with all the vandalism of a Goth, as an old School-master, who often saw it, informed me at Lough George. The other is Crois Furpa, which has given name to a town.

14/C/20/24(vi) - Canby

land in the parish of KilKibury. The people are now beginning to call this townland Christ's Church in that English speaking little town of Headford, but this is a vile corruption, for it received the name from a cross which was raised there in the primitive ages of the Irish church by St. Furpa.

Of the island of Inisquin in Lough Corrib, and of this St. Furpa, the learned O'Flaherty writes as follows in his Statistical account of West Connaught.

"Lough Corrib is said to have as many islands
 "as there are days in the year, all of them be-
 "longing to the west as far as where a boat
 "can pass between them and the East side.
 "Of these Inisquin and Inismictr contain a
 "quarter of land each; some $\frac{1}{2}$ quarter, some a
 "cartron, some an acre, and most of them but
 "few acres.

"On that island of Inisquin St. Brendan
 "built a chapple (jus vit: 16 Maji Cap 59) and
 "worked divers miracles. In the same island St.
 "Meldan whose festival day is on the 7th of
 "February, was abbot of a famous abbey
 "about the year 580. He was spiritual father
 "to the great St. Fursey of Peronne in France
 who

940
27/4 (13)

" who carried the reliques of that Saint along
" with him and enshrined them at Peronne."

O'Flaherty speaks of Inis breamha as near Cargin in the Barony of Clare; but it has not been set down in the name book of that parish. Is this an omission, or has it been surmised with some other parish? O'Flaherty's words are:

" Inis Creawa, or wild garlic isle, is near Cargin
" in the barony of Clare, - a small island where the
" walls and high ditch of a well fortified place
" are still extant and encompass almost the
" whole island. Of this island Macamh Insi
" Creawa, a memorable ancient Magician, as
" they say, had his denomination."

" A.D. 1225 The Lord Justice of Ireland coming
" to the ^{culuo} port of Inis Creawa caused Odo
" O'Flaherty, Lord of West Connaught to deliver
" that island, Kirkisland and all the
" ^{apiparige} boats of Lough Orben, into the hands of
" ^{led} Odo Honor King of Connaught (Cathal
" ^{crabigiz} Redfist son) for assurance of his fidelity."

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(4) The officer who surveyed the parish of Cargins should have inserted the name of this island into the name book of that parish. I trust that the name of an island so celebrated in history will not be omitted.

Extent of the territory of Corca Mhogha.

No Irish historical document has yet turned up from which we can learn who the Mogh was from whom the territory of Corca Mhogha in this County of Galway has been named. I have conjectured that he was the same Mogh from whom the Erse Mogha or Mow islands in the Bay of Westport was called, but nothing has been discovered to prove this conjecture. O'Shaherty speaking of the ^{consisting of} Feara Maighe feine, ^{now} ~~the~~ Roche's Country in the County of Cork conjectures that their ancestor ^{rote} Mogh Rotha was not the same as the ancestor of the tribe of Corca Mhogha in the County of Galway. His words translated are

are: "I am inclined to believe that there was
" another Mogh ruth (different from this
" Mogh ruth) from whom Corco Mogha in
" the County of Galway is called. &c &c.

We learn from Shane O'Dugan that M^r Scahill
was the ancient chief of this territory, but
I find nothing to shew whether M^r Scahill
descended from Mogh or not. Does
Mac Firbis give a genealogical line of
M^r Scahill, the white flower of Corco Mogha?

Mac ^{white flower} Scahill ^{heavy} a ramp
An Chorca Moza an mairp
An rcoz pa doib anora.

Mac Scahill, beautiful his ^{heavy} family
Der Corca Mac of the tribe
The ^{rcoz} flower, who now enjoys happiness.

The Scaillys are still numerous about Dummores
and I would not venture to call their chief

An rcoz pa doib anora.

The Four Masters have collected three historical
references to this territory under the years 950
1003, and 1383, at which latter year O'Conannon
seems to have been the chief.

14/c/20/24 (vii)

16) Corcomoe is still the name of a well known district in the County of Galway comprizing the parish of Kilkerrin in the Barony of Tiaquin and that part of the parish of Cloonberin which lies in the same barony. The townlands of Ballyedmond and Cloonberin in the parish of Cloonberin are in it. It is bounded on the ~~west~~ ^{East} by Newforest, on the north by Park and extends southwards as far as Moate and Trapternagh, both which it includes. Fort Brown and Mahaanagh are outside the limits of this territory, but all East of them as far as the west boundary of the territory called Clann Connos is included in it.

Does Mac Firdis give any pedigrees of the Corco-Mogha or shew into what families they branched in ancient or modern times. The Mogh from whom the Insubae Mogha were called was a Danonian or one of the Tuatha de Danann.

your obedient servant
John O'Donovan

END

14 C 20/25

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Galway, concerning the topography of and folklore associated with the Esker Riada in Galway.

2 October 1838

2 p

24 cm

RIA

Thos R. Lecom Esq.

Galway October 2nd 1838,

Dear Sir,

Since I wrote last I have been walking through the district lying between Oranmore and Kinvarra, in which I discovered a number of historical localities.

Has the Esker Riada been marked on the Ordnance map? I mean that part of it running from Clonmacnoise to Dublin and from Clonmacnoise westwards through the County of Roscommon? If so, where does it strike the sea? I stopped at Ath Cliath Meadhraighe last night, which according to Irish history is the western extremity of the Esker Riada, and found that the natives have a tradition about the Esker which divides Ireland into two equal parts. They say that it makes its appearance at Knac Maoidrip in the Roman Catholic parish of Castlebar, at Leapanaidhe in the Barony of Athenry, at Suidhe Fionn southwest of the town of Athenry, and near Mount Pleasant

14/c/20/25 (1) at

at Loughrea. If the people be right in making the Esker run in this direction (which I have no great reason to doubt) it will form a very irregular line, as indeed the Leinster part of it has already formed. If it has been marked on the Leinster maps, I think it should be shewn on the Connacht maps also. If you wish to shew it I shall make every enquiry about it from Meadraighe to Loughrea and thence to the Lough to which, I presume it has been already traced.

Our best plan is to visit as much of the country as possible while the weather is fine, as there will be ^{soon} wet days enough ^{during which} to put our notes into form.

Is there mention made of a St. Caimin in any of our Ecclesiastical documents, as having erected a church in Meadraighe

Medrigia in the West of Connaught? Is the
 virgin Sornach of West Connaught men-
 tioned?

Is there any reference to a bill Tighearnain
 in the West of Connaught. It is perhaps
 the second oldest church in Ireland?

Has Mr. Petrie seen it?

Of What Churches do our Ecclesiastical writers place
 in Maonmaighe?

We shall move to ~~bas~~ Loughbreagh as soon
 as possible. We shall never have done, I fear
 within the time we anticipate.

Your obedient servant

John O'Donovan,

14/c/20/25 (11)

END

14 C 20/26

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Galway, concerning the antiquities, topography and history of the parishes of Kilmoylan, Lackagh, Stradbally, Drumacoo, Kilcolgan, with particular reference to their churches, castles, and the origins of their place names.

3 October 1838

12 p

24 cm

ills; pencil and ink sketches of the doorway and south window of the old church at Kiltiernan.

Included is a detailed description of the old church at Kiltiernan and extracts from O'Flaherty's 'Indexes of Ogygia' concerning the battle of Moy, the Dinnseanchus concerning the battle for the Tain bo Darty and the Annals of the Four Masters concerning Medrigia.

Galway October 3rd 1838,

Dear Sir,

I have received Sutton's Historical Survey of the County of Galway and looked over it, but find it will be of no use to me as he gives no authorities. He is a regular better skelter Irish writer, who has not the organ of order very prominent in his pericranium. He knows nothing about Irish history or antiquities and has made no research whatever in that way in this County. I shall send it back again as it is not worth carrying. Beaumont's map will be very useful to me.

We want square paper, sealing wax and pencils as soon as possible.

of the parish of Kilnaglan

This parish lying between those of Annadown and Abbey Knockmay, is called by the Irish when speaking their own language *Cill Maelán* which they understand to mean the church of St. Maolan. Is there a saint of this name mentioned in any of the Irish Calendars? Perhaps he was St

14/c/20/26 (11) Mellan

(4) ²⁸⁶ Mellan, the annchara of the celebrated St. Tursey. There is however no well or other monument in the parish to which the name of this saint is attached.

The old church of Cill Mhaolain, eclesia St. Moelani, lies within the demesne of Mr. Bodkin but is certainly not a building of the primitive ages of Christianity in Ireland it being in the rude Gothic style. This church was probably erected by the Burkes in the 14th or 15th centuries on the site of a primitive Irish one which had been erected by or dedicated to St. Meldan of Loch Dirb. It is about 66 feet in length and 25 in breadth. The greater part of the north side wall is down. The two gables are standing and well braced with ivy. The east gable contains a rude Gothic window of no interest to the antiquarian. The south side wall contains a Gothic door, which is rather well built considering the rudeness of the rest of the building.

I could find no other antiquities in this parish but two little castles said to have been

erected by the Clanrickard Burkes, one in the townland of Fawnaghmore, and the other in Aubally.

Of the parish of Lackagh

This parish lying in the south eastern extremity of the barony of Clare and between Clare Galway and Monagea, is called by the native Irish *leacach*, which signifies flaggy, and the townland was certainly so called from remarkable flag-stones appearing in the channel of a mountain stream (now dried up) which passes through the townland in which the old church is situated.

The old church called Lackagh is not of the primitive ages, being in the pointed or Gothic ^{style}, and built, according to tradition, by the Burkes of Clanrickards. The east gable is level with the ground but all the rest is in good preservation. The south side wall contains (as usual in churches of this age) a pointed doorway very well built. Tradition says that it is dedicated to St. Columbkille, from which it may be

6) with some safety, inferred that it occupies the site of a more original church.

This parish, according to tradition, originally consisted of ^{five} ~~six~~ distinct parishes or livings, the original little churches of which are still to be seen in ruins. These are 1. Lackagh, 2. Kiltroge, dedicated to a saint Tróg. 3. Grange, dedicated to St. Diubhne whose holy well is still to be seen near it. 4. Kilgياج, at which tradition says there was a market held, the cross of which still remains. 5. DerrymacLaughlin.

There were also five castles in this parish said to have been built by the Clanrickard Burkes. 1. Lackagh, a square castle in tolerable preservation, said to have been built 4 or 5 hundred years since by Richard & M^{ick} Burke, who afterwards quarrelled & "went to law" about it. It stands opposite the old church of Lackagh. 2. Kiltroge. 3. Grange, 4. DerrymacLaughlin. 5. Carrowoneen a small castle nearly destroyed. 6. Lixcananun at

at which a peneschal's court, belonging to the manor of Clanrickard, is held even to this day.

of the parish of Stradbally.

This parish lying south of Oxanmore is called in Irish Spáird-báile, which means street town from a poor village of this name in which the old church is situated. Stradbally cannot be an old name for this parish, and it is more than probable that the old church of Kilcorman near M^r. Redington's house was the original parish church before it was removed to Stradbally. Is there a Saint Cornan mentioned in any of the Irish lists of Saints, as located in Widmore.

Kilcorman and the adjoining neighbouring town-land of Moyneela in this parish are mentioned by S^t. Flaherty in his Ogygia in treating of the battle of Moy Mucruimke near Atherry.

" Loose Mac-Con of the line of Ith, having
" been vanquished in the battle of Kenfedrath
" after having spent some time in exile, put
4/c/20/26(IV) into

290
(8) "into Galway with a great number of foreign
" auxiliaries; and seven days after his arrival
" on a Thursday (as Tigernach has accurately
" remarked) he obtained a signal victory over
" King Art at Moy Shucroimhe near Athenry
" eight miles from Galway. Torga, King of Con-
" naught among others fell on the side of Art;
" also on the same side seven nephews of King
" Art. Loee Lane, the brother of Bilill, but re-
" lated to Loee Mac Con by his mother, and
" Ligu of Tothart (whom Art had banished)
" Loee's companion in his exile pursuing Art af-
" ter the battle stood at a brook in ^{Einid} Aidhnia
" and attacking him there laid him prostrate on
" the earth, and as he lay almost breathless, cut
" off his head and brought it to the conqueror.
" The brook has got the name of Turlach Airt
" in commemoration of this action which it retains
" to this day, and is situate between Moy
" vaela and Kelcornan." Ogygia

This is quoted by Oulton in his Statistical Survey of the County of Galway, but he has not thought proper to tell us whence he quoted it, or where the places mentioned are situated. He knows more about potatoes than antiquities, which leaves him a rich man.

Kilcorran is the name of a townland containing an old church ^{and Mr. Redington's seat} in the parish of Stradbally and Kilvasta in ⁱⁿ High Gillmhaela is the name of another townland at the extreme north point of the parish. The Turlough and little stream called after the monarch etc. can be very easily identified and should be shewn on the Ordnance Map.

In this parish is situated Ath Chath Mheadhraighe now Droichead a' Chlainín or Clarín Bridge, which formed the western extremity of the line of hills called Eiscir Riada which divided Ireland into two equal parts*. The general opinion is that the Eiscir extended from Dublin to the town of Galway, but it will be found on examination of the ground and ^{compari-} ~~exam-~~ ^{son} of the documents that the Esker terminates at Clarín Bridge opposite the district now called Mheadhraighe (Mááree) and not at Galway. Hugh Mac Curran, who seems to have seen well

* Enjoining although it had overran all the southern parts of Ireland from where the Pagan hills or Eiscir Riada by the high quarters of Dublin in a direct line to the present Mheadhraighe near Galway in Regia part III. c. 60.

10) acquainted with the locality of this neighbour-
 hood (being a County Clare man) says in his
 history of Ireland that Ath Cliath Meadh-
raighes was called Glarin's Bridge in his own
 time; and he is borne out by the situation of
 the Esker and of Meadhraighes although the
 name Ath Cliath is no longer remembered; for
 it lost ^{it} many years since, and the place was
 called Ath an chláirín, the ford of the little
 plank or board from a "bridge" of that
 kind which was substituted for the cliath
 or hurdle.

The following derivation of this name is given
 in the Simneanchas, which is worth translating.

"Ath Cliath ^{is} at Mauree whence named?

"Impuer. When the men of the province of Ulster
 "macht (the Maginn) ^{and the seven Hy-Mannys with their chiefs} carried off the Tain
 "bo (Dart) the cattle spoil of Dart the daughter
 "ter of Regumna, from Munster, Eochy Beg the
 "son of Carbré, King of Ulster in Munster with
 "the Fenian heroes of Munster ^{followed in} pursuit the spoil
 "and the Hy-Mannys made a ^{fat} bridge of hurdles
 "of shields and draigín ~~and~~ in the ford until
 they

" they should receive assistance from O'ill and
 " Meane from Bruachain, and the other people
 " of the province. Unde 8th cleath dicitur.

" I know the ^{ut pacta dixit} cause from which this ford was named
 " From my acquaintance with the ancient books -
 " The monuments of past events - as well
 " As if I had been present at the fight
 " Which raged once here around the ^{sch cluch} hurdle ford.
 " A ^{idbu} wall of shields, knives, hurdles and of swords
 " Was formed here. Heroes poured the stream of life
 " Through deep wounds ^{cut} caused by dreadful spears & swords
 " The Dagean clasp, for furious courage famed,
 " Gave bloody battle at this well known ford
 " Unto the seven Maniary and o'er threw them
 " With their three thousand ^{bryave and} ~~camp~~ of hardy kerns.
 " Of small avail was all their fiery force
 " (And dreadful were their efforts and their blows)
 " In carry^{ing} off the Tain bo Party, for
 " Their mighty men were slaughtered at this ford.
 " The little Eochy, son of Carby fair,
 " The king of Clack, the prosperous and the rich
 " From Cullum reached this ford of battle-arms
 " ^{do n-aym egeap} ^{sch na} ^{na n-aym egeap}

14/c/20/26(VI)

"Thro' fear of him the chieftains placed a wall
 " of green and red shields in the bloody ford
 " But the Hy-Marian King soon met his fate
 " Disputing this great pass with Eochy's troops.
 " 'Twas from these hurdles placed upon the stream
 " The ford was called atha cliath - a name well known
 " Throughout the land of Ulga ever fair
 " As I have read in our most ancient books."

I know the cause.

I find no other place of historical or antiquarian interest in this parish but the castle of Gladagh situated in the townland of Stradbally north.

Q Have we any English Irish document which points out the boundaries and extent of Clanrickard?

O'Brien says in his Dictionary that the ancient name of Clanrickard was Moimoy, but I have many reasons to doubt the correctness of his assertion. I have reason to believe that Clanrickard included all Moimoy, but I am certain it included more. I hope that every search will be made for documents shewing the exact extent of Clanrickard.

Let me have all the historical references to Ui
Fiachrach Aidhne and Uinel Rodha na
h-Echtgha. Let me have the pedigree of O'
Keidhin and all the references to his tribes
 and territory which can be collected. Can any
 document be found to shew where the territories
 of O'Kanghnafy and O'Heyne met?

Let me also have all the historical references
 to Ard rathain, the books of which I ^{also} want
 immediately.

of the parish of Ballynacourty

This parish which is a peninsula running into the
 bay of Galway about 5 miles in a direct line
 south of the town of Galway, is called in
 Irish Baile na Cúirte, the town of the court
 or manor house. It is also well known by the
 name of Meádhraighe, which is latinized
Medrigia by O'Flaherty, and now also ^{properly} pro-
 nounced Mááree.

O'Flaherty speaking of Mogh Rotha of Fermoy re-
 marks: "I am inclined to believe that there was

14/c/20/26 (vii) another

" another Mogruth different from this Mogh ruth
 " whose sons were Buan after whom Corco
 " Mogha in the County of Galway is called;
 " 2, Bret from whom Carn Bret in ^{Medonridge} Medrigia
 " denominated, 3, Muach from whom are de-
 " scended the people of Moy-Ith in Ulster.

" Medrigia, a peninsula to the south of Galway
 " is denominated, as we are told, from Meda-
 " ra, their mother." *Ogygia, part III, Chap. 69.*

All the places set down in the ancient Irish
 MSS. as named after the Firbolgs ^{in this neighbourhood} retain
 their names uncorrupted; ^{to this day} as Rⁿ Edinur in Meadh-
 -raige, now the townland of Edinur* which is
 the extreme ^{River} point of Meaare stretching far
 into the bay of Galway. Rⁿ m^l in the
 parish of Oranmore, where there is an old
 castle in good preservation. This was named
 after Mil a chief of the Muamorian family
 of the Bolga who flourished here in the
 reign of Oilill and Meave about the period
 of

* River Tamhuir is now generally known as Lavin point

of the nativity of Christ. He had a residence also, if we believe the book of Lecan, at a place in one of the Aran isles called from his name Murpbeach m'ib. i.e. the sea-plain of m'ib. Rm Beapd, now, (with a slight alteration) ^{RC} cdm Beapd a headland or point running into the Bay of Galway opposite Rintamin to the south. Kimvarea is now the name of a little seaport town ^{much improved of late} in the Barony of Kiltartan, near which is a fort for which I have been this long time on the look it - nempé (Dun Guaire).

The Dunpseanchus has the following account of Medrigia and the places in its vicinity, which I think worth translating.

"Meadhraiche whence so named? Nin.

"From Maárea (the son of Torcar, son of
 "Fromda, who was the son of Calatrum),
 "who came with Mac Con to Ireland from

" a western island of Spain, and landed on this
 " Coast. Under Meadraidhe dicitur. It is also
 " said that Ath Chath Meadraidhe derived
 " its name from Ciath, the son of Culend,
 " who was the son of Dubhaduim, one of the
 " people of Mac Con, who was killed there
 " Diubhri, the son of Dubhan, who was
 " the son of Terc, also one of the people
 " of Mac Con, gave name to Diubhri.

" Neidhe nithgonach gave name to
 " Misce Neidhe, and Gaeth, the son of Neach
 " tain, who was the son of Fermor, who
 " was the son of Heremon, who was the
 " son of Mag, who was the son of Invermag
 " was the son-in-law of Máiree.

" Marcan, the son of Don, who was the
 " son of Dathach, ^{one} of the people of C: C:
 " and Gaillcamh, the daughter of
 " Breasal who came to bathe in the
 " River

of the nativity of Christ. He had a residence also, if we believe the book of Lecan, at a place in one of the Aran isles called from his name Murpbeach m'í, i.e. the sea-plain of mil. Rin Beapá, now, (with a slight alteration) ceán Beapá a headland or point running into the Bay of Galway opposite Rintavin to the south. Kimvarra is now the name of a little seaport town ^{much improved of late} in the Barony of Kiltartan, near which is a fort for which I have been this long time on the look it - nempé (Sun Guaire).

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- " Meadhraiche whence so named? Nin.
 " From Maáree (the son of Torcar, son of
 " Fromda, who was the son of Calatrum),
 " who came with Mac Con to Ireland from

"River, gave name to Gaillimh, and Laigin
 "the son of (Páiri, who was son of the
 "king of Spain gave name to Ath
 " Laigin.

"Fáilind, the son of Illand, the son
 "of Ner, who came from ^{Tracia?} Tráig near
 "Greece to assist Mac Can gave names
 "to Irish Fáilind.

"Boirenn, the son of Bolcan, son
 "of Bám, who was the son of Illand
 "who came from Spain to Burren of
 "Corcomroe gave name to Burren."

The same account is then given in make.

The Four Masters have the following reference to
Meathraighes.

"A. D 1600 O'Donnell and his forces proceeded on
 "their march through the narrow and difficult
 "passes of the rocky white hills of Burren without
 "receiving battle or skirmish without being pursued

" or attacked until they arrived at the mansions of
 " on the smooth plain of ^{Mááree} Meadhraighe, and
 " remained that night on the hill of Enoc an
 " ghearráin between Kilcolgan and Galway, where
 " on the following day, the spoils and booty were
 " divided among them." &c

I think we should call this parish Ballynacourt
 or Mááree, in order to preserve the latter name
 so celebrated in Irish history.

The remains of three Firbolgian Cahers are still visi-
 -ble on this peninsula of Mááree, viz Cathair
gheal in the townland of Ballynamanagh East
~~and~~ Cathair a draighin in Bregganamore, and Ca-
~~thair a chuillinn~~ in Bregganahog.

The old church of Baile na Cúinte took its name
 from a large house said to have belonged to the
 Martins. The church is of comparatively modern
 date, and it is more than probable that the old
 church of bill Cháimin in a townland of the
 same name at the north of the peninsula is
 the original parish church. I visited this old
 church of bill Cháimin expecting to find it one
 of our primitive little churches, but was much dis-
 -appointed in finding it a small rude church
 built

built of small stones, and evidently, at no distant period. It is probable however that it occupies the site of a primitive Irish church. Is this St. Caimin of Meadhraigh mentioned in any of the lists of Irish Saints?

There is a castle in the townland of Breggana.

of the parish of Drumacoo

This parish lying between the parish of Kilcolgan and that of Maaree or Baile na Ciste is called by the aborigines *Drum mac cu*, but the signification of the name is not locally known, nor have I any historical authority to throw any light upon it. It is probable that *Macoo*, the latter part of the compound is the proper name of a man. "The patron St saint of the parish (however) is not a *Macoo* but ^{a female} *Dornach* whose ^{* Tenbury, Burch} Bed, ^{tobury} *lugh* and well are shown in the townland of Drumacoo." Is this saint mentioned in any of the old Irish lists of saints?

The old church of Drumacoo, which is said to have been originally erected by Saint ^{St. Dornia} *Dore-Knee*, is not one of the ancient churches of Ireland, but built long after the arrival of the Anglo Normans into Connaught.

14/2/20/26(X)

(edits in Sognayge - with the article) and also
 Sognayge, Tobay, ni Sognayge

There was another little church in the townland of Billin Aranna, of which the site only is now traceable.

of the parish of Kilcolgan.

This parish lying between those of Killeenavarran and Killeely is called in Irish cill Cholguin, which ^{exactly} is the name by which it is called in the annals of the Four Masters at the years 1132, 1258, 1598, 1599 and 1600. It signifies the church of St. Colgan, of whose history I know nothing*.

The site of the old church of St. Colgan is now occupied by the protestant church. But in the townland of Kiltiernan in this parish about 2½ miles south of Clarin Bridge, there is a little church which presents all the features of one of the earliest ages of the Christian church in Ireland. It is perhaps the second oldest church in Ireland, Bishop Mel's at Ardagh being the ^{very} oldest. Kiltiernan however is in a far better state of preservation than Bishop Mel's, and demands particular attention from the investigator of ancient architecture. It is 45 feet in length and 13 in breadth. The east gable is level with the ground (lamentabile dictu) ^{and}

* The ruins were hereabouts of Kilcolgan as appears from the annals of the Four Masters at the year 1132.

there is a considerable breach in the south side wall. The west gable is nearly perfect, and contains a perfect doorway in the primitive Semi-Cyclopean style, which is well worthy the attention of the historical architect. The stones are enormous and very well laid with a small quantity of lime and sand cement. The south side wall contains a window in the primitive Semi-Cyclopean style, and should be taken as a model in ascertaining the ages of other ^{ancient} churches into the walls of which windows of Gothic form have been from time to time inserted. This window is in the pointed style, but not pointed like windows in the Gothic style, for the sides of the Gothic windows always form some kind of a curve line before they meet at the vertex while the two inclining sides of this ^{window} form two straight lines before they meet. The same peculiarity is observable in many ^{of} the ^{windows of the} round towers. It is a great misfortune that the East window of this church is destroyed, for had it escaped the hand of envious time or savage mortals we would have in it a perfect specimen of the little

14/c/20/26(w) churches

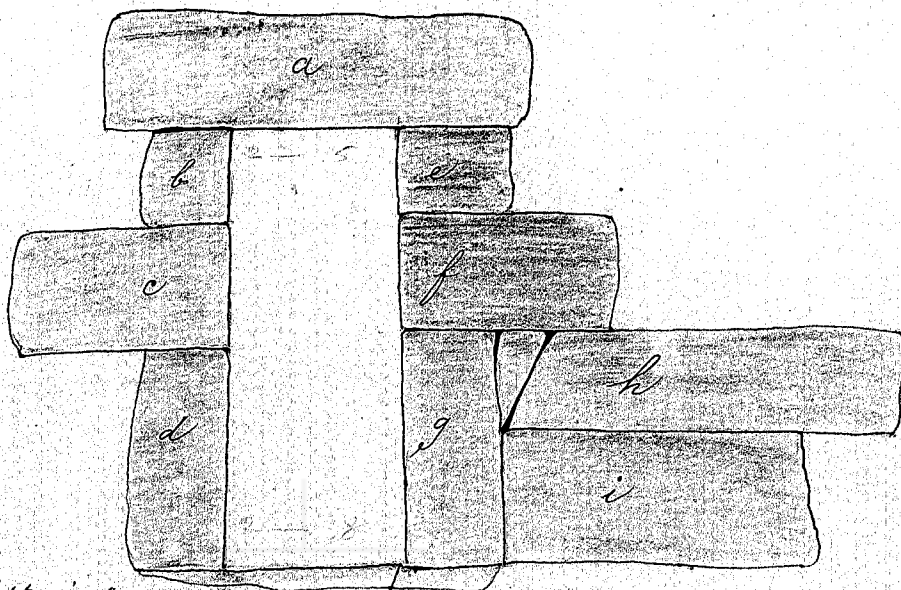
(22) ³⁰⁴ churches built by the early Irish saints from the middle of the 5th to the beginning of the 9th century. By comparing the doorway and window of this church with those in the churches of Cloumacnoise, Inis Cloithrim, Raitin &c. one must come to the conclusion that this is several centuries older, and that the Irish made some change in their style of architecture towards the beginning of the ninth century. We will also probably come to the conclusion that this little church is older than many of the round towers.

I have measured all the stones forming this doorway being particularly struck with its primitive appearance and having never before seen any church near so ancient, with the single exception of Bishop Mel's church at Ardagh, and Kilroe near Killala.

N. B. The East window in the old church of Kilroe and the doorway and window of this church will give one a very correct idea of the form and style of a primitive Irish church. The doorway of Kiltiernan is of this form.

Killicrnan

Doorway in the west Gable.



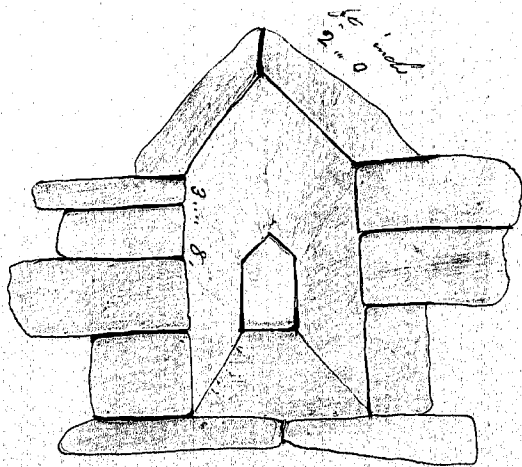
This doorway is 6.6 ^{ft} inches high, 2.5 ^{ft} in broad at the top and 2.8 ^{ft} in at the bottom and 3.4 is the thickness of the wall.

- (a) The lintel which traverses the doorway at the top, is 6.0 long 1.8 high and extends the entire thickness of the wall, 3.4
- (b) 1.3 ^{ft} inches long 1.4 ^{ft} inches high, and extends the whole thickness of wall
- (c) 3.0 long 1.10½ high and extends ½ the thickness of wall.
- (d) 1-2 long 3.3 high and extends the entire thickness
- (e) 1.8 long 1.4 high ————— do do
- (f) 3.0 long 1.8 high and extends within 6 ^{inches} of the entire thickness
- (g) 1.4 long 3.6 high and extends the entire thickness
- (h) 5.7 long 1.8 high — thickness not known
- (i) 4.4 long 2.0 high —————

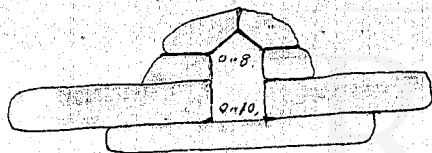
14/c/20/26(xii)

The window in the south side wall is of this form

Inside appearance



outside appearance



The old castle of Kilcolgan was taken down some years since by ^{Mr} old St. George to build his present house. Not a vestige of it now remains. It is mentioned in an Inquisition as one of the castles belonging to the Earl of Clanrickard.

There was another old church called Moor in the townland of Ebaul roog, the graveyard of which still remains. I could hear of nothing else of antiquarian, superstitious (or fairy) interest in this parish but a holy well situated in the townland of Cathair Peac called Lobar Seanain from the great Patron of Dettary.

Your obedt servant
S. O'Donovan

END

14 C 20/27

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Galway, concerning the history, topography, religious traditions and antiquities of the parish of Oranmore, with particular reference to its place name, holy wells, castles, old church and Roscam round tower.

3 October 1838

15 p

24 cm

ills; pencil sketches of the doorway of the old church and tower at Oranmore. Included are extracts from the Annals of the Four Masters relating to Hugh Roe O'Donnell's attack on the locality in 1507, Dutton's 'A Statistical and Agricultural Survey of the County of Galway' and O'Flaherty's 'Indexes of Ogygia' concerning the ancient territory of Clanfergail.

Cransmore Parish - described -

Galway; Wednesday, October 3rd 1838

Sir,

Cransmore, the name of a parish lying to the East of Galway, is written upon maps, by the Four Masters in the Annals, who record at the year 1507^{AD} that - 'O'Donnell (Hugh Roe), the son of Hugh, who was son of Magnus, encamped in Breifny, in Connacht to the East of Shiabh da en, after having plundered as we have already stated the friends of O'Connor. Here he stopped until he should be joined by all his forces from every quarter direction. When all had assembled, which was in the end of the month of January, they marched into the territory of Hy-n-oillealla (Tirerill), thence into Corran through Blachaire Chonnacht into Clann Connhaighes, and Hy-many. Having ^{come to} arrived at the very Centre of Hy-many, O'Donnell sent forth several strong marauding parties to Guath an Chaldish, and the upper part of the territory, who brought many herds of Cattle and other spoils to him to Athenry. The warders of this town attempted to defend it, but their efforts were useless. O'Donnell's people applied fires and torches to the strong gates of the town and carried with them large ladders by means of which they ascended to the parapets of the walls. From the tops of the

upon map is
the local pronun-
ciation at
present -

walls, some leaped into the streets of the town
 and opened the gates for those who were
 outside. They all then proceeded to de-
 molish the store houses and the houses
 of defence, which they stripped of all
 their goods and valuables. They remain-
 ed that night in the town. It would
 be difficult to enumerate ~~on the next~~
~~day~~ the quantity of Copper, iron,
 cloths, and Vesture, they Carried away,
 from the town on the following day.
 From this town also O'Donnell sent
 forth marauding parties to plunder
 Clannickard on both sides of the
 river. These pillaged and ravaged
 the entire tract of Country lying
 between Leathraith and Gean-
chomhladh. The remaining part
 of this Army burned and ravaged
 the territory from Athenry to
Rath Goirgin westwards to
Rinnmil and Meachruighe
 and to the very gates of Gal-
 way, and also burned
Seach-Brighde at the gate
 called Spárrí. O'Donnell

pitched his camp for that night between
Marannmor (Oranmore) and Galway,
 precisely at Cloch an Singaigh, and
 on the following morning went to the
Monastery of Cnoc near the gate
 of Galway, and trafficked with the
 inhabitants of the town, exchanging
 a portion of his spoil for some of their
 various wares and rich apparel.
 He then resolved upon returning back,
 though had he not been impeded
 by the heavy burthen and great
 incumbrance of his many spoils,
 he would have advanced forwards
 directly to Gort-insi Guaire in Kenel
Sodha na h-Echte. He marched
 back the same road with his forces
 and spoils through the very middle
 of Connaught and made no de-
 lay until he had pitched his
 camp in Calry to the East of
Gligo, after which he ^{sent} ~~changed~~
 his Gillanraidh (Calones, that is
 the attendants of the army, or soldiers
 boys); and the unarmed part
 of his army with the escort
 of a portion of the spoils north-
 wards across the river Lamhaair (Erne).

14/c/20/27(R)

Uranmor signifies the great spring. It is stated in the Tripartite Life of Saint Patrick par: ? page ? c. ? that, when he

These are not the exact words of the account but a summary of it.

was traversing Connaught, he came to a certain place where he caused a fountain of water to spring from the earth, from which the place was afterwards denominated — Uran, which, as is just remarked, signifies in Irish, a spring. I made every endeavour to obtain some local information respecting the name of Branmore, and found no traditional account of its origin, in existence. There is no traditional recollection that S. Patrick was ever at this locality; nor is there any memorial at present known, which, by having his name annexed to it, would testify to his having been here.

I have got all the springs about Branmore village enumerated for me, but none of them bears his name. "There is a spring well called tober na Cailig beapied — well of the Cailleach Bheatha, to the left as one is going to cross the bridge

(1) Tober-na-cailig beapied

Observed — The well is to be seen left when he is turning from the Galway road to enter Branmore, by crossing the bridge. It is exactly at the corner where the Galway road crosses the Branmore road.

connecting Aranmore village with the roads, leading, - the one to Galway and the other to Clare, Galway, - and very near Aranmore mill, which stands at this bridge. -

(2) Iska-
-teh / N.E. is a spring called urce tēc⁽²⁾ i.e. hot water. - And in Frenchfort

(3) Loughann
-a-willin / townland (which I.P. was ~~anciently~~ called cácar n bódeann) is lochan a rinne⁽³⁾ (spring) - the lochan, - or little pond of the mill; within two hundred yards of which, lies in the same town-

(4) Bellan-
-anima / land Fish pond (spring). To the South of Aranbeg townland, and between two hills, is a spring, called beul an anna⁽⁴⁾ - the mouth of the soul: and near it is another, called tobap doncáda⁽⁵⁾

(5) Toberdo-
-naghbaun / bán - the well of Dennis bane (the white, or fair haired). -

Between Aranmore and Kinnville, ⁽⁶⁾ there is a spring called tobap ná n-áym

(6) Toberna-
-narm / the well of the ^{weapons} arms. And

(7) Tober-
-suklin

in Parkroe townland, is a spring which goes by the name of tobap⁽⁷⁾ spurichin, - locally explained as signifying the well of the little stream.

This is not a perpetual spring; for it becomes sometimes dried up. -

In one ^{end} of Glantworth (Glean Turpe) or in Glanasgaul townland in the neighbourhood of Oranmore Village - there is a spring called tobap na m-bor dub,⁽⁸⁾ by some persons, tobap na murtabá, by others, and also by some few tobap na mbor tabán.

(8) Tober-
-namap-
-duff

(na m-bayzián ?), pronounced - 1 Tobernamost-doo - 2 Toberna-
- murtóo, - 3 - Tobernamostoren.

This well, according to the local traditional account of the name, was designated na m-bor dub, which from the orthography would mean - 'of the black palms of the hands', but which is locally explained as signifying 'of the palms of the hands' - from an occurrence that runs in narration as here expressed -

There was formerly in Gleamntuire (Glanterk alone mentioned) a wild boar, which threatened all the neighbouring people with destruction. This animal ferociously attacked every other one that came in his way, and by tearing up the earth, excavated the valley, or rather hollow, called from him, Gleamnturpc - 'the hollow of the wild boar'. —

He was encountered by one of the giants, who flourished formerly in Ireland, and in the heat of the conflict, darting his tusk through the finger of his antagonist's hand wounded him severely; in consequence of which, the giant desisted from the combat, and being in great agony, sought ^{to procure, as} a remedy for the wound, ^{whose name} some water from the well, the name of which, we have just mentioned. —

Some persons, who were about the place, where he lay under his sufferings, went to this well, and having no kind of vessel in which, they could ^{fetch} convey the water, they continued to carry a little of it, in the palms of their hands; from which circumstance, the well received the name as just now laid down. —

It appears from the various pronunciations of the name of this well as above given, that there is no fixed sound of it among the people, which ~~may~~ might decide the meaning; nor is it of such importance as to deserve to be noticed for any other purpose than merely to ^{remark} have it on the list enumerating the Springs at and near Aranmore, in order to afford every fair means of deciding, from which, if from any, of them, the name has been ^{originally} derived. — The number laid down here, I got from a few of the inhabitants of the vicinity of Aranmore village, who described their situations, according to their own views of distance &c. — I saw, myself, the Spring at Aran mill. —

But what Spring, can we say, gave name to Aran? — Colgan was not certain whether it was at Aran in Galway, or at Aran rí Chlaibaigh in Roscommon, the fountain was called forth from the earth, by Saint Patrick, which gave name to the place. —

He inclines, however, to think that the name of Aran in Roscommon, as far as we see, nothing appears from the fact. For there is not the least foundation for the supposition but far less any indication, that the Saint worked such a miracle at the locality called Aran in Galway, which, if he had been could not possibly, if it be granted to calculate comparatively according to the amount of traditional recollections of his visits to other places in Ireland, become altogether forgotten on the spot that has been the scene of so wonderful a deed. -

All we can boast of now is that made these observations is that the meaning of the name, which has been already given. We cannot say with certainty, where which the appellation was originally taken: some documents removing doubt as to this, will probably hereafter occur. -

2/11/18

1818

1820

14/12/27(V)

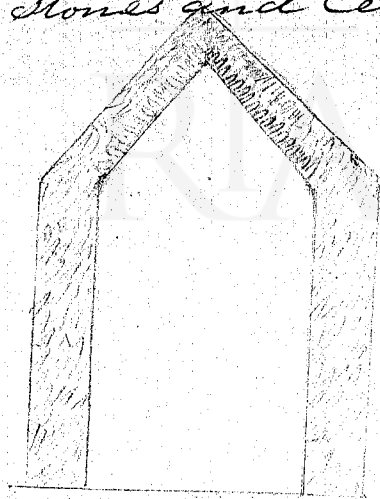
It appears from the text of the Book of Lismore, fol. 208. a. b. that the name of Aran, which is the one mentioned in the Irish text, is in the Roscommon, as the places set down in connection with it in the text, are found to be in the same county. The name of Aran, which is mentioned in the text, is in the Roscommon, as the places set down in connection with it in the text, are found to be in the same county.

The spot from which Lord Oranmore, it is said took his title, is shown, lying immediately to the right, at the bridge as one leaves Oranmore, on the direction to Galway, or Clare-Galway. — It is surrounded with water, ^{and} with a hedge, at one end of which is a Cabin having a stone ditch running from it to the road; and with the wall of the bridge. It contains, as accurately, as an observer can calculate, about three half roods. — This was, the people think, — the original feature bearing the name of Oranmore, as it was the sole property here of the above mentioned Lord when he obtained his title. —

This is a complete ret up of the people, who are never at a short for such useless stories.

Aranmore old church.

The ruins of this Church lie in an old Church yard just close by the Parish Church at Aranmore village. Both gables were pulled down to a level with the ground — two side walls remain — On South one near East gable, is a small ^{pointed} doorway, 5 feet high and 2½ feet broad, which is constructed with mason work consisting of small stones and Cement —



It does not appear so glaring now with such definite outlines.

14/c/20/07(v)

There was also a lancet window on this wall between the door and west gable. The wall was destroyed so much that this window is now opened at top. — On North side wall near west gable, there was a doorway which became a breach by reason of the wall being battered on all parts ^{about} it. And there was a small lancet window near East gable. —

The ruins of a church, near which, is a remnant of a round tower, are seen in the townland of Rosscore in this parish, situated on a rising ground close to the inlet of Galway Bay, at the end of which, stands the village of Oranmore. — The locality of these ruins, is about 2½ miles from Galway, a short distance to the right of the road leading from this town to Oranmore, of which village there is a full view from the old church.

This is the tower, which Dutton in his Statistical Survey of the County of Galway, says, he discovered at Murrough. These are his words under the heading 'Round Towers' — p. 46. —

'These round towers, which have so much puzzled antiquarians, are to be found in the following places: —

'Ballygaddy, Kilbannon, Kilmacduagh,
'Meelick, Murrough, and Ardraham'.

Having made some remarks about Kil-
bannon and Kilmacduagh towers — he
says — 'I discovered one at Murrough,
'about two miles to the southward of Galway,
'on the Sea Coast; I believe it escaped the
'research of Dr. Ledwich and Dr. Beaufort.'

After noticing 'a very small one' near
the Church of Ardraham — he states
that — 'About forty feet of that at Mur-
'rough remains; it is only about ten feet
'in diameter in the clear; the walls four
'feet thick; the door about 6 feet from the
'ground: there are Courses of Stone to rest
'the timbers of the floor on'.

It is strange that Dutton has placed
this tower at Murrough, and ^{not} in Roscom,
in which townland, it stands according
to every obtainable local information.

There is a townland called in Irish
Munbeac, properly Anglicised Murrough,
which is written in the Name book, under
the different forms, of Murrough, Murrough,
Murrough & Murrough; and described as bounded
on the N. and W. by the Parish of St. Nicholas
on the E. by Doohiska, and Roscom T^{own}, and
on the S. by Galway Bay.

Now it is evident that, though these two places, as we see by the description of the townlands just adduced, are Conterminous, yet Dutton could have given a more accurate knowledge of the Situation of this tower, had he said that he discovered one in, or at Rosscorn, and not at Murrough, in as much as it stands within the limits bearing the former designation, and not within those bearing the latter one. — But he has placed a tower at Ballygaddy where there is none; — Kilhamnon one is near this place. Does he intend to have one made two? He is in error here also.

At the height of five feet from the ground, there is on Rosscorn round tower, which is in Irish, called Clogán, a door way of a quadrangular form, 4 feet 10 inches high, — 2 feet broad, and looking to South by East. — The wall is 4 feet thick, and the diameter inside the tower, is 7 feet, which make 11 feet in the Clear.

It is built with hammered stones, cemented with lime and sand mortar. —

A heap of stones broken in small size, fills the ^{lower part} ~~base~~ of the tower on the inside to an equal height with the doorway, that is — a height of five feet. The courses of stone to rest the timbers of the floor on — mentioned

= 15ft clear

10/10/20/27(V)

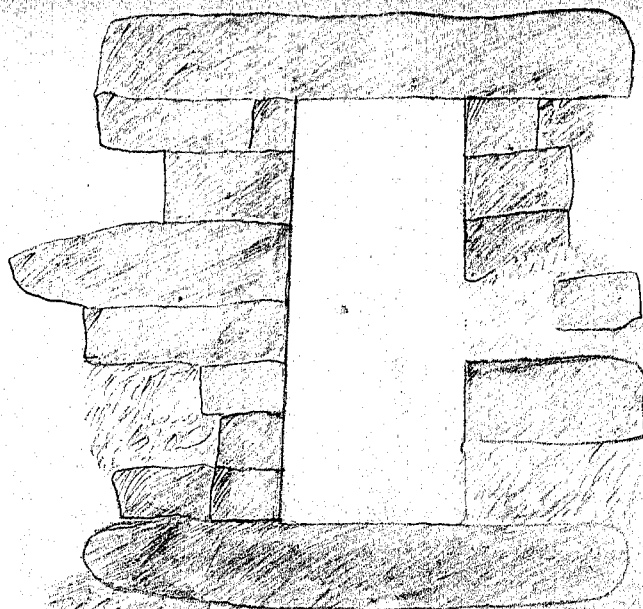
15
by Dutton, remain as yet near the top
of the tower in its present state. —

There was a quadrangular opening, at the
height of nine or ten feet over the door-
-ways, not looking exactly in the same
direction with it, but placed a little
farther towards the North. — which
is now closed with stones and mortar,
built in the external part of it —
the internal part is vacant from
any such materials, and shows
that the opening was about 3
feet high, and 1½ foot broad,
as far as an observer standing in-
-side the tower, can calculate
the extent. —

There is a breach of small extent
on the S. by West side of the tower, and
at the height of three feet from the
ground. —

As to the present height of this
tower, I cannot be very certain; I
think, however, it does not, apparently,
exceed 30 feet. —

Outside form
of the door way
on
the clozap.



This large flag extends
over the door, the whole
thickness of the tower
wall — 4 feet. —

[See Sketch.]
in Vol. of Sketches.

14/6/20/2761)

17

of Rossecom

The ruins of the Church, consist of an extensive portion of the South sidewall, of nearly the whole of the North one, and of the East gable. The west gable, and a great portion of the South sidewall, say 12 yds in length, were pulled down. The original length ^{of the church} may be calculated to have been 28 yds - and the breadth between 21 and 22 feet. - There was a window on East gable, which became a breach. The gable itself is reduced to nearly the height of the side walls. A window, which appears to have been of the lancet style, is to be seen on South sidewall near East gable, constructed with small stones cemented with lime and sand mortar. At the top inside, it can be observed, there was an inclination to an arched form. - On the same wall, there was another lancet window, ^{having} now become a breach, towards West gable. —

+1c/20/27(xi)

There was an entrance on North side wall, which was inclining to an arched form, and is now closed up. - On this wall near East gable, is a breach where an entrance is had into the Church. -

Between this Church and the inlet of Galway bay above mentioned, are two stone flags, - the one sunk in the ground to a level with its surface, in which there is a Cavity, of circular form, 16 inches in diameter, and 10 inches deep, narrowing towards the bottom. Beside this in the same stone, there is a small Cavity, which is not deep, and in the waters contained in which, when Saint Patrick was here, he is said to have washed his hands twice. - The other stone is placed so as to present three Cavities in the one side of it, which are said to be the impressions of Saint Patrick's Knees and head. - the one which is said to be the impression of his head, not being perfectly circular, is

14/c/20/27(XII)

16 inches in one direction; 18 inches in another, and 10 inches deep; — the one said to be the impression of his left knee, is 16 inches one way, and 1 foot in another, and 8 inches deep.

The impression of the right knee is so low on the stone as to be to a great extent ^{concealed} covered with ^{the} earth, which swells up ^{against} along it. — There are some bushes at this stone.

And Stations are performed here occasionally, where ^{particularly} persons afflicted with head-aches resort to for relief. —

Tobher-

-reendoney

(10)

^{Tobair nris an Dorinnis?}
Tobairandony ^{Tobair an Dorinnis (local)}
a holy well, lies E. of the ^{was situated} 1st and Bloomacaneen townland.

That Roscom lay in the ancient territory of Blanfergail, we learn in a marginal remark in Ogygia, Vol: 1. p. 45.

Part 3. — the words of which are —

'Blanfergail, a small part of the County, consisting of 24 villages, in which now are situated Galway, Clare, and Roscom, now in the Diocese of Tuam'.

In a MS. Trinity College H. 2. 17. page 188 which treats of O'Maherty's Country, it is stated that O'Halloran was the chief of Blanfergail consisting of 24 ballys, and that O'Fergus of Roscom was of the same tribe.

A flag stone, 7 feet high, 22 inches broad, and 4 inches thick on an average, which is in Irish Called *Loc a Nagam* - the Nagam stone, is to be seen at the distance of a $\frac{1}{4}$ of a mile to N.E. of the tower of Roscom, placed within a heap of small stones, in a position inclining to N.E. -

A holy well Called *Tober mac Duac* - *Tobermacdoo-agh*, lies in a bog N. of *Poll Keen* (*poll caom*) townland. And in *Killeen* (*cillín*) townland, there is a burying place now Called *Wm - Lisheen*. -

Not to be found in the margin where the Inquisition is referred to in the Inquisition taken at Galway 20th March 1608 before Geoffrey O'Shaughnessy (and others) -

(From an Inquisition taken at Galway 20th March 1608 before Geoffrey O'Shaughnessy and others) -

It was found by an Inquisition taken before John Crofton Esqre at Athenry 1st October 1584 that said Richard late Earl (Richard Earl of Clanrickard, son of Ollick first Earl of Clanrickard) died 24th July 1582 seized in fee and fee-tail of the several lands following

After an enumeration of several lands and Castles, the Inquisition goes on, mentioning "2 grs in Quinelloghny Dookuske, the Castle of Mone-duffe and 1 gr." - * * * * *

* * * * *

2²/₃ * * * * * the Castle of
Oranmore and 49.

And afterwards it is stated in
this inquisition that ~~Earl~~ Earl Ulick
(Ulick Bourke father of the now Earl —
that is of Richard who was Earl of
Clanrickard at the time of the taking
of this inquisition ^{at Galway 1608}) was likewise
seized in fee and fee taylor, of
the lands hereafter, viz. —

When several lands and Castles
are set down by their several names
we find noticed 'Carrowmoister
3¹/₃ 'e Dowly (19.) * * * * *

* * * * *
* * * * *

2²/₃ * * * * * the Castle of Oran-
more (449.) Monymore (29.)

1²/₃ the Castle of Monyduff (43.
'Car') —

1st ²/₃ Dokiske is now pronounced in Irish Doc Corce, which would be Anglicised Dughisce, which is written Dookiske (authority. Sketch map) in the Name book of Arammore Ph., where it is given with various orthog. by various other authorities. The townland bearing this name is bounded on the N & E by the Parish of Arammore in the County; on the South by Curragreen (Cuppaigrian) Roscomporcan) and Merlin Park, and on the West by Merlin Park and Knockeelish (Cnoc maird dny) townlands.

"The site of the Castle of Moneuffe is to be seen S. of Munnadhav' townland." The name Carrlean mune dub is still retained. The townland name mune dub should be Anglicised Moneyduff. —————

2^{1/2}₃ The old Castle of Arammore is now the residence of Mr. Blake, and stands near the village, and in Arammore townland. —

3^{1/2}₃ Carronmointer & Dowly, probably now Ballindooly (balle an dublaig) townland in this parish. ? —
There is an old castle in Ballindooly, which will be hereafter described.

4^{1/2}₃ Moneymore in Irish Mume mór should be Anglicised Moneymore. Moneymore East and Moneymore West townlands lie in this parish. —

Old Castles in the Parish, with the remarks on them, as given in the Name books.

Merlin Old Castle is west of town-land (i.e. Merlin Park). The walls are still standing, thickness about 5 feet. It appears to have been a place of great strength. It is remarked in the Name book that Merlin Park was formerly in Doohisca (recte Dughisca) townland, but is now a townland.

I saw this Castle, as I was going to Arammore, from the road leading from Galway to that village. It stands at some distance to the left of the road, appears clad in ivy, and has a modern slated roof on it.

South of Carrow Browne townland (Ceathrúnaid bhúnaid), is an old Castle in ruins. — The walls are still standing, thickness 4 feet, height 54 feet, breadth within walls 28 feet. —

Tradition says this Castle was erected by one of the family, from whom Lord Arammore descends; and that the extensive ruins of the edifices attached to it, are the remains of buildings got up after the erection of the Castle, by the family of the Blakes. —

old

Ballindooly, Castle stands in Ballindooly townland, close to a lough bearing the same name with the T. L. — The walls of this Castle, are still in good preservation, height about 60 feet; breadth within walls 38 feet, thickness of walls 6 feet 8 Inches. —

old

Killeen, Castle. Carryan is Cillín. stands in Killeen townland. The walls of this Castle are also in very good preservation, height 45 feet, thickness of walls 4 feet 8 Inches. —

In Cloonacauneen townland Aúna Cáinn, there is an old Castle, the walls of which, it appears, are entire. — I only saw it from Carrowbrown, which is a considerable distance from it. —

There is a square enclosure surrounded by a deep ditch in Gurrann North townland (Gurran pphiozadam), and at it an arched gateway, of which, there is an impressive sketch annexed to the Descriptive Remarks in the Name-book. - The name for it is in the Irish, Cloc All. —

All is locally explained as sig-nifying turned, or arched, and is said to be the word commonly used to express the idea of such a form. —

Alltullach
In Kittullagh townland, stands Kittullagh old Castle, which is 54 feet high, built of Cut Stone, contains a ground floor, and two upper stories; the ascent was by winding stairs of Cut Stone, now partly down; the roof is off, and the walls Cracked. It is built of lime stone. — The Blake family are said to have lived in this Castle, ^{300 years.} The grand father of the present heir, was its last occupier. Over a recess in the wall in the uppermost story, there is

a stone with the letters and
figures —

JHS

1649

JHS

N.B

J.B.

There is a very impressive re-
presentation of the whole, affixed
to the Descriptive remarks in the
Name book. —

Rinnville (rinnvill) old
Castle, stands in Rinnville W.
townland. It is described as being
'in very good preservation; the walls
'are 4 feet 10 inches thick; height
'62 feet. It is said to have been
'the residence of the ancestors of
'Mr. Athy, who is the present
'proprietor of the townland just
'mentioned. —

Tradition says that the Castle was built by one of the family of the Lynches; — that the ancestor of Mr. Athy obtained it and its appurtenances, as a dowry with his wife who was of the Lynch family. —

For what is said respecting Rinnmil (now Rinnville) in the Annals of the Four Masters. See A.D. 1527, referred to in the beginning of this letter: — and A.D. 1598. —

Rinnmil signifies the promontory of Mil (pronounced Meel) who was one of the Clan Ruamhor, according to Mac Firbis, in his account of the Firbolgs; preserved in the Book of Lecan. —

Menlo Castle in Menlo townland (Monlóc) is the residence of Sir, V. Blake Bart. — The name of the townland should be Anglicised Minlough. —

J. A. Larcom Esq.

Your obedient
Servant
J. A. Connor

END

14 C 20/28

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Galway, concerning the history, topography and antiquities of the parishes of Rahoon, with particular reference to its churches, holy wells, castle and the origins of its place name.

6 October 1838

6 p

23 cm

ills; pencil sketch of the stone work at St. James Chapel, Rahoon.

Included are notes and extracts from the 'Annals of the Four Masters' relating to the ancient territories of Gno Mór and Gno Beg.

Rahoon Parish - described -
----- notable objects,
and places therein
remarked

Gnomore and Gnoheg - territories.

Coextensive with
Moycullen barony.

Extent of each -
according to
Rodric O'Flaherty.

Galway, Saturday, October 6th 1838

Sir,

Roderic O'Flaherty in his account
of West, or San Connaught, preserved
in MSS. in the College Library, Dub-
lin, states that - The parish of Rahun-
1 lies for the most part within the liberties
of the town of Galway, which liberties
extend four miles by the river's side
and two miles by the sea side from
2 the town. The Parish Church of Rahun
celebrated for Patron St. James the
Great, on the 25th of July. In the
3 same parish, is a Chappell of St.
James at Newcastle by Galway
river near the town, which was
wont to be visited on St. James's
Eve and day yearly by the
people of Galway for devotion.

After making some remarks
on the tract of land on the
South side of the barony &c.

+ Moycullen by

14/c/20/28 (iv)

4 he continues, by saying: In this tract
 near Galway westward is the town-
 land of Barna, very good arable
 land, where partly the plough, partly
 digging with the spade, is used. It af-
 fords limestone and clay. Here is
 5 Blake's hill over the sea, whither the
 young men of Galway were wont to
 come on horseback the third day of
 their May game and there dine
 between the hill and the Castle of
 Barna. Sir Morogh Flaherty
 of Aughnacore, defeated an
 army out of Blarickard the
 22nd of June Anno Dni 1564,
 6 on the strand of Traylane: *

* * * * *

* * * * * Westward

from thence and from Galway,
 4 miles, the River of Forbeagh
 runs to the Sea &c —

- 1 Rahoon parish in the County of the town
 of Galway, is bounded on the North by
 the parishes of Moycullen, and Aran-
 more in the Liberties; on the East by
 those of Aranmore and St. Nicholas;
 on the South by Galway Bay; and
 on the West, by the parishes of Moy-
 cullen and Rahoon in the Barony
 of Moycullen. —

Rahoon parish in the Barony
 of Moycullen, is bounded on the
 N. N. E. and W. by the parish of
 Moycullen; on the E. by Rahoon
 in the Liberties of Galway) and on
 the South by Galway Bay

Rahoon Parish

The name of Rahoon is in Irish raíon, which signifies the Rath of Uin, a man's name, of what tribe?

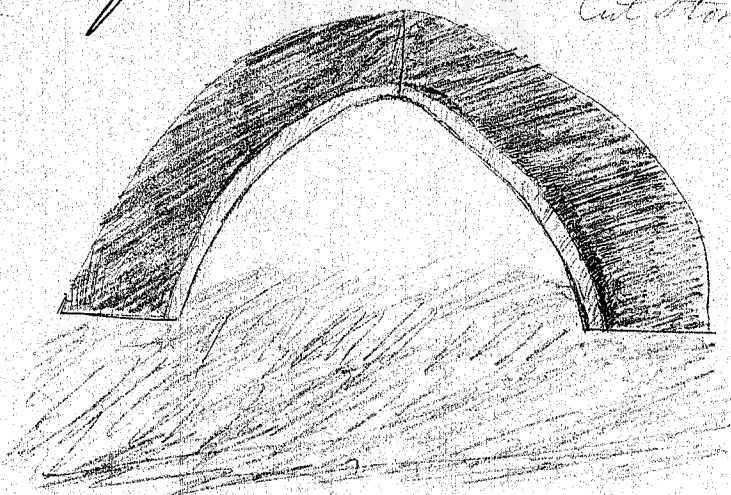
I could not however learn that there is a rath, or fort now existing at or near the old burying ground.

- 2 The old Church of Rahoon, was entirely demolished; the church yard wherein it stood, is in Rahoon townland, and close to Rahoon House. The holy well called Saint James's well, is a short distance to the east of this House. —

- 3 The chapel of Saint James remains as yet entire, in its walls and roof. It stands within the concerns, at the distillery of Burton Perse of 'Braghwill' between Loughrea and Galway,

7
 This distillery is at New castle
 and within $3\frac{1}{4}$ of a mile of
 Galway, Town. The chapel
 has been converted into a stall
 for feeding Cows in it. Its ex-
 tent inside is about 30 feet
 by 15 ^{ft}; there is a pointed
 window of Cut Stone on one
 of its gables; and a recess in
 the side wall which presents
 this form. —

Cut Stones



14/e/20/28 (iv)

The roof is a slated one, which threatens to fall into ruin in a short time. - Saint James's well was destroyed by a mill race made about 40 years ago by Messrs Henry and Robert Persse, the proprietors of the just mentioned establishment, before Burton Persse, the present proprietor. The well was 50 or 60 yards to South of the Chapel.

- 4 Barna townland, beapna, is about 3 miles to the West of Galway.
- 5 Blake's hill near Barna Demesne is called in Irish cnoc a blácaig:- and the site of Barna Castle - sean cailleán beapna, is seen on the sea shore S. E. of Barna House, and close to an Orchard.

6. Traybane, in Irish - *tráig bán*, goes now by the translated name of White Strand, which lies South of Barna Demesne.
7. The river of Forbagh flows under Forbagh bridge on the road from Galway to Spiddal, distant 6 miles, it is said, from the former town, and 2, or $2\frac{1}{2}$ miles from the latter village - This river is in Irish called *Forbác*, and rising in the neighbouring mountains falls at the now mentioned bridge into the sea. —

The just quoted writer has in the account referred to, that 'The barony of Moycullen commonly known in Irish by the names of Gnomore ~~and~~ on the North and Gnobeg on the South is separated on the North from Joyce Country by a ridge of mountains and Lough Arbsen; on the East, it lies by Lough Arbsen and the river of Galway; on the South by the bay of Galway, and hath Ballinahinchy barony on the West.'

Having noticed ^{that} Killcummin, and Killanlin, now Killcummin and Killanlin parishes in the North of Moycullen, B.M. were in the territory of Gnomore, at the same time remarking that Killanlin parish church is in Gnobeg, he says that Gnobeg contains the parishes of Moycullen and Rahin. The 3 first parishes (viz. Killcummin, Killanlin and Moycullen) lie in length from Lough

11
'Crusen to the bay of Galway;
'and Rahun from the river
'of Galway to the same bay.

We have now an accurate
definition of the territories of
Gnomore and Gnoheg, having
lying between them Lough Lonan^a,
at the North East brink of
which, is the well of St. Anchin
v (a quâ Killanhin), whose memory
is celebrated on the 18th
of January, according to O'Flaherty,
who likewise remarks that on
an island in this lake is
the Castle of O'Heary, —

At the Year 1256 in the Annals
of the Four Masters, it is re-
corded that Mac William Burke
set out upon a predatory ex-
cursion against Roderick O'Flaherty,
plundered Gnomore and Gno-
beg, and took possession of
all Lough Airbsion? —

*Gnomore and Gnobeg as names of districts
are still well known to the inhabitants of this Country.*

Inberenna, Tobar Enne (corrected
Tobar Eunda), lies in Barna townland
on the East side of the road
opposite Barna Old Chapel.

This well is still frequented
and took its designative from
St. Endeus, patron of Aran.

There is a well called Tobar ^{Arain} Odram,
(fons Adrami), said to be a holy well
and to have given name to Aran hill
a townland in this Parish. — It lies
I was informed, near the Road to Moycullen
from Galway, and near Sillaphragham
(all a ppeadach) townland. —

St. Anne's well, it is said in the same book.
lies close to Merriem cottage — 1/4 mile W.
of Galway — About this I got no information

J. A. Larcom Esq.

Your obedient
Servant
J. A. Larcom

END

14 C 20/29

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Galway, concerning the early history, antiquities, genealogy and topography of the parishes of Killeely, Killeenavarra, and the ancient territory of Iar-Connaught and the origins of Galway's place name.

6 October 1838

17 p

23 cm (i), (xvi-xvii)

24 cm (ii-x), (xii-xv)

25 cm (xi)

ills; ink map of the territory of Iar Connacht, indicating its sub- divisions and the location of the Eiscir Riada (hills).

Included are references to the territory of Hymany, and extracts from Seán Ó Dughagáin 's topographical poetry, O'Flaherty's 'Indexes of Ogygia' and other related source material concerning Iar- Connaught and extracts from the Dinnseanchus concerning the tradition of Lady Galliva.

Handwritten: 1000 65 72 Highwa Dist 6346(7)

Parishes of Killeely and Killeen-
avarra-

Gaillimh - ancient and modern
fables about the derivation of
Dinnseanchus quoted -

14/c/20/29(i)

Galway October 6th 1838.

Dear Sir, Having now examined that part of the County of Galway, which was O'Shaherty's Country before the arrival of the Burkes and other families, I shall now go on to prove that all our historians and topographers, not excepting even the learned Roderick himself, were in error respecting its situation and extent. I shall first quote Roderick O'Shaherty's own words describing the principality of his ancestors.

" The territory of West Connaught the ancient
 " seignory of the O'Shaherties, was extended of
 " old beyond Lough Orbsen and the river and
 " town of Galway to the Barronies of Kilmain
 " Clare and Dunkellan. Its Cathedral (as
 " every Irish Seignory had its own, whose Diocess
 " runned with the Seignory's bounds) was Ennagh-
 " dun, dedicated to St. Brendan (the 16th May
 " Anno Christi 577 then deceased) in the barony of
 " Clare, on the banks of Lough Orbsen, which
 " besides the Cathedral had an abbey of Chanon

14/c/20/29(ii) regulars

" regulars, and a nunnery.

" But since the year of Christ 1238 wherein the
 " baronies of Clare, Kilmains and Kera were
 " planted with Castles by the English, the
 " same (West Connaught) is confined to the
 " limits of Moycullen and Ballynahinch
 " baronies, and of the half Baronies of
 " Ross and Arran; and, in the life time
 " of Malachie Mac Aodha of West Con-
 " naught extraction, Archbishop of Tuam
 " after a long debate for many years before, and
 " in his time, the Cathedral of Enagh (Dun) was
 " Anno 1321, united to the see of Tuam by the
 " final decision of Pope John the 22nd."

Now, though I grant that O'Flaherty may have
 been in his turn, Lord of all Ear Connaught
 previously to the arrival of the Burkes, I
 most positively deny that we have any autho-
 -rity to shew, that, previously to this period
 a single sod of O'Flaherty's Country lay to
 the west of Loch Oirbhenn, and I assert
 that

that we have several authorities to show that ^{which is a rich plain} all his Country, was situate east of that lake before the English drove him across it into the mountains, after which he became more powerful than ever he had previously been. I have shown when writing about Kildare that O'Toole was located in the rich plain of Moy Alue before the English drove him into the mountains of Wicklow, and I now venture to assert that the ^{case} was precisely similar with O'Flaherty, who was located in the rich plain of Moy Deola before the Burkes drove him across Loch Oragen into O'Badhlais and Mac Conrois's Countries.

This can be made appear from several facts well known and established: O'Flaherty was after the arrival of the Burkes located in Commaicne mara and in Gno mor and Gno ^{beg}, but he was not of the race of the Commaicne, nor does he descend from the (Dalcaipian Gno-Beg or More); but he was of the race of the Hy. Brinin, and of them only was he king until he was driven out of his natale solum by the Burkes. This will also appear from O'Dugan's topographical poem, which was written before the year 1372 by the Bard of O'Flaherty's next door neighbour. Hy. Mary.

14/C/20/29(11)

For Conmaicne cúile at clop
 O' Talcharán do tráchtar
 Uir Conmaicne mára móir
 O' cuola, capu an cóimle
 Conmaicne dúine móir mtr
 Uir tair atáir a tairríg
 Mineing na gclair tair gach pór
 O' Síolín ^{riop} pór do Sionair
 Mez Conpór pór do gabair
 Uir gno móir na mioncalao
 O' hAdnair uir gno mbeag m-buan
 Neid naé daitóir pnaé dombuan
 Spol mac doá do'n tábó toir
 Uir cloir élar-pairring corzraig
 Sluag maorá d'an mian meáa
 Aobáa pial a b'pneáa
 Clán murchuá an mair reurcaig
 Ag muintir lán plaitbeartair
 Tescheaó pna ngleo dleágar
 Leó fectem na b'pionchalaó

Over Conmaicne cúile; it is heard
 Ruler O' Tolcharan of whom I've treated:
 Over the great ^{i.e., Connamara} Conmaicne mara (b)

Ruler Obadhla, the friend of drinking
 of the swift Conmaicne of Dun mor (c)

Feeble are now the chieftains
^{* better supporters than} supporters of the clergy beyond any tract

O' Shilleen (once) ruled them east to the Shannon

* now
 Kyle

The Mac Connois, who are found tranquil
 over yno mor^(d) of smooth harbours
 O'Fegny over the lasting yno-beg^(e)
 A nest not poor nor perishable.

3 The race of the son of Rooh on the eastern side
 Rule the Clann-Coggy of the extensive plain
 A majestic host who love whiskey hodie
methaglin
 Grand and hospitable their tribes
 The Glann-Murchadha of the lovely Muir^{bulwark wall}
 Are ruled by the fierce O'Flaherties
 Whose battle 'twere better to avoid
 'Tis theirs to wait on the fair harbors."

Notes,

- (a) Conmaicne Cuile. I have already proved that this comprized that part of the Barony of Kilmaine lying south of the River Rode
- (b) Now corruptly Con-namara exactly coextensive with the barony of Ballynahinch. The Glann's are still numerous in the half Barony of Ross.
- (c) Conmaicne Dunmore ^{west} east to the Shannon. This is the barony of Dunmore, but the expression ^{west} east to the Shannon is a gross mistake for east to the Suco. The Hostys and the Berminghams had put down the O'Shilleens in O'Dugan's line up is evident from the words ay tairp do d'is u d'airp d'is.

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(d) Gno mor; "The barony of Moycullen commonly known in Irish by the names of Gnomore, on the north, Gno-beg on the south." "Lough Lonan lies between Gno-more and Gno-beg, and there is no recourse of water from it but under ground."

"Gno-more contains the parishes of Killinkin and Killcummin." O'Flaherty's account of West Connaught.

(e) "Gno-beg contains the parishes of Moycullen and 'Rahin'." O'Flaherty's account of East Connaught.

Hence it appears as clear as possible from the topographical poem of O'Dugan that no part of O'Flaherty's Country then lay west of Lough Orbgen or of the River Gaillcamb, for Gno-more and Gno-beg which form the barony of Moycullen, were possessed by O'Keyny (not O'Keyn) and Mac Conroi, and Conmaicne mara now certainly the Barony of Ballymahinch was possessed by O'Foyla. What tract then lying west of Loch Orbgen remained for O'Flaherty but the half barony of Ross, now generally called Joyce's Country? But this, according to Roderic O'Flaherty himself was a part of ^{the} Partry of the mountain of which the O'Flaherties never had a pod until they were driven across the Lake by the Burkes. See the families of Partry as given by

Duval Mac Fhirbis. But Shane O'Dugan most distinctly points out the ancient locality of the O'Flaherties, when, after having enumerated all the families west of the lake, he writes:

* See pedigree of the O'Garrahs. The race of the son of Rodh on the eastern side of the O'Garrahs. "Rule the Clann-Cosgry of the extensive plain."

as clear as day light, and still Charles O'Honor
 O'rtelins Improved calls the country extend-
 ing from Lettermelan to Galway by the name of
 Munster-Morogh, which is decidedly wrong, for,
 although the O'Flahertys who went by the trade
 name of Munster-Morogh in ancient times
 were driven into the Barony of Moycullen,
 still the name Munster Morogh was not trans-
 ferred from the land along with them, and
 we learn from Roderic O'Flaherty himself
 that the barony of Moycullen was ever called
 Munster Morogh. See notes (d) and (e)

But it appears from various genuine authorities that the ancient country of the O'Salahertys retained the name of Munster Morogh for centuries after the Munster Murchadoha were driven out. It appears in the first place from Roderic O'Salaherty himself who, in

14/c/20/29(v)

Tris

16/10
 his Ogygia (part III, c. 17) places Lough Hackett
 in Munter Moroghaw; and secondly from an
 Inquisition taken at Galway on the 20th of
 March 1608 in which it is stated that the
 Earl of Clanrickard had a chief rent of
 20 marks per annum out of the territory
 or cantred called Moyntermoroghaw; and
 that the abbey of Rosperille (Ros Orbieatara
 now the extensive abbey of Ross in the Baro-
 ny of Clare) was situated in Moyntermor-
 oghaw. But the ancient situation of the
 O'Flahertys and their adherent tribes
 is placed beyond any dispute by the fol-
 lowing tract on O'Flaherty's Country pre-
 served in the MS. library of Trinity College
 Dublin H. 2. 17 page 188. which I here translate.

" Territories of the hereditary tribes of
 " Munter-Murchudha, Clann Feargal,
 " Maaree, Hy-Brinin-^{peola} Éola, Hy-Brinin-Ra-
 " tha and Munter-Fahy;* of their chiefs,
 " their ard-mac-óglachs and ollachs."

viz.

* MacTurk's heads this " Hereditary tribes of Munter Moroghaw
 " with their lands." He is probably right as the Munter Moroghaw
 or O'Flaherty's were chiefs of the Hy-Brinin-Éola.

1. "O'Halloran is the chief of the 24
 " ballys of blann-Fergaile, and of this
 " Clann are the O'Antullys, the O'Fergus's
 " of Ropcam*
 + catharnagh "M. Furb,
 2. " Mac Kingawin and Mac Sharnay are the
 " two chiefs of Medrigia† (Máaré) and
 " men of their own tribe are under them. (i.e.
 " as Brooses and farmers)
 14/c/20/29(VI)
 3. "O'Dathaoich (O'Dahly) is the chief of the
 " 14 ballys of Fhy-Briuin Rátha. of this
 " tribe are the O'Kennedys, O'Duns, O'Kinnoges
 " of Enoc Tuagha,† O'Largin of Leacach
 " and the O'alanans Coarbs of bill Chathail‡

* Now Ropcam in the parish of Oranmore, where there is a round tower, and the ruins of an old church.

+ Medrigia, now Máaré, a peninsula about 5 miles to the south of Galway. It is exactly coextensive with the parish of Ballynacourty.

† Enoc Tuagha, now Knockdoe exactly 8 miles N. & by E. of the town of Galway in the parish of Clare Galway.

‡ Leacach now Lackagh, an old church about 3 miles N.E. of Clare Galway.

§ bill Chathail, or as Mac Furb. has it cill cáigáile, now Kilcahill, an old church in the parish of Annadown 9 miles north of Galway. See my letter on it. now made Cullin and very numerous here in Galway.

+ O'Flaherty in his essay says that the O'Flahertys were medical professors in this family.

O'Canavan is the Medical ollave of O'Flaherty in Tuath na Tobrined.

" Some say that the O'Lees are the chiefs of the
 " Ely-Briuin Deola with their branches, viz
 " the O'Feehins, O'Balvans, O'Suffs, O'Madu-
 " duns, Mac Gilligannans of Moyleadraind, the
 " Laisigh-Feir of O'Flaherty, the O'Colgans
 " of Ballycolgan, ^(a) O'Flaherty's standard bearers,
 " the Mac Kinnans, Coarbs of Bill Cuanna, ^(b) the
 " O'Maclampills of Domhnach-Patraig, ^(c) the
 " Brehons of O'Flaherty, the O'Clercans of
 " Rath-Buidhbh ^(d) with their bally, the O'Laebu-
 " cain, the O'Maolins, herenachs of Kill-Kilbille. ^(e)

- (a) now Ballycolgan, a townland in the parish of Kil-Kilvery.
- (b) Bill Cuanna, now Kilcooney, a parish in the Bar. of Clare.
- (c) Domhnach Patraig, now Donaghpatrick, in the Bar. of Clare. The Tripartite life of St. Patrick places this church in the plain of Magh Seola, the country of the Ely-Briuin Deola. Curious!
- (d) Rath Buidhbh, now in all probability Rath-fuee in the parish of Kilcooney. Rath Branduibh in Tirawley is anglicized Rafraun.
- (e) Kill-Kilbille, now beyond any doubt the parish of Kil-Kilvery containing the town of Headford. Ecce p. pro l.

" the O' Dubhans of Bluain ai, the O'Meallys
 " of bill na manach, the attendants on O'
 " Flaherty to his public house (i.e. house of public
 assembly). The following are the ^{hereditary} chiefs of
 " Bogogi with their branches, viz. ^{the} O'Doirigeans,
 " ^{the} O'Caseys of Beitheach, with their correlatives
 " O'Gaingli of Derryhangli with his bally.
 " Mac Beolain of Kill leabhair, the here-
 " nach of the Clog dubh of St. Patrick, with
 " his bally; the O'Doirigeins and O'Dubhans
 " herenachs of Kill Ura with their bally. Furse
 " cursed the O'Dosauns (now Divines)

- (f) bluain ai, now Cloones in the parish of Killeeny
- (g) bill na manach now Kilnamanagh in Donaghpatrick
- (h) Beitheach, now Behagh-beg and more in Donaghpatrick
- (i) Now Derryanley?
- (j) Gill leabhair, now Killawert at the foot of Knockmáah in the barony of Clare. If the Mac Beolans were the hereditary keepers of the Clog dubh how came it into the hands of the Geraghtys?
- (k) Gill Ura, now Killurpat, an old church giving name to a parish lying ^{s.} west of Headford in the Barony of Clare. See my letter on this church.

* This seems to be Bally in Chichester in the parish of
Cummer. Bally for is a constant change.

" The Mac Kilkellys ollaves of O'Flaherty
" in history and poetry with their three
" ballys held in right of their profession
" viz beann droma^(l), Atha bind^(m) and Cathair
" na hailighi⁽ⁿ⁾ in Kind Brithin.
" O'Donnell of Ard Rath^(o) is O'Flaherty's chief
" of the banquet, and has families of his
" own tribe under him, viz O'Gaigean of
" Ardfintain^(p), his (O'Donnells) Reachtair, and
" O'Charain of Lis Bicharain[†], and O'hon-
" lachtna of Baile ui Choulachtna^(q), O'Fla-
" herty's apiary, (with his two ballys) viz Cor
" chail and Baile ui Choulachtna; and O'
" godil of Baile ui Chodil; O'Maelmuin of

(l) beann droma. I certainly met this but I cannot find it in the Index

(m) Atha bind: so Headfort town is always called in Irish.

(n) Cathair na hailighi, now corruptly Cahermacnally, a townland containing a Cyclopean fort in the parish of Killursa

(o) Ard Rath? certainly exists.

(p) Ard Fintain now Ardfintan, a townland in Killursa con-
-taining a Cyclopean fort.

(q) Now Ballyconlaughta in the parish of Caring.

" of Baile uí Mhaelmuini. Their country lies between
 " Atb-mac Giind and the lake (i.e. between
 " Headford and Loch Erbsen). The herenach of
 " Rath Indile i.e. from Leath Cargaib has O'Fla-
 " herty's pythes. O' Muirgile of Muine an radain
 " is O'Flaherty's chief Lawgiver. O'Maelbinne
 " from the Terron enjoys Baile Colu^(r). O'Duach
 " and O'Dagda ^{possess} have the Drump.
 " The O'Fadhartaigh^(s) are the chiefs of the
 " 14 ballys of Munter-Fahy, who have their
 " sub-tribes and correlatives under them."

(r) Baile Colu. There is a townland exactly of
 this name in the parish of Kilcolgan but
 still it cannot be identified with it as
 all the parish of Kilcolgan is in the
 Diocese of Kilmacduagh, which I shall
 prove to be coextensive with the ancient
 territory of Aidline, the native country of
 Colman Mac Duach, the founder of the
 Diocese

(s) Mac Firbis has it thus: O'Faghartaigh is king of Dealbhuacuil
Fabhair, Munter-Fahy and Treacha Luaraigh.
 14/c/20/29(Viii)

(16) 360

The foregoing document is sufficient to shew that O'Flaherty's Country lay altogether east of Lich-
orpen.

We have another clue ^{for} of finding out how far O'Flaherty's Country extends to the south and east. It appears from the whole stream of Irish history that O'Flaherty's Country was bounded on the East by the territory of Hy-Many and on the south by Hy-Fiachrach Aidhne. The territory of Hy-Many extended westwards as far as the ford of Athenry and the hill of Knock Máá Síuil and the country of O'Flaherty met it at these two points. Again we know that the Diocese of Annaghdown included all Par-Connaught, and that this diocese was united to that of Tuam. * As far therefore as the diocese of Tuam extends to the South, so far did the Country of O'Flaherty and his adherents extend, beyond any contradiction, doubt or question. Hence we conclude that O'Flaherty's Country extended ^{southwards} to the River at Clarín Bridge, and eastwards

* The logic of it runs thus: the Diocese of Annaghdown contained all O'Flaherty's Country, & all the diocese of Annaghdown is now included in the Diocese of Tuam; & O'Flaherty's Country is included in the diocese of Tuam.

* We have every reason and strong authority to assume that the river Gaillimh was the boundary between Gno-beg and Clann-Feargaile.

361 (17)
as far as the ford of Athenry on the same river, where it met Hy-Many.

This being established it will be at once seen that the territory of Clann-Feargaile which included Galway, Clare and Roscom, extended eastwards from the River Galway so as to include the parishes of St. Nicholas, Oranmore and that part of the parish of Clare lying south of the river, and also as far as the ford of Athenry. This tract will be found exactly to correspond with 24 ballys or ancient Irish townlands of which 30 formed a triocha chéad ^{or Barony}. Some old men say that Clann-Feargaile - O'Halloran's Country - extended westwards across the river of Galway even as far as the townland of Spiddal, ^{* and that the O'Hallorans were till lately the proprietors of Taylor's mill} but this is not likely, nor does it agree with ^{the statement of} Roderic O'Flaherty, who places the parish of Rahin and all west of the river in the territory of Gno-beg, or Gno-mor.

The territory of Hy-Brinn-Ratha containing 14 ballys ^{among which are specified} and the townlands of Knock-Tuas,

14/6/20/29(R) Leacach

(18) ³⁶²Leacach and Kilcahill, includes in all probability the parish of Lackagh and a ^{small} part of the east of the parishes of Annadown and Clare. ~~of that part of~~ All the barony of Clare lying north and N.W. of Clann Feargaile and Ihy-Bruiin Ratha belongs to the Ihy-Bruiin Geola and the Munter-Iahy.

The Abbe Mageoghegan makes Ihy-Bruiin Ratha coextensive and identical with the Barony of Athenry, but in this he cannot be correct, because there were only 14 ballys in this territory, among which are particularly mentioned Kilcahill in the parish of Annadown, Lackagh in the parish of Lackagh and Knockdoe in the parish of Clare. Now let any one lay down on a map of the County of Galway a district of 14 ballys so as to include Kilcahill, Lackagh and Knockdoe, and he will find that it ^{can} ~~will~~ not possibly extend into any part of the Barony of

201 364
Two townlands are in the parish of Stradbally,
and, what is extremely curious, they are not
included in the Diocese of Tuam, but
in that of Kilmacduagh, which I will
hereafter prove to be coextensive with
the ancient territory of Kidhne.

of the parish of Killeely.

This parish adjoining Kilcolgan on the north
east, is called by the native Irish bill She
which signifies the church of She, but
I could find nothing to prove or disprove
whether or not She* was the name of the
patron saint or a saint at all. I visited
the old church which is in good preserva-
tion and well worthy the study of the
antiquary as being of a hybrid charac-
ter. It was evidently modernized in the
14th or 15th century as the experienced eye
of an examiner of old skulls and church-
yards would at once discern. It is in
the

* The true name is cill paorle. See farther on.

• 14/c/20/29(21)

the pointed style, which Sir Christopher Wren styled the Gothic, by which that great man meant the barbaric. It is (measured inside) 63 feet long and 21 feet broad. The south side wall contains a doorway in the pointed style and one lancet pointed window. The north side wall also contains a lancet pointed window close to the north east corner, under which and extending westwards of which, masonry of the primitive Irish character is to be seen. This piece of the ~~old~~ original wall of Kill ^{which is 27 feet long and 10 high} ~~the~~ was left undisturbed at the period of the re-erection and is strikingly different from the more modern part of the wall being formed of huge stones laid exactly like those in the old church of Kiltiernan, which I have described in a former letter. The south side wall has been almost all remodelled as will appear by a comparison

14/c/20/29 (xii) with

with the north one. The west gable contains one small lancet window, and the east gable two lancet windows in the pointed style of considerable height and beauty.

Is this church of Kill the mentioned in any of our Ecclesiastical documents, or is it set down inter divos?

One small tombstone with a cross cut on it exhibits the letters G. C.

In this parish are the ruins of three castles which belonged to the Earl of Clanrickard: one in Leallyconor, the second in Loberbracken and the third in Dunkellin.

This last is the castle after which the Baron and Barony of Dunkellin were named. Near this castle there is a church in ruins which is probably coeval with the castle. Not far distant, close to the river south of Castlegar townland is shown a hill with a rude stone chair called the Marquis of Clanrickard's chair from

from which, the peasantry assert, the Earl of Clanrickard takes his title. It is probable that the Barons of Dun-Kellin were inaugurated on this hill whenever they rejected the authority of the Kings of England and "kicked and spurned at" the English laws. Or, if not, perhaps as it is in the country of Aidhne it may be an inauguration chair of the chiefs of the Hy-Fiachrach Aidhne?

Of the parish of Killeenavarra

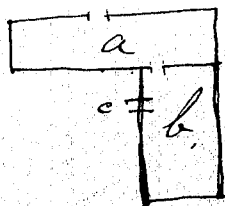
This parish lying to the south of Kilcolgan, and being the most southwestern in the barony of Dun-Kellan, is called in Irish cillín a' b'edphá - a name which puzzles me very much. It seems to be somehow connected with the name Reim Bheara or Beann Bheara, but still I cannot understand how. Is there a saint of the name?

14/C/20/29(xii)

Beara

Beara, Dabheara, Bior or (Dabhior) mentioned in any of the lists of the old Irish saints?

The old church of Killeenavarra consists of two old churches in the rude gothic style placed in this form.



Both are about 51 feet long and 18 broad. Church a is decidedly a modern addition but church b, though modernized and remodelled seems to contain a good deal of the work of a more primitive ^{stone} church. This will appear from a doorway (c) which resembles that of Kiltiernan but ~~it~~ ^{which} is so injured by time that it is not easy to form an idea of its original characteristics.

I find nothing else in this parish to attract the notice of the antiquarian or
but

^{historian} but the castle of Cloghallymore, ^{Mac Gilipdell, who held under} which
 is said to have belonged to the Earl of
 Clanrickard. See Inquisition taken at
 Galway on the 20th of March 1608, in
 which all the castles belonging to the
 Earl of Clanrickard are enumerated.

Is there no visitation book extant for the
 Dioceses of Tuam, Clonfert and Kilmac-
 -duagh similar to those sent us to the
 County of Kildare? If so ought they not
 be copied and sent us, as they may throw
 very curious light upon ancient history
 and topography?

I have asked several questions latterly
 which have not been answered, and among
 others whether the abbey of Belclare
 or Beal-an-chlair in the barony of
 Gallen and Co. Mayo has been shewn
 14/c/20/29(XIV) on

was referred
 to the
 14/c/20/29(XIV)

26/Jan 37/10 where the Esker head strikes the quartz in Ross common
the plan. These have not been answered, but if
those things be not attended to, I give my-
self a deal of trouble for no reason.

Origin of the name and town of Galway

It was the established belief among all the old
Irish writers from Tintan to Peregrine O'Flaherty that the town
and the learned O'Flaherty that the town
of Galway, ^{like Boyle and Sligo} took its name from the River
Gaillleann till Vallancey proved by ^{the} etymo-
-logical science, first that it was called from
Giddle dy-dee, and next from the Gail or
merchants who built the town there before
the time of Tacitus. This derivation of the
name Galway from "the merchants" was
left so after Vallancey, at whose old woman
assumptions all wise and truly learned men
will laugh as long as reason remains upon earth,
until Mr. Hardiman discovered that the name
Clann Fergaile, the true name of the O'Hall-
-lorans amounts to a perfect demonstration of

34/1 (27)

of it; for Mr. Hardman has found out that
Clann Fergaile, ^{which} signifies "the tribes of
the merchants" ~~and that Clann Fear-~~
~~gaile and Gaillimh is~~ demonstra-
-tively of the same origin and
derivation with Gaillimh, which was
not the name of the River but that
of the town built by the gaile or
merchants.

He rejects the fable about the river having re-
-ceived its name from Gaillcamh, the laugh-
-ter of Breasal, which is not to be won-
-dered at, because we of this century will
not believe those old stories of our ances-
-tors whether they are true or false, and
our more sapient successors ^{will reject} many things
which we will hand down to them upon
our oaths. Thus future antiquarians will
reject the ^{historical} ~~fable~~ about Eyre Court, which we
will hand down as derived from the fa-
-mily name Eyre, and the word court, the
Curia of the Latins, and will go on to derive
14/c/20/29(XV) it

28) ³⁴⁹ it from ier west, and cur, a circle. They will not believe that Kelly-Brook ^{the name of a house} was derived from Kelly a family name, and brook, riurlus because they will conclude that brook riurlus, could not be predicated of a house, and that it is therefore more likely that as there never was a family of the name Kelly*, the true derivation must be. Kelly of the wood, and Brogue a habitation (for the foot).

As for myself I believe as firmly that Galliv was derived from the Lady Galliva as that the Tyber was called after a great man Tiberius who was drowned in it. The river Galliv was first called Sean abhainn and the Tiber, albula. So the ancients have handed down to us, and if we do not believe them, we must set up Etymological fables of our own in their place.

Mr. Hardiman may deny that Gaillimh derives its name from the Lady Galliva (for if he does not people will laugh at him in the 19th century) but he cannot deny that Gaillimh was the name of the river, for all our Irish documents mention

* when will this be? A.D. 3684!

343 (29)

mention Gallinck as the name of the River, and
call the castle erected there in 1124 the castle
of the Gaillinck.

Mr. Hardiman has published a map which
shows the spot where the Lady Gallivia was
drowned, which shows that tradition was
then positive that Gaillinck was the name
of the river, and the Dimpenship which Mr.
Hardiman never examines gives the tradition
thus:

Gailledin mjean bneapal buam
Rur pothpato palind lanuap
An no bartoedó in zég zeal
Uaichy dymnisteap Gailledin.

Gaileamb daughter of ^{lasting} constant Breasal
Bathed in the cooling stream
In which that fair ^{branch} ~~branch~~ was drowned;
From her is named Gaileamb.

This Irish verse is translated into Latin by
O'Flaherty in his account of West Connaught
in which he speaks of this river as follows:

"The river of Galway whose channel is the
"conveyance of Lough Corrib for ⁴four miles
"into the sea with a loud noise ^{slides} slides with
"some meander windings in a slow and deep
stream

14/c/20/29(xvi)

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" stream till it comes near the town of Galway; but
" as it passes the town's side, it falls into the sea
" with a loud noise in a shallow vehement stream
" of fair chrySTALLINE water.

" The right name of the river is Galliv, from
" the oblique whereof Galliv is formed Galway and
" Galvia whereby the town is now denoted. The
" occasion of the name a very ancient Irish distich
" expresses thus translated:

" Ludit aquis; merpam deluserat amnis
" Bressalis prolix funere nomen habet."

Fair Bressal's daughter bathed in the waves
of that ^{very river} old river which Lough Corrib pours
Into the western ocean; ^{and} ~~but~~ was drowned

And all have called the river from her name.
But the writer of the Dinseanchus goes farther and
states that her monument was in existence in his
own times, which is well worthy of the antiquary's consi-
deration.

^{i. Foggy}
FACUJ DA CERLE AN DA LEACHT
MEADPAID, IF ZALLAM DAP LEC
AND UGALLAM IPADDE
TAEI AP TAEI IF MEADPAID

"Close to each other are the two leachs
"Of Maaree & of Gaillimh, as you see
"Beneath them rest the lovely Gallin
"side by side with Máaree."

We should however be very cautious
in receiving any thing as true from
fabulous antiquities until we shall
be able to prove that the monuments
mentioned are in existence. These
monuments may have existence at
the time that the poem in the
Dinnseanchus was composed - but it
could hear nothing about them at
present in the neighbourhood of the
town of Galway. Such fables are
~~can~~ curious, and often founded on
true history, but the fables got up
14/c/20/29(XVII) an

32) 346
In ignorant etymological speculations, such as those
offered by Vallancey, and adopted by Mar-
dinian in his boyish days, are disgraceful
to the human intellect, and must be
rejected by all sound enquirers into the
history of language.

Q Does M^r Fitch give a list of the
families who sprang from Gno mor and
Gno heg, or of the families into which
the Commaicne mara spread in later
times? Is there any history of the
chiefs of the Commaicne mara before
the O'Flahertys put them down?
Was ofadhla of the race of the Con-
maicne mara or of the My-Brinn?
Please to direct all to Loughrea
where we are now.

your obedient Servt,
John O'Donovan

END

14 C 20/30

Petrie, George, 1790-1866

Letter, to John O'Donovan, from George Petrie, head of the Topographical Section of the Ordnance Survey, written from 21 Great Charles Street, Dublin, in which he refers to his thoughts on the importance of Galway and Sligo in ancient times and his plans to get Patrick O'Keefe to assist O'Donovan in his field work of Galway.

9 October 1838

1 p

24 cm

RIA

This settlement will be found on the shore of Ardara Bay near the former town of Cleghra in Connemara which is likely to eclipse in importance both Galway and Westport. But you will not settle this point till next year.

I know that most of the islands of Longe Island are connected with the Parishes west of the lake generally speaking - yet I regret that you did not see Mrs. Linn, which is only a stone throw from the Eastern shore - but you will have opportunities of seeing it yet.

There is the foundation of a round tower at Ardara.

I have not heard any account of Roscam from you yet.

Believe me,

Very dear friend

Faithfully yours

George Peck

J. J. Donovan Esq -
 -

END

14 C 20/31

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Loughrea, Co. Galway, concerning the history, antiquities and topography of the city of Galway, with particular reference to the churches, abbeys, castles, graveyards and civic institutions located within the parish of St. Nicholas'.

9 October 1838

14p.

23 cm

Included are extracts from O'Flaherty's 'Indexes of Ogygia', the 'Annals of the Four Masters' and Duttons's 'Statistical Survey' concerning the history of Galway city.

Parish of St. Nicholas—

Galway with its civic and religious edifices; as also the places with the remarkable objects therein, in the Parish of St. Nicholas, noticed.

O'Flaherty's account of West-Connought, — Dutton's Statistical Survey of Co. Galway. — The Annals of the Four Masters, Inquisition taken at Galway, 20th March 1608, referred to occasionally. — as required. —

Loughrea, October 9th 1838

Sir,

Roderic O'Flaherty, in his account
of Ear- Connaught, says - "Galway
" the chief town of the Province of Con-
" naught famous for its handsome
" Contrivment and fortification, its
" ancient great traffick and dealings
" with foreigners and the worthy ports
" and of its Citizens, lies on the east
" side where the river (viz. of Galway)
" meets with the sea on high water
" about the bridge. This bridge was
" built by Edmond Lynch Fitz Thomas;
" it borrows its name from the
" river and was called Dunbona
" Gaillive, that is, Dun of Galway
" river's mouth. Dun is a forti-
" fied town both with the Anci-
" ent Gauls, Walsh, and Irish, and
" is the same that the ancient
" Saxons Called Borough, as Edin
" borough in English is Dun-Edin in Irish.

14/c/20/31 (ii)

"It has nothing to do with hill or height,
 "as Camden and Sir James Ware thought
 "(Cam: Brit: titulo Wildshire. — Ware Atiq: Hib.^a
 "Cap: 10. p. 51.) only that such as were
 "so called, were usually situated
 "on heights. —

"Galway therefore was in ancient
 "times a burrough and so continued
 "after the English invasion, being
 "one of the Earl of Ulster, their
 "manours, as appears by the en-
 "suing annals and records. —

1124 — "The Castles of Dunleo (now
 "Belanastow) Galway and Keel-
 "maile (now Killoony in the Co:
 "of Sligo) were built

1132 "The Castle of Galway de-
 "molished by Munstermen invading
 "it by sea; and Conor O'Flaherty,
 "Lord of West Connaught, slain by
 "them.

1149 "Tordelbach O'Brien, King of Munster
 "invaded Connaught, and dis-
 "mantled Galway dun. —

1154 "The ships of Galway, Clun and
 "of Connacny, were sent upon an
 "expedition to the North.

1161 "Fantastical ships were seen
 "in the harbour of Galway, Clun to
 "sail against the wind and the
 "Next day Galway, Clun took fire.

1230 "Richard de Burgo, Lord of
 "Connaught and Lord Justice of
 "Ireland, Constituting, Hedlin
 "O'Connor, King of Connaught,
 "besieged Odo O'Flaherty Lord
 "of West Connaught, in the Castle
 "of Galway on the East side
 "of the river; and he being re-
 "lieved on the west side by Odo
 "King of Connaught (son of
 "Roderick last King of Ireland,
 "the besiegers quitted the siege.

AD " 1232 The same Lord, Richard Burke
 " built a Castle in Galway, having
 " restored Odo O'Bonor and Con-
 " fined Fedlim O'Connor. —

1233 " Fedlim set at liberty, became King
 " of Connaught by the death of Odo. &
 " broke down Galway, Pirke, May and
 " Dunaman Castles. —

1247 " The town and Castle of Galway burnt.

1271 " Walter De Burgo Earl of Ulster and
 " Lord of Connaught, died in the Castle
 " of Galway". —

After giving some other notices
 relative to Galway; — he (O'Flaherty)

1 Says, — "the ruins of the Earl's house
 (William Earl of Ulster, who was son
 of Lord John Blake, son and heir of
 Richard De Burgo, the Red Earl of
 Ulster)" called Cloch an Tiarla

"or the Earl's stone are still extant
 "in Galway nigh the Key where there
 273 "is a well dedicated to St. Brendan
 "Patron of Enagh Dun, Diocess
 "wherein was Galway, whose feast
 "is may usually kept holy by the
 "Key Street dwellers of old". —

An Inquis. taken at Dublin, 43 Edward 3, comes in here,
 which enumerates among other places, Galway as
 (see page 246) being possessed by the Duke of Clarence (Lionell), upon whose
 death, the office was held 1269. —

"By process of time after this, Galway
 "had its annual magistrates Called
 "Portriffes — Portriffe in the old Saxon
 "tongue is the magistrate of a sea port
 "as the Sheriff is of a shire. —

"I find that James Develin
 "was anno 1431 Portriffe of Galway —
 "this family is since extinct and
 "the Darceys of Galway are their
 "gent heirs. —

3²/₃ "The Develins arms still extant in
 "stone in James Reagh Darcy's house
 "in Abbey gate street, is the same
 "with the Dillon's arms. —

* * * * *

4²/₃ "About the same time (1485)
 "Donogh O'Murphy Archbishop of
 "Tuam instituted a College for St.
 "Nicholas Church in Galway, of a
 "warden and 8 Choral vicars, wherein
 "were appropriated 9 parishes of the
 "Diocese, which had as many, vicars
 "all under warden, as well as the
 "8 Choral vicars which served the
 "high Church and the town. The
 "wardian is yearly elected by the
 "Common vote of the citizens as the
 "mayor is, but continued in one
 "person for many years during
 "the pleasure of the electors: Dominick
 "Duffe Fitz John second mayor
 "and brother of the first was chief

p. ibid anno
 1501.

Ware
 Hen. 7.
 ad ann. 1500.
 was referred
 to before this.

"founder of the College. There was
 "but a small Chapel soon before
 "in this place. The Church was de-
 "dicated to St. Nicholas Bp of
 "Uyene in Licia, worshipped the
 "6th of December on which day
 "Galway men invited to their table
 "such as they would have to keep
 "Christmas with ^{ment} them.

* * * * *

5 {
 "St. Francis' Abbey by the river
 "on the North side of the town was
 "founded anno 1296 by Sir W^m Bourke,
 "(Lord Warden of Ireland anno 1308)
 "there interred anno 1324 — he was
 "brother's son to Walter Earl of Ulster
 "and Ancestors to the Bourkes of
 "Mayo County). —

6 {
 "Our Lady's Church on the West
 "Side of the River was a small Chappell

13 Margaret & thy, the wife of Stephen Lynch (Fitz Dominick Duffe)
13 "Mayor, of Galway anno 1506 in the absence of her husband on
"a voyage beyond the sea, built the Abbey of St. Augustin's order
"of Hermits on the hill the South side of the town."

384

10
"of old belonging to the Premonstrances
"abbey of Thann, wherein stood
"a statue of our blessed Lady,
"much frequented by the devotion
"of the people.

"The Premonstrances granted
"the place to St. Dominick's order
"of Atherry, who founded there,
"a Convent of St. Dominick's
"order. -

"Father Daniel Nolan Prior
"of this Convent deceased anno
"1672 — Anno 1669 built there
"a large Chapel and Covered
"it with brick. -

13
"St. Bridget's Hospital on the
"East side of the town, was built
"by the Corporation anno 1542.
"Thomas Lynch Fitz Stephen being
"a mayor, and a maid servant

"of one of the Burgesses by their turns
 "handsomely attired, with a plate
 "Cup in her hand every Sunday
 "about dinner time, visited all the
 "houses in town to Collect alms for it."

¹
 There is no trace of the Earl's
Clock, at present remaining

²
 St. Brendan's well is near the
 Custom house in Quay Street —
 his feast is not celebrated.

³
 In the drawing room of a house
 in Abbeygate Street, belonging to
 John Darcy, of Clifton Castle, Esq.,
 there are still extant on a stone,
 arms, which, it is very probable, are
 those noticed by O'Flaherty.

4th

St. Nicholas's College, which was pulled down two years ago, stood opposite the centre gate of the Church of Saint Nicholas. Not even a trace of it remains. The Church of St. Nicholas became a parochial one, and the present ^{Protestant} Church of the parish occupies its site. — or is the original one, repaired, or enlarged?

5th

A new Chapel near the town and County Court house, on the ^{North} ~~South~~ side of the town, occupies the site of St. Francis's Abbey and bears its name. —

1657. The north abbey of Galway, belonging to the order of St. Francis, was demolished. It was built by Sir William Burke &c. — (See Dutton p. 292)

1815 'The new County Court house
 'was opened this year. It stands
 'on the site of the old Franciscan
 'Abbey, and is not included in
 'the County of the town'.
 (Dutton p. 322.)

6²³ There are no traces of the Domini-
 -can abbey; but a Dominican
 Chapel stands in the Cemetery
 belonging to it. -

A.D.
 1800 - 'The Dominican Chapel near
 'Galway was built. -

'A few years ago the late
 'Alderman, Patrick Bride, a
 'native of this town, enclosed the
 'Cemetery of this abbey with a
 'wall; before this, it ^{was} subject to
 'great abuses by pigs &c'. -
 (Dutton p. 320.)

7¹¹/₃

Saint Augustine's Abbey was totally destroyed; It stood on the hill now called Port hill, where the cemetery remains still. -

94¹/₂ 1811 - This year, the extensive burial ground on Port Hill, was enclosed by Mr. Robert Hedges Eyre,

"As a mark of his respect and esteem for the inhabitants of the town of Galway, in August 1811"

A.D. 1597 O'Donnell (Hugh Roe) pitched his camp for that night (After leaving Athenry) between Maranmore and Galway, precisely at Clach and Clinsigle, and on the following morning went to the Monastery of Lenoe near the gate of Galway &c. - 4¹/₂ miles

8¹/₂

Of the site of St. Bridget's hospital on the East side of the town, there is no local information to be had.

It is however stated in the Annals of the Four Masters at the year 1597 that a part of O'Donnell's

15
 (Hugh Roe's) army burned and
 ravaged the territory from Athenry
 to Rath-Goirgin, westwards to Kim-
mil, and Meadhrighe, and to the
 very gates of Galway and also
 burned Teagh Brighde at the
gate called Spairri

Sparr - Sparra, is taken by as
 many as I consulted on its application,
 to have been the name of the wall
 that enclosed the town. A portion
 of this town wall, which remains near
 the (Fair) green to the S. West, is still
 called Sparr. — This erroneous ap-
 plication happens through the ignorance
 of the people, ⁱⁿ whose memory, the name,
 if it were not attached to some object presenting
 itself to their eyes, would have no room since
 the destruction of what it ^{originally} really represented.
Sparra means the gate of a town.

14/c/20/31 (viii)

The town of Galway contains within the walls, 21 acres, 1 rood, and 21 perches; but the town outside the walls is of considerable extent, probably as much as the old part, including Dominick Street, the Claddagh, Meyrick's Square, Nun's island, Bohermore, &c. &c. —
(Dutton p. 196).

The town wall was originally built by the Corporation about the year 1280, by a duty on different articles of Consumption. At a later period another wall was built outside the former, and several bastions added, on which Cannon were mounted. The ramparts, bastions and other fortified works on the east side were built by Cromwell. Some old people remember the embrasures; many recollect when the town wall was a favourite walk, and when the gates

were shut every night, and a chain
 hung across the street: the place
 where it was fastened, is still
 visible at the house of a Chandler
 at the upper four corners: the
 date of the building of the
 house is 1558. It has been said
 that this chain was originally
 intended to prevent the Clan of
 of the O'Maddens from galloping
 into the town, and plundering the
 inhabitants, which they were in
 the habit of doing, even in day
 light
 (D. p. 212. 213)

Before the year 1790 this town
 (Galway) was in a state of great
 decay; at the period of the union
 it began to flourish. At this time
 Dominick Street was built; also
 houses about Meyrick's square

Some near the infirmary, and in other places, began to appear and gave an air of improvement to the town. The old useless town walls was very nearly demolished, to make room for extensive stores and other buildings, and helped to clear the town of Contagious disorders, to which, it been very subject before.
(D. p. 197)

In the townland of Ballybaunbeg in the parish of St. Nicholas, an old church stands in ruins, the extent of which on the inside, is 47 feet. by $14\frac{1}{2}$ ft. — 18 feet in length of the South side wall remains — $3\frac{1}{2}$ feet in breadth of East gable, are attached to this wall, and ^{reduced} nearly to the same height with it. A portion of this gable, from 1 foot to 2 feet in breadth is attached to North side wall; the middle part was entirely demolished —

19
On a part of North sidewall,
6 feet in length, next West gable,
is a lancet window beginning
on the inside within a foot of the
ground, - is $4\frac{1}{2}$ feet high and $2\frac{1}{2}$
broad. On the outside it is 2 feet
from the ground, and is battered, -
is now of irregular breadth, which
appears not to have originally
exceeded a few inches.

Annexed to the West end,
is an arch way of the same
breadth with the Church. The
North Arch is 12 feet $\frac{1}{4}$ inches
at the base, and no less than
15 feet high - The South one
is 7 feet ^{broad} at the base, and 8 feet
high. - 10 feet originally? -

Both are pointed, and built
with hammered stones, cemented
with lime and sand mortar.

14/c/20/31(x)

A grave yard lies at this Church which appears to have been dedicated to Saint James, as it bears the name - St. James's Church. -

Lisheennagarlagh - Irín nan-zaplac
the lisheen of the Children, a burying place, lies in Castlegar townland.

The Four Masters in the Annals, at the year 1560, record that - 'The Earl of Thomond marched into Lar Connaught against Morogh of the battle-axes, who was son of Feige, who was son of Morogh, who was son of Rory O'Flaherty; he passed through the Country of the Joices, by Enathaidh (Enagh river) (in Connamara), and by the foot of Bonnán. The inhabitants of the town of Galway, came to defend the

Ford of Tír-oilein against him,
but he crossed it by permission
of some and in despite of others
and marched through the very
middle of Clanrickard, both
when going and returning? —


Tír-oilein, is now Anglicised
Terryland, which is the name of a
townland bounded on the West
by the river of Galway. ^{Terryland} In this
townland, on the eastern bank of
the Galway river, and about $\frac{1}{2}$ a
mile from Galway town, are the
ruins of a Castle, commonly
called 'Old Court' by the people,
which is 75 feet long, 27 feet
broad. The walls are 3 feet 4
inches thick.


Tradition says that one of the Burks, who was called Sean na yeamay - Shane of the shamrocks - resided in this Castle. -

A.D. 1577 John Burke, alias Shane-na-Shammer, or Far-more was put to death ^{in this year} by his own Cousins at Bally-fenton, assisted by the Country people. He intended to be Earl of Clam-rickard, or at least the head of his family. - (Dutton. p. 249)

Inquisition taken at Galway, 20th March 1608, before Geoffrey Ashaldstone Esq^r; finds that Rickard Earl (then Earl of Clam-rickard) was seized in fee by his own acquisition and purchase, of the Castle of Tyrrellan (and 1 gr.), the Castle of Castlegar (81 gr.), Barrownegarrowe near Bally-britt (1 gr.) Bowlagh, and Keapaloghra

(1/2 9. / where of, Andrew Blakke
Fitz Patrick Claimeth 1/4th part
of the Cartow of Bowlagh) &c.

 - Castlegar, carleán gearr is now
the name of a townland, in which
the old Castle stands in ruins.

 The Castle of Ballybritt - baile
Bpnoza - stands in Ballybritt
townland - the walls are five
feet thick, and rise to the height
of forty five feet, there was an
ascent by ^{white} winding stairs of cut
stones, which is partly broken
down. —

Cowlagh is pronounced in Irish,
 Cuileac, — now Anglicised
 Coolagh, a townland bounded
 on the N.E. W. by Arammore
 in the Liberties, on E. by Castle-
 gar, and on the S. by Ballin-
 phoill, and Ferryland —

A.D.
 1651 'This year in the month of May, Sir
 Charles Coote was made Commander in
 the province of Connaught after the
 rest of Ireland was reduced; he also
 possessed himself of Athlone, Sligo,
 Loughrea, and other strong holds
 in this province. The parliament
 forces having forced a passage
 over the river Shannon, he be-
 sieged the town of Galway on the
 east, and having taken

Terrylan, Arannore, and Clare
Castles, he pitched his Camp
between Loughathalia, and Duckine,
about the 12th of August, and
there continued still, notwithstanding
standing many sallies and
interruptions from the town, until
the 12th of April following, and
then the town despairing of any
relief by sea or land, and
much impoverished and exhausted
in paying four hundred pounds
per week to soldiers, and making
various works, surrendered itself
up on very good and honorable
terms; so, without committing
any act of disloyalty, they
became subjects to the parliament
of England in April 1652.—
(Dutton p. 289)

✍ Loughathalia mentioned in this last quotation is pronounced in Irish *loc d'caille*, that is - the lake of the salt water, and is an inlet of Galway bay, S. of Saint Nicholas's parish.

This is to be Anglicised Loughatalia. At one side of it, to the East of St. Nicholas's College, are three wells denominated from St. Augustine. The Irish name is *coban San Aibíen* that is the well of Saint Augustine? - which would indicate that only one of them, is designated by his name. The three are however considered as dedicated to him. - At these wells there is, I was informed, a stone with a cross cut on it. (a stone cross?)

Luckine is now pronounced *micin*, which is, out of satirical humour, frequently called *Smicin namallait* - that is, Lickeen of the imprecations, or curses? It is written Licken Dyke in the same book, and described as lying where the road from Galway to Mellen crosses the flooded land at Coolagh village.

O'Flaherty, in his account of Iar-connaught, referred to above, after stating that the right name of the river (of Galway) is Galliv (Gallin), from the oblique whereof Galliv is formed Galway, and Galliv whereby the town is now denoted, and that the occasion of the name is expressed by a very ancient Irish distich thus translated

'Luidit aquis mersam deluserat amnis
'Bressaliu prolis funere nomen habet.'

says that the name of Jordan island on this river gave occasion to the Anabaptists of the town, in Cromwell's days to go

'thither and dip themselves by the
'island's side as alluding to the
'river of Jordan'—

Jordan island in the West
of the parish, and on the
river of Galway, belongs to
Ferryland. —

It is generally said that King John
had a Castle in Galway, which
stood opposite Lynche's Castle in
Shop Street. Its site is occupied
by the shop of Darcy, the apothecary,
that of Dillon the grocer, and
the hardware shop of Miss
Connolly. —

Your obedient
Servant

J. A. Larcom Esq. J. A. Larcom
Ac &c.

END

14 C 20/32

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Loughrea, Co. Galway, concerning the history, topography, genealogy and antiquities of the parishes of Athenry and Kilconierin, with particular reference to their castles, monasteries, churches, place names and the location of Moy-Mucroimhe and the Esker Riada (hills).

10 October 1838

12 p

23 cm

Included are references to the parish of Devlin, Co. Westmeath and extracts from the 'Annals of the Four Masters' concerning Rathgoirgin.

Loughrea October 10th 1838,

Dear Sir,

As the season is drawing to a close I think O'Keefe should join us at once, for the extracts from Colgan can be copied by any one. I observe that the account of O'Flaherty's country given by Mac Firbis differs from that given in the College MS. (H. 2. 17, p. 188.) the former giving Dealbhna Cuile Tabhair, of which the latter makes no mention. Let me have the account of Muirchadha as given in the books of Lecan and Ballymote.

I now come to settle, if possible, the situation of all the Delvins, and I want all the references to them in the Books of Lecan, Ballymote, M^c Firbis, O'Flaherty &c. How many of them do they place in Connaught, and how many in Meath? The following Delvins have been already examined.

1. Dealbhna mor, now the Barony of Delvin in the east of West Meath.

(2) 404

* so called as lying between Loch Orben, and Loch Lurgan or the Bay of Galway.

2. Dealbhna beag, conjectured to be the Barony of Bemifore in Meath.

3. Dealbhna Cathra, now the barony of Garrycastle in ancient Meath, now in the Kings County. N. B. A parish of O'Madden's country viz. Lupmagh - is included in the barony of Garrycastle, which was never in the ancient territory of Dealbhna Cathra.

4. Dealbhna Nuadhat, now the Baronies of Athlone, and Moycarnan in the Co. of Wexcommon.

There were besides these Dealbhna ^{Cuile} Frábhair called also Dealbhna tise da loch * Dealbhna Feadha, and Dealbhna Sean.

-múighe, of which Dealbhna Feadha was exactly coextensive with the present barony of Moycullen, west of Galway, comprising Gno-beag and Gno-mor, but the situation of the other two remains to be shown.

I want therefore the various lectiones (given in the books above referred to) of the account of

of the Delving in Meath and Connacht. ⁴⁰⁸ (3)
was always under the impression that Dealbha
na Cuile Tabhair was in Meath, but if
Donald Fribis be right in placing it ^{within} the
principality of the Munster-Moroghaw
of Far Connacht, I must, of course, al-
ter my account of the Delving of West-
meath; but before I do so, I wish to
see whether all our ancient MSS. agree on the
subject. Is Dealbha Teamhair or its
chiefs mentioned by any of the annalists.

of the parish of Athenry.

Name. This parish lying between those of Moneyree
and Killeeneen, derives its name from the
town in which the parish church is situated.
The name is not of ecclesiastical origin, and,
before the year 1211 when, it is said, King John
built a city here, Athenry was only a ford
on the western boundary of Hy-Many, and
the point at which the principalities of

14C/20/52(n) Sideline

109
* It is now called by the peasantry Clate an n^o 13, which is a contraction
of Clate an n^o 13 the town of the ford of the King, and it is believed
that it took its name from King John.

Kidshne, the My-Briuin, and My-Many met.
This ford was called Koh na ríog, the ford
of the Kings*, probably from its being so situa-
ted. Camden, however, and other commentators
on Ptolemy's map of Ireland, conjectured that
Athenri was the Auteri of the geographer;
but as Auteri was the name of a people
it is not ^{even} likely that it would be preserved
in that of a ford, which Atth na riogh
certainly was, and we need not wonder that
the learned O'Flaherty scoffs at such a
mode of deriving words, in his Ogygia
vol. I. p. 24 (Translat.) Besides it will be seen
that the Auteri of Ptolemy could not
be in Connaught at all, and that we should
rather
look for their name among those of the pri-
mitive Irish tribes or territories rather than
among those of fords or modern towns. Indeed
I have often laid ^{down to myself} it as a true antiquarian
rule that if we can ever reconcile Ptolemy's
tribes and cities with the old Irish topo-
graphers, we must apply ourselves to compare
our

^{our} Attacoti and other Belgic tribes conquered ¹¹⁰ (57)
by Tuathal, who were certainly here in Oth-
lenny's time, and our old hill fortresses-
which were undoubtedly the Irish cities at
the time - with his tribes and cities.

To attempt to give any sketch of the
history of Athlenny in this letter, would be
complete waste of my time, for it would
take months to consider the materials
before one could begin. It seems to have
been built by King John in the year 1211
to put down the My-Brimin, Fly-Many
and My-Tiachrach Aidhne three most
ferocious Conacian tribes. ^{Athlenny} It was surround-
ed with a wall of considerable strength
enclosing an area of 25 Irish acres - (3
acres ^{it is said} more than Galway) and this wall
was originally surrounded with a ditch
into which the river was conducted. This
ditch is ^{still} traceable on the east and south
sides ^{where} ~~and~~ water still flows through it.
The wall was defended with towers and

(6) ⁴¹¹ six gates which are called Spappas viz
1. Briton's Gate, 2. Castle Gate, called in Irish
Spappa an Charleáin, 3. Spider Gate Spappa an
Spider, the gate of the hospital, 4. Lara Gate
5. Nicholroe Gate. Spappa Mroóil puat, and
6. Temple Gate Spappa an Teampall. All these
gates are now destroyed excepting the north
^{Briton's} gate and a part of Spappa an Charleáin
which are much injured. It does not
appear that they ^{ever} had any ornamental
work like the Gates of Derry. One tower
remains in tolerable preservation on the South East side
The "noble Abbey" which was erected here
in 1241 by Meyler de Bermingham at the
request of St. Dominic, is still standing in
good preservation, and should be shown
on the map.

The Castle of Athenry called by some, King
John's Castle, and by others Bermingham's
Court, is also in good preservation, and a
very conspicuous object in the town.

412 (7)

The site of the Franciscan monastery which was founded here in the year 1464 by the Earl of Kildare, is said to be occupied by the church of Athenry.

For the history of Athenry see Cambrensis on the fortresses erected by King John in Ireland, De Burgo's account of the Dominican Abbeys, Archdall's Monasticon, and the Annals of the Four Masters at the years 1249, 1266, 1316, 1322, 1375, 1473, 1504, 1544, 1572, 1583, 1596, 1599, 1601.

In the parish of Athenry are situated, according to the natives, 6 Castles, but I saw only some of them, viz. 1. Derrydonnell, 2. Moyweela, 3. Carnaon, 4. Ballydavid, 5. Castle Ellen, 6. Castle Lambert. ^(not ancient)

Derrydonnell is mentioned by the Four Masters at the years ^{1273, 1278, 1279, 1280} ~~1273, 1278, 1279, 1280~~ as having derived its name from the circumstance of O'Donnell having encamped at it for a night when he persecuted the poet Muirchach O'Daly of Lissadill, and at the year 1598 as the residence

14/c/20/32 (14)

(8) ⁴¹³ of the son of Tibbot Mac Darnock Burke, and in an Inquisition taken at Galway in the year 1608. as one of the castles of Clanrickard.

^{vaeha}
Moyweela is mentioned by O'Flaherty (Ogygia part. 3. c. 11) as near a brook called Turlach Airt in Aidhne, where the monarch Airt the son of son of the Hundred battles was killed after the battle of Moy-Mucromba.

Of the situation of Moy-Mucromba

This plain is celebrated in all the Irish histories and authentic annals as the site of a bloody battle between Loche Mac Con and Airt, the solitary kings of Ireland, in which Airt was defeated, and after ^{wards} ~~with~~ pursued to a brook in Aidhne situated between Moyweela and Kilcornan, where he ^{was killed}. The account of this battle forms one of the popular stories of the ^{ancient} Irish. I have an extract

* Athenry is actually 11 miles from Galway, but they reckoned very long miles in O'Flaherty's time

extract from a very rude copy, ^{of it} now before me ⁴¹⁴ (9) but I find nothing in it to ^{point out} identify the situation of Magh Mucroimhe. O'Flaherty who lived at a period when old Irish traditions were very vivid, and ^{who had} many excellent Irish MSS. in his possession, writes in part III, c. 11. of Ogygia, that Moy Mucroimhe was situated near Athenry 8 miles from Galway, and in his account of Tar Connaught he states that Loac Mac Con defeated the monarch Art at Athenry* within 8 miles of Galway.

Q Where did O'Flaherty find, or from what did he infer that Athenry was in Moy-Mucroimhe, or Moy-Mucroimhe near Athenry? Try the annals and all the copies of the account of the battle. Where did he find that King Art was slain at the little river of Turlach Airt in Sidhne? I made every enquiry in the parish of Athenry to see if the name Moy-Mucroimhe ^{in existence} were still, but found that no such is remembered; and
14/C/20/32(V) what

(10)⁴¹⁹ What I am more surprised at, the name Turlack's Airt, (situated between Moyneela and Kilcornan) which was generally known in O'Flaherty's time, is now blotted from the memory of the people. Does any such name occur in the Annals of Inquisition?

That Magh Muccimha was a well-known plain in ancient times appears from a legend concerning it in the Dimpeanchus in which its name is derived from a magical herd of swine which was dis-enchanted there by Queen Meave. From the manner in which this plain is mentioned in the Dimpeanchus, it would appear to have been rather the name of a fertile district, than of a small field or townland.

Māg Muccimā mōlōr cāh
Māg dīgām cō pō gnāh
Kc. Kc.

14c/20/32 (VI)

4/6 (11)

The plain of Mucrima which all have praised
 The plain which I have oft with joy traversed
 A plain of houses, ploughmen and of herds
 Which Eochy Fin's great tribe have long possessed
 A land so ^{nérd} smooth, so ^{arimpois!} rugged and so tilled
 Extensive, ^{pasping noledan} wide and ^{no-élan} splendid, grassy-green,
 A plain in which bright swords & belts abound
 A plain in which large ^{clap} oaks and ^{doimín enghra} nuts are found
 Comes next to be examined. Whence its name
 Hard has rung; - no ollav has removed
 The ^{murky} brooding cloud which the old hand of time
 Has drawn ^{upon its face} éir its history; no fiery lay
 Or Ecstasy divine, nor teinim laeghdha
 Has yet dispelled this pable, murky gloom.
 From Cruachain's ^{a huáin Chpuáin} Cave a magic herd of swine
 Of blackest hue, once issued forth, when Meave
 And Ellill ruled the men of Olegmact.
 " This herd of ^{pigs} hogs was wonderful indeed
 " For should an hundred men ascend one hill
 " To count their number, and continue so
 " To reckon them for ever, they would fail

* Whenever a poet was asked any question about ancient history or any thing else, which could be traced, he would throw himself into a sleep, during which he was sure to dream of the truth. This is as good as humming; as they say, original imaginations of the French Academy, who have drawn so much rubbish from the dreams of the poets of the French Academy.

(12) 414

To calculate the number in this herd
Which demons sent from Cruachain's gloomy Cave.
They spoiled the grass, and withered the green corn
Throughout Connacht's province of fair men
In which soon thirst and dreadful dearth prevailed
At length queen Mab and Eilull, King, set out
To hunt this herd, and count them one by one
(For this once done, their power to hurt was o'er)
And found them on Froechmagh, - auspicious plain.
They chased them westwards to the pass of Ferb
Where Meave in close pursuit took hold of one
Of these huge boars by his hind leg* - greab feat!
But he could not be held; he dragged his leg
From her strong grasp, and left the skin behind
And fled away, - but whither, no one knows.
Now Meave did count their number as they passed
Across the plain of Froechmagh; and from this
That plain has since been called Magh Mucrimha, which means
The plain of reckoning the pigs and this
Is sealed its true and everlasting name.


* A queen taking hold of a pig by the hind leg is very pastoral
and truly poetical. Oghon had nothing like it.

418 (13)


This story was evidently got up at a period
when the Irish were as silly as men could
possibly be; but ~~still~~ even though not
a single word can be believed about
reckoning the magical pigs that
got out of the cave of Croghan
to plague the Connaughtmen, still
we may believe the writer that
in his own time Moy-Mucrimha
was the name of what he consi-
dered a beautiful plain. The
district west of Athlery ^{which was Magh Mucrimha} ^{if we believe Dr. Roberts} could scarce-
ly be called "a plain of houses &
^{the parish} ploughmen ^{notwithstanding all the efforts of cultivation} even at this day, but still
we must receive the Bard's testimony
that he considered it such in his
time, although perhaps it was but
partially cultivated, and very thinly castel-
-lated or ^{+ rated} cashelled.

(14) 419

There is an old church called ^{Templegal} Teampull geal or White church ~~near~~ not far from the castle of Derrysdonnell, the name of which I do not find set down in the name books. It should be shewn on the plan, as it is shewn even on the engraved County Map of the Down Survey as Templegal.



Situation of the Esker Riada in the Co. Galway.



I have been on the look out for this Esker during my walks from Mááree to Athenry, & from Athenry to Loughrea, but have not found it so decidedly developed any where as it is at Moy Lena near Tullamore. I do not believe that the hill of Seefin 3 miles N.W. of Loughrea ^(as I was told at Clarinbridge) is a part of it, but it may be traced from Clarinbridge to Caher fin Esker in the townland of that name, in the parish and barony of Athenry, and about 3 miles to the south of Athenry town, and from thence to the Dominican College of

in the parish of Kiltaleagh
of Esker, north East of the old Castle of Rath-⁴²⁰ (15)
-Gorgin. The Esker, which develops itself near
this Dominican Establishment, is certainly
a part of the boundary line between the
northern and southern Irish, but I have
no clue^{as yet} to trace it any further to the
east. It will, ^{however} be found to ^{extend} run thence East
and by north across the barony of Clon-
macnow till it strikes the Lough near
Ballinaploe, where we lost sight of it
in the County of Roscommon. I hope
the Ordnance Surveyors will show this
Esker on their Map. It is not near so
decided a feature in the County of Galway
as in Roscommon and Leinster, especially
in the parishes of Moor, Clonmacnoise, & Clon-
ard where I have observed it most con-
spicuously developed.



(16) 421

of the parish of Kilcomerin

This parish lying south of that of Athenry and east of Lickerrig, is called in Irish Bill Con Sarainn, the meaning of which is not locally known, but it is probable that Con Sarainn or Cu Sarainn was the name of the patron saint. I know however nothing about such a saint. Does his name appear in our Calendar inter divos?

The old church of Kilcomerin is all destroyed with the exception of one gable containing a Gothic window of good workmanship. It was 18 feet in breadth, but its length cannot now be ascertained. In the church yard are to be seen on the tombstones the names of the families of the Hy-Fiachrach Aidhne such as the Hyne (O'Keyne) the Kilkellys &c. which suggests that their country was not far distant. This parish however was never included in Aidhne, but in Hy-Mang.

422 (7)

In this parish is situated the castle of Rath
Goirgin mentioned in the annals of the
Four Masters at the year

" A. D. 1597 O'Donnell (Red Hugh) made an
" irruption into Clanrickard and laid siege
" to Athenry. The warders of this town at-
" tempted to defend it, but their efforts
" were useless, for O'Donnell's people
" applied fires and torches to the strong
" gates of the town, and carried with
" them large ladders by means of which
" they ascended to the parapets of the walls.
" From the tops of the walls some leaped
" into the streets of the town and opened
" the gates for those who were outside.
" They all then proceeded to demolish
" the stone houses and the houses of de-
" fence which they stripped of all their
" goods and valuables.

(18) ⁴²³ They remained that night in the town. It
" would be difficult to enumerate ~~on the~~
" ~~next day~~, the quantity of copper, iron,
" clothes and reapture they carried from
" this town on the following day.
" From this town also O'Donnell sent
" forth marauding parties to plunder Clan
" -richards on both sides of the River
(i.e. the River which flows from Athenry
to Clarin-Bridge) these pillaged and
" ravaged the entire tract of country
" lying between Leath-raith (in the parish
of ^{Hillinor Daly} ~~Abbay~~) and Seanchomalladh. The
" remaining part of his army burned and
" ^{from Athenry to Rath Grogan} ravaged the territory westwards to Rinn
" Mhil (Ringville) and Máaréé, and to
" the very gates of Galway, and also
" burned Teach Brighde at the gate
" of Spairri (at the East gate)

424 (19)

The castle of Rath Gairgin still retains that name uncorrupted, excepting that that in the anglicized form it is called by the more terrific name of Rath-Gorgon. It was a square castle of considerable extent, but now ^{so} much ruined that no definite idea can be formed of its original architectural characteristics. A part of the square tower remains which is 42 feet in breadth, and about 35 feet high. Its bawn, which was not very large can still be traced, but its walls are nearly destroyed.

Before the hand of cultivation had improved the land, this castle was situated in the midst of a

(20) ⁴²⁵ morass which was as great a natural fastness as the Castle was a fortress.

The moat of Rath Gorgin which was the primitive military station from which the townland derived its name, still exists in good preservation, ^a short distance to the south of the Castle. This is now a green moat, but it was certainly originally surrounded with a Rath, named from a Gorgin, or fierce ^{little} man or Gorgon.

Not far from the old Castle of Rath Gorgin, is situated in a town to which it gives name, the Castle of Badhbhun more

426 (21)
more - large Bawn, of the history
of which I know nothing.

In this parish is situated ^{mag fórd} Moyade
a gentleman's house and demesne
which is worthy of antiquarian
attention as being mentioned in
the Dinseanchus in connection
with Loch Riach (Loughrea)
see my account of Loch Riach.

In this parish is also situated the
Cattle of Baile na gcaorach - Bally-
nagcoragh, which is a very conspi-
cuous object in the country, but
of the history of which I know
nothing.

14/c/20/32 (xi)
A townland called Caher Kim-moonma
is set down in the name book of
this

(22) ⁴²⁷
this parish in its South west extremity
but I could meet no one who
ever heard such a name! It seems
to signify the Coker or Cyclopean
fort at the head or extremity
of Maimay - but as I could
not find it in the Country
I can't say a word about it.
Who furnished this name, and
on what authority?

The name books of this part of
this County are very imperfect - worse
in fact than any I have yet seen
but your engravers are treading too
much on the heels of the Surveyors
which ^{creates} makes much confusion - as far as I

I am concerned -

428 (23)

Now I want the name books of the parishes around this town of Loughrea as soon as possible, and also the books of the Barony of Kiltartan. I hope they will not be so imperfect as those of Athenry.

14/c/20/32 (xii)

Extract
from Dist
officers

I think if all the officers would imitate Mr. Beatty that those name books could be prepared long before the plans are drawn. He has employed a man to walk into every townland to ascertain the name of every feature to be marked on the map, by which means he has all the names and their exact situations before the plans are drawn.

(24) ⁴²⁹ drawn). To employ men who have a smattering barbaric knowledge of the Irish language to guess at the names in an office in a country town is truly ridiculous and must finally lead to error, or be of no use whatever.

Your obedient Servant
John Donovan

END

14 C 20/33

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Loughrea, Co. Galway, concerning the history of the parishes of Kilcolgan and Killeely, with particular reference to their association to saints Colgan and Faoile.

11 October 1838

4 p

23 cm

Included are extracts from Colgan's 'Acta Sanctorum' concerning St. Colgan.

Thos. A. Larcom Esq. Longhrea October 11th 1838,
 R. Eng. B. Thursday
 Dear Sir,

I have ~~already~~ written about
 the parishes of Kilcolgan and Killeely
 without recognizing that we have any
 historical reference to either. It appears
 however from the tract written by
 Henry the Septilogist on the
 maternal genealogy of the Irish
 Saints that both these churches
 were anciently celebrated, and
 dedicated to, or, rather built by
 St. Colgan, and his sister Faoile.
 Every doubt of the identity of Kilcolgan
 and Killeely with ^{the} bill Colgain and
bill Faoile of Henry and Colgan

14/c/29/33(1) is

is removed by the description of their situation, "near Sth cliaith Meadhuidhe", which is the ancient name of Clarin Bridge, in the immediate vicinity of which Kilcolgan and Kill-Innaile are situated. From the pedigree of these saints as given by Colgan in Acta Sanctorum it appears that they were of the race of the Uy Fiachrach Aidhne in whose country, (which was erected into the Diocese of Kilmacduagh,) both churches and their parishes are situated.

I here insert what Colgan, the Franciscan, has collected about this pair of saints who appear to have been chaste and pious though their mother had not been so, but it must be remembered that the rose is produced by the thorn, and that good is often generated from evil.

SilcolganA.D. 1130
col. a.XX February — Of S. Colgas or Colganus
Abbot of Kill-Colgan in Connaught

I. One of that great train of holy disciples, which partly followed, [X] partly accompanied S. Columbkille into Britain; was S. Colgas or Colganus the son of Aidus sprung from the illustrious and formerly powerful family of the Fiachrians in Connaught. For he was for many years the disciple of S. Columba in the Island of Hy. [In I — he is mentioned by Adamnan]

* * * II * * *

{381 col. a}

III. But the name of his mother, and the sin here related [which was] committed by her, (it was the sin of adultery, which she committed with Malheus the son of Aidus, afterwards (4) King of Munster,) is indicated by Kingus in his book on the maternal genealogy of the Saints of Ireland, where he makes mention of his sister S. Foilennia⁽⁵⁾ saying; Leuillenda was the mother of S. Colganus the son of Aidus of Kill-Colgan near

(4) 433

Ath- cliath Medbreidhe, and of his sister
Failennia ^{beside} near it; Brillenda the mother
of S. Colganus, who was educated for some
time in Magh- ulleinn, nefariously committed
at Cashel a clandestine crime with Halvius
King of Cashel.

[381 ch. 4.]

IV. The Sanctilogium gen. c. 9. and others⁽⁸⁾ our historians mention not only this his sister, who in the County of Galway and Diocese of Kilmacduagh is renowned even to our own days on account of the public veneration [paid her] and the daily miracles [performed through her intercession], but also two others⁽⁷⁾ her brothers enrolled in the list of the saints, namely Aidus, and Sorarius: and they refer their race to Fiachra the son of Eochy Moy medhoir, from whom the family of the Fiachrians has derived its name and origin.

But this saint flourished when the sixth century was drawing to a close, or about the year⁽⁹⁾ 580. and so ran through the career of this life, that being numbered

among the heavenly citizens, he merited that that honour should be adjudged to him on earth, ^{with} which the inhabitants of heaven are venerated on earth. But he is venerated in the Southern district of Connasught, in the Church of the Diocese of Kilmacduagh, which from ⁽¹⁰⁾ his name is called Kill-cholgan: of which also he was the moderator or Abbot.

Notes.

[381
col: 4.]

- * * * * *
4. Rege postea Mormonia. Concerning whom the Annals of the Four Masters 633. Malcus Glann, King of Munster died. Since therefore he reigned fourteen years, according to the Catalogue of the Kings of Munster, or according to others twenty three, it follows that he was not King when that sin was committed during the life-time of S. Columba, who died in the year 592 or according to others 597.
- 5.6. Failemnia. She is called by the Sanctilogium genealogium, and every where commonly ^{Faile} Faile or Faile; by the ancient hagiologists, Failemnia. She is venerated in the Church of Kill-faichle in the Diocese of Kilmacduagh on the 3^d of March according to Marian Gorman, and the Martyrology of Tallaght: where her veneration is great and ^{her} miracles daily; and hence continual pilgrimages are made thither.

14/c/20/33 (11)

(6) 435

8. Aidian & Sorarius. Not only the Santalegia genealogy, but also the Book of Leacan and others everywhere refer the origin of these to the aforesaid Maehra, thus; Aidian, Colgo, & Sorarius, the three sons of Aidian, son of another Aidian son of Lugadiis, son of Dathi or David, son of Maehra.
9. Circa annum 580. It is thus collected from S. Adamnan in the places cited, and from what is to be said about the age of S. Columba who died in the year 592 or 597.
10. Que Hill-cholgan. It appears from the List of the Churches of the Diocese of Melmacduagh and Angus above ch. 3.
11. Moderator, sine Abbas. It is thus collected from Adamnan above book. 1. c. 16. & Angus. l. 2. Opuscul. where he places him amongst the priests & Abbots.

[Though Colgan gives the Life of this S. Colgas at his 20th of February, yet he does not do so as considering it his festival day; but for a reason which he explains in the notes to the Life of S. Colchus, or Colga the wise, which he exhibits at the same day immediately preceding the present Life.]

MS. B. 1. 280 col. b.

"I find three Colchus's, or Colgans, celebrated for piety and learning, who flourished many years before the present [one]: two or three contemporaries of his: ~~but~~ and also ^{many} much more, who lived after him: of whom if I except one or two, since I do not find their birth-days observed on other days, lest their memory should perish, it has pleased me to subjoin here, what occurs concerning them."

[then immediately follow the Remarks on Colgas, or Colganns of Hill-cholgan in Canany &c.]

It appears from the annals of the ¹³⁶(7)
Four Masters that the O'Finns were
the ancient herenachs of Kilcolgan.

A.D.
1132. Cuaille O'Finu Herenach of Kil-
colgan, died."

The following notices of it also occur

" 1258 A great war was kindled between
the English and Conor O'Brien during
which Ardrathain and Kilcolgan were
burned and several other ^{towns} Ballys were
burned."

A.D. 1598. O'Donnell marched into Clann-
rickard, and halted at the gates of
(the Castle of) *
Kilcolgan, whence he sent forth marauding
parties to plunder Clannrickard."

" 1599. O'Donnell made an irruption into
Clannrickard and pitched his camp at
Ruaidh Bheitheach between Kilcolgan and
Ardrathain"

" 1600. O'Donnell on his way home from

14/c/20/33 (IV)

* See Inquisition taken at Galway in 1658. "Here Kilcolgan is mentioned as
one of the castles of the Earl of Clannrickard."

434
"Thomond arrived at Maaree and remained
"for a night on the hill of Cnoc a
ghearrain between Kilsalgan and
Galway."

Bnaidh Bheitheach, wch is now anglicized

Boerschagh is the name of a townland and
^{country} village in the north ^{west} of parish of Kilsely
in the barony of Dunkellin. The
hill of Cnoc an ghearrain, is now called
Cnoc a ghearrain bhain (Knockagarrainbain)
within a mile of Clarin Bridge. A fair
is held on this hill, which they are go-
ing to remove to Clarinbridge. It should
be shewn on the plan.

your obedient servant,

John O'Donovan

END

14 C 20/34

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Loughrea, Co. Galway, concerning the topography and history of the Dumha Sealga in Magh Aoi.

11 October 1838

2 p

23 cm

RIA

prayers, and I was a good deal surprised at finding O'Flaherty place it in Munster Moroghoe in the barony of Clare, more than 50 or 40 miles from Elphin, though the Tripartite (corrupted as it is by Colgan) places it near Elphin!

There is some dreadful blunder in all this, which nothing but a collation of the ancient Irish lives of Patrick will correct, and I do again request that Mr. Curry will copy from the Leabhar Breac and the book of Lismore, the account of the Conversion of Duach Gabach by the apostle, on the banks of Loch Dealga in Magh Aoi. If ye do not answer my queries regularly, I must necessarily forget many of those subjects; and Irish Topography will remain forever a mass of irreconcilable contradictions. There is no doubt in the world that Lough Hackett in Munster Moroghoe is the Loch Cime of Irish history, near which Kellach King of Con-naught lived in the th century.

da d'ei ceallach don banna

Dona i ncard ced me

Grallard 3rd leabair a brach

ceallach laic locha cime.

"Should Kellach come to the Bann

"With his thirty hundred men about him

"He shall give hostages, tho' huge his

penis!

"Kellach, the grey of Loch Cime."

+ Patrick acted like the English in this country for he generally set up
the dog against the dunse.!! We tried then to manage them very well

But it is very doubtful that Loch Sealga or Dumha Sealga near Elphin could be pushed so far to the west. The Dimseanchus and the Annals of the 4 Masters place Dumha Sealga in Magh Aoi, and the following account of the conversion of Snach Galach will at once identify the place with a very conspicuous Dumha or mound near Lislick in the County of Roscommon.

"Echin, the son of Brian, was king of Connaught when St Patrick came to Ireland, and when he heard that Patrick was coming towards him, he took a ^{loom} garman with its weaving rods on his back to disguise himself from him. It ~~was~~ ^{being} made known to Patrick that the King was shunning him, he met him face to face. "Art thou Echin," said Patrick. "I am not," said Echin. "Mayest thou not be he," said Patrick, and Mag. neither thou thyself nor thy son or dependant be king". This was verified. And none of the sons of Brian believed in him until he came to the place where Snach Galach, the youngest of the children ^(was) who said. "If I were King I would do the will of Patrick." Then Patrick replied, "In consequence of your consenting to do my will, thou, and thy descendants after thee shall be kings. And this was verified."

"All his brothers afterwards gave hostages to Duach
 "Galach and he became Arch-King over them. And
 "Patrick blessed him at Dumha Sealga which
 "is at this day called the Dumha of Carnfree,
 "and he promised the Kingdom to his posterity for ever."

Duald Mac Firbis

p. 195.

"Imperium hic sine fine dedit"
 Compare this with the Books of Lecan and Ballymote.
Carn free, on which the kings of Connaught
 were inaugurated to a very late period
 stands - a very conspicuous object on the
 hill to the south of Tulsk near the demesne
 of Mr. Kelly of Baring. The carn of Inoech
 itself is not very large, but the Dumha
 or green mound, here called Dumha Seal-
ga is a very conspicuous and beautiful
 object commanding a view of ^{Rath} Croghan
 and other memorable localities in Magh Aoi
 and the Leora Tuath. (See my letter on Carnfree)
 It gives me great pleasure to find that
 we can connect this beautiful feature with
 history. One of the Mac Brannans, ^{chief} of
Corcachland died here in the 15th century
 and was interred at Roscommon.

Hoping that you are well
 I remain your wellwisher
 John R. O'Donovan

END

14 C 20/35

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Loughrea, Co. Galway, concerning the history, antiquities and topography of the parish of Killora, with particular reference to its castles, old church, graveyards and the origins of its place name.

11 October 1838

5 p

23 cm (i-ii), (iv-v); 25 cm (iii)

Included are annotations and corrections, regarding references to Galway in the 'Annals of the Four Masters', made by John O'Donovan, and dated 4 October 1841.

Loughrea October 11th 1838.

Sir,

Killora parish in the baronies of Dunkellin and Kiltartan, is bounded on the North, by the parishes of Killeeneen, and Aghenny; on the East by Kilconiron, and Lickerrig parishes; on the South by Kil-
-Connickny, Killogilleen and Ardraham parishes; and on the West by those of Killeely, & Killeeneen. —

The name is pronounced in Irish —
cill oísa, which signifies the Church
of prayers. —

In Killora townland, are the ruins of the old Church, which is 63 feet long inside, and between 16 and 17 feet broad. Of the North sidewall, 22 feet in length, were pulled down — 14 feet of the South sidewall between the door and West gable, stand ^{much} ~~partly~~ battered and in a tottering state. This part is propped on outside with stone work, cemented with lime and sand mortar. —

14/c/20/35(1)

At this distance (14 feet) from the West gable, the door is placed on this side wall. Its height is 6 feet 8 inches, and its original breadth was about 3 feet. - It is constructed with Cut stones, - 3 feet in height of which, were removed from the side to the West, at the ground. - As it is of the pointed style; my time would be but unprofitably employed in representing its form. -

On this side wall, but farther towards East gable, is a quadrangular window, 2 feet 1 inch high, and 8 inches broad. - And near East gable, on it, is another window, $3\frac{1}{2}$ feet high, 8 inches broad, and circular at top. -

At the height of 7 feet from the ground, there is a window on East gable, which is made of cut stones, and is 2 feet broad, and of the pointed style. -

Eighteen feet ^{in length} of the East end of the church, is only 14 feet, 4 inches broad, from which circumstance, it must be considered to have been erected at a different period from that at which the remainder of the building was raised. —

The church stands in a grave yard. — There is another burying place in Templemartin. Templeall Martin — townland. —

There is an old Castle in ruins in Caheradangan. Cahern Dangan — townland, which is now translated Strongfort, a name in common use in the country. —

Roo Castle - Carlean Ruba -
 Stands in ruins in Roo, townland.
 The walls of it - are still standing.

+ The extract from the Annals, how 'West', which we presume to be an error and put for 'East' - Let the original passage in the Irish be copied, and sent us, which I will remove this error, or show that it is not one.

This castle is situated in the ^{East} ~~West~~ of Hy-Piachrach - Sidhne, ^{with} which territory, the barony of Kiltartan and the Southern part of the barony of Dunkellin, ^{reaching} as far as Claren ^{are coextensive,} Bridge. Its locality we find, laid down in the Annals of the Four Masters, who record at 1599 - that - O'Donnell, (Hugh) Roe, ~~the~~ son of Hugh, who was son of Magnus) dwelt at Ballymoat in the County of Sligo, from the time of the battle of Athlindhe in the beginning of August to the festival of Saint Brigid in this year.

+ This is not correct: the Rubha mentioned
in the Annals of the Four Masters at
the year 1599 as in the west of Hy-
Fiachrach Aidhne, is now called Rue
and lies near Kinvarra on the confines
of the Counties of Clare and Galway

J. J. Donovan,

Oct 4th 1847.

He thought it too long that
he had remained during all
this time without making
any incursion into the neigh-
bouring territories; but he knew
not what particular place now
to attack; for he had not
left a district, fastness, or
wilderness, which he had not
either plundered or caused the
inhabitants to give him pledges
and hostages, excepting only
Thomond. Wherefore at the
time aforesaid, he ordered
an army to be mustered
for the purpose of marching
into Thomond. - * * * * *

As to O'Donnell and
his forces, they marched,

forward and delayed not
until they arrived unnoticed
at the other side of the river
in Clanric Kead, ^(i.e. Atheny river) and in the
evening pitched an extensive
camp at Ruaidhbheitheach (now
Roeverhagh in the South West
of the Parish of Kilsely) between
Kilcolgan and Ardrakin. Here
they remained for some time to
consult with each other upon
the means of getting through
this (to them) unknown Country,
and also to take refreshment,
and that the army excepting
those who were on the watch,
might take a sleep after
their long and wearisome
Journey. —

' Thus they remained until mid-
 1- night, when O'Donnell ordered
 1- them to rise up immediately
 1- and remove from that neigh-
 1- bourhood before day light.
 1- They did so without delay and
 1- proceeded onwards straight-
 1- ways, until by break of day
 1- they arrived in the Eastern
 1- extremity of Gaill & Ah-Flann-
 1- chadha in the territory of Kenel-
 1- Fermac^{aic} in Thomond. * * * *

1- When O'Donnell perceived the
 1- surrounding hills covered and darkened
 1- with the herds and heavy cattle of the
 1- territories through which his troops
 1- had passed; he proceeded on his
 1- way homewards across the Chain
 1- of the ^{rugged, topped} rough headed mountains
 1- of Burren, and passing by

1. Knadh-Chonghbhail, Turlagh,
 1. the Monastery of Corcomroe, and
 1. Carcair-na-gcleireach, arrived
 1. at Rubha in the ^{East (recte)} west — of Hyf.

1. Fiachrach Aidhne, where
 1. he stopped for the night. On
 1. the morrow, he passed through
 1. the upper part of Clainrickard,
 1. and by the gate of Athernry,
 1. but nothing more is related
 1. concerning his adventures until
 1. he arrived at Ballymoat.

About six miles from Lough-
 rea, on the road to Galway, is
 Craughwell village, in a townland
 of the same name. The local
 pronunciation of which, in Irish, is Graic
Máon — Does it occur in the
 Annals? — No

J. A. Larcom Esq.
 14. 9. 44

Your obedient
 Servant
 J. O'Connor

END

14 C 20/36

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, concerning the history, topography and antiquities of the parishes of Lickerrig and Killeeneen, with particular reference to their early churches, castles, holy wells, forts, graveyards and the origins of their place names.

15 October 1838

6 p

23 cm

RIA

Lickerrig and Killcenseen parishes. (450) Names of -
given as locally used
places & objects therein noticed.
Loughrea October 15th 1838

Sir,

Lickerrig, the name of a parish, which lies partly in the baronies of Athenry, Dun-Kellin and Loughrea, and between the parishes of Kilconiron and Kilconickmy, is pronounced *lic deerz*, an inflected form of *leac deerz*, which signifies "red flag". — I find nothing said of this name in our extracts, nor does local tradition account for it, by pointing out the object in which, it originated.

Lickerrig Pl.
An old Church stands ⁱⁿ ruins in the townland of Lickerrig; at which there is a grave yard. The walls are in tolerably good preservation — The extent of the building inside is 40 feet by 18½ ft. — Within 10 feet of the West gable, there is on the South side wall, a pointed door of Cut Stones, which is 6½ feet high, and 3 feet - 2 inches broad. On the same wall, near the East gable, is a breach, where, it appears, there was a window originally.

14/c/20/36(i)

Within 4 feet of the ground, begins ^{inside} on the East gable, a ~~large~~^{narrow} window, which is 4 feet broad in the lower part, rises to the height at least of 8 feet, and is arched at top, with cut stones cemented with lime and sand mortar. On the outside, it begins at the height of 5^{ft} 4^{inches} from the ground, is 1 foot broad, and is broken down in the upper part.

Between the door and West gable, there is on the South side wall, a ^{pointed} small window, which is now stopped with stones and mortar. And in the West gable, is still visible a window in like manner stopped up, being apparently 3 feet high and 40 inches broad.

At the top is placed a stone ornament with indentations artificially made in it. —

3

Near the ruinous walls of the Bauen
(babin) of an old Castle, which are
in Tooloo-haun beg (tuat labarn beas)
townland, there is an old Church
in ruins within a graveyard. —

Of the east gable of this church,
only the Vestiges remain. On the
South side wall, near this gable, is
seen a lancet window now opened
at top, under the Corner of which,
next to the gable, is a recess nearly of
a circular form in the upper part,
but slightly approaching to a point,
in height, 2 feet, and in breadth
in the lower part $1\frac{1}{2}$ inches. —

Towards the West end, on this
(South) side wall, there is an entrance,
which was formerly a doorway,
but is now battered on both sides,
so as to form a breach in appearance.
It is of a quadrangular form, and has

a rude flag stone, 5 feet long and
 1½ foot on an average, in thickness,
 placed across it in the upper
 part. To the right of this door
 way, as one enters, there is fixed
 in the wall, a font, which is now
 partly broken. In the West end
 of the Church there is an apartment
 with a stone roof on it; 8 feet in
 length, 8 feet in height and of the
 same breadth with the Church.
 A small opening of the ^{narrow round-headed} ~~hexagonal~~
 form, on the North side, ad-
 mits light into it. The entrance
 is from the Church, by an opening
 on the wall ^{separating} ~~between~~ it ^{from} ~~and~~ the
 apartment, near the South side
 wall. The Gable and side walls
 rise ^{much} so higher than this apartment that
 it is evident there was another
 over it. —

On the North Sidewall near the West end, is a breach, which, very likely, was originally an entrance, or door way.

The extent of the Church, exclusively of this just mentioned apartment, is 38 feet, by 17 ft. The length of the whole building may be set down as nearly 48 feet.

This is a modern building of which, I find no historical notice in our documents.

Inquisition taken at Galway
 '20th March 1608 before Geoffrey Ash-
 -haldstone Esq^r (and others) by
 the oaths of lawful men who
 say &c. &c. — That it
 was found by an Inquisition

'taken before John Crofton
Esqre at Athenry 1st October
'1584 that Richard late Earl
(Richard son of Ulick, who was
'first Earl of Clanrickard) died
'24th July 1582 seized in fee
'and fee tail of the several
'lands followinge viz. — &c. &c.

Among the Castles and
lands mentioned; the Castle
of Twolubin, and $2\frac{3}{4}$ q., are
noticed. —

I find it afterwards stated
in the Inquisition that Earl Ulick
(viz. Ulick, son of Richard, who was
son of Ulick, the first Earl) was
seized in fee and fee tail of
the lands — among which are
mentioned the Castle of Twolubin
(viz. 3 q.). —

14/c/20/36(14)

This Earl was also seized according to the same Inquisition, of the Castle of Beallakerin (819.) - the Castle of Dunsandale (829.)

Beallakerin - Beul á d'á
 Cáoipáin, now Anglicised Bally -
 - Keeran, a townland in this parish? -

Does any Inquisition show at what period the ancestor of Dunsandale got possession of it? - Who was he and of what family? -

Within Dunsandale (Dun pandail) Demesne, an old Castle stands in ruins. -

This Earl was likewise seized of Lysnagrishagh & Buockine (19.)

There is a fort called Troyná Dúire, Lissnadrishe near Dunsandale Demesne. The change from Lysnagrishagh might have easily happened; and the name, having ceased to be used in designating a portion of land, might be still retained by the fort, in which, it originated. - g for d in Inquisition

Buochine is pronounced in Irish -
 Buáicín, and Anglicised Bookeen
 (recte Bwookeen?), — Bookeen North
 and Bookeen South townlands lie in
 this parish.

Near Blogharsavaun bridge there
 is, I was informed, an old Castle
 called Cárleán Clóayrábáin.

Clougharsavaun Castle.

Sanit Clerans (proprietor, James
 Burke Esq^r.) is in Irish - called
Sanit Clémeáin, (recte Dirept
Clémeáin. —

The Inquisition of 1608 - above
 referred to, states that John King Esq^r &
 being seized in fee by letters patents
 bearing date at Dublin 9 March 3^d Year
 R. James, did by deed dated 24th Nov.
 1607 give, grant, bargain, sell and
 Confirm to Richard then Earl Clanrickard
 and his heirs for ever ~~the~~ several parcells
 of land — among which, is set down Iber-
Cleran (r q^r).

Was Iser-
 Cleran origin-
 ally an
 Ecclesiastical
 manor? —
 Does this ap-
 pear in any
 Ecclesiastical
 documents?

9

At Saint Clerans, there is an old Castle, and near it there stands a Castle, for which I got the name of Riversville (Castle) — I met no one, who knew any old Irish name for it — I could not ascertain for certainty, whether it is situated in Lickervig Parish, or not — I do not however find Riversville in the Name-books — of the parish. —

14/c/20/36(v)

Killeen^en Parish, in the B^y of Dunkellin, is bounded on the N. and N.W. by the parish of Athenry, on the East by Killora parish, and on the S. and W. by the parish of Killeely. —

The Irish name of this parish is *Cill Fínn*, which corresponds in sound with the Anglicised form of it, given here. —

There is no tradition that the old Church which gave name to the parish, was called after a Saint. —

Is there a Saint ^{Finghin} *Finn* (Feeneen) — If there be, — where were the Churches built by, or dedicated to him, located?

The West gable of the old Church, partly covered with ivy; a ^{small} portion of the North sidewall attached to it, and the South sidewall are still standing. — the remainder of the building, fell to destruction. —

On South side wall near West gable, is to be seen, a pointed door of Cut stones, 6 feet 4 inches high, and $3\frac{1}{2}$ feet broad, the lower part of which is destroyed on both sides. —

There is a holy well Called tobap bpiocarn — St Brucan's well, near a place, which goes by the name of Laghtgal (Leacht geal) (white monument), where there are two fairs held in the year — one on Whitsun Monday, and the other on the 26th of October. —

+ There is a monument here built by one of the family of the Synches, which, as I was told, has an English inscription on it. —

The persons whom I Consulted concerning the names in Killeen-cen parish, place Laghtgal in it; which I doubt very much to be the case, since ^{but} the name does not appear in the Name book. — Is the holy well in this Parish?

+ Kilcolgan, now the name of a Parish in the Barony of Drum-
-Kellin, Miltattan and Doughra. — In Miltattanbeg T.L. there is a fort
Caherpeake. — In Miltattanbeg T.L. there is a fort
the name of which is written Caherfaka in the Name book. — I did not find
this name known, when I was in the parish. — Clonloghan — where? —

461
2
Lisheen (Irish), grave yard lies in
Cahercruinn (Cahir Cruinn) townland.
— the site of Shambally Castle
is to be seen in Shambally
townland. —

In the Inquisition referred to under
the parish of Lickerrig in this letter,
it is said that Ulick, (son of Richard
who was ^{son} of Ulick first Earl of Clan-
-rickard), was seized, of several lands
and Castles, of which were Fahy, Mc
Sibbett (1/2 gr.) Lysnenowla (1/2 gr.)
Cargyn (4 gr.), Bregmananta (2 gr.)
the Castle of Kilcolgyn (1/2 gr.)
Caherpeake and Clonloghan (1 gr.)

Fahy McSibbett is pronounced in Irish
Faitce mic tioroid, which would be Angli-
-cised Fahymactilbot, now the name of a
townland in this parish

Lysnanowla does not meet a corresponding
name of a townland in this parish. There is however a fort
in Miltattanbeg T.L. which is called Cahir
hop na n-ubal, — Caherlissnanool

Cargyn — where? —
Bregmananta — créis anneanta —
Bregmananta T.L. in this parish. —

J. A. Larcom Esq.

Your obedient
Servant
J. A. Larcom

END

14 C 20/37

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Loughrea, Co. Galway, concerning the topography, history and antiquities of the parish of Killimer, Co. Galway, with particular reference to its churches, holy well, castles, abbey and place name.

16 October 1838

4 p

23 cm

Included are brief references to the parish of Abbey, located within the barony of Tiaquin.

Loughrea October 16th 1838

Sir,

I visited the parish of Killimer
Daly from Monivea, when traversing
the barony of Diaguin, but not finding
it in my power, to see the ^{several} ruins in it,
as the journey was very long from Moni-
vea to the ^{old building} ⁱⁿ Killimer townland, and
the rain fell as heavily, on the day,
I went to the parish, as it does in Lough-
rea to day. — I postponed writing
about it, expecting the opportunity of
visiting the remains ^{of Killimer Church} from Athenry, to
which they are nearer by some miles,
than to Monivea. —

Mr. O'Donovan was in Athenry
a few days ago; but he did not touch
upon Killimer ruins, whilst investigating
the neighbourhood of that old town.

It appears however from the re-
marks in the Name book, that there
is nothing of antiquity in the parish,

which could justly claim to itself, any
 greater portion of time, than that space
 in which a general observation of the
 entire of the parish might be taken,
 including particular attention to as
 many objects of interest, as presented
 themselves directly, or nearly so in one's
 Course. — Indeed any quantity of time
 taken up in going to see those buildings
 in ruins, which are known ^{each} by the name of
 All ^{the} (Church ^{the}) — and many of which
 are ^{rather} modern edifices, built ^{as chapels of ease} ~~by some~~
 local families for their ^{own} accommodation,
 or perhaps with the intention of for-
 warding the progress of religion; they
 being at the same time ^{immediately} annexed to
 the Cathedral of a Seignery; or
 to some principle church connected
 with it; or perhaps to the abbey or
 nunnery of a Cathedral.

One thing however is certain that the age of such buildings cannot, ~~be~~ ^{period of their erection} unless ~~the~~ ^{he} ascertained from some records, be at all calculated by any other means than a description from an ocular survey of the features that characterise them as referable to some certain period. I do not assert that such a process can lead to a knowledge of the exact period of their erection, if it be not otherwise known, but I say that it first brings one to the conclusion that such a certain edifice was not raised anterior to the introduction of the architectural features observable on it, the period of the ~~earliest~~ use of which in this country must be decided by history; and ^{that} combined with the whole appearance of the structure, ^{it} affords the opportunity of forming a conjecture,

14/c/20/37(a)

that may very accurately point out the date of the building. —

The progress of the traversing of the Country is frequently very much retarded by visiting the very localities in which old churches are found to be; and after there is considerable time spent in going ^{sometimes} great distances to see them, the age of some, may not be of sufficient interest to recompense for the examining of them. — Notwithstanding all this, if every one of these old churches, be not visited and examined, some of the greatest importance for antiquity, might lie over, unnoticed; for if any were omitted, ^{to be seen} it is most likely to happen to the oldest; because the most curious ones, are in general, the least remarkable in the opinion of most persons, who may be questioned about the state of them in ruin. —

But omitting to make any further observations in this respect, I advert to the name of the parish of Killimer, which is pronounced in Irish - cill domair (^{domair} cem-wir) - the Church of St. Smar (now in English - I-mer).

Is there a Saint of this name, in the ecclesiastical records? -

Perhaps the name Somar, is formed from Sobar: for, the former could have been easily made from dobair in cill dobair: the b when divested of the aspiration, running into the sound m; which is a frequent occurrence. -

Is there not a Saint Ihar, and should not this name be Killihar, rather than Killimer? -

It is remarked in the Name
book that the East gable of a Chapel,
which was dedicated to St. Imer, is
still standing in the townland of
Killinver, where there is, ^{is} as remarked
also a holy well called Tubber Imer. ^{Tobair doynair}

It is in like manner noticed that
the Castle here, built by the Daly
family, is in perfect repair —

I was informed there is a tree
at the ^{place} at which stations were performed
heretofore. —

Ardnabarra (ard nabarra)
Abbey, the site of which is still
visible, stood South of the road
that runs from East to West through
the townland of Cappaghnanool
(ceapac na n-uial).

In Larhagh (Laphtac) townland, a Castle stood, the site of which, is still pointed out. The family of the Dalys were, it is said, the proprietors of this Castle. —

The Inquisition taken at Galway, 20th March 1608 &c. — finds that Wick, 3rd Earl of Clanrickard was seized among several other lands; of the old ruinous Castle of Galbolly (V 2.9r), Knockerdaly (1.9r) Laragh (4.9r) Killymur (1.9r) the Castle of Lisaduff (V 1.9r)

Galbolly is now pronounced Gallballe which is to be Anglicised Gallbally, and is a townland in this parish. — I have got no information as to the ruins of a castle existing here. Knockerdaly, is Cnoc a Dála, properly Anglicised Knockadalla, according to the Irish sound. — But for the adopted Anglicising of it. — See Name book. — where it is set down as a townland name. —

Laragh. — See Larhagh in the beginning of the inner page. —

Killimur — See what has been said of Killimer just now. —

Lysduff — is in Irish Tró Dub.
 Anglicised Lissduff, the name
 of a townland in this parish. —
 I have learned nothing as to
 the existence of its Castle. —

Parish of Abbey in the barony
of
Tiaquin. —

There is no local knowledge of this
 parish but in connection with, and as
 part of, the parish of Abbey Knockmoy.

The names of the townlands given in the
 Namebook as lying in the parish of Abbey
 in Tiaquin Bys, are all well known, and
 are said to belong to Abbey Knockmoy parish.

There are no ruins, as far as I was able
 to ascertain, of any religious edifice within
 this Abbey parish placed in Tiaquin. —

Your Obedient
 Servant

J. A. Connor

J. A. Larcom Esq. 9th Dec.

END

14 C 20/38

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Loughrea, Co. Galway, concerning the history, antiquities and topography of the parish of Kilconickny, with particular reference to its early churches, burial grounds, castles, holy wells and the origins of the place names within the parish.

19 October 1838

6 p

23 cm

Included are his findings regarding historical sources relating to the parish of Claregalway, with particular reference to Bourke family.

Parish of Kilconickny ⁴⁷⁰ — local name of
notable objects therein. remarks.
Parish of Clare Galway — place therein noticed.
Loughrea October 19th/38

Sir,
Cill Cinnéine is the Irish pronunciation of the name of a parish which lies partly in the baronies of Loughrea, Athenry and Dunkellin. —

Kilconickny, old church stands in ruins in a grave yard in the townland of Carrormore.

The East gable was entirely destroyed: the original length within the walls, was about 40 feet, and breadth 16½ feet. — There are two window places on the South side wall between the door and East gable; the one of them next to which, is on the inside, 2½ feet from the ground; 3 feet broad in the lower part; and is opened in the upper part; the wall over it being broken down. The other is about the same height from the ground (or 2^{ft} 8ⁱⁿ?) and 5 feet broad in the lower part; being likewise opened at top; by reason of the having been broken down. —

14/c/20/38(1)

On the South side wall near the west gable is, the door, made of cut stones, 6 feet high and $3\frac{1}{2}$ feet broad, and pointed. — The West gable is plastered, on the inside; and on the North side wall towards the East gable, there is a window place, which is 4 feet from the ground and 4 feet broad: and is opened at top; the wall over it having been destroyed. —

The whole of the remains of this Church, exhibits a very modern appearance.

In this parish, to the left of the road leading from Loughrea to Dunsandel, two miles distant from the former, ~~and about~~ and about one from the latter place; are seen the ruins of Killylan Church — cill adarn. — the North side wall and West gable.

are nearly altogether destroyed. The South side wall has two breaches in it, each of which was probably a window place. The East gable remains as yet, and has a window of the lancet form on it. — which is 3 feet 10 inches broad in the lower part on the inside, and is arched in the upper part with roughly cut stones cemented with lime and sand mortar. The height of the arch cannot be set down with certainty as the lower part of the window inside is filled up with a heap of stones thrown loosely together. — The height of the window outside is 6 feet and the breadth is 1 foot. 4 inches. It is made of cut stones and exhibits the pointed form.

Saint Anne's well - Toban Adair,
 is a short distance from the Church
 to the S. West, and is placed in the
 Name book in Doogurraun town-
 land. "There is a large tree standing
 at it." - A patron is held here
 on the 31st of October, which is
 St. Anne's festival. Is his name
 in the Calendar, or in any
 other ecclesiastical document?

Is the name correctly, Polanus, or Polanus?

There is a bridge S. of Barrowhaun
 townland, denominated from the
 Church of Killylaur. I find it
 written Kill Island Bridge in the
 Name book of Lickerrig parish;
 but it is better to make it Killylaur
Bridge.

In Toobahamtampla townland
 in this parish, is the old Church
 which has been described in the
 Letter about Lickerrig parish; as
 being not far distant from the ruins

báin.

of the Bawn of Toolooan old
Castle.

There is a grave yard in the
townland of Lackalea (Leacalra).

The name of this burying place is
written Cappanacullagh in the Name
book; the Irish of which is —
ceapá na gcallaí —

In the townland of Boher-
-duff - bochar dub - are three wells
called St. Columbkille's wells.

The name in Irish, however, is tochar
colum cille - which translated is
St. Columbkille's well. —

And in the townland of Lurgan
Lurgan, are two wells called
St. Columbkille's wells.

At some one of these, a
stone lies, in which is visible the
impression, it is said, of Saint
Columbkille's knees, made
on the occasion of the Saint having
knelt to pray, or it.

Two wells are also placed
in Lirgan townland, which are
called Tohermicduagh - Tobair mic
Duic. (local Irish pronunciation).

Some traces of a Castle are
to be seen in Bloghstookeen town-
land - Cloicstáin. —

A castle stands in a tottering
state of ruin, in Lackafinna South
townland. Leaca Fionn. —

Rarruddy old Castle stands in
Rarruddy West townland - rár
noda.

In Cloonoo East - Inamnad.
There was a Castle, the site of which,
I was told, is still traceable. —

7

The Inquisition taken at Galway 20th March 1608 before Geoffrey Osbaldstone Esq^r (and others) &c. — says that it was found by an Inquisition taken before John Crofton Esq^r at Athenry 1st October 1584, that Richard (2nd) Earl (of Clanrickard) died 24th July 1582, seized in fee and fee tails of several lands, among which is set down the Castle of Leac Raghfin with 2 q^{rs}.

It is afterwards stated in the same Inquisition of 1608, that Ulick Bourke (who was 3^d Earl

of Clannickard) was seized
in fee and feetayle of lands
in which were included boher
henryhoe ($\frac{1}{2}$ gr.) - * * * the
Castle of Leac Kaghfinne ($\frac{1}{2}$
1 gr.)

^{the} boher henryhoe is a townland
in this parish; and is pro-
nounced in Irish cátop
tampatíó hó

Boher duff ($\frac{1}{2}$ gr.) is also
mentioned among the lands
of which the Earl was
seized.

Boher duff - cátop dub.
is now a townland in this
Parish. —

These are all the notices I
could collect from our
extracts, relative to places
in this parish.

If any notices should
occur elsewhere, that might
illustrate its own name and
origin as a parish, it will
be very useful to have col-
lected together from any
authentic source. —

I have to make a few
observations respecting a part
of Clare Galway parish,
that I traversed; and I an-
-nex them on the following
page. —

The Inquisition of 1688 above referred to, finds that Wick Bourke father of the now Earl (that is father of Richard who was then (4th) Earl of Clanrickard), did enter into the said Earl of Colme and all and singular the manors, Lordships, Castles &c (except the Castles of Ballenasloe and the lands thereunto belonging, now in the possession and tenure of the heirs of Anthony Brabazon, and also the Castle of Pearlamore and the lands thereof;

and Lysserille, now in the possession of Valentyne Blake and others. - &c.

See also p. 43
Lysserille is now Called in Irish - Uor iúibla, which should, according to the sound, be Anglicised "Lissarivla"; and which is written Lissarule, Lissarully, and Lissarulla, in the same book, taken from ^{different} several authorities. It is a townland in the parish of Clare - Galway, "in which there is, it is said, a small fragment of a Castle still remaining).

Mr. Blake (Co: Mayo) is the proprietor of this townland.

There was a Castle Called Cloic maol formerly in this parish. A buttment of it is still to be seen, according to local information, in Carnmore land, where there was also a monument of stones similar in form to a fort, which probably was the feature that gave name to the land. The people did not, however, latterly call it Carn - Carn. It went commonly by the name of fort from its similarity in form to one, as has been already remarked. - A small portion of this monument is said to be still visible. I find it remarked in the same book that Bloughmeel (read Bloughmuweel) was once a convent. Does this appear from any authentic source?

Your obedient servant, J. O'Connell

END

14 C 20/39

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] A. Larcom, written from Loughrea, Co. Galway, concerning the history, antiquities and topography of the parish of Killreekill (Kilreekil), with particular reference to its graveyard, holy wells, castles and the origins of its place name.

1 October 1838

4 p

23 cm

RIA

Kilreehill parish. — Name of — according to Colgan.
Killoght Abbey therein
Holy wells, and castles therein.
Loughrea October 21st 1838

Sir, In the fifth Appendix to the
Life of Saint Patrick. Chap. 4th
Of the brother and sisters of Saint
Patrick, and their holy Children
(Triad: Shaw: p. 229 col: 2:), Colgan
has these words —

'We have observed above, that
' S. Richella who has left her
' name in the Church of the
' Diocese of Clonfert in Con-
' naught, Called Kill-Richella,
' that is the Church of S. Richella,
' seems to be the sister of Saint
' Patrick; although we doubt
' whether it be she, or S. Richella,
' the daughter of Attractus, whose
' birth-day is placed on the 19th
' of May by the Martyrology
' of Tallaght, the Martyrology
' of Donegal, and Marian Gorman.

14/c/20/39(1)

The name of Kilreekill is now locally pronounced in Lush. *Kill micill*, signifying the Church of S. Richell, whose festival is not now celebrated nor remembered.

Kilreekill Part.
The only remnant of any religious edifice in the old graveyard of Kilreekil, is a wall apparently modern, on which is a pointed archway, constructed of rude stones, and lime and sand mortar. The wall on one side of this arch, is 19 feet long, and on the other, 7 feet: the arch itself is nearly 9 feet high, and 7 feet broad at the ground, an extent exceeding its original width, by reason of the walls being ^{attered} ~~disrupted~~ on both sides.

484
(Anglicised)
Toberluennan, J.O.B.

A holy well called ⁺Tober
breinail. St. Brendan's well, lies
at two ash trees, distant about
a $\frac{1}{4}$ of a mile to the right of
the road leading from Loughrea
to Ballinasloe, and opposite
the old grave yard just mentioned.

St. Grian's well - ⁺Tober
grian, is in the townland
of Ballintober and near New-
grove. -

+ Anglicised
Tobergellan
J.O.B.

In the townland of Wallscourt,
there is a well called ^{Toberdonny} ⁺Tober
domnair, which literally
translated signifies Sunday
well, and is properly Anglicised
Toberdonny. —

Killbought townland in this parish contains the ruins of a religious house, said to have been an Abbey, which are seen in a Cemetery. —

Killbought - is pronounced in Irish - *Call boct*, which according to the sound - means - poor Church - *Cella egēna*.

The ruins consist of the partly destroyed walls of an edifice, which was originally about 69 feet long and 14³/₄ feet, broad. One gable ^{of it} was entirely demolished; and ~~in~~ a portion of ~~one~~ of the side walls, about 14 feet in extent, is altogether pulled down: ^{of} 8 feet of it stands detached; there is ^{then} a breach on it, 8 feet broad — 36 feet of this wall

remains attached to the gable that survives destruction. On this part is an arched opening, which on the inside, is 3 feet from the ground, 4 feet broad in the lower part, and 3 feet high.

There is only 2 feet in height of it, opened through, on the outside. And ~~in~~^{the wall} it also, near the gable last mentioned, is a recess 2 feet from the ground, 3 feet broad, 3 feet high - receding in the wall, 1-foot. 9 inches, and narrowing inwardly, to the breadth of two feet.

On the gable is a door, of cut stones, 6 feet high, and 3 feet broad, and pointed.

Over the door, is a window of cut stones, 1 foot broad and no less than 6 feet high, and circular at top. To the right of the door, as one enters, is in the wall, a water font.

At the distance of 15 feet from this gable, there branches from the other side wall, an edifice (apartment) which is 22 feet long, and 19 feet broad.

On one of the side walls, is a window place opened at top, 3 feet broad in the lower part inside. A pointed window of stones cut in an ornamented style, 4 feet from the ground outside, ^{6th inches} 2-5- broad, and no less than 7, (or 8³) feet high, is to be seen on the gable of this apartment.

There are 35 feet in extent, of the side wall of the largest edifice, from this small apartment to where the demolished gable stood. At the extremity of it here, is a small pointed recess, and 4 window places are visible on it, between this end and the small apartment. Three of them are opened at top, the reason of the wall being destroyed. The wall over one, remains uninjured. They appear to have been of a quadrangular form. —

Archdall referring to War.
 Bp's p. 641. ^{under Willboughby,} says that 1507. Mathew
 bishop of blonfert, died here. —

14/c/20/39(v)

The Inquisition of 1608 - taken at Galway, finds that Richard (2nd) Earl (of Clanrickard) died seized in fee tail by virtue of letters patents dated at Dublin, eighteenth day of July 12th Eliz; of several abbeys among which, is mentioned the late Abbey of Kilbought. —

Leaghteime (leact eion) is the name of a graveyard in the townland of Bahernagarry, ^{or} catam naganad. — wherein Children are interred. And there is another grave yard for Children in the townland of Ballintober West — which is called catam bryte. — (Baherbristyr)

In Malls Court townland, are the remains of an old Castle. And in ^{Droic} Drought townland, there is a Castle in ruins. —

J. A. Larcom Esq. &c. &c.

Your obedient
Servant
J. A. Bonor

END

14 C 20/40

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Loughrea, Co. Galway, in which he refers to the progress of his field work, the discomforts he has endured in travelling around the county and the ongoing survey work on barony of Tirkeerin.

21 October 1838

1 p

23 cm

RIA

Loughrea
 Sunday Oct. 21. 1838

Dear Sir, Since I wrote last I traversed the
 baronies of Kilconnell and Clannacorney
 but I am sorry to say that in consequence
 of having slept in damp beds in wet country
 places, and of having been constantly wet
 I have got a return of the old pain in
 my neck and shoulder, which has broken
 down my savage energy a good deal.
 It may continue to annoy me for seven or
 eight days, during which I cannot pos-
 sibly venture out. I have however a
 good deal to write, and I trust that
 before I have finished ^{writing} the pain shall
 have disappeared; if not, God help me.
 O'Keefe arrived here last night, and
 I hope he will considerably expedite

14/20/40 our

our progress.

The memoir of the barony of Tirkeerin is a long time without making its appearance. I trust it has not died like every other work undertaken about old Ireland. My friend Mr. Hardiman told me when I was at Galway that we would never do it, "but that it is of very little consequence whether we do or not, as the upspringing vigor of this nation will ere long complete it, even should the Ordnance Surveyors drop it now."

I perfectly agree with him, but it is too bad if the Surveyor shall have credit for forming the model only, after all the anticipations of the public.

your obedient servant
J. O'Donovan

Thos. A. Larcom Esq.

P. Eng.

Redman Survey office

END

14 C 20/41

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom,

Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Loughrea, Co. Galway, concerning the history, topography and antiquities of the parishes of Kilmeen and Bullaun, with particular reference to their early churches, castle, graveyards and holy wells.

22 October 1838

4 p

23 cm

Included are extracts from Séan Ó Dubhagain's topographical poetry relating to Chief O'Doogan.

Kilmeen and Bullam parishes — (Subject) ⁴⁹²

Loughrea October 22nd 1838

Sir,

Cillmion is the Irish name of Kilmeen parish, which is bounded on the N.E. - by the parishes of Kilreekil, Kilcooly, & Keenagh in the baronies of Athlery, and Leitrim; on the S. by those of Keenagh, Leitrim and Kiltestel in the baronies of Leitrim and Loughrea, and on the West by the parish of Loughrea - (Name book of this D^y. p. 1.)

^{Kilmeen Ph}
The East gable of Kilmeen Church, remains, — On it is a quadrangular window of cut stones, 7 feet from the ground, 3 feet high, and 10 inches broad.

14/c/20/4(i)

There was an apartment attached to this East gable; Six feet of the South side wall of this apartment, are visible, with the traces of the west side of a window ^{place} on it. —

A portion of the North side wall of the Church, remains, detached from the East gable; annexed to which ^(Gable) is to be seen a portion of the South one. The North west Corner, which is now reduced to the same height with the side wall, is still standing. —

There is a mound of earth
and stones, near this old
Church: which goes by the
name of leac Liocáin —
the monument of Liocán. —

In a tract on Hymania
preserved in the Book of Leacan,
Fol: 92. a. — we find it
stated that the — comharb
Cill mian — the Comharb of
Cill mian (now Killmeen)
was one of the seven Chief
(principle) Comharbs of Hy-
many. —

Is there a Saint of the
name of Mian (mian) in
the old Irish lists of Saints?

Bally-doo-gan old Castle
stands in Bally-doo-gan,-
baile n dūgán, townland..

In O'Dugan's topographical
poem, we find the name of
the Chief O'Doo-gan written
n dūibgind, whose estate consisted
of twelve ballys. — The words
are. —

~~am fonn~~
tamp fonn n dūibgind dūn
da baile deaz n dūibgind,
do cātdid tū na ttaomach,
bratān Rīg an Rīg ttaomach.

Which run literally thus —

' Speak of the island of the fair Duibh-
- geand,

' O! Duibhgind has twelve ballys;

' He cemented the Country of the Chiefs

' The royal Chief, is the ^{relative} brother of a King.

Richard (2nd) Earl of Clanrickard
 who died 24th July 1582, was,
 according to an Inquisition taken
 before John Crofton Esq^r at
 Athlone, 1st October 1584, seized
 in fee and fee tail of several
 lands, in which was in-
 -cluded the Castle of
Balladogan and 3 gr. -

See
 Inquis.
 taken
 at
 Galway
 1608. -

Which (3rd) Earl, - was ~~also~~^{several}
 seized in fee and fee tail of lands,
 among which, is set down the
Castle of Balladogan (& 3 gr.)

See the Inquisition taken at Galway,
 20th March 1608, &c - which also
 says that, This Earl was also seized
 of the old ruinous Castle of Annagh-
 -lirrydy (& 1 gr.) -

~~Annagh~~ ^{Camac} bridge

Annaghbridge is now a town-
land in this parish, in which,
are, ^{situated} a burial ground and the
ruins of an old Castle.

Bullaun Parish. —
 the in N. Eastern extremity of Loughrea No. 7
 The Irish name of this parish,
 is bullán.

There is a grave yard in the
 town land of Bullaun; but no
 vestige of a Church is observable
 therein. Near the grave yard
 there was formerly a fort
 called Cnoc a bulláin - the hill
of Bullaun, in which there were
 found some human bones,
 when the foundation of a
 Smith's forge was in the pro-
 - gress of being laid within it.

14/c/20/4(11v)

In Carrigmore townland
there lies a fort in which
children are interred, having
a small Cave in it, and called
Lyn na b-parcís. — the lisheen
of the children. —

The Anglicised form is "Lisheen-
-nabasty." —

St Patrick's well (now
dried up) lies in the town-
land of Ballyara — baile
n Eadú. —

I find nothing else re-
markable in this parish.

J. A. Larcom Esq. &c. &c.

Your obedient
Servant
J. O'Connor

END

14 C 20/42

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Loughrea, Co. Galway, concerning the history, topography and antiquities of the parish of Kiltulla, Co. Galway, with particular reference to its early church and graveyard.

23 October 1838

2 p

23 cm

Included are extracts from the 'Book of Lecan' relating to Kiltulla.

Loughrea October 23^d/38.

Sir,

All tulla is the local Irish pronunciation of Kiltulla Parish, which lies between the parishes of Bullaun in the barony of Loughrea, and Killineraly, in the baronies of Liaguin, Kilconnel, and Athenry. —

+ definition in name book

There is an old burying ground, in which stand two portions of the side wall of an old Church, within Kiltulla Demesne, very near Kiltulla house. —

The more extensive part of the wall, is in length 33 feet, ^{near one extremity} at one end of which, is visible

14/c/20/42 (i)

a window place. The one side of it, is battered, and the other side, ^{being} partly battered, exhibits a construction of Cut Stones. — The top is opened: the wall over it, having been broken down. —

Detached from this portion, stand, at the distance of 18 feet, a small part 7 feet in length. Seven feet of the wall, between this part, and where the vestiges of the gable, to which, it had been attached, ~~were~~ ^{were} reduced to a level with the ground. —

The whole length — $\overset{\text{ft}}{33} + \overset{\text{ft}}{18} + \overset{\text{ft}}{7} + \overset{\text{ft}}{7} = 65$ feet, may be con —

- Considered as the original
 extent of the Church, which
 was, ^{can be defined by the remaining side wall} ~~as appears from~~ the traces
 of the foundation of the side
 wall, that fell to ruin, about
 21½ feet in breadth. —

The parts of the wall re-
 -maining are 2 feet 3 inches
 in thickness, and exhibit a
 Construction of considerably
 large and rough stones ce-
 -mented with lime and
 sand mortar. — The whole
 it appears, belonged to a
 Church, erected at a period
 not at all far back in time.

In the tract on Hymany, preserved
in the Book of Leacan fol: 92.

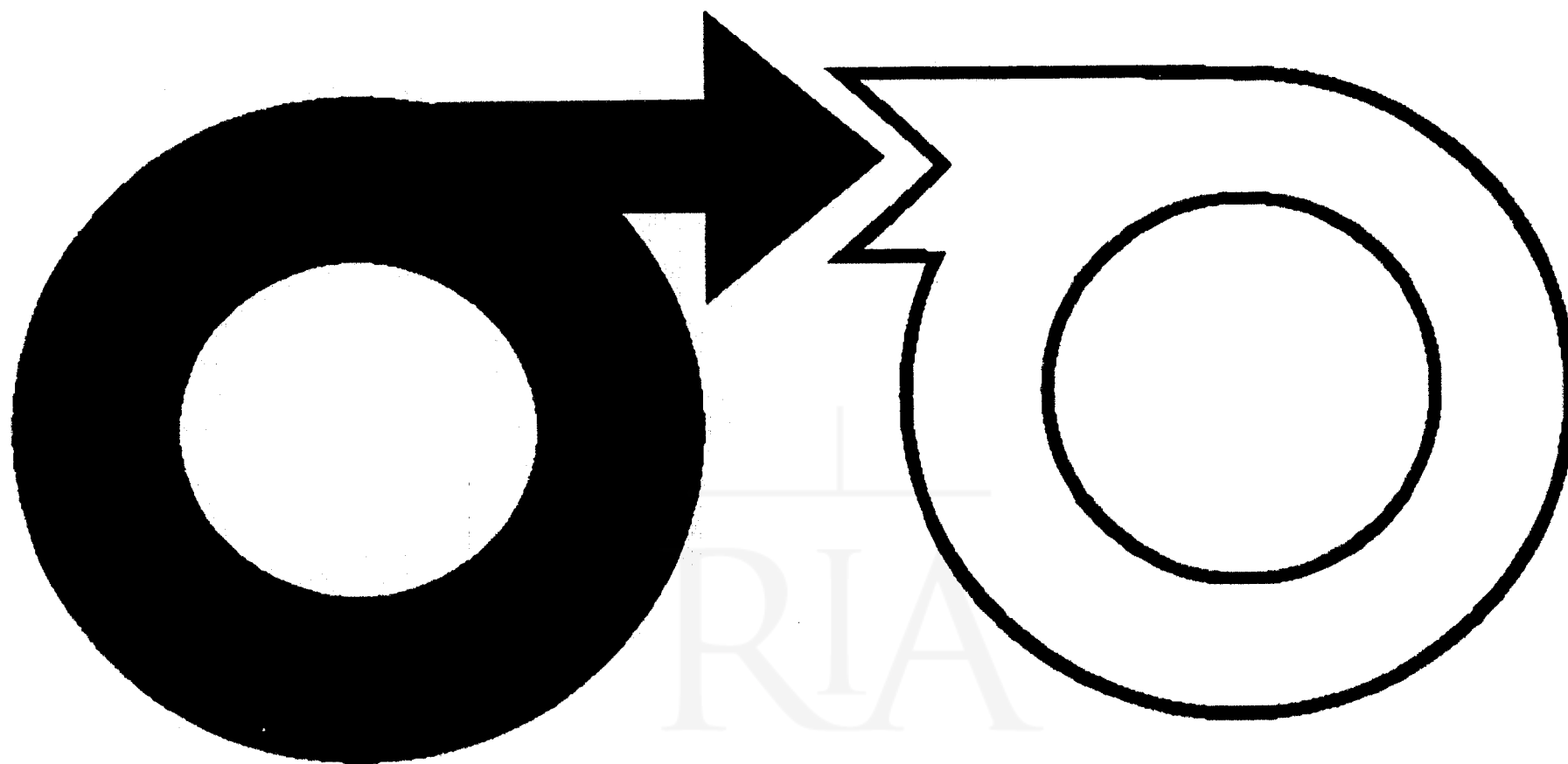
a. - the Comharba of Kittulla,
ranks among the seven principle
Comharbs of the territory of
Omania. — The words of the
passage, are. —

Se áct pyron comarba da Omáine
1 comharba cluanfearta 7 comarba
cill mán 7 comarba cill tulac. com-
- arba cill camadan 7 comarba cam-
- cá bprídi mán a mbairtear popál
Omáine 7 comarba cluana tuairce
ná Sionda, dapab dual príead síl cealt-
- uis, 7 comarba cluana cáin campill.

"The seven principle Coarbs of Hymany
"were; — the Coarb of Blonfert, and the Coarb
"of Kilmeen, and the Coarb of Kittullagh.
"The coarb of Kilcomedan, and the Coarb of
"Camaghbride, where the people of Hymany
"were baptized, and the Coarb of Cloontookert
"of the Shannon, to whom the inaugurating of
"the O'Kellys as Kings, was hereditary; and
"the Coarb of Cloonkeen Kerrill." —

J. A. Larcom Esq. from the client F. A. Larcom

END



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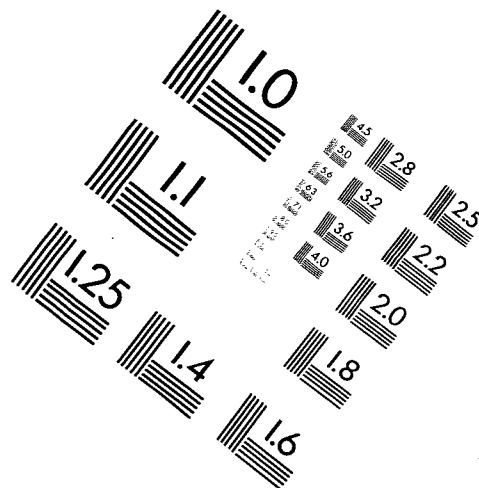
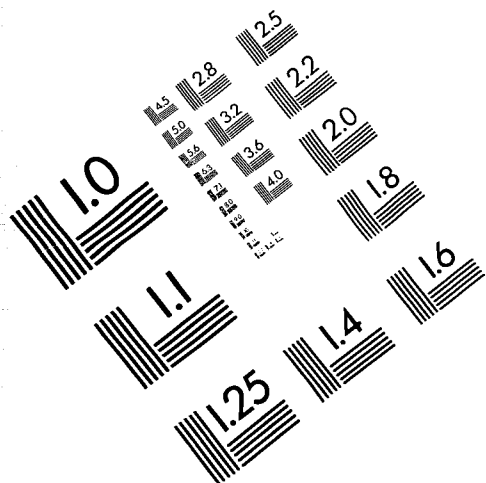


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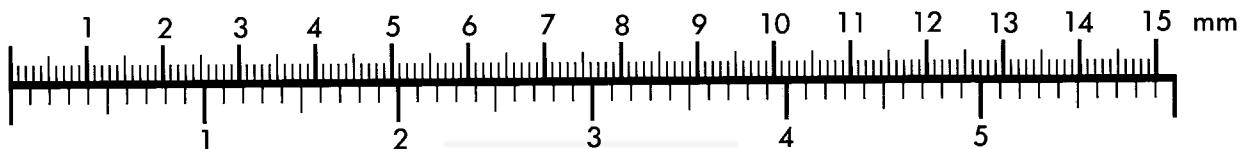
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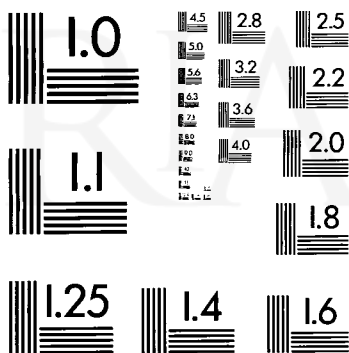
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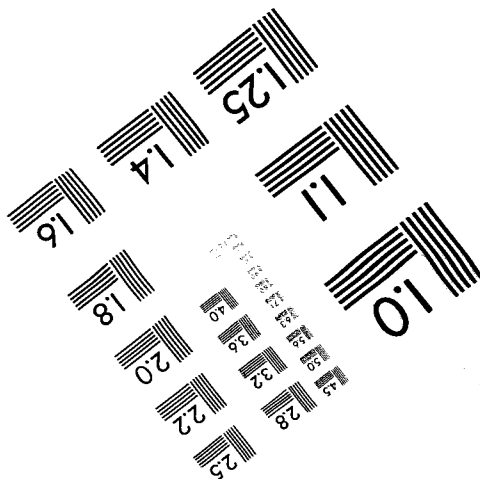
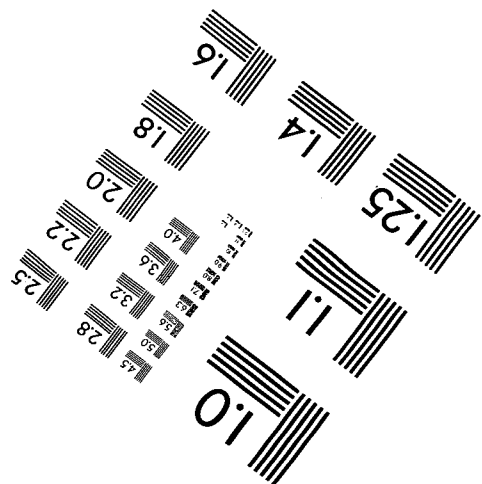


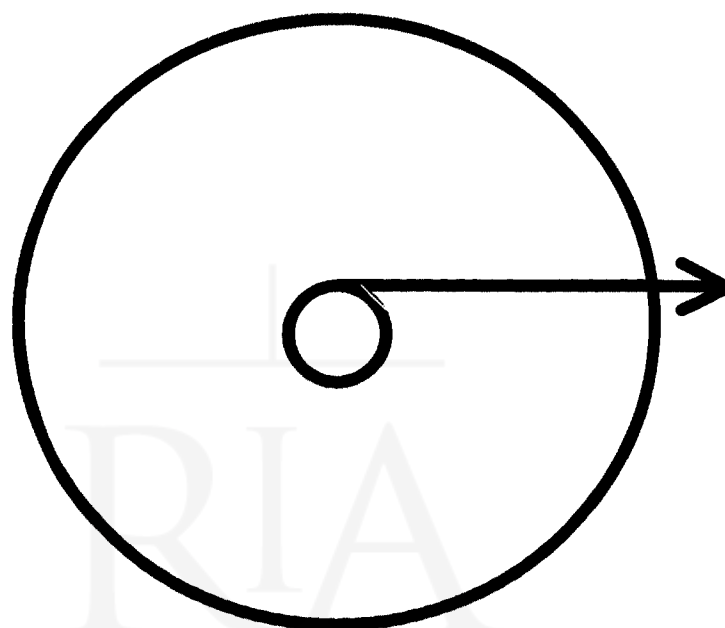
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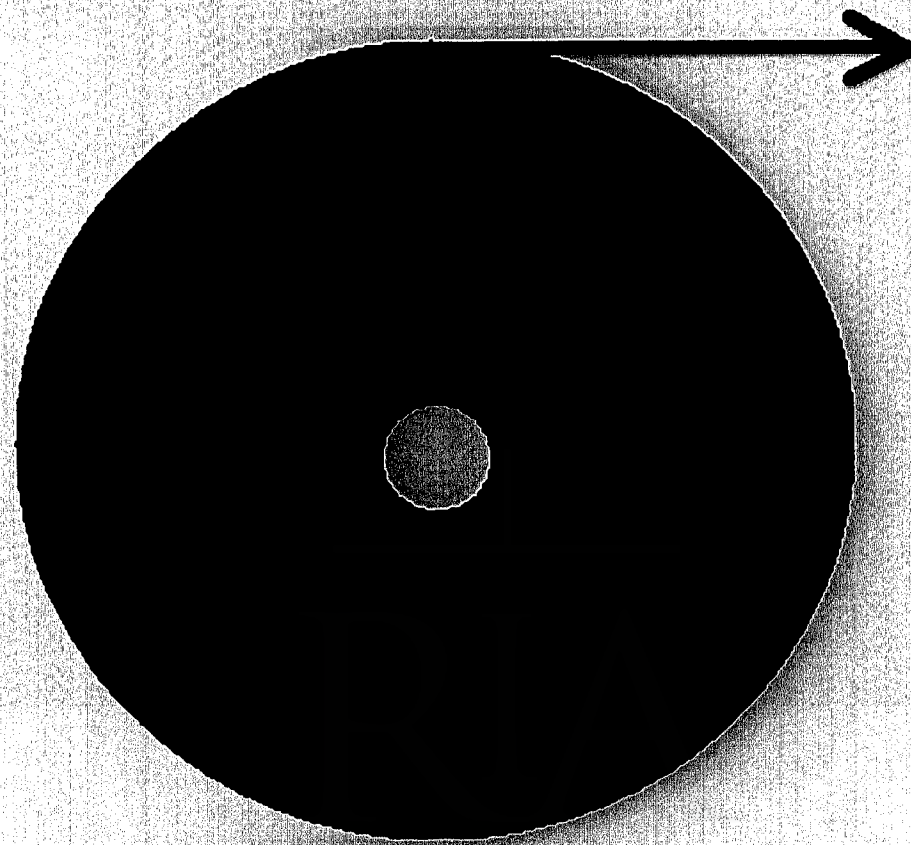
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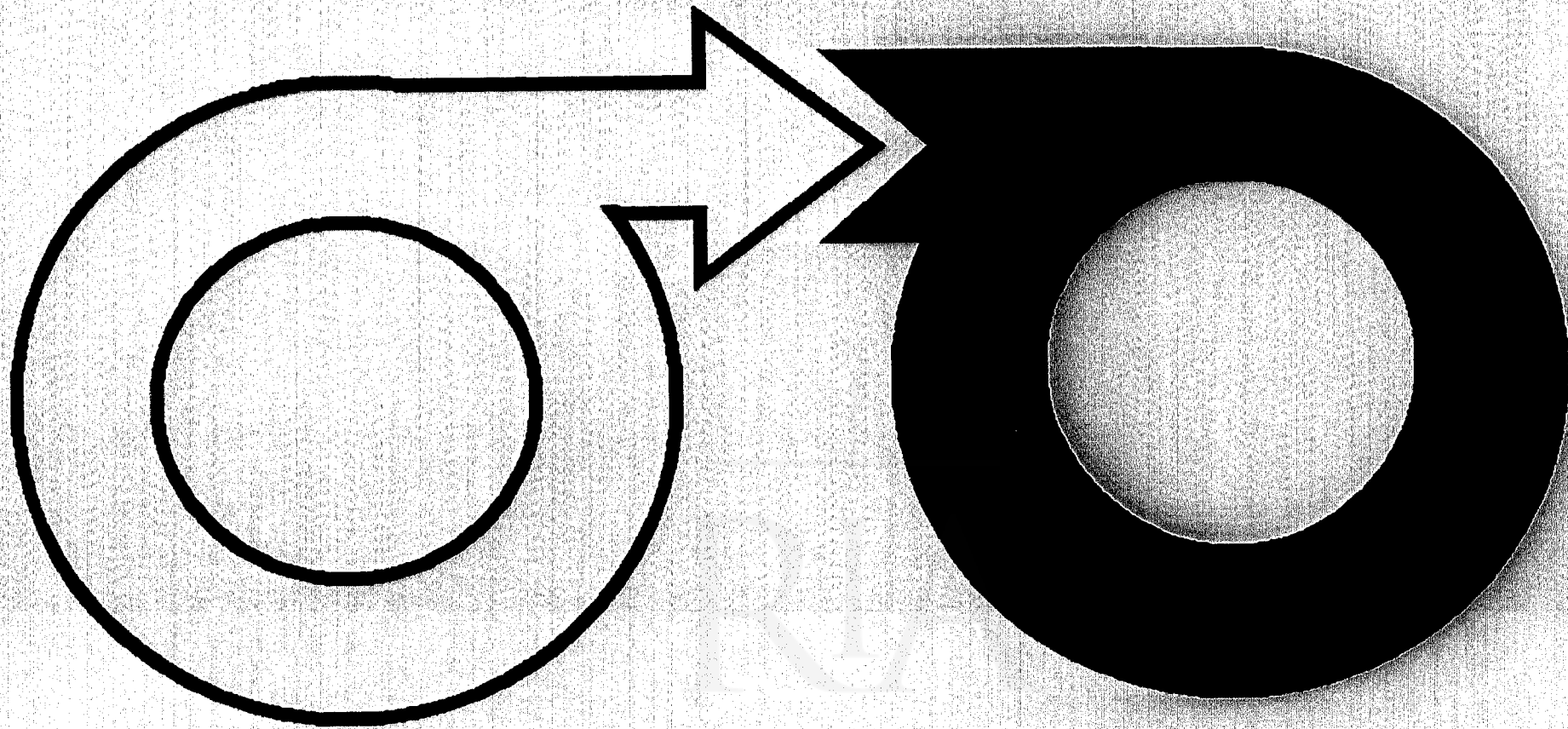




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November 2006

REEL N 4015

THIS REEL CONTAINS

14 C 20/43 – 14 C 21/14

Letters; Galway (Vol. 1) – (Vol. 2)

14 C 20

Ordnance Survey of Ireland: Letters, Galway (Vol.1)

O'Donovan, John, 1806-1861; O'Connor, Thomas

Assorted letters, extracts, maps and sketches, relating to the history, antiquities, genealogy and topography of Co. Galway, with particular reference to its religious foundations, churches, holy wells, castles and the origins of its place names.

ill. 1838; 654p.

Disbound, conserved and boxed by the Delmas Conservation Bindery. Conservation funded by Atlantic Philanthropies, February 2004.

23 cm (approx).

Includes outsize material.

Donated by the Ordnance Survey Office, 1861.

14 C 21

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

O'Donovan, John, 1806-1861; O'Connor, Thomas

Assorted letters, extracts, maps and sketches, relating to the history, antiquities, genealogy and topography of Co. Galway, with particular reference to its religious foundations, churches, holy wells, castles and the origins of its place names.

ill. 1838; 629p.

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23 cm (approx).

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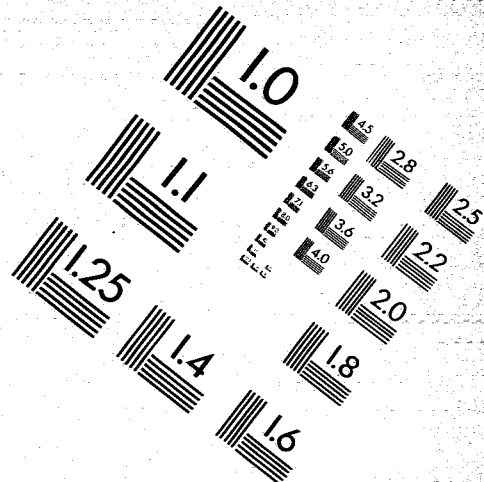
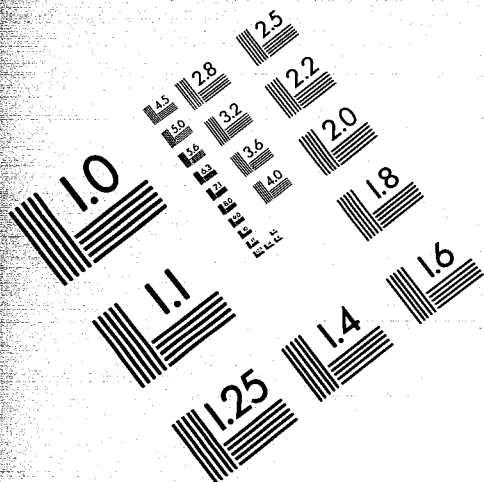


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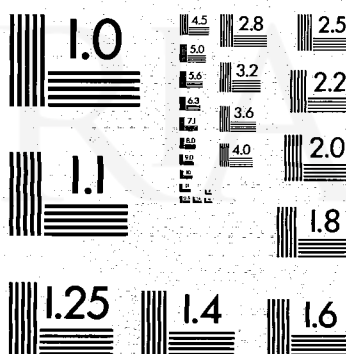
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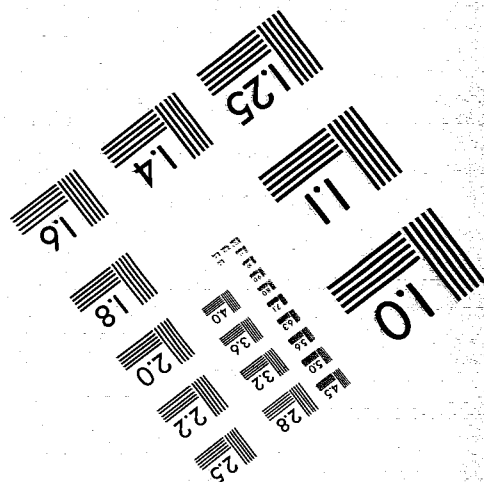
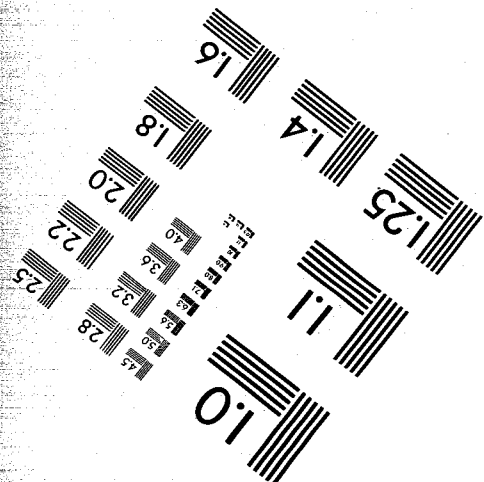


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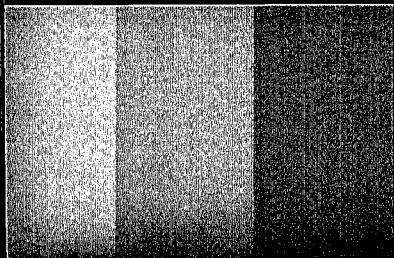
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14 C 20/43

O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from P[atrick] O'Keefe, written from Loughreagh (Lough Reagh), Co. Galway, concerning the old church of Isserkelly, Co. Galway.

23 October 1838

2 p

23 cm

ills; ink sketches of tombstones found within the Inisheer Kelly church.

564
Doughnaghy Oct. 23/98

Sir,

Yesterday I visited the old church of Sperrkelly, which is situated about 7 miles W. S. W. from Doughnaghy, and got the local pronunciation of the name of the townlands in the parish of Sperrkelly.

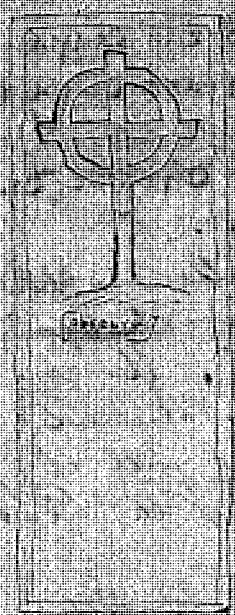
This name is pronounced in Irish by the inhabitants trean ceallaigh, which is a corruption of Discart Ceallaigh, mentioned in the pedigree of the Butlers of Ulster, as Castellan to Macconnon is of DIREANE MUADAIN and JOYEAN CIANNAIN (Anglicised brother Macconnon) C. Keatt, of DIREANE CIANNAIN. In old English documents Direane is sometimes made Tristle, as in Tristledermot, more anciently DIREANE DIAMADA, now called brotherdemot C. Kiltane.

The Parish of Kells in the County of Wick was anciently called Discart Ceallaigh, which means the Resort of Ceallaigh. Is there any thing mentioned in our Magical documents which would identify the Ceallaigh of Kells with the parish of Sperrkelly in this County? See the Leathar breac and the Seilire of Kells.

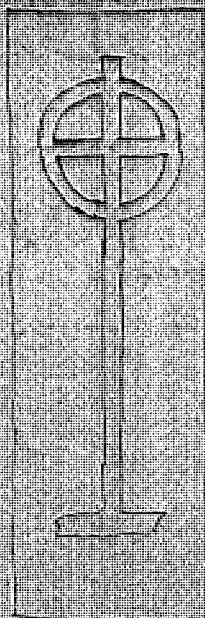
The old Church of Sperrkelly stands in ruins in a grave yard in the townland of Sperrkelly North. It is about 70 ft. long and 27 ft. in breadth, the thickness of the walls being about 2 3/4 feet. The North side-wall is nearly level with the ground, except at part which adjoins the West gable, where it appears to retain its original height. A small portion of the E. gable adjoining the S. side wall remains. The South side wall is almost perfect being a little injured towards the East. The West

gables though not perfect, yet rise above the original level of the side-walls. The door way is on the South side wall near the W. gable being about 9 ft high and 5 ft wide, and in the curvilinearly-pointed style. On the same side wall towards the E. there is a pointed window 8 or 9 ft long and about 6 ft wide.

On a tomb stone about 6 ft by 2 ft lying within the walls of the Church a cross is cut in the manner:



On another stone within the walls, of similar size is cut another cross of greater length, thus:



On another similar stone lying near the N. side wall, and having cut on it a similar cross about 2 1/2 ft. long is the following inscription:

17011
 PRAY FOR THE
 SOUL OF BRYAN
 NE RUQAN
 AND H. R. V. F.
 M. R. I. C.

Within these walls there is also a stone having on it a cross cut in the form:



The stone lay in front of the altar in the R. ch.

2/10/1901

In the pedigree of the Barons as given by Donald
McKibbin, the Clann McKibbin of Disert Cheallaigh
 are mentioned. — I could not discover that there are
 any of the McKibbin in this neighbourhood though they are
 numerous about the town of Galway.

There is an old castle in ruins in the south
 part of Castle Park Mountain. It is mentioned
 in the Name-book.

Yours obedient Son
 Serjeant

P. McKibbin

J. A. Landon Esq.

END

14 C 20/44

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Loughrea, concerning the history, antiquities, religious traditions and topography of the parishes of Kilclooney and Ballinasloe, with particular reference to their holy wells, churches and Kilclooney's association with St. Grellan.

23 October 1838

12 p

23 cm

ills:ink, wash and pencil sketches of the doorway in the west gable of St. Dervila's church at Kilmore-Erris and examples of the windows found in Irish churches.

Included are O'Donovan's thoughts regarding the general characteristics of Irish church architecture from the earliest stone structures to those built during the Reformation. Also included is his account of the autumn fair held in Ballinasloe.

Loughrea, October 23rd 1838

Dear Sir, I want the boundaries of the
Diocese of Cavanagh as established at the
Synod of Rath Breasail, and the account
of the divisions in the diocese of it is in
Kilmacduagh and Clonsilla as given in
some of the visitation books.

We intend to finish the baronies of Leitrim
and Longford first and then proceed to Louth where we can
do the barony of Kiltartan, after which we
intend to go on the mail coach to Limerick
and thence to Mountmellon in the Queen's
County. Do you think this the cheapest
and most expeditious mode of moving to
the Queen's County? It were better if we
could do Wicklow first before the severe
weather commences.

of the parish of Kilsloe.

This parish which contains the celebrated town of Ballinaplace, is bounded on the north by the parish of Killygerrill, on the West by Aughrim, on the South by Clontarfert-Billy, and on the East by the River Duff and the County of Roscommon. It was dedicated to the great St. Gellan whose well gives name to one of its townlands, and whose Crozier was preserved at Shapcragh till a few years ago by the family of Cronnelly. The life of this Saint was extant in the time of Donald Mac Turbie of Lecan, who quotes it as an authority to prove that the Turvols were powerful in Hy-Many in the 6th Century. Regis Sancti baculus nunc non est inventus.

St. Gellan is mentioned in the tract on Hy-Many

Many preserved in the book of Lucan folio 516
as one of the distinguished saints of that
regnumculum to whose Coarb the men
and women paid a yearly tribute. This
saint presided over the battles of Hy-
ellany (a very curious occupation for the
spirit of a saint residing in the heavenly
mansions, unless indeed that heavenly spirit
are employed to cut off the superabundant
population of territories by wars as well as
by plagues) and for this reason his cro-
zier or some other of his relics, was always
carried about in O'Kelly's ^{of Kerry's} standard, in
the same manner as the Cathach (protector)
of St. Columbkille was carried by O'Donnell
to ensure success in battle. Sacred standards
of this description were not peculiar to the
ancient Irish, for the Popes often blessed
standards for the Continental Kings and
Emperors, but this is so well known already

What that

that it is unnecessary here to give any instances.

We read in the tract on Hy-chany above referred to that the St. Patrick, Caireall, and Grealhan were the three patron Saints of Hy-chany, Caireall having the superintendence of the district extending from the stream of Glaoui Uair to Glen Padraig and Grealhan and Patrick presiding over the tract extending thence to the river Shannon. This gives up an idea of how parishes were originally formed. See this tract literally translated and minutely annotated in my account of the territory of Hy-chany and its tribes and subdivisions.

The well of Tobar Ghreallain ^{lying} in a townland which bears its name, was formerly looked upon as a most miraculous spring, and even now when the clergy are determined to desecrate all the springs

which had been consecrated by the clergy of the primitive ages, the people perform stations at it unknown to their pastors being convinced that the blessing of St. Greallant cannot be rendered null and void by a man who ^{only} studied a few years at Maynooth, and who never was able to perform one miracle.

A pattern was formerly - and I believe is still held at this well on the 29th of September which is believed to be St. Greallant's day.

Enrollment of the 17th Sept. (old) specially borne for St. Greallant's day
The old parish church of Pill Gullana stands on the Eske about one mile to the North of Ballinaploe. It is in very good preservation but most certainly not the original church erected by St. Grellan, as its style will at once shew to any one of antiquarian skill or common observation. It is 81 feet in length and 14 in breadth. The south side wall contains a beautiful doorway in the pointed Gothic style, which is very

Wm. B. ...

low in consequence of the earth being raised by interments, but if the earth were removed it would be found to be more than six feet high. The same wall contains a well built window (not in the lancet style) arched semicircularly at the top and measuring ^{4 3 inches} 5 feet in height, and ^{4 6 inches} 1.6 in breadth. The East gable contains a window of the same dimensions, style and character. The west gable contains a very small window measuring ^{4 6 inches} 1.6 by ^{4 6 inches} 2.5. The north side wall is featureless as usual in churches of this age. The side walls are about ^{4 6 inches} 8.6 in height but they were originally ^{higher} as the earth has been a good deal raised by interments both inside and outside the church.

Many persons, and I believe antiquarians among the rest, look upon this as a most ancient church, that is, one erected in the primitive age of the English church but when one compares it with those churches which are historically known to belong to the

the primitive ages, he will find that it exhibits none of their characteristic features.

I shall here lay down ^{rules} rules which I have formed by induction from the comparison of many old churches in Ireland by which I am persuaded the ancient churches can be distinguished from the modern ones.

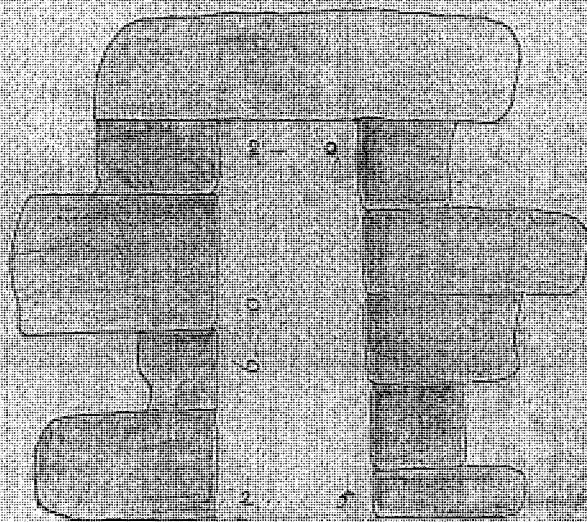
I.

Characteristics of the primitive Irish churches.



1. They are always of small dimensions seldom exceeding 15 feet in breadth or 36 in length.
2. They are invariably built of large stones and contain ^{but a small quantity of} lime and sand cement, which is exceedingly good because the lime was burned by charcoal, * and
3. They contain but one doorway, which is invariably placed in the middle of the west gable, measuring from 5.6 to 6.6 in height and being always narrower at the top than at the bottom sometimes by 4 in.

by 5 inches. The following is a representation
 of the doorway of a primitive Irish church
 as the antiquarian will learn from those in
 the churches of ^{Foras} St. Tschin, ^{Killurea} St. Turpa, ^{Bishop} Budagh, ^{Kiltiernan} St. Tiernan, ^{Inis Glairé} St. Brendan, ^{Kilmore-Erris} St. Derivla's
 &c.



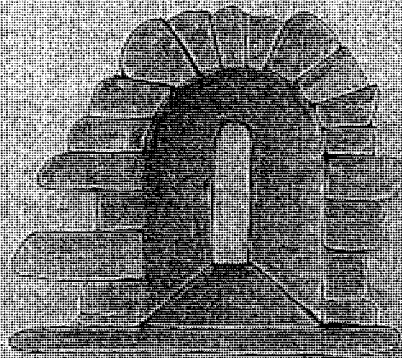
Doorway in the
 west gable of the
 church of St.
 Derivla in Kil-
 more-Erris
 stones chiselled &
 ornamented.

4 The south side wall never contains a
 doorway, but generally one window, ^{sometimes} in the
 round lancet style, and sometimes in the
rectilinearly pointed style. Here a distinction
 must be drawn ^{between} the ancient pointed style
 and the Gothic pointed style: Every door-
 way and window in the ancient style are
 at top rectangular, perfectly ^{semi} circular, or

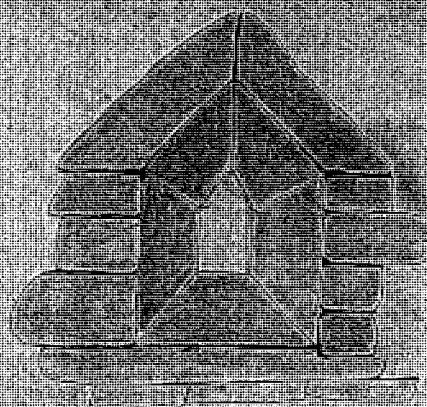
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rectilinearly pointed, (doorways however are never pointed at all, but windows are) while in the Gothic style they are curvilinearly pointed. The two following are the only forms of ancient windows to be found in Ireland.

Ancient windows



Round lancet window



Rectilinearly pointed window

No other form is observable in the ancient style but these three.

It must be received as an unquestionable fact that the curvilinear form ^{of doorways or windows} is not to be found in any church older than the year 1126.

The East gable contains a window in the round lancet form, & never in the rectilinear form, & never in the other way round.

In the 8th and 9th and perhaps up to the beginning of the 12th century many beautiful and tastefully ornamented doorways were erected on distinguished churches in Ireland, and often inserted, instead of the more primitive ones, but it requires great skill and judgment to refer many of them to their exact dates, such as the exquisitely beautiful doorway on the church of Ratham near Tullamore which is not in character with the remaining features of that little chapel.

It will be found also that many windows in the curvilinearly pointed style have been inserted in many churches, such as the one ^{nearly} ^{flour} of flower de Luce form, now to be seen in the east gable of the church of St. Fechin at Fore. Some have supposed such windows to be

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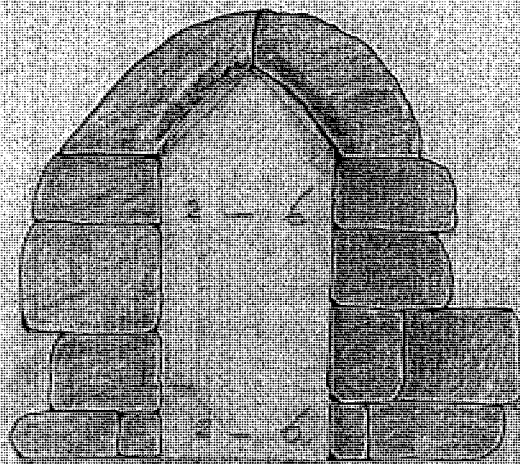
573
coeval with the primitive churches in which they are found, but this is a most egregious error, for it is an undeniable fact that no windows of a curvilinearly pointed form is to be found in any church erected previously to the year 1126.

Characteristics of the parish churches erected in Ireland from the year 1180 down to the period of the reformation.

1. They are found to vary in dimensions according to the importance of the parish but the average size is 60 feet in length and 20 in breadth not including the thickness of the walls.
2. They are not built of large stones, but often of remarkably small ones. A good deal of lime and sand mortar is used.

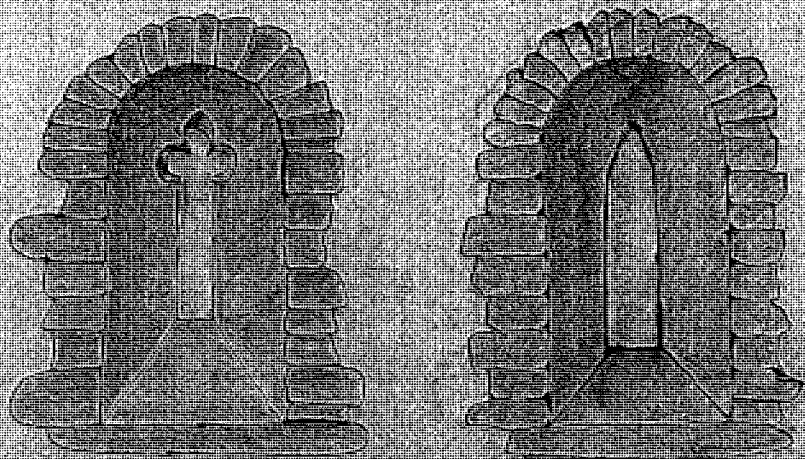
670 which is a strong characteristic to distinguish them from the primitive church. - eg. The cement though plentifully used is however good, and the lime was evidently burned with wood.

3 They very rarely contain ^{more than} ~~but~~ one doorway, and this is never placed in the west gable, as in the primitive churches, but invariably in the south side wall within a few feet of the southwest corner. This doorway is generally 6 ^{ft} ~~in~~ 4 in height, and always curvilinearly pointed at the top, and the stones are usually chiselled and very often ornamented. The style and position of the doorways are two very sure guides to the antiquarian to distinguish the comparatively modern from the

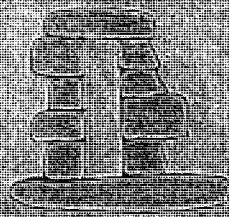


4. The south side wall contains besides the door a window in the curvilinearly pointed lancet, and sometimes though rarely in the round style.
5. It is an undoubted fact that although the ancient style exhibits no feature of the curvilinearly pointed form, the Gothic style frequently exhibits features in the round style and sometimes in the mixed style. Thus you will find in many churches of the Gothic ages a ^{lancet} window in the east

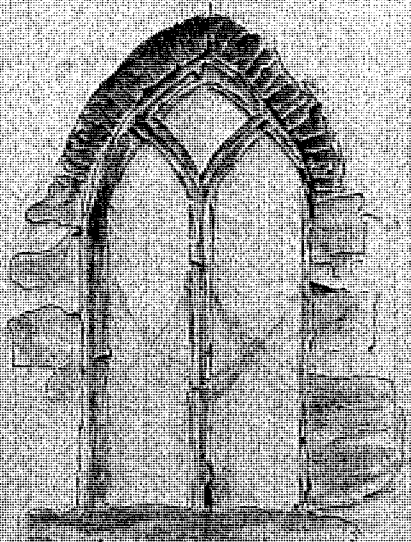
east gable, forms perfectly semicircular at top on the inside, and curvilinearly pointed where it narrows outside, thus



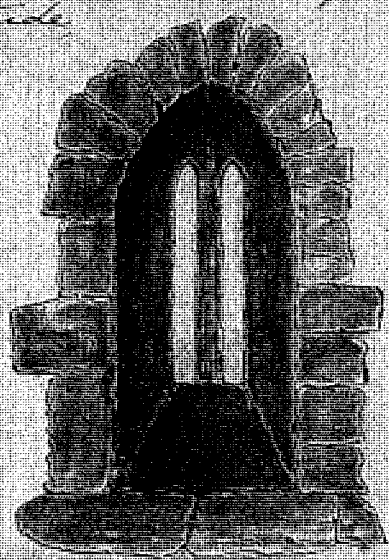
6. The west gable contains no doorway as in the ancient churches, but instead thereof a small window frequently in a quadrangular form, about 2 feet in height and 6 inches in breadth.



In some of the more important churches
the east gable contains a window of this
form, which is also found in all the abbies.



Others contain ^{smaller} windows of this form pointed inside
and outside.



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The foregoing detail of the characteristic features of the primitive and Gothic parish churches drawn from an actual comparison of the greater part of the old churches of the ^{sr} north and th west of Ireland will assist the young antiquarian student in distinguishing between two classes of churches in Ireland, the former being very rare and the latter of frequent occurrence. It will at once appear from it that the old church of Kilclooney which is generally supposed to be very ancient, cannot be older than the 12th century, for the position and form of the doorway and the general appearance of the architecture identify it with the Gothic or Cruciformly pointed style which was not introduced into this Country until

until the latter end of the 12th century. 524



In this parish is situated the famous town of Ballinasloe, celebrated all over Europe for its ^{extensive} fairs. Its October fair is a more celebrated one than the fair of Tailteann held in August ever was, but it must be acknowledged that the fair of Tailteann was a far more noble and romantic one in as much as the monarch was generally present, and various military sports were carried on in one place, while they bought and sold at Tulach na coille. Ballinasloe October fair is however more useful, and perhaps more civilized in consequence of the great quantity of civilized articles brought to it from Dublin and England, such as clothes of every fashion and description, boots, shoes, cutlery, ~~pottery~~ ^{and} glass.

gump, &c. and one is astonished to find there people who call themselves French barbers with "great arrivals" of false tresses, whippers &c. and a street full of strolling players.

The fair green is a spacious and most excellent one; and the number and quality of cattle exposed for sale great and appear wonderful to a stranger who considers that Ballinaplace is in Connought. French and English people come thither to sell horses and different breeds of cattle.

The name of this town is in Irish *béal Ára na n-ádhaid*, the mouth of the ford of the hosts, which seems to indicate that the locality was a place of public meetings when the name was first imposed, but we have no ^{as far as we have yet discovered} historical monument of the period at which or the reason for which this name was originally given; nor have we, as far as I know, any record of
the

the period at which ^{Scott} fairs were established ¹⁸⁴⁶
here.

The ancient name of the place was Dunle (Dun
Leadha) which is still the name of a street in
the town, and of a townland lying to the west
of the duct which contains the greater part
of the town. This name it received from a
fort which stood over the duct, where the
present Roman Catholic chapel stands, but
which is now just destroyed. The name of
Dun Leadha appears in the Annals at the
year 1114 but Dal attha or ploughhead
does not appear in them before the year
1584 from which it may be inferred ^{with some certainty} that
it is not a name of much antiquity. One
thing however is certain that Dun Leadha
was the name of the fort, bridge and castle
of this place previous to the coming of the
English as will appear from the follow-
ing notices of it collected by the Four Ma-
sters in their Annals.

A.D. 1114, Donnall O'Laughlin (King of Kileach)
led an army to Rath Kinnig and Bocky O'Mahon

with the Uidiang went to his house and submitted
 to him as did Donagh O'Synchy with the
 Dalaradiang, Hugh O'Rourke with the men of
 Breifny and Morogh O'Melaghlin with the
 Meathmen. They proceeded afterwards across
 Athlone to Dun Leodha, where Turlagh O'Flann
 with the Connaughtmen, and Niall Mac Laugh-
 lin, his own ^{son}, with the nobles of Kinel Connell,
 joined him. &c.

A.D. 1120. The Bridge of Dun Leodha on
 the Suick, was erected by Turlagh O'Flann.

1124 Three Castles were built by the
 Connaughtmen viz the castle of ^{Dunleary} Dun Leodha
 the Castle of ^{Galloway, south of} Bun Gaillimhe, and the cas-
 tle of ^{Colony} Gael Maol.

1189 Connor Mairmag (the son of Roderic) King
 of all Connaught both English and Irish, was
 slain by a party of his own people and
 a brother of Mairmag the son of Flaann O'Fin-
 aghty (commonly called the Croagh Donno)

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" Though the son of Brian Breifneach, who was
" the son of Corlogh O'Conor, Martagh, son of
" Cathal, son of Dermot, son of Teige, and Gilla
" na naomh, the son of Gilla Chomair, who
" was the son of Muireadhach Ban O'Mallac
" michil (Mulvihill), of the Tuathais.

" Was to the party who set on foot this conspir-
" acy against the life of the heir presumptive
" to the throne of Ireland. To him the
" greater part of Leath Mhogha had sub-
" mitted as their King for Donnell O'Brien
" "had gone into his house" at Dun Leodha
" where he had been entertained for a week &c.

1584. Sir Nicholas Malby, Governor of the provinces
" of Connaught, died. He was skilled in the lan-
" guages and dialects of Europe. He was brave
" and victorious in battles fought throughout
" Ireland Scotland and France in the service
" of his sovereign, and amply rewarded had he
" been for his services, for he received a suitable
" remuneration from the Queen, viz the Con-
" stableship of Athlone, and the Governorship of
" Connaught for seven years before his death.

and a grant in perpetuity of the town of
 "Kopcommon and Ballinacloe (Bél alha na
pluaghheadh) for himself and his heirs,
 & the latter he had himself previously wrested
 "from the Earl of Clanrickard."

The truth of this passage is confirmed by
 an Inquisition taken at Galway in the year
 1608, which states that "it was found by an
 Inquisition taken before John Crofton Esq^r
 at Athenry 1st of October 1584 that Richard
 a late Earl of Clanrickard died 24th July 1577
 seized in fee and fee tails of the several
 "lands following, viz the manors and castles
 "of Loughrea, Dunkelling, Lestrin, Clare,
 "Clonecapple, the Castle of Clondragone, the
 "Castle of Portumna with 2 quarters, the
 "Castle of Ballinacloe with $\frac{1}{2}$ gr. &c.
 and again "that Ulick "Bourke" (son of this
 Richard) "did enter into the said Earldome
 "and all and singular the manors, Lord
 "ships, Castles &c (except the Castle of
 "Ballinacloe and the lands thereunto

56
" belonging now in the possession and tenure
" of the heirs of Anthony Brabazon")

In the year 1596 An English garrison was placed in Bil latha na shuaigh.
For the site of the Castle of Ballinaplae see my letters from Roscommon County, dated Ballinaplae June 2. 1837 -

In the parish in the townland of Pallboy situated about a mile from Ballinaplae to the south between the ^{river} ~~river~~ and the canal, is situated a very curious old church or rather monastery in the Gothic style. It is different from any church I have yet seen. It is about 57 feet long and 21 broad. The south side wall which is remarkably high, contains a very beautiful doorway in the Gothic style nearly 10 feet in height, and a ^{small beautiful} ~~lunnet~~ window 4 feet high and 7 inches broad on the outside. The East gable contains a Gothic window but so covered with ivy that I could not see its form or ascertain its

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diminishing. The north side wall is nearly all destroyed. This was probably a monastery not a parish church, but I have no history of it, nor could I get any clue to its history from tradition. It had one loft and the lower part of the wall is in the Cyclopiam style.

There are two Eskers extending westwards from the river Liffey, one passing through Bullmarke through the parish of Killebooney and striking the road at Kilmakine, and the other passing through the parish of Cloontookert north of the abbey in the direction of Glenmaloughan church. A road called the Esker runs along it for a considerable distance. Which of these the Esker Riada is cannot be ascertained until we know where we lost sight of it in the County of Roscommon. I asked this question twice before

your obedient servant
John Donovan

END

14 C 20/45

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Loughrea, concerning the history, antiquities and topography of the parishes of Kilgerrill and Aughrim, with particular reference to their early churches, abbeys, castles, graveyards and the origins of their place names.

23 October 1838

18p.

23 cm

Included are extracts from Philip O'Sullivan Beare's 'Ireland under Elizabeth' regarding O'Sullivan Beare's route from the Shannon to O'Rourke Castle.

3
 Loughrea October 23rd 1858.

Dear Sir,

The weather is now dreadful, and we can do nothing unless we go out in the middle of the rain into the middle of the bog, which is impracticable.

of the parish of Kilgerill

This parish is bounded on the north and north east by St. Eunan's parish of Mt. Eberack, on the east by the river Duagh and the County of Roscommon, on the south by the parish of Kilchooney and on the west by that of Kilsannell. It is called in Irish cill Gorpill, which is a modern corruption of cill Corpill, which means church of St. Coireall, who is said to have lived on this tract on St. Mary referred to as one of the three distinguished saints of St. Mary in a former letter; I visited the old church of St. Kersall which is situated in a townland bearing its name, ^{from its name} respecting to find it one of the primitive

Irish churches, but was very much disappointed. It is at present in a very ruinous state, all its features being destroyed and the east gable and north side wall being level with the ground. It was about 36 feet in length and 17 in breadth. A part of the west gable and south side wall is standing, which though featureless, are sufficient to show that it is not one of the primitive churches, for if it were the door would be placed in the west gable; but there was never ^{however} a doorway in this gable but it will appear from a breach in the south side wall near the west gable that the doorway was there which at once identifies it with a church of the Gothic ages.

In the townland of Killure in this parish there is an old grave yard of the same name, and also an old castle ^{Castle Rogee} of whose history nothing is known. There was also a castle in the townland of ^{Clusm. E. 15716} Clonigney (now pronounced Clooneey) of which

586 (3)

the foundations only are now to be seen.
The name of the castle seems to indicate that it
is situated in the territory of Renn na h-
mide, which is mentioned in the tract on My-
Many as the territory of O'Dacumhlann

of the parish of Inghin.

This parish lying to the west of Kilchooney
is called in the Irish language Eoch Druim
which is translated Eoghan na h-
Colgan which would do very well if he had
not used the word na h- for the word Druim
is always applied to a low ridge and never
to an eminence elevated into a mountain.
Inghin is exactly such a shortening of
the original Irish Eoch druim as
Horrell would be of Horse-hill. See
my letter on Inghin in the county of
Wexford. This place was generally
called Eochdruim O'Many to distinguish
it from other Eochdruim or Horse-hill.

on Cennacht.

Bughrim was famous for battles long before the celebrated one fought there on the 12th July 1691 between the forces of James II. and William the III. The battle of Bughrim was foretold by St. Callan of Fungagh as appears ^{from a copy of} the Book of that monastery which was transcribed by Maurice Mac Padden O'Mulcairy in the year 1577, but most certainly this cannot be the famous battle in which the Irish under the command of the French General St. Ruth were defeated with disgrace, but some more petty and feudal one which was fought between two chiefs similar to the battle of Knockdoe. Of this battle however our annalists or historians have handed down no account to us, and we must perhaps for ever remain in ignorance of the circumstances connected with the battle fought at Bughrim. O'Many, with a foreknowledge of which it pleased God to inspire St. Callan, patron of the Cennacht in the 6th century, unless indeed we are

is credulous as to believe that he got such
a peep into futurity as to get, at so
early a period, a glimpse of the desti-
-nies of "Erne and my na ndomh" in the reign
of Dermot, the son of Fergus Kervasil.
That he did foresee the battle of ~~Sluagh~~
about to be
fought between James and William at
Inghrim, at this early period, is pos-
sible, because all things are possible
with God, but the philosophers of the
present day, who have investigated the
nature of prophecies, will not be-
-lieve it probable that God did
give St. Cuillín a view of this battle
of Inghrim through the vista of
futurity, so early as the reign of Der-
-mot, the son of Fergus Kervasil,
but they will come to this conclusion
that a very important battle was
fought

1527
fought at Aughrim in the 14th or 15th Cen-
turies, which was so celebrated all over
Ireland that the monks of Fench
having ^{that} thought, it would add much to the
miraculous character of their patron
saint to have foreseen an event which
brought about since changes in the
constitution of the inhabitancy of Connaught
thought proper to forge a poem in such prophetic
another battle was fought on the hill
of Aughrim, between O'Sullivan Beare
and the Royalists when the former ^{having been} driven
from his castle of Bunboy, passed through
Connaught on his way to O'Haurke's
castle of Branshaire. This account
is so curious that I ^{am tempted to} insert it here at
full length as translated from Philip
O'Sullivan Beare's history of the Catholics
published at Lisbon in 1621.

O'Sullivan Beare's Route from the Shannon to O'Rourke's Castle.

From Philip O'Sullivan's Hist. Coll.
—— translated by J. O'Donovan.

O'Sullivan had not advanced for one moment from the other side of the river [Shannon] before he was attacked by enemies. O'Madden excited a crowd of his people and attacked him with missile weapons. O'Sullivan, being nothing dismayed by them, proceeded to the village of Maheane an Tarla, where he arrived before noon, and divided his soldiers into two parties, who, though oppressed with hunger, alternately sustained the attacks of their enemies, and entering the houses, they collected sacks of wheat, beans and barley, with the grains of which as well as with beer or ale, they

J. O'Donovan

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8
refreshed themselves. This kind
juice and drink seemed ambrosia
and nectar to their thirsting
palates and hungry bellies. What
ever other kind of food was in the
village, the inhabitants carried
away. O'Sullivan, proceeding from
hence, ordered 80 armed men to
march first, and he ordered his
baggage to follow, and lastly the
remainder of the country soldiers (for
he had none more at that time)
followed in the rear. Here, in
consequence of the loss of their
provisions, he was compelled to leave
behind some tired horses and to
abandon some soldiers, who were
either weary after their journey or
affected with wounds.

When he came to a place
called Englemin, Henry Chally
or Englemin, Thomas Burke
brother of the Earl of Clanricard,
and Richard Burke came to
oppose him with five companies

of infantry and two troops of cavalry, and a body of the natives, these, with the ringing of their horses, the dazzling of their glittering arms, the clangor of their trumpets, the music of their pipes and the sound of their martial drums, disturbed the minds of the four Catholics, and excited with great joy. The Catholics were struck with great fear. The eighty soldiers who marched in the van, at the first sight of the enemy took to flight, leaving the baggage without protection. Sullivan addressed the rest in the following words:

"As frowning Fate and our most unhappy lot would have it that we have this day to contend with the enemy, not for our possessions, for our country, our children or our wives, but that we must take up arms at this moment in defence of our own life, which is the only thing that now remains for us, Who

54
(10)
"among you (I ask in the name
"of the eternal God) would not
"choose rather to fall fighting
"gloriously in the battle, and
"vindictive blood, than, like
"the brutes, which have no idea
"of glory, to fall basely and
"uncovered in flight? Our an-
"cestors, men renowned for magna-
"nimity, always avoided the
"disgrace of flight by an honorable
"death, even when they had an
"opportunity of flight. It is becoming
"in us to follow their example now,
"most especially when flight can by
"no means ensure our safety. Beh-
"old, the plain lies fast and wide
"before us, without any opposing
"bogs, thick woods, or any other
"places of retreat, in which,
"should we fly, we could hide
"ourselves. The neighbouring
"people are not safe (?) to us.
"No one will come to our
"assistance. The enemy blocks

up the road and passed of the
 "country. We are also unable
 "to run, being fatigued after
 "our journey. What protection,
 "therefore, remains to us? That
 "lies wholly in the vigour of
 "our minds and strength of our
 "arms. Proceed, therefore, and
 "oppose those men, to whom you
 "are superior for your courage,
 "strength and exploits, and
 "your holy religion. Let us record
 "that our enemies were routed,
 "during those days by a certain
 "divine aid. Let us believe
 "that the victory was given us
 "by God from on high. Let us
 "consider that Christ our Lord
 "is present with his own people
 "in their extremities, and that
 "we fight with heretics and their
 "followers for his name and for
 "his holy religion, not fearing
 "the frivolous number of our
 "enemies, who will not come

to the engagement as many in
number as we are, much less
as brave. I trust that I will
see them turn their backs, when
they perceive us resisting with
adverse fronts, as I hope that
you will fight faithfully
and bravely."

O'Sullivan had scarcely
ended these words, when the
royal cavalry made a
onslaught upon him with
horse and sword, endeavouring to
pierce his infantry with spears
and to trample them under the
feet of the horses and to break
their ranks. To avoid the
onset of the enemy's cavalry
O'Sullivan led his army
through a place not far distant
which was moist and mossy
towards a thin and low
shrubbery. The royal cavalry
dismounted, and, joining their

lancers, both ran over this
moory place and hastened
to outstrip O'Sullivan and
occupy the Abbey before
him, their array not being
in a sufficiently close array
and their ranks scattered.
But the royal musqueteers
pressed forward and O'Sullivan
near O'Sullivan sent William
Burke with forty musqueteers
to oppose them, but he was
driven back to O'Sullivan
on account of the superior
number of the enemy, after
having lost fourteen musqueteers.
A flight of arrows followed
O'Sullivan, followed by the
mob and unanimous,
but deserted by the dastardly
and the timid, suddenly wheeled
round upon the lines of the
enemy, who were run then
shot down, by which
sudden and unexpected

MS. A. 1. 1. 1. 1. 1.

(4)
on slaughter, great panic arose among the royalists, who, when ordered to fall into lines, moved, some to the rear, while others, following in a whirling motion, confused one another, and others betook themselves to flight. But the more noble and those who were endowed with bravery of mind, remained firm in their place to await O'Sullivan. A short time before they came to the point of the lance, the twenty musqueteers whom O'Sullivan had in the van prostrated eleven of the royalists with balls. Immediately the chiefs of both armies rushed together with drawn swords and brandished spears. First of all Maurice O'Sullivan, leader of a cohort, engaged with Richard Burke, but before

he had firm'd his step he was struck in the breast with a spear and laid prostrate, but not wounded, as he was protected by a breast plate. Richard made a second thrust with his spear but Dionysius O'Spinguerdel cut off his right hand with a blow of his sword, and Maurice also quickly rising up, pierced him with his spear; and Hugh O'Shinn put an end to him with his sword, as he was lying half living. Dermot O'Knallachan and Cornelius O'Murken slew Malloy. Then a confused fight ensued, as chance brought the one in contact with the other. The battle turning against the royalists, Thomas Burke, who was clad in heavy armour, and who had been placed on horseback by the assistance of his attendants, was thrown off. The rest, after a great slaughter of ladies and arms, sought shelter in

the neighboring Castle of Anglin
aim, not by degrees, but in confused
flight. Honor claimed the victory
as being equal to the bravest man
in the fight. The victors closely per-
sued the runaways, and those who
had not courage to attack the ene-
my with Sullivan, now followed
them flying with great speed, arro-
gating to themselves with great
clamor the victory gained by
others, desiring to wipe off the
disgrace of their unreasonable fear
by a too late and false show of
magnanimity. They, however, did
not ~~long~~ follow the routed enemy
a long distance, because Sullivan
ordered a retreat to be sounded
having espied John Bustock coming
up with some cohorts to aid the
flying army, who betook himself
to the castle along with them.
Whilst these things were going

on Malby's musqueteers and
the tumult of those who, following
the army of the Catholics, harassed
them all day with darts, were
occupied in plundering Sullivan's
baggage, but when they saw the
army of the royalists routed they
sought refuge in flight. In the
battle fell about one hundred
royalists, the flower of their force,
Malby their leader, Richard Burke,
three standard-bearers, as many
sentinels of cohorts, and most
of the leaders of manipuli; the
rest were almost all Irish, Eng-
lish-Irish and English horsemen.
On the side of the victors fell
the fourteen whom I have
mentioned. Sullivan, having
collected the arms and standards
of the evening, fled from the
surrounding multitudes of his
enemies with such rapidity
through O'Hally's territory, that

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He left behind several of his soldiers who were fatigued after their journey and oppressed with sleep.

Tom III. Chap. XI.

On the following morning about the break of day O'Sullivan passed Thieve's Cross,^{*} and as he approached nearer to the village he sounded the English drum and displayed the standards which he had taken from the enemy at Aughrim in order that the inhabitants taking them for the royal soldiers, might not hide their provisions. This stratagem was, however, of no avail to them, for Mac David, the lord of those villages, removed his flocks and herds, concealed his provisions and drink, or removed them into the castle, ^{at Glenties} and, having collected a large body of men who were for the greater part unarmed, continued to follow

* This place, which was immediately to the west of the castle, is now called Thieve's Cross.

him all day with missile weapons to prevent ~~escaping~~ him from obtaining provisions. By evening twilight O'Sullivan betook himself to Shieva O'Flinn[#], and there concealed himself in the thick woods. Here they lighted fires, but the soldiers, who were wearied from their watchings during the preceding night, and by the great labours they had gone through, had scarcely consigned their wearied bodies to quiet repose, when a certain person came up to them, stating that it was the fixed determination of the inhabitants to surround them early in the morning and to exterminate them. Wherefore, leaving all the fires lighted, as if all were present they departed suddenly suffering great hardships from the inconvenience of their journey and the weather. They were so drenched

with the rain that they were scarcely able to sustain the burden of their wet clothes; they sank in the deep snow as if they fell into pits, and, while they assisted one another, those who were in the rear were dragged along rather than walked. Nor did the darkness create less difficulty for them, for if any stars shone, the branches of trees, interwoven with each other, formed an uninterrupted screen and hid the light from them. They therefore wandered like blind men, the one following the well-known voice of the other. Moreover the wind, ^{so} agitated by the branches, seemed louder than it really was, and rendered it difficult for them to hear one another. However, by the knowledge of their guides they passed through the crowd, after having travelled

four miles.

At the break of day when the inhabitants under the command of Mac David, came to the place where O'Sullivan had been encamped, and found nothing about but the fire, they followed the tracks of the fugitives, and, coming up with them about the ninth hour (3 o'clock P.M.) pressed upon them with javelins until they arrived at the summit of a lofty hill. There some of O'Sullivan's soldiers, whose strength had failed them from fatigue and hunger, swore that they would rather try the last fortune of war with the enemy than ^{with} abandon that place before they should take nourishment and sleep, and roused the rest to come to the same determination. O'Sullivan

11/2/20/18 (21)

was not wanting in his duty, he exhorted them to place all hope in their bravery. Nor was desire for battle or valour wanting in his soldiers, altho they were few in number (not now more than sixty men able to fight) and worn down with toil. They quickly armed themselves and prepared for fight. They were thinking that those who had acquired strength from their confidence in being able to fight well, or who, tired of a weary life, looked for an honourable death, would not die unrevenge, thought it better to return home in safety to their families than to place their safety in danger by a contest with men driven to such desperation. O'Sullivan's soldiers killed two of their horses, and after all had satisfied their hunger, except the three who had refused

on the former occasion to eat
 of horse flesh, took towards
 night about six hours sleep,
 which to them was long and
 most agreeable. They then
 made a bundle of the horse-
 hides (for all their skins
 had been worn) and directed
 their course to a swamp called
Diamboach, or the solitary
 and, having entered this, and
 being again oppressed with sleep,
 they threw their bodies about,
 whenever chance cast each
 of them in scattered disorder,
 being unmindful of danger,
 and slept until morning.
 As soon as O'Sullivan observ-
 ed this, he ordered his twelve
 companions to kindle a fire,
 thinking, which actually was
 the case, that the deer which were
 scattered about, all upon aw-
 aking, flock towards that
 flame.

17th Nov 1754

Chap. III.

When the day brightened, the inhabitants, struck with the singular sight of five in so great a wilderness, came to meet, and spent much of the day in conversing with O'Sullivan, brought him food gratis, and told Oliver Lambert, the Governor of Coughought, that the five had been lighted by his men. Here some of the Catholics were laid up with sore feet, in consequence of the length of the way they had travelled, and the severity of the season. O'Conor laboured much under this inconvenience. For this reason O'Sullivan remained also the following day until night in that wood. A nocturnal journey was

necessary for all, but to O'Conor
it was the more disagreeable,
because he was not able to
sit on horseback, the high
roads and all the ways passable
by horses being everywhere blocked
up by the enemy, they
were therefore obliged to proceed
through narrow passes and
valleys so difficult that they
often could not pass through
them without each other's
help. O'Conor, therefore, who
lay prostrate on the ground,
thus addressed his feet: "Have
"you not sustained most difficult
"labours during thirteen nights?
"Why do you now abhor the
"labour of one enterprise? O,
"my very tender feet! is not my
"head dearer and the safety of
"all my body of more concern
"to me than to you? What
"avails it to have escaped thus

86 556
"far, if now, through your
"inertness, we fall into the
"hands of the enemy?" With
this he rose, with the greatest
possible effort of nerve, press-
ing his feet against the ground
from the weight of his arms,
and pouring out gore and
blood, and began to travel
with the rest, at a guide, however,
never was required, and God's
soon provided one. Now, a
man, dressed in a linen's
garment, with bare feet, with
temples covered with a white
vitæ, bearing in his hand a long
pole with an iron point and of
a shape calculated to excite
terror, met them and saluted
O'Sullivan and the rest, and
when they had returned his
salutation he thus began: "I
know that you are Catholics

"depressed with various ~~sketches~~
calamities, that you are
flying from the tyranny of
the heretics, that you routed
the royalists at the hills of
Coughlin, and that you are
proceeding to O'Rourke, who is
sixteen miles distant
from Limerick, but that you
stand in need of a guide.
Therefore, I am desirous of
offering you my services
in guiding you thither." O'
Sullivan weighed the matter
a long time in his mind, and
at length placed his trust
in him, and ordered two hund-
red pieces of gold to be counted
out to him. He, receiving this
gift, said: "I accept it, not
as a reward, but as a token
of your gratitude to me,
who have resolved to confer
this favour upon you."

to Mr. O'Rourke

They passed along, but the darkness of the night, and unknown region and as suspected guide multiplied their fears. The slippery stones, betraying their steps, the snow drifted by the wind, fatigue, their swollen feet, afflicted them with various miseries. But O'Connor suffered more anguish than all, the cause of his pain increasing. Inflammation seized the greater part of his feet and legs. The inflammation was succeeded by a livid colour, and this long persisted, the place of which soon became occupied by ulcers. His tortures were excruciating, and to be borne with only on this account, that he suffered them for Jesus Christ's sake. In the stillness of the night they reached a small village called "The Hill of the Vicar" (Knockvicar) where they rested.

themselves with fire and venison
~~and~~ ^{but} when they were about
to depart, O'Connor, over whose
ulcers the fire had formed scabs,
was not able to stand, much
less to walk. Four of his fel-
low soldiers bore him on their
shoulders until they met
a cast old horse, which was
decried with age, lean, and blind
of both eyes, on the back of which
they placed him without saddle,
bridle or horse-trappings, the
sharp vertebrae of his bony back
annoying the rider; some led
this blind horse, others goaded
him on. After they had passed
the Curliens they were on level
ground, and O'Connor began to move
on his feet. After day had risen
the guide showed them O'Connor's
castle at some distance, and
then bade them farewell, as-
suring them that all danger
was now averted. About the
hour of eleven that day they
reached the Castle of Lictim
being received in number to

thirty five, of whom eighteen were armed, sixteen were calones and one was a woman; all the rest who had been more than a thousand in number on their setting out from Ocares, having either perished, or for lack of their general, or been detained on the way by fatigue or wounds. The survivors followed by two or three, something surprised me, - that Durand & Sullivan, my father, an old man, and a woman, and the woman, of frail sex, had so stoutly endured those trials which youth of flourishing age and strongest nerves were unable to sustain.

Moncke received Sullivan with the most honorable hospitality, ordered remedies to be administered to the sick and the proper means to be taken to all. He sheltered in various manner Maguire and Mac William, who had been driven to seek protection from him; and if Sullivan had delayed longer he would have set out to relieve him.

Usher calls the Philip O'Sullivan Beare
 'the greatest liar in Europe'; but as
both were prejudiced the philosopher
 must not believe either Usher or O'
 Sullivan, but judge from collateral
 evidence. One fact however proves
 Usher's weakness: — O'Sullivan Beare
 has made many attacks upon Usher
 in his life of St. Patrick; Usher's
 copy of this book is now in the library
 of Trinity College, but to Usher's great
 discredit, every passage relating to him-
 self, is found completely cut out of
 this copy! Oh! moral courage!

All Usher's descendants became Roman
 Catholics, from the conviction, ^{as Arch. Usher frequently asserted} that
 his writings were all sophistry, and
 perversion of historical monuments —
 a fact deplored by all the heroes of
 Protestantism.

protestantism in Ireland. I am prejudiced
to the highest degree against both, and
I trust no one will think my inferences
correct without examining the premises
from which I draw them. Both were
wrong and the truth lies between them.
but this will be believed according
to the feelings and prejudices of
each investigator. till truth, if ever, will
depend upon the earth; and that
it will some time or other is possible
and expected by many very good persons,
but to me it appears very improbable
it is so long a time without making
its appearance!

The Town Masters have collected
the following notices of Hughism among
which will be found some abbreviated
account

500 23
account of O'Sullivan's battle with the
Royalists, which does not go to prove
Philip O'Sullivan Beare such
a liar as Usher would fain make
us believe him to be.

ed. Synon
A.D. 736. Thann higher Bishop of Lughrim, died.
" 746. Maolmarchair, Bishop of Lughrim died.
Archdall makes this Maolmarchair, Bishop
of Co. Down, which he takes for granted
to be the same as Antrium in Ulster!

But as Archdall was too great a fool to
be ever received as an authority we must
be less severe on him than on Usher
who was really a clever man, but a
biased politician, and an unpardonable
sophist; but it was a grand thing to have
the glebe lands and tithes of Armagh.

Raffery
" 782. Neacht abba, the son of Dubhchan-
" mar, abbat of Lughrim, died.

" 809. Maolduin, bishop and Crenach of
" Lughrim, died.

35. 564.

1602. O'Sullivan having crossed the Shannon at
Kilculla and the into Dial. Anmchadha passed
with his people
on from thence, and on the eleventh night (after
his departure from Beare) arrived at Ugham.
O'Malley. Upon their arrival there, the tribes &
inhabitants of the neighbouring lands flocked
after and before them, and shouted out in
every direction around them. Among the
nobles who came up with them on this
occasion were the son of the Earl of Blane
Richard, Mac Coghlan, O'Madden, and his
^{now husband}
son Anmchadha, some dexterous men of
the O'Kellys and many others not enu-
merated, with their forces.

O'Sullivan, O'Malley and William Burke
(the son of John na Seamar) and their
few forces the entire not amounting to
three hundred in number were obliged to
halt at Ugham. O'Malley to fight

55.6
"and prove their valor in battle with the
"many hundreds who were oppressing and
"persecuting them. O'Sullivan with rage, fury
"bravery and manliness faced the place where
"he saw the English (because it was for them
"in particular he cherished animosity and
"hatred) and he delayed not until he came
"to the spot where he saw their chief, and
"him a noble Englishman the son of
"Captain Malby he quickly slew and des-
"troyously beheaded, after which he routed
"the numerous forces of the enemy with innum-
"erable losses."

There are at present no antiquarian remains
at Keshmarr except a very small fragment of
the Chettle lying near the millage to the right
of the road as one goes from Ballinasloe to it.
The site of the abbey of Keshmarr, which Colgan
supposes to have been built by St. Canall
is to be seen immediately to the north east
of the church, but no part of the walls re-
maining. (See Kilcunnell parish)

The situation of St. Ruth's Bush, flag &c. are
accurately pointed out in the field name
book of the parish.

¹⁸⁴⁰
The Irish were encamped on the hill
of Aughrim, and the English on the hill of
Wexbury, about one mile asunder, and
the battle was fought in the bog between ^{them},
where many skeletons and bullets have been
found.

The legend is of a certain son of a noble
and a daughter of a noble who were married.

In this parish ^{in a tomb to which it gives name} is situated the old church of
Milcomadon, which is set down in the tract
on Foy. Many of one of the seven chief
Coarshippes of that territory. St. Ruth is
said to have been buried in the grave yard
attached to this church, where his "flag" is
yet shown, but it is said that his body
was afterwards removed from it. I have
no written account of the battle of Aughrim
nor of the death or burial of St. Ruth, and
believe that but little is known about it.

Littell's ^{pass} which is not set down in the name
book lies near the old castle of Aughrim.
St. Commadon's well, at which stations are
performed on Sundays lies in the townland of
Dooceggan. It is the saint set down in any of
the old books of the name of St. Commadon.

END

14 C 20/46

Petrie, George, 1790-1866

**Letters, to John O'Donovan, from George Petrie,
head of the Topographical Section of the Ordnance Survey, written from 21
Great Charles Street, Dublin, in which he responds to O'Donovan assessment of
early Irish church architecture in a letter dated 23 October 1838.**

25 October-7 November 1838

12p.

23 cm

**ills; ink sketches of the doorways at the churches at Aghawall, near Croagh
Patrick and Church Island, Lough Key, the windows at the churches at
Killaspugbronea and Temple Breacan, Inish More and architectural features
found at Monasterboice.**

**Petrie corrects what he identifies as mistakes in O'Donovan assessment of early
Irish architecture, with particular reference to his generalizations regarding the
size of churches, the location of their doorways and the architectural styles
which characterize them.**

Letter from Mr. C. L. in reply, or by way of
comment on Mrs. Donnan's letter dated
Longmeadow October the 23^d. 1838.

21 Great Charles-Street Dublin

October 25th 1858.

My dear John.

You know that I always read your letters with great pleasure, and with the expectation, rarely disappointed, of receiving instruction as well as amusement.

You may imagine then with what peculiar interest I read your book, in which you give a learned dissertation upon the characteristics of Irish Architectural subjects which has occupied my especial attention for some 30 or 40 years, and which I feel that I am not after all, perfectly skilled in yet. O. B. thought I, who know all my opinions on this subject, all that I have considered as certain and proved, and all that remains doubtful and unproved, is going to enlighten me as usual, and hereafter there will be nothing uncertain, nothing in which to be done.

I must however confess that though I have been as usual highly gratified at your ingenuity, and amused at the confidence of your conclusions, I am by no means

satisfy that their conclusions are always right. I mean particularly those which are new - for there are several which are undoubtedly true, but there are not new. At least they are not new to me, nor to anyone who has ever heard me converse on the subject.

As I may perhaps claim some authority to give opinions on the subject, I shall make a few comments on your several conclusions in the order in which they occur, pointing out what is true but not new and what is new but not true - i.e. not proved to be so. And, as the search after, and establishment of truth has been always, is, and ever shall be, our only object, you will, I have no doubt, receive these opinions however different from your own, in the same spirit of good humor and candor in which they are offered.

Your first conclusion is that respecting the want of early antiquity of the Church of Kill Cleane, or in other words, that it is not the original church erected

by St. Gallan to whom it was dedicated. That the church is not of the 5th century I feel quite certain; but without a more definite description of "the Gothic doorway" by which I understand a doorway of the 12th or 13th century, and a certainly not to the age in which St. Gallan flourished I should pause before I concurred in your conclusion. But this is a question of little consequence - your general "characteristics of the primitive Irish churches," which follow, are more worthy of consideration.

You say that "they are always of small dimensions - seldom exceeding 15 ft in breadth or 36 in length" on this I have to remark that they are not always, though they are certainly generally of small size. You will soon see an example of a large church of considerable size and of the primitive type - I mean the great church at Kilmacduch: for though this church has been greatly enlarged in the 13 or 14 century, enough of the original structure remains to show that it was properly a Temple more or a Dwelling. Look at it carefully: I could point you out many other examples, as the Cathedral church of St. Kevin at Glendalough which you will soon see in the

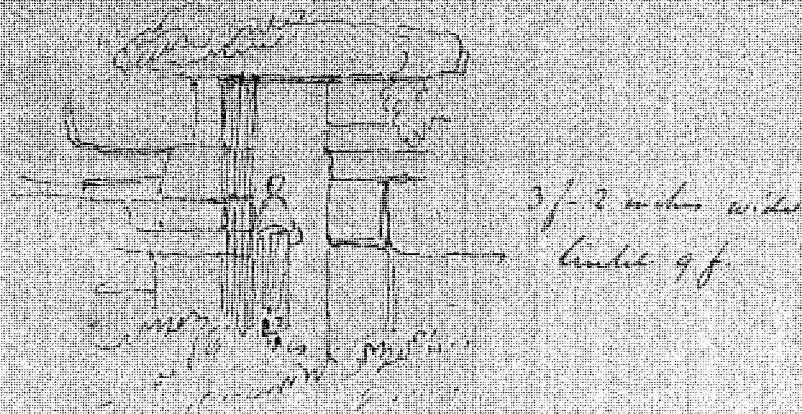
MS. B. 1. 1. 1.

one is sufficient to destroy your rule. What say you to the museum
model of Rath Patrick's church at Ardara as given in the tripartite
and which was the model, given by an angel for the Danes
of Ireland? was it not so far?

2. "They are invariably built of large stones &c." They are
almost invariably so, yet I have seen some churches, as well
as round towers not built of large stones, which I could not
help considering as of the prehistoric age of the church in Ireland
as for instance the church of Rath Muckan, Co. of Dublin - the
Round tower of Kildare &c. We have you know the western of
Goulden that the latter was in existence in St. Brigid's times,
and I have no doubt of its being the original tower belonging
to the church & built by Cogitonus as having three doorways

3. They contain but one doorway, which is invariably placed
in the middle of the West gable, measuring from 5.5 to 6.5 in
height, and being always narrower at the top than at the bottom.
This is also true generally, but not invariably - see the
remark above relative to the church of Kildare. The great
church at Glendalough has two original doorways remaining
and but perhaps a third. St. Columba's church in one
of the Western Islands has two doorways, both of it worked

right, original. And though the ancient doorways generally have inclined sides, like the supposed Egyptian - yet there are many examples in which the sides are upright, as, in the very ancient doorway of Kilecroney in the town of Wicklow which is truly Egyptian. I should also observe that I have seen some doorways of the earliest antiquity, more than 7 feet in height, as the doorway of Aghnameth, under Group Patrick which is a noble specimen of its class - here it is.



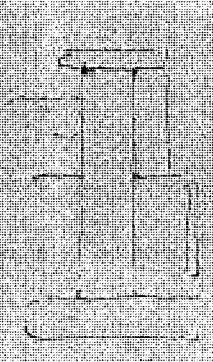
Will you say this is not of the primitive age? and yet its sides are not inclined. Kilecroney is similar but somewhat smaller.

4. The south wall now contains a doorway, but generally our windows sometimes in the round ^{narrow} lancet style, or sometimes in the arched pointed style. In the universality of the rule I also object. I have seen many churches of the primitive age which have doorway

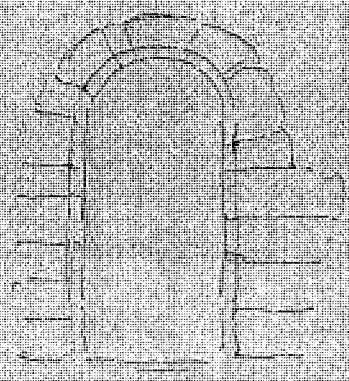
in the south wall, and you will see some of those before
 long. Look at the church of Temple Maine. It like
 this church is very fine. The cathedral church at Glendalough has
 an original doorway in the south wall answering in
 security. And the very beautiful oratory at the
 same place, called the Priests house has its doorway
 in the south wall. We have several of the churches
 on the Arvon islands as Figliet Ende, which is an
 quarter-mile, of the 6th century. Temple Brecken, in like
 manner has its doorway in the south wall, and it is
 pointed though the whole church is so circular
 in its character of masonry work that Colt Butler
 would swear it was Roman work, and indeed
 I have little doubt but he is right. Necessity
 often requires a departure from the general rule in
 the Republic, in which the church was in a very ex-
 posed situation. Thus I find in one of my notes
 that the following notice of the church of Kille
 ingbegone in Carrigrohane is rather worth notice.

It is a small and insignificant building, evidently

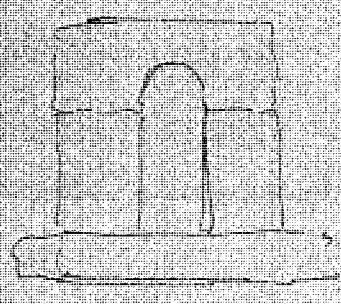
of the 5th Century. The doorway is in the Roman style and, conforming to the usual mode, placed in the South wall - a deviation from custom rendered necessary from the exposure of the building to the blast from the sea on the West side. The windows - two in number are in the East and South sides. That in the East, has a semicircular arch - the other is quadrangular.



West window.



Doorway

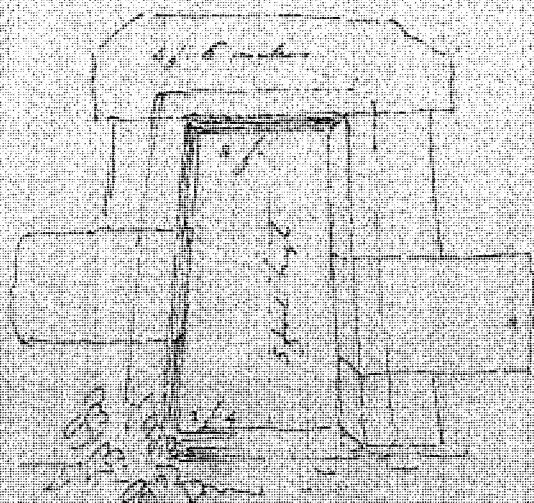


East window.

Another example of a deviation of this kind is found in the church of St. Lawrence or St. Marianne in the same county in which the doorway is placed on the North side in consequence of the approach to the church being on that side. This doorway is also in the Roman style and hence perhaps you will think that it is not

Antiquarian

primitive - well he is so. But ^{old} would you call the doorway
of the church on Church-island in Long Is.?



If this doorway be not of the 6th century, I never saw one
that was - and yet this is in the least wall! The
church also, like the great church at Kells was double entered
but your assertion as to the size of the primitive church
for it is 21 feet wide. I shall try to find about its length
which is 90 feet, as it appears to have been increased in
the 11th century.

Your most general assertion is that every doorway and
window in the ancient style are of top rectangular, perfectly
semicircular or absolutely pointed and this leads by your
1st conclusion - that - "It must be assumed as an unquestion-
able fact that the conventional form of doorway is a semi-

546
11
3

is not to be found in any church older than the year 1136

You mean of course the conventional pointed form, but where - your proof of the truth of this sweeping conclusion? for I should like much to see it, as it would remove a great deal of uncertainty as to the ages of our many churches in this country. You will answer I suppose that you have proof derived from observation. But will this assertion be enough to prove that all the churches & their pointed windows are found, though in all other respects perfectly furnished in their style and dimensions of the 12th century? The origin of the pointed arch in the 12th century is the old theory of nearly all the architectural antiquaries of good Britain. It may be true as far as the British islands are concerned, but I confess that I am not yet satisfied that it is so. If the pointed arch was known and used in Architecture in Rome - in Egypt, and still more the Holy Land, centuries before this era, I cannot understand why it should not have found its way into Ireland, either through the foreigners who

MS. 20.146.11

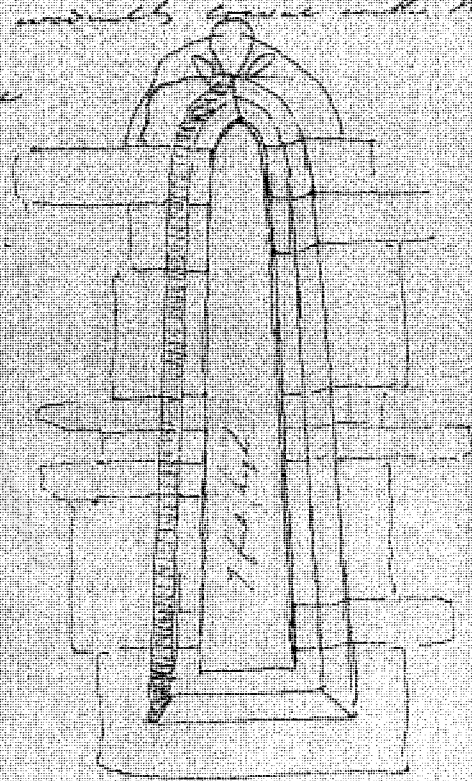
immigrants to our hospitable shores, or through the
 Pilgrims who left them to visit the sacred places.
 And that pointed arches of our good Christian
 antiquity, if not pagan, are found in all those
 lands, is now not to be denied. What say you
 to the church of the Holy Sepulchre at Jerusalem
 which is composed of pointed arches resting on
 massive columns? And I write you many other
 instances even more distant in antiquity.

I remember well when my opinions on these points
 were exactly what yours are now. I thought the primi-
 tive churches were well marked by their cyclopean
 doorways, and their small semicircular and triangular
 low headed windows. But I have long entertained
 doubts as to the correctness of this conclusion, and
 I incline now to the opinion that there are two
 distinct styles both equally ancient as far
 nearly as, the one the Pelagian style, as it may
 properly enough be called. the other the Roman
 the first was peculiar to the country, the other

were used in the earlier - but with the addition of concrete
the doorways with inclined sides and horseshoe lintels
the windows also with inclined sides and round or angu-
lar heads - and the stone work very large. The second
with semicircular arched doorways - lancet heads under
high and narrow, and the stone work not so large.
This style I suppose to have been brought in with
Christians, and in many cases blended with the
the latter style I think continued in use with more
in the decorations in the doorways windows and
choir arches, till it was supplanted by the pointed
or gothic style - and hence it is often a matter
of difficulty to determine exactly the ages of buildings
in which it is found. But if we have an age assign-
ed to each building historically, I think we should
never before we jump to the conclusion that they
are imitations or renovations. As an example
of this Roman or imperial style, I would point to the beautiful
church called Temple Bazaar in the great island
of Formosa in building of which I cannot by any effort

John Smith

being myself to suppose of a subsequent date to the age of the Sais whose name it bears. I chose and in a perfectly Roman in its style of workmanship that any architectural antiquary who should see it would consider that it was actually the work of Roman hands. Yet the great East window which is evidently contemporaneous with the rest of the building has a pointed arched head. There is its outline exactly but remarkably unimpaired. The other windows are similar, except that some of them have semicircular heads.



Now from meeting windows of this class in buildings otherwise distinguished for the peculiarities which you properly enough call the Norman or East style, as well as in churches in which East peculiarities do not occur, I come to the conclusion that they do not indicate a different age. As an example of

See page 584.

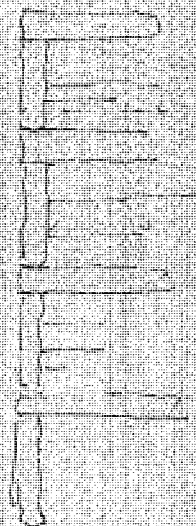
comparisons of the two styles. I was about to sketch
you the East window of the church in Church Island
in Long Key of which I already gave you an outline
of the doorway p. but I find it is exactly agreeing
with the window of Temple Bazaar but the sketch of
the one will do for the other, the only difference being
in their size - the one 7 feet high - the other 5 feet.
But in fact I could give you a score or more such
examples from my memorandum books.

And here let me point your attention to a particu-
larity in all these examples of which I have been
just now treating and of which you see an illus-
tration in the sketch on the preceding page - namely
that the stones are not laid in regular horizontal
courses but are sometimes horizontal and sometimes
perpendicular. This characteristic feature in ancient
architecture was first noticed by Mr. Rickman the
best architectural antiquary now in England and
it is his opinion that is found in no building in
England except those of the earliest Saxon times, he
gives it the name of long and short masonry. That it

134/135

is in Ireland also a certain characteristic of buildings of the earliest age I have now not a shadow of doubt, but it also holds that its absence is no proof in itself, that buildings are not of equal antiquity. and this is proved by the fact that many of our churches in the old Kilasgin style do not present examples of it, and it is therefore most probably of Roman origin.

I would recommend you to attend to this peculiarity in your future examination of ancient buildings and to note its presence or absence. And that you may understand it clearly I make a sketch at the side, as found in the angle of one of the churches at Monasterboice.



I return to the pointed arch. Although I have only spoken of its ancient occurrence in windows, but I have met with one instance at least of it in a choir-arch, which I could not help believing of the earliest Christian age namely in the church of St Kevin or Caonchan, in one of the Aconian isles which is undoubtedly of the 6th century and which at the other ^{end} of the building is in

There is a pointed lancet in the south wall of the

is the same
as the
one at
Monasterboice

is the same
as the
one at
Monasterboice

the Pilae, a Roman best style. I do not however, recollect to have ever seen with a pointed arch, a groin doorway, in the West end of a church, and I confess that I always look with suspicion of the great antiquity of a church in which I find such a doorway in the South wall, except when this doorway is obviously from the character of its masonry is - a later work, as it often is. I greatly doubt however, your conclusion that pointed arch doorways do not occur before date anterior to 1135. The oldest churches apparently in Sicily, Ireland have pointed doorways - and indeed I just recollect that the church on this coast also have pointed doorways which are in the West wall and are unquestionably the original ones - but these cannot be earlier than the 7th century. If you are right in your conclusion as to the age of pointed arch doorways it would prove that one at least of our round towers was erected no earlier after the 12th century. Thus one of the towers at Glendalough was erected against the West wall, and was cut into by the original doorway of the church which is in the Pilae style. It was re-

necessary therefore to make a new doorway to enter the
 church, and this was made in the South wall and in
 the same style. Ergo, either this doorway was anterior
 to 1125 or the Tower posterior.

the tower
 posterior
 anterior
 or only
 at?

And on your "characteristics of the Parish churches erected in
 Ireland from the year 1180 to the period of the reformation."
 I have little to say, as if my conclusions on your former
 conclusions be at all correct, there also must be every
 thing to a considerable extent. I will however remark that
 your assertion that the doorways after the year 1180
 are more plain in the West end, supports my view
 of the antiquity of the churches on this coast, as well
 as of the antiquity of the pointed arch, which occurs
 in doorways there on the West end. And hence
 too I think you are not borne out fully in your as-
 sertion that the church of Kiltownay cannot be older
 than the 12th century.

I think
 correct
 and as
 the 12th
 century

And now a few words more in conclusion.

I have written this letter very hastily, though it

has been a long time in hands, because I only turned to it when I had nothing more pressing in hand. I have indeed only glanced at the subject - and this for the purpose of leading you and your readers - who I find have adopted your opinions as laws - to look more accurately about you - and thus arrive at the truth which we both - indeed all - desire to find. You know that it can be well being shown to be in error, and indeed, in this case, I should be delighted that such were the result, as it would remove many difficulties which puzzle me - and reduce everything to certainty. Theorem should be adopted was slowly, and not until every difficulty was disposed of. If we take a different course - adopting the theorem - making the difficulties which stand in the way, bent down, conclusions, we deliver ourselves, and leave others, into error. It has long struck me that I have had been often doing this, and yourself come - hence - since this has been my chief object in writing.

Wm. Jackson (L)

to put you in your quarts. It is no matter which of
us is in error. the collision of opinion will lead to
truth. and whether it do not put my opinion
dogmatically - but rather as doubt which should be
removed.

Believe me ever,

My dear John
faithfully yours
George P. Peters

J. O'Donovan Esq.

21 Great Charles Street, Dublin

November 7 - 1842.

My dear friend

your letter, which I have just received
has given me some pain. You have mistaken me in-
tently, and I did not imagine that I had written a word
that could lead you to suppose that I was in the slightest
degree angry with you. You say that this is the third
time that I have been so, but I assure you that you
are in error at least in the number thus made out.
I do not recollect ever having been angry with you, for
it is a fact, I do not possess in my memory any re-
collection of feelings of this nature towards my friends,
but I am certain I was actuated by no such feeling
when I set down to write my last letter to you. I had
no reason to do so - and though I commenced in a
somewhat bantering humor I soon laid it aside
and wrote with the gravity and sincerity which the
subject and my respect for you required. And believe
me that when I said that I expected to be unpleasant
a penet by your remarks I said it with perfect

I remain, &c.

Wm. Keble

sensibility and truth - eye truth without the slightest admixture of flattery. If I was capable of writing to you in the heartiest way which you have supposed, I should despise myself - and even particularly at a time when you require every thing to cheer you under your trials. It is not for a so small harbour such a thought. However wooded my hasty letter was - which though I wrote it I never read - you will, I trust, find, on a careful reading, nothing in it but ^{what} was intended to be useful in your future researches. In fact, I had for some time previous, intended to write to you on the subject - to warn you a little of the chances of error, in the conclusions you were drawing as to the age of buildings from their architectural peculiarities - but with my habitual habit of procrastination I deferred it till your letter gave me the requisite spur. But do not mistake me - I do not say you are wrong or that I am right in my doubts. I only wish to urge you to the most careful observation, by being acquainted with the shadows of doubt which have crossed the mind of one who has originally come to the same conclusions you now hold.

In this way, you will be able to give the most moderate
and to the establishment of the truth, which is what we have
equally in view. And for my part I shall feel as much
pleasure in having my doubts proved to be unsubstantiated
as otherwise, and I am equally sure that you will feel
equally glad to abandon an opinion the moment you see
even sufficient evidence of its incorrectness. The subject
is indeed one of such extreme difficulty, that it requires
all the facts which observation of the most accurate kind
can accumulate to enable us to determine an exact criterion
of the age of a building. All the Architectural antiquaries
of England had hitherto come to the conclusion that there
was not a vestige remaining of a church in England
of Saxon work. But Mr Rickman has discovered by a
simple process, that of the long and short masonry, that
there are remains anterior to the Normans - and I wonder
this as an instance how easily the most judicious observers
even may fall into error. But my space warns me to
close - and I shall only add that I have always regarded
you as a sincere friend - that I do so still - and that
I hope you ^{will} never suppose from any thing I may harshly
write that I am or can be less than your faithful
friend George P. [Signature]

L. J. Davidson Esq

Longfellow

Sp. Plow

END

14 C 20/47

O'Donovan, John, 1806-1861.

Notes on round towers, with particular reference to size and measurements.

[1838]

2p.

24 cm

RIA

The Clagtheach or the Round Tower.

To measure its base, to measure it with the base of the Damlag to proportion it; and the excess which is in the length and breadth of the Damlag (from that out) over the measurement of the Clagtheach is the rule to determine the height of the Clagtheach; and should there be excess in it, i.e. in the height of the Clagtheach when compared with the Damlag the price is raised equal to that proportion and must be paid for the Clagtheach accordingly.

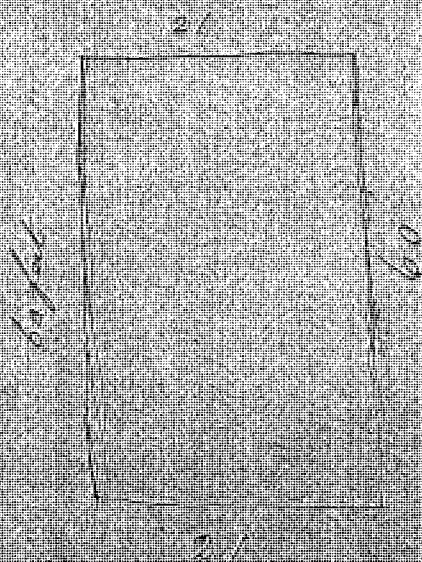
The measurement of the base of the Clagtheach is to be proportioned to that of the base of the Damlag; and the excess of the length and breadth of the Damlag over the measurement of the Clagtheach is the rule to determine the height of the Clagtheach; and if it should happen that the height of the Clagtheach should exceed these proportions of the Damlag the price is to be raised accordingly and paid for the Clagtheach.

60
24
84

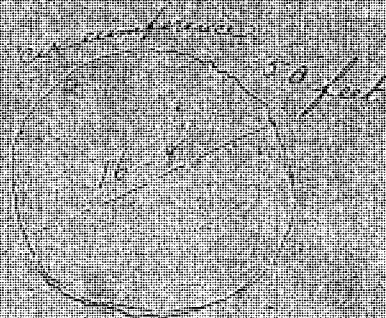
90
2

10/12/1490

531



The measurement of the base of the Cathedral is
 $60 + 60 = 120 + 41 = 161 + 1 = 162$ feet.



60
 21
 81

162 feet measurement of base of Cathedral

Cathedral 90 feet long
24 broad

14/c 120/420

$$\begin{array}{r} 90 \\ 180 \\ 45 \\ \hline 225 \\ 50 \\ \hline 175 \end{array}$$

$$\begin{array}{r} 114 \\ 17 \\ \hline 97 \text{ height of tower} \end{array}$$

$$\begin{array}{r} 100 \text{ feet} \\ 24 \\ \hline 124 \\ 17 \\ \hline 107 \end{array}$$

$$\begin{array}{r} 120 \\ 24 \\ \hline 144 \\ 17 \\ \hline 127 \end{array}$$

Given the height of tower and its diameter at the base to find the dimensions of its Dambag. Rule. Add the diameter and height together and the sum will be the length and breadth of Dambag; from this sum take 24 the usual breadth of such Dambags, and the remainder will be the length.

Given the length and breadth of the Dambag to find the diameter of the base of tower.

533
find the height of tower. Rule. Add the length and breadth, and from the sum subtract the diameter the remainder will be the height.

Queries. doubts &c.

Should not the measurement of the whole base of the Baniag be given? that is, suppose ^{but} it is 80 long and 24 broad, should not the two side walls and two gables be measured.

thus

$$\begin{array}{r} 80\frac{1}{2} \\ 160 \\ 48 \\ \hline \end{array}$$

208 measurement of base of Baniag

From this then should not the circumference of tower be subtracted? thus

$$\begin{array}{r} 200 \\ 50 \\ \hline \end{array}$$

150 excess of measurements of base of Baniag over that of tower.

Should not the calculation be made rather mathematically as to compare the superficial contents of base of tower with superficial contents of base of Baniag.

END

14 C 20/48

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Loughrea, Co. Galway, concerning the history, antiquities and topography of the parishes of Kilconnell and Killaan, with particular reference to their early churches, holy wells, abbeys and place names.

24 October 1838

10p.

23 cm (i-ix)

18 cm (x)

Included are related extracts from 'The Tripartite Life of St. Patrick' and Colgan's 'Acta Sanctorum' and transcriptions from the monument to the Barnewell, Daly, Donnellan and Kelly families in Franciscan abbey at Kilconnell.

Also included is a related letter, from Archer Martin, dated 25 November '88, concerning the inscriptions in Kilconnell Abbey.

Loughrea, October 24th, 1838.

Dear Sir I want some square paper, as this country
will demand a good deal of it. The pain of
which I complained a few days since is lessening
but I cannot venture out yet.

of the parish of Kilconnell.

The parish lying between the parishes of Kil-
gerrill and Ballymacward, and Kellan
and Fobanagh, is called in Irish cill chonall,
which means the church of St. Conall. 'of the
ancient church, which originally bore this name
no remaining are now visible. It stood on a
hill about twelve perches to the East of
the great Abbey near a standing stone
called the Ligan of Kilconnell, ^(which is also now destroyed) and its
site should be shown on the map as
being the original parish church.
It would appear from a life of St. Conall
published by Colgan in Acta Sanctorum p 63

2. 154
that the church of St. Conall was never of any importance, as it laboured under the curse of St. Patrick and Sta. It appears from the lives of many Irish Saints that, whenever an ecclesiastical establishment remained poor and undistinguished, it was fabled that they were under the curse of Patrick, or some other distinguished Thaumaturg, while in reality it was owing to want of talent or exertion in the Church.

Colgan has not decided, whether the church of Kilcunnell or that of Aughrim was the establishment of St. Conall, who was cursed by St. Patrick, but it is probable that it was Aughrim, as that church was first a bishop's see and afterwards dwindled into a mere parish church, which would at an early period be sufficient to give rise to a fable, as every misfortune was then attributed to the curse of some great Exlame.
I shall here insert what Colgan has scraped together about St. Conall.

stripped of that honour, and (are) now
as we see with our eyes, sufficiently low,
and contracted; * * * * *

It is mentioned in the Life of S. Athanasius (9 February) who
was his step-sister, that she came to B. Corallus
Proma, the son of her mother, wishing
to erect a monastery in the ^{vicinity} of his church, but Corallus
induced S. Basil to request the Holy Virgin not to build
near his church. S. Athanasius complied, but poured forth
severe imprecations against the church of S. Corallus.
Since in this place this wonderful man
is called Corallus Proma, or of Proma,
and the Irish word Proma denotes a rather
steep place raised into a hill or a mountain,
it can here seem dubious whether that
church, against which the Holy Virgin made
such evil imprecations, be the church dedicated
to this saint, and situated on a certain hill,
which church is even at the present day called
from his name Kill-Chonill. the church
of Conall; or rather another distant one mile
from it, and lying on another hill, which
church even ^{better} more represents that name.
For it is commonly called Cach-Proma
the mount or hill of the horse. Let
those who have a greater knowledge of

294 (17)

those places see, with which [of them] the conditions and event of the imprecation made here, more agree; but I fear lest [they] agree with both.

14(c/20/48.(iii))

But more does not occur to be observed about this saint, than that the different Martyrologies relate that his birthday is celebrated on the 18th of March with the honour due to the Saints.

Notes.

1. Monit. circa sancti gentis finem. This is collected partly from what is said here, from which it appears that he was a Bishop, in the life-time of S. Patrick who died about the end of the 5th age. It is partly from what is said above in the life of S. Etienne at the 11th of February, where we have shown that saint Etienne, who was also then a Bishop, was born after the middle of the fifth century.
2. In Bibliotheca Cottoniana existens. This is from de primord. Eccl. Britannic. pag. 1049, where he has produced the cited words, extracted from those canons.
3. In campo Mai. It is a spacious and spacious plain of Cammynat in the County of Roscommon, formerly called Maydon, now commonly Maclure Cammynat of the plain of Cammynat.
4. Eccliam de Clunio fide in Media & Vide de
in notitia citata ubi sancti Etienne ubi est in
in notitia citata ubi sancti Etienne ubi est in

A magnificent abbey was founded here for Franciscan friars in the year 1359 by William O'Kelly, lord of Hy-Many, whose death is thus recorded in the obituary of this abbey according to Ware:

"1420. 3. Cal: Nov: Obitus Willielmi
 "Magni O'Kelly omnium Hibernarum
 "suo tempore nominatissimi ac princi-
 "palis, istius Conventus fundatoris, re-
 "formationis anno 1460 per Malachiam
 "filium Willielmi O'Kelly, qui obiit 13.
 "Cal: Maij 1464."

of Callan
 According to tradition O'Kelly, who was nick-
 named the Gambour Kudah, chief of
 Hy-Many, built the steeple and the
 principal part of the abbey, the O'
 Donnellans of Ballydonnellan built the
 apartment called the Donnellans
 room, and lord Trumblestown built
 the apartment called the Strangers

This abbey is still in good preservation and containing the tombs of several distinguished families of ^{and other territories} ~~the~~ ^{as} of the O'Dalys, O'Kelleys, O'Donnellans, &c. of these I have copied the following.

In the strangers room.

"Here lyeth the body of Mathyas Barnewall
" the 11th Lord Baron of Trimlestowne
" who being transplanted into Connaught
" with others, by orders of the usurper
" Cromwell, dyed at Maininac the 17th
" of September 1667 for whom this
" monument was made by his sonne
" Robert Barnewall the 13th Lord of
" Trimlestowne. Here lyeth also his uncle
" Richard Barnewall, James Barnewall
" who dyed ^{at} Brogan the 2nd October 1672
" and James Barnewall of Chughrim.
" God have mercy on their soules."

The monument of the Dalys of Dungannon
 lies in the aisle, but it is much injured and
 uninscribed. Not far from it on a stone
 is the following ^{inscription} ~~monument~~ to another
 family of the Dalys now extinct, or sup-
 posed to be extinct.

"Pray for the souls of Lieutenant Colo-
 "nell Bearmott Daly of Killinur
 "who erected this monument for
 "the use of himself and his brother
 "Major Feige O'Daly and all
 "their posterity."

to the O'etags

There is another monument, inserted
 in the same wall. It is probable that
 they ^{from death} were also transplanted, to con-
 -nought by the great usurper.

"This monument was erected by Chris-
 "topher, Alexander and Edward O'etagh
 "for the use of themselves and their
 "posterity Anno Domini 1685.

In another apartment near the stranger's ⁶⁰⁷ room is this inscription in modern letters
"O Lord! have mercy on the souls
of that ancient family, the Kellys
of Kiltormor, whose ^{die} ancestors were
the founders of this and other
"abbeys." W. K."

In the apartment called the Don-
nellan's room there is a Latin in-
scription on a stone inserted in
the wall which is so covered with
moss that I could not read it.

Hic jacet Jacobus Donelan.

St. Colcan. Doctor. Obiit 29

Obiit 1701, in ejus memoriam.

see opposite

There is a very grand monument near the
north east corner of the aisle exhibiting
the figures of six saints and an inscrip-
tion.

127
in the Gothic style which is so defaced that
I could not spare ^{time} on the rainy day I
visited the abbey, to study it.

Cox tells us that the Roman Catholics re-
paired this abbey in the year 1604, and
tradition says that the friars remained
in it until a few weeks before the bat-
tle of Aughrim when they were driven
out by one of King William's officers
after which they fled to ^{Bois} Cham na
^{figars} in brathar, a bog in the townland
where they built cottages in which
they remained until 54 years ago.

Mr. Page of Cham na in brathar found
the bell of this abbey in the bog a
few years ago, but it is not now in
existence. It weighed 12 stones, and
tradition says that it was the loudest
bell in Connaught. The name McConnell
and the place of which it was found appeared

See Page of Maimna mbrathan, has in his possession
a wooden figure of St. Francis which belonged
to this abbey.

Inquisition taken on the 20th of February in the
14th year of the reign of James I. finds "that
the site of this abbey contained three acres,
on which were built the friary containing a
chapel called Tamhell Donnellaney chapel,
a chamber called the Council house, a library,
a hall, store house, four chambers with
a chimney, and twenty eight small chambers
called dormitories, and sundry houses and
buildings necessary for the farm; also four
gardens, three orchards and a cemetery
and sixty ash trees, a mill and a water
course, and four acres of arable land
adjacent to the house."

In this parish is situated the townland
of Calash (Callan) ^{which is} well known to Irish
Genealogists and historians as a seat of a
branch of the MacDonnell family.

branch of the O'Kellys of Hy-Mann. The ruins
of their ^{house} Court is yet visible, ^{there is} and tradition
says that the manor and liberty of Callow
^{was} were coextensive with the barony of Kilconnell,
but some say that the manor of Callow ex-
tends from Ballinamore to Portunna, to
the bridge of Kilmolaw and to Clagh.
In the tract on Hy-Mann referred to in
former letters, Caladh is mentioned
as a territory extending from Main
Enaidach to Chaim-tuaisirt ^{na Stronach} of the
Shannon, over which O'Loque reigned
as chieftain. In latter times, however,
the O'Loques sunk under the O'Kellys
and we find the territory of Caladh
frequently mentioned in the Annals
and in the pedigrees of the Hy-Mannians
as belonging to a branch of the
O'Kellys. - -

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The foregoing are all the places of antiquarian interest I could find in this parish, but the weather was so very unfavourable when I went into it that I think it possible I may have omitted some other objects. These however cannot be very important as I ^{have} conversed with very ^{intelligently} sensible old natives of Kilconnell about the parish generally, putting to them my usual questions respecting the ancient remains.

of the parish of Killaan

Other parishes lying between those of Lranga and Kilconnell is now called in Irish cill leóain which is locally supposed to mean the church of St. Luan. This is probably the true interpretation

MS. B. 1. 2. 48 (10)

12
as there is a holy well near the old church
called Tobar Leathain "at which a "platter"
was held on Garland Sunday (Domnach na
Breagh or Domnach Eupaim Dubh) in honor of Saint
Loan, the patron of the parish. He was
probably the saint called Loabham Mac Bechtay
of Domnach Eupaim
who made the famous reliquary called the
Finnfaidheach; it is ^{at} least certain that the
Hill Loabham mentioned by Calgan as si-
tuated in the diocese of Clonfert, is the
present Killadon. I have never met any
authority to prove what the Finnfaidheach
was, whether bell, effigy, crozier, mitre, or
patena. Mr. Petrie thinks it was a bell, but
he has no evidence to prove that it was
not an effigy. All the bells ^{of Patrik's age} were of
brass or bronze, but as Mac Bechtay
was an iron smith (faber ferrarius)
the Finnfaidheach was an iron thing
and consequently not a bell. I must
therefore conclude that the finnfaidheach phadnays
was not a bell until I discover that Mac Bechtay
was a bell smith or made up a bell smith.

Killochbairn

Chipewite Life of S. Patrick Book 3. c. LXVIII.

[2th. 107. col. 2]

Saint Maccetus ⁽¹²⁰⁾ of Domnach Laebain,
who made that famous reliquary called the
Donn-faidheach, and Saint Portcharn of Rath-
aidne [were S. Patrick's] two artificers in iron-
work.

Note

[2th. 108. col. 63]

108. S. Maccetus is Domnach Laebain c. 98. See about
Saint Maccetus also at 100. and above at 41. and the
note to the same on 81. Again on p. 100. 2. text of line.
That the church which is called Domnach Laebain, seems
to be the parish church of the Diocese of Argyll, which
at the present day is called Kill Laebain. But con-
sidering Maccetus I find nothing under this name.
But I think the cause is, that that was not his
proper name, but first taken from his parent, an
artificer, or (some) other accident. But if bealt
be taken appellatively it signifies at one time a plough
(or plough share), & another, power. Since the church,
over which he presided, is called Domnach Laebain, or
Kill Laebain, & Laebain is the proper name of a saint,
perhaps he is the person who is called S. Laebain, or
Laebanus; and is venerated on the 1st of June in a
place called Ath-agais, according to the Martyrology
of Gallus, the Martyrology of Bangor, Martin Maguire.

not to be seen

18/600

Magh ee, Magheles, or Magh elle.

Life of S. Alban Abbot of Maghermuckha
D. 480. Mon a well Mch. of Kilkeiny

II. But after S. Alban with the disciples
granted to him by God came to Ireland from
Rome he built many places in honour of
the Lord. In the district of the Connachans
in the plain of Ce, that is, the plain of
Grinde, he erected three monasteries.

In the year 480

Note.

III. In the plain of Ce & in the plain of Grinde three monasteries
were built. C. 20. This plain, in the Irish life
of S. Alban is called Mag elle, or Mag-elle.
It is in the County of Galway.

~~It is probably the village Elle in
the Kings County near Westmeath.~~

All the features of the old church of Killcan are now destroyed and the fragments of it remaining are so insignificant that the antiquarian cannot pronounce any opinion on its age. The size of the stones however, and the quantity of mortar used, smell of modern times.

In the townland of Caisleán in this parish there is an old castle which has given name to it. The name signifies the Castle of the Ben or steep faced hill, and is pronounced in Irish Caisleán na binné.

I am just sick of church yards skulls and mouldering walls of churches and the misery of it is that I have not reaped the proper benefits from them as the great philosopher James Hervey has done. I have visited churches in order to ascertain their age by examining their characteristic features
M. J. O'K. (18) and

and measured skulls to compare their animal and intellectual bumps, not to draw any moral lessons from them, but for this I will be sorry hereafter when cold old age comes upon me.

"The man how wise, who sick of gaudy scenes
 "Is led by chance to take his favorite walks
 "Beneath death's gloomy, silent, cypress shades
 "Unpierced by vanity's fantastic ray!
 "To read his monument, to weigh his dust."

"Visit his vaults, and dwell among the tomb.
 If however I spent all my time meditating like Hervey though, I might make my soul, I would neglect my real business, which would be a sin on the other hand. Men die off like so many flies and it matters very little who lives or dies, but while we are here we must busy ourselves about something.

Your obedient Servant
 J. O'Donovan



Rathmunes
8 Leinster Road
Nov 26. 88

Dear Sir

While reading
the day before yesterday,
with much interest, the
O'Donnovan letters in
passing in the Ordnance
Collection I noticed in
vol D.1. p. 601 a reference

14/6/20/48(x)

to an inscription in
Kilconnell Abbey February
Mr O'Donovan mentions
in his letter that he
was unable to make
out the letter. I
think I can supply
the deficiency as I
visited this Abbey
the other day and
took down the inscription
which, strangely enough

I have referred to as before mentioned.

It is as follows

HIE IACET D: IACOB DONELAN -
S: T: AGI: CAN: DOCTOR ORIT -
29 8 BRIS 1701 IN CUIUS MEMO -
RIAM HOC MONUMENTUM ER -
ECTUM FUIT AB ILLUSTRIS -
MO DO: DO: MAURITIO DONEL -
ANE: CLUNE: AN: D. 1705 PRO -
SUO ET IAM MONUMENTO: = -

There is here for letter with for stop

Yours faithfully

Andrew Halliday

END

14 C 20/49

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Loughrea, Co. Galway, concerning the history, antiquities, genealogy and topography of the parish of Killogilleen, with particular reference to its early churches, graveyards and castles.

24 October 1838

6 p

23 cm

RIA

Killogeillean Th. ^{marked} Loughrea October 24th 1838

Sir,
Killogeillean parish, which lies in the barony of Dunkellin, and about 5 miles to the N. West of Loughrea, is pronounced *Call o'g cillin* in Irish, being denominated probably from a family name.

In the townland of Killogeillean, within a church yard, are seen the ruins of an old Church.

The East gable is still standing, which is for the greater part built with small rough stones cemented with lime and sand mortar.

The stones in it near the ground, on the North side of the window, are considerably large and very rough.

The window on it, which is of the lancet style, begins within one foot of the ground (originally within 2 1/2 feet of it), and is seven feet broad in the lower part, on the

MS. 120/69(1)

inside, rises to the height of at least 12 feet, being arched in the upper part with a work of rough stones of comparatively small size, and lime and ~~hard~~ mortar. - On the outside, the window is 5 feet from the ground and 1 foot broad in the widest part, and narrowed in the middle to the breadth of no more than 4 inches. - It is of the pointed style.

Near the top of this gable is a quadrangular opening, which is about 1 foot high and 8 inches broad. -

On the South side wall, near this gable, is a window place, which is on the outside 2 feet high and the same in height. -

Of this wall, 28 feet in length retain its original height, and 5 feet in length, are reduced in height. The extent of 8 1/2 feet, is visible without a trace of a wall, between this part of the South Side wall, and a gable that stands between the Church and an apartment, which was attached to the West end, and is shown by the remaining vestiges to have been 9 feet in length, and of the same breadth with the Church.

The door was on the vacant part of the South Side wall.

Seven feet, four inches of the extreme West gable are seen attached to the S Side wall of the apartment just mentioned, to which is also appended a small portion of the Stone roof.

664
4
that extended originally over the whole of it. -

This roof was ten feet high from the ground. The entrance to this part was by a small door made of cut stones, and of a quadrangular form, placed at the South side wall on the gable intervening between this secluded part and the Church. It is 3 feet high and 2 feet 10 inches broad.

The thickness of the gable intervening - is 2 feet 9 inches.

feet

28 - length of South side wall retaining its original height.

5 - length of it, reduced in height.

8½ - without vestiges of a wall.

2' 9" - thickness of intervening gable.

9" - extent of the apartment attached

feet 53.3 to the West end. -

feet
41½
length of
the Church
including
of every part
of passage.

5
The whole length of the building
inside was 53. ^{ft. inches} 3 — and the
breadth was 23 feet. —

In Seefin. Snide Fin. townland
there is a grave yard, in which
are visible the west gable of a
Church, reduced to the height
apparently of eight or nine feet,
and a portion of the South side
wall, reduced to the height of
six feet in the highest part, at-
tached to it. —

The gable is eighteen feet broad,
and the part of the South side wall
standing, is eight feet in length.

The whole length of the Church
was 54 feet, as is ascertainable by
the part remaining of the walls and
by the vestiges of the part of them
that was demolished. —

66
*† the people gave the appellation of Snide Fin. to the place where the old Church stands
(Snide na cparthe) to the place where the old Church stands

MS. B. 1. 1. 1. 1.

The door it appears was on the South side wall, but at what distance from the west gable, it stood, can not with certainty be stated. It was not however, closer than ten or twelve feet to it.

At the S West Corner stand three tomb stones — the one of which is inscribed to the memory of James Hynes who died 18th May, 1827 aged 64 years. The second to the memory of Mary Farrell alias Kain, who died October 7th 1828, aged 58 years. The third was erected by Mary Hynes in memory of her husband, Peter Hynes, who died 6th January 1826, aged 66 years.

At the South East Corner stands a tomb stone, inscribed to the memory of Mark Walsh, who died, January 14th 1836 — aged 29 years. —

7
609
Keaynes is the Anglicised form
of the Irish name na h-eidm

The Chief of this name was
located in the territory called
Coill na b-praeprae, which is in-
cluded in the present barony of
Kiltartan, and was situated,
it appears, between Goat and
Galway Bay. — For, it is said
in an Inquisition, marked in
the margin. (8 quantity of land in
the barony of Kiltaraught) and
annexed to the Inquisition of 1608
taken at Galway, — that the
barony of Kiltaraugh in the County
of Galway was esteemed to be 208 $\frac{1}{2}$
quarters —

That Killoryeragh otherwise
O'Heins Contry (being 45 qrs. doth
consist of 8646 acres which maketh
three score and twelve quarters —

It is afterwards stated that the two quarters of Dowry (in Killoveragh) do consist of three hundred acres:—

Dowry is now the name of a parish, which lies between Port and Galaney Bay.

This gives a clear view of the situation of Coill na b Fiaich — Chillofiachrach — C. Kynes Country, that lay in Co. Wick and County Wick, the extent of which was adverted to in the Letter, in which Roos Castle (p. 104) in Killara parish, is spoken of.

The name Kynes is well known in the parish of Killagheen, where some families

hearing it, at present reside,
as I have been informed.

Finding the name prevail
here, was the occasion of making
the observations relative to
O'Hynes' Country, which, even
if considered a digression, may
however, be useful.

Sride fín - Seefin, the name
of the townland, above mentioned,
signifies Pinn's Seat, which is
shown near the old Castle of
Seefin. The seat is on a small
hill, and is a little mound of
earth and stones, on which is a
heap of stones piled up, it is said,
by the surveyors.

There are placed on the S. West side of the mound, three large stones, which enclose it, and at the N. West Corner, there is placed in the ground, a large flag stone, in a similar position with one fixed at the end of a pagan Sepulchre. A few stones sunk in the earth, are visible on the other sides.

On this hill to N. by West of the mound, is seen an entrance to ^{an artificial} Cave, which consists inside of three Chambers (apartments) whose walls are constructed with rude stones without cement, roofed with large flags, laid across in a horizontal position. — Their height is about 6 feet.

The find in a genealogical poem
composed about the 12th century, which
is preserved in J. B. D. B. 1. 15. - (MS 1287)
that Suidé fín - (Seefin) - was one
of the boundaries of Hymany.

The remains of a Castle
are visible in the townland
of Moycola - Maó Cola - in
this parish.

In Ballylinn west town-
land - baile n fionn, the
walls of an old Castle
stand.

The old Castle of Creggy-
mulgreagh stands in ruins
in a townland of this name -
Cread n maol gneine.

1622
12
Nothing else of note present
itself in this parish. - The
Churches I have described
are not of any remarkable
antiquity - I find no
history connected with
them, nor with any of the
Castles adverted to. - unless
Maigh Camtha be the Sean Chomhladh
of the 4 monasteries, which is not certain
your obedient
humble Serv^t,

J. O'Connor

J. A. Larcom Esq^r &c

END

14 C 20/50

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Loughrea, Co. Galway, concerning the history, antiquities, religious traditions, genealogy and topography of the parishes of Fohannagh (Fohanagh), Cluain tuaiscirt (Clontuskert) and Kill-allachtain (Killallaghtan) with particular reference to their early churches, monasteries, holy wells, castles and the origins of their place names.

25 October 1838

16p.

23 cm

Included are related extracts from MacFirbis's genealogies of the Irish saints.

Longham October 25th 1838.

Dear Sir, I have received the sheet of Mapcamon
showing the Esker ^{road} but I observe that it ^{does} not
transit to the south, and that therefore it
can be of no assistance to me. I still ho-
pe, however, my letter will direct the sur-
veyors to look for it. I think the
 Esker running between Ballinacree and
Chantabert is the Esker West.

of the parish of Fohannagh

The parish of Fohannagh lying in the nor-
thern extremity of the barony of Milcannell
is called in Irish Fohannagh which is applied
to a place abounding in thistles from which
it appears at once that the name is not
of acedgyptical origin. The patron saint

is now held in veneration in the parish at present, and the old church is nearly destroyed. We have no ancient reference whatever to the history of this parish nor no traditional clue to it, but it is probable that this parish is of no antiquity.

This parish is situated the townland of Ballynabanaba, which contains an old castle said to have been built by one of the O'Mullallys or Lallys, ^{a family of the Hy-Mafty} who were anciently located in the territory of Emainmoy near Loughrea, but afterwards removed to Tulnadal near Sligo. At a more ancient period however, the townland of Bail na bana-bai belonged to O'Longargan (now Londergan) by right of his profession of harper to O'Kelly as appears from the tract on Hy-Mafty preserved in the book of Lecan folio 92. A'gair medet i hy longargan o' Bail na banabay.

In this parish is also situated the old castle of Bluain Broc from which a branch of the family of Dillon takes the title of Lord.

There was another castle in the townland of Doon (upper) but no part of the walls is now standing.



of the parish of Bluain Taisceirt.



This parish which lies to the south of the parish of Kilcloney, is called in Irish Cluain Taisceirt, which means the northern cloon peacsaup, pratum or bag island, but I do not know ^{that there is in the neighbourhood} any Claundepkert, or southern cloon from which it must have been anciently distinguished. See my letter on Claundepkert near Lanesborough in the County of Wex. near which I have found a Claundepkert.

14/10/30 (19)

626
I have stated in my letter from the County of Roscommon
that Cloontashkert na Binda is a barony
north of the Shannon is the Cloontashkert ^{being} near
Lancaster within a short distance of the
River Shannon in the County of Roscommon
but I now see that that is an error for that
Cloontashkert is in Kind Tafa or O'Hanly's
Country, which was never a part of Hy-Many.
I also said in my letter from Roscommon that
the Gill talach mentioned in the tract on Hy-Many
(preserved in the book of Lecan fol. 92)
is the present Kiltullagh near Castlebar in
the County of Roscommon, which is as silly an error
as any ever committed by Archdall, for I should
have known that that parish was outside the
limits of Hy-Many and in the Country of the
Deol Maolruain or the O'Flynn. I also said,
with some positiveness that the Gill tthan of
Hy-Many is the parish of Kilmeane ^{the east of} in the County
of Roscommon, but this is wrong and must be
corrected.

An investigator of ancient topography cannot be
always consistent because he must draw his inf

ances according to his authorities; and, if his authorities be incorrect or scanty, he must often grovel in the dark, and go astray.

The following are the baronships of Hy-Many identified with their present names:

Sedec popm comarbada O'maine 1. comarba cluan ^{scote island} peapra.
7 comarba cilli man 7 comarba chilli tulach. Comarba cilli comadan 7 comarba Canea bpi 501 man a mbairteap popal O'maine 7 comarba cluana tuarceip na Sinda dap ab dual mhad ril Ceallais. 7 comarba cluana cain Cairill

Lib. Lucan fol 92

- (1) Cluan peapra, now Clonfert formerly a cathedral church within 5 miles of Bunclogher in the barony of Longford.
- (2) Cill Man (now Kilman) an old church on the frontier of the baronies of Leitrim and Loughrea, about 8 miles to the east of the town of Loughrea.
- (3) Cill tulach, now Kiltullagh, a parish lying about 6 miles to the north and by East of the town of Loughrea.
- (4) Cill comadan, now Kilcaminahan, an old church in the parish of Sloughan, lying about 4 miles to the west of Kiltullagh. The French General St. Pierre was buried here in 1798.

(5) Canncha Blarighe, now the parish of ^{Bar of Cliffland and} Canna in the Bar of Rapemman, containing the village of Brice's well, which was dedicated to St. Brigid. I was right about this in my letter from Rapemman.

(6) Cluan traipirt na Sinda, i.e. Clontarf head of the Shannon. According to the passage quoted above from the book of Lecan the race of Neillach, or the O'Kellys, were inaugurated here from which it appears at once that it could not be the Clontarf in O'Hanly's Country in the Tuathay. It is very puzzling, however, to account for the epithet na Sinda i.e. of the Shannon added to the name of this place for it is at least 5 miles from the Shannon! The other Clontarf in O'Hanly's Country could be called na Sinda with more propriety, from which I inferred last year that it must be the one mentioned in the tract on Flynn. It appears however from another passage in the same tract that this Clontarf lying

between ^{Keshim} ~~Baltimore~~ and Shannon harbour
and indeed might with propriety be called
of the Snack is the one called of the
Shannon throughout that tract. Thus
it states that the territory of Callow
(Callad) extends from Main Inisidoch to
Chaim tuairist na Sianda. Now the territory
of Callow is still known in the country
and the mansion seat of O'Kelly of
Callow pointed out in the Barony of
Kilconnell; and it must be inferred from
it that the boundary here mentioned
could not be the Chantaghest near
Laneherough ^{which is in another region}. The situation of the terri-
tory of Callow in Hy-Many is distinctly
pointed out in the annals of the four Mas-
ters at the year 1601.

"Redmond Burke on his way from Ulster
"crossed the Erne and passed along the borders
"of Breifny O'Rourke through the Counties of
"Sligo and Roscommon, and across the
"Suck into Clann Cunnhaigh. He made a
"prisoner of the lord of that territory

14/5/30 of 50 (W) *W. W.*

1593, Terje, the son of William O'Kelly
of Ballow in Hy-Elany, died, and his
death was a cause of great lamentation
in Hy-Elany.

1593, Terje, the son of William O'Kelly
of Ballow in Hy-Elany, died, and his
death was a cause of great lamentation
in Hy-Elany.

This shows that the Cantred of Ballow was
in the County of Galway west of the Suck
and in the upper or southern part of
Hy-Elany; the mansion seat of O'Kelly
of Ballow is still to be seen near Kilconnell
which shows that that Cantred lay west
of the Suck near Kilconnell. Now we
learn from the book of Lecan fol. 92
that a place called Chaim traicirt
or ma Sinda lay at one extremity of this
Cantred from which it appears it once that

it could not be the Cloontaskert ⁽⁶³¹⁾ at Lanesborough, for that could not be said to be in the upper part of Hy-ellany, nor West of the Suck nor in the County of Galway; but the Cloontaskert near Ballinasloe is in the upper or southern part of Hy-ellany and in the County of Galway and sufficiently near O'Kelly's house of Callan to be the ancient southern boundary of the Cantred of Callan. Hence the conclusion is unavoidable, that the Cloontaskert near Ballinasloe is the ^{Cluain Tuadgartha na Sionda} Cloontaskert referred to as at the extremity of the tuath of Callan and the place at which the O'Kellys were ~~inaugurated~~ Kings of Hy-ellany.

(7) Cluain Cain Cairill near Cloonteen. Kerrill a parish in the south east of the barony of Tiaquin, near Manaynear.

m/c/50/50 (11)

Duald Mac Firbis has the following reference
to Bluain Treapert and its patron saints
in his genealogies of the Irish saints, p. 747

"Faichleach of Bluain Treapert, the son of
a Fianulogha. It was to this Faichleach
a that Fergus, the son of Naighalach made
a obeisance after St. Brendan, and it was to
a this Faichleach that St. Brendan left
a his manchaine, i.e. the race of Thugh
a the son of Eochy Turchama, for it was
a the son of that Eochy that granted an
a nagh dawn to him ^{in Brendan} and to God. He
a himself made obeisance to Brendan, and
a gave up his song to him, viz Uada, the son
a and Curnan, the father of Maolruan, and
a this is what makes the race of Curnan be-
a long to St. Brendan. Faichleach, Fergus, as
a we have said before made obeisance to Faichleach
a ^{Kinged} Maolruan

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black and his son Muiredach Muillethan
followed his example, and the descendants of
Muiredach followed his example until
the time of Muirghreag mor the son of To-
maltach, when the Dial Sindrachtaigh
turned over to St. Kieran and his Coarby.
But the descendants of Curnan, and the
descendants of Congusar, the son of feilim
eadach returned to St. Brendan again,
as did also the race of Kellach, the son
of Raghalach, the race of Curnan, the
son of booth, and all the descendants
of Eochy Tinncharna, excepting only the
Dial Sindrachtaigh, and there are branches
even of those who do not belong to St.
Kieran. The descendants of Teige and
Murtuile have belonged to St. Brendan
ever since the time of Tiopraise, the son
of Teige, arch King of all Connaught.

Page 134
The descendants of Fothadh belong to Cps
Declan and to St. Patrick; and the descendants
of Murchadh have belonged to St. Columba
ever since the time of Finnachta, the son
of Glethnechan. The Clan or race of Con-
way (i.e. the O'Finaghtys) belong to St. Pa-
trick, and to whomsoever the descendants
of Casgrach and Murchadh (originally
belonged, they now belong to St. Brendan
and St. Fachreagh).

This is a very curious passage to show the
origin and occasional alteration of the
Dioceses of Connaught, for it would appear
from it that tribes were in the habit of
deserting one patron saint and turning
over to another who was ^{believed to be} more miraculous
for no other reason ^{than} because his Co-
arbs were more successful in working mira-
cles through his intercession. Great jea-
lousies often arose between the Clergy

of distinguished saints concerning the right
 of having the descendants of certain chief-
 tains interred in their church yards. These
 disputes often led to the forgery of many
 miracles attributed to the respective patron
 saints, each coach exaggerating the thaumaturgic
 virtues of his own patron in order to terrify
 a tribe that had forsaken ^{about} him or to induce
 another to remain under the ^{protection} ~~terron~~ of so
 heaven-inspiring an Orlamh. Of this kind of
 work the Book of Fenagh affords many splen-
 did instances, among which the most glorious
 is the one about Connall Gullhan and St.
 Caillin. Connall, the ancestor of Donnell
 Donnell of Firrag, was killed by the
 Magicians of May Sleacht and buried
 at Fenagh near Loch Daloch, where, after
 the custom of the gentiles, they raised a
 monument over him. Being a pagan, and
 having fallen in a battle his soul went
 to hell because he did not believe in the

son of the Virgin Mary, whose name had not
 reached him, and there it remained suffering
 the most excruciating tortures until the
 inevitable and miraculous St. Caillin, the pa-
 tron of the Conmaicne passing one day
 through Conmaicne May Rein observed
 the mound which the Mapradians had
 raised over the body. Enquiring of the
 natives of the neighbourhood, who it was
 the monument was raised over, he was
 told that it was raised by the Attic
 race of the Mapradia over the body
 of the noble small goblin, the young-
 est son of King Niall, whom they
 pursued as he was carrying off a
 prey of horses from Tara, and
 killed here near the Dun of Baile
 the son of Buan. Pity said St
 Caillin that the soul of so brave

634 (15)
a warrior should be in hell, and ^{after having warned heaven with his} ~~he~~ ^{knelt} near the tomb, and restored the
hero to life. A conversation followed ^{ensued}
between both, during which Conall relates
to the saint how he was killed, and how
his soul went to hell, because he never
had the opportunity of hearing the
word of God. Thereupon St. Caillin
asked him, if he believed in the unity
and infallibility of the church, in the
tripartite division of the Godhead &c.
Conall answered in the affirmative, and
St. Caillin regenerated him in the laver
of baptism, after which all the primeval
taint, and also the other ^{black} stains which
his soul had received from carrying
off royal dames by abduction, by ^{stealing} ~~stealing~~
horses, and other acts necessary to
support the dignity of a King's son,
were removed, and Conall felt his soul
bright

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(5) bright enough to wing its way to heaven. After
this he gave St. Caillin liberty to collect ^{the fabricator makes} "cir-
-cum tax" among his descendants in Tir-
connell for ever, and immediately he ascended
into heaven. After this story is told at full
length, the spirit of St. Caillin calls upon
the great Donnell O'Donnell, chief of
Tirconnell to pay him the dues which
his ancestor Conall Gulban had confirmed
to him for ransoming his soul out of
hell.

This story is either true or false: if true St.
Caillin was a very holy man and had the
power to prevail on God to change his
laws after a wonderful manner for
little or no reason; and, if false, the
writer of the poem in the book of Fenagh
was a great liar; but whether it is true
or false, it was certainly believed five
centuries ago as firmly as ^{it is now believed} that Christ
raised Lazarus to life, but it will never

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he believed again by any man possessed of
the kind of knowledge, which is current
in this century; but its being believed or not
believed by any man or number of men
of any age, will not make it more or
less true, ^{or false} because there is no truth, in this ^{really certain}
world but mathematical axioms, and
the grand facts established by natural ^{as fixed, and constant}
philosophy. On this subject it is curious
to observe that the devil used to perform
those operations, three centuries ago, which
electricity is believed to effect now!
Why have ^{most} men believed in delusions for five
thousand years? Why did not reason
dawn upon them sooner? Was it necessary
that they should remain so long ignorant
of the real laws of nature? Why were
the early monks such liars? Why did not
man learn how to commit the truth to
phonetic characters earlier? Why did not
the Christian religion establish peace in
the Christian

(18) ⁴⁴⁰ Christendom? Why did the Christian writers
tell more lies than ^{Plutarch} Livy, Herodotus and
Tacitus?

"And after all what is a lie? 'Tis but

*True, because
no memory
is treacherous
enough to
betray all
the details
of any occurrence
which
is worth
recording
to man
that the
writing of
history is
not a
game.*

"The truth in masquerade; and I defy
a Historian, herodotus, lawyers, priests to put
a fact without some ^{shadow} leaven of a lie.
The very shadow of true truth would shut
up annals, revelations, poesy
and prophecy except it should be dated
"Some years before the incidents related."
after 440

A distinction however, should be made between a
lie and a falsehood. A rogue tells a lie know-
ing it to be such, but a candid man may, from
the want of true knowledge, commit to writing
what was really false, but ^{truthful} which he believed
to be true. The early ^{Irish} monastic writers were of
a mixed character, for they sometimes committed
to writing floating traditional stories, which they
believed to be true, but at other times, they
fabricated prophecies some centuries after the
incidents had occurred, and fathered them upon
the primitive saints of the Irish church who

never were able to look as far into futurity as ^{the} ~~the~~ ^{professional} politicians and statesmen of the present day.

In forging these prophecies the ecclesiastics of the middle ages had always some point in view, and we of this century must set them down as knaves & liars, but not ^{so} much so as if they lived at a later period, because in their times a pious fraud was allowable so as it tended to good of any kind especially to frighten ignorant people from wickedness, and to induce them to pay tithes or other dues to their pastors.

In this age we have both more, ^{as have some of us,} than the saints of olden times, but we do not believe half as much of the pious rascals who flourished here from the fifth to the seventeenth century.

The Fairchild mentioned above as the patron of Selwin twelfth is still vividly remembered in the parish of Cloughton near Loughborough in the County of Leicestershire, where there is a holy well dedicated to him with his name inscribed upon a stone in the little wall which encloses it. This shews he is not the patron of the Cloughton near ^{and even modern} Leicestershire. Under consideration the ancient history of ^{the} ~~the~~ ^{which}

29) ⁶⁴² which is involved in ^{such} great obscurity, that I fear no antiquarian industry will ever clear its up.

Ware informs us that this Cloontookert was founded by a Saint Baedan, but I find no other authority. The Four Masters have found that a Baetan of Clusin traicirt died in the year 804, but we are not informed whether he was the successor of Fridbach at Cloontookert near Slieve Baun, or the founder of the Cloontookert in question; but it is highly probable that Ware is right though he had not considered it necessary to give us any historical authority older than himself.

I find nothing else recorded of this place until the year 1219 when our annals give us to understand that Melaghlin, the son of Conor of Moimney Honor had a house at it.

It then disappears from history or rather its history has disappeared ^{from us}, either because the monastery was not in existence, or its history was not committed to writing or if so the materials, whether of stone, brass, vellum or paper, have been destroyed or lie hidden from the eyes of antiquarians.

The

45 (2)

The probability however is that the monastery
was in existence all along from the year
804 when its foundation was laid by Saint
Baedan till the total suppression of
monasteries, for it appears from Annals
translated by Dudley Fulkner for Sir James
Ware that Eogan O'Kelly was prior of Clonthus,
Kert in the 1444.

This is all we know of Clontarsh until the
11th year of the reign of Elizabeth, when
an Inquisition gives a list of the townlands
belonging to the monastery, for which see
Arch. Kelly Monasticism p. 282, and additional
Mss. notes in the author's own handwriting in
the library of the Royal Irish Academy.

The following then is the summary of what we
know of the ancient history of this monastery.
It is the one called Cluain treipist na Sinda
in the Irish Annals and in the tract on
Hy Chany preserved in the book of Leacan
Molua p. 2. It was founded by Saint Baedan
who died in the year 804. The O'Mearns
became the Carde of St Baedan, and were

a very distinguished ecclesiastical family in
 Hy-Clann in as much as they had the
 privileges of inaugurating, and ^{at the instance of the Hy-Clann} offering
 the O'Kelly at Clontarckert provided always
 that the Clann Dermott (i.e. the Mac Egan) &
 the Hy Cormaic of Clonmoy ^(the O'Donaghies) were present
 to give their consent, and assist at the
 ceremony.

We are however, as yet completely in the dark
 about the period at which, or the person by
 whom the large Gothic Abbey of Clontarckert
 was erected, for it is as certain as any other
 historical fact that the large abbey, of which
 a considerable portion of the ruins is yet
 in existence, was never built by St. Baedan
 who died in 804, for we have sufficient evi-
 dence to shew that the Gothic style was
 not introduced here so early, and that the
 abbeys erected in Ireland at that period
 consisted of a small church and some little
 wooden houses for the monks, and some-
 times when the establishment was rich, a
 round tower, Deartheach and several small church-
 es all in the round square, or rectilinearly pointing

style. The present ruins, at Cloontashkert ^{Co. Dub.} are extensive and seem to be of the same age with those at Kilconnell, but I can find no record of the founder. There is however an inscription over the west doorway of the abbey from which, in all probability this can be learned, but I could not read it without a ladder, and the day on which I visited the place, was so stormy and showery that I could not stand steadily to look at it. It is in large well cut Gothic letters. Has Mr. Petrie copied this, or seen the abbey of Cloontashkert O'Many? I hope he has.

The only curious inscription within the abbey of a local interest is the following:

HERE LES THE BURIAL OF THE
SEPT OF ^{now Urquhart} URCHARY BRIA.^o KELLY
THE 2.^o OF MAY 1646.

HUGH KELLY WAS K. I.

The other remaining in this parish are 1. a temple in Templepark, 2. 3. old castle in the townlands of Ballagh and Lisheennora. 4 St Augustines well a short distance to the south east of the old abbey.

(25) ^{style} Abbey. A pattern is annually held at this well on the 28th of August, from which it may be safely inferred that the modern abbey was dedicated to St. Augustin, and belonged to monks of his order.

Of the parish of Kill Allachtain

This parish lying to the south of Keshmere and west of Blountstown is called by the natives in Irish Gill Allachtain, which they understand to mean the Church of St. Allachtain. This is probably the true meaning as there is a holy ^{well} lying within about one hundred yards of the old grave yard called Tobar Allachtain or St. Allachtain's well. I have however no historical reference to this saint or his church in Kg. Many. Is he mentioned in any of the lists of old Irish Saints?

The old church of Gill Allachtain is now level with the ground, so that the antiquarian has

no clue to its age.

687 (25)

In this parish is situated the old castle of Ballydunnellan, which is now and has been according to tradition for more than 400 years the mansion seat of the O'Donnellan, head of the Clann Breapail, a very respectable tribe of the Hy-Many, who have retained their respectability and a considerable part of their property through all the storms and rebellions which deprived the greater number of the Irish chiefs of their rank and property.

According to the tract on Hy-Many often referred to there were seven Flaks or chiefs in Hy-Many, who were all tributary to the O'Kelly, who was the arch-chief or King as he was called, viz. 1. Mac Egan, chief of the Clann Dermott, 2. Mac Gillenan, chief of the Clann Flahorda, 3. O'Donnellan, chief of the Clan Brazil, 4. O'Duibhgin (now Doogan), chief of the Clann Duibhgin, 5. O'Gowan, chief of Dal Druidhne, 6. O'Donoghue, chief of the Hy-Cormac of Clainmay, and 7. Mul.

18/10/50 (m) h. 12

-bride, chief of Bredach the noblest Tuath
or, cantred in Hy-Many."

In the olden times before the English injured
the purity of the ancient Irish laws and cus-
toms O'Donnellan and his people had the
keeping of the ^{weapons} ~~arms~~ and military dresses of
Hy-Many, and it was their duty to respond to
every general challenge of combat sent from
extern territories to the men of Hy-Many.

"Na h-ainm 7 na héid is as clasaib' b'neasaib' 7 is leo comas corcáid
7 do-pedgáid ear ceand Ó Máine na cae corceirich corimichis."

Arthur O'Donnellan Esq. of Ballydonnellan is the
present chief of this family. Lib. Lec. fol. 92.

Besides the castle of Ballydonnellan there were
three others in this parish, viz. one at New
Castle, a second at Park called Cloch na
pairce (^{a third} Pratinspea) of which a wing yet remains
and Lignapheel of which the foundation only
is traceable.

of the parish of Grange

This small parish lying between those of Kil-
lean and Killimar and to the north west of
Kill Achitane is called in Irish Graineach
a name ^{which though} of frequent occurrence in Ireland
does not seem to be of Irish origin, as it is
not found to have been the name of any
place in Ireland previously to the arrival
of the Anglo Normans in the reign of Henry
II. Some have supposed that granges were
granaries or storehouses to which the farmers
brought their corn tythes for the use of the
clergy, while others have asserted that
grange was the name of the farmhouse
and farm belonging to the large Monas-
teries, and that hence granges were free
from tythes and extra parochial. On
this subject, however, I have not as yet
collected sufficient historical evidence
from which to draw any positive conclu-
sion, but I am of opinion that the

Irish had not the word until after the period
of the arrival of the Anglo-Normans, &
that it was then applied first to the
farm-house and afterwards ^{extended} to the farm
of the large manasteries, ^{first in Ireland} erected, by the
Anglo-Normans, and afterwards by the
Irish chiefs in imitation of them. The
word could be easily formed from the
Irish word grainne, a grain, but as that
word is common to the greater number
of the dialects of what Pictet calls the
Indo-European family, we should not be
hasty in coming to the conclusion, that as
the ^{fanciful} Irish had the word grainne (grann)
they also had the derivative grainneach
until we shall be able to write the history
and genealogy of the word from authentic
written monuments.

It is very curious that the present oral tradition refers
the ^{erection of the} churches called granges to the primitive age.

of the Irish church: Thus the church of Grange⁽⁶³⁾⁽²⁹⁾
in the parish of Killarerin is said to be
the third oldest, as in Ireland, and even
this ^{church of} Grange is referred ^{to a period} so far back as the
fourth century which is ridiculous. No part
however of this church remains, so that the
antiquarian can pronounce no opinion on
the accuracy of the tradition from an
existing monument, which is always the
surest clue to the age and history of churches.
A certain professor of anatomy and physiology
in Dublin does not believe in ghosts because
he cannot dissect them (let him try his
knife at oxygen gas or electricity) and I
intend to follow his example as far as
old churches are concerned, for I will
not believe in their antiquity until I see
their features.

Near the west boundary of this parish is
situated the townland of Croppmacrim
at a cross in ^{which a pattern} was annually held some years

1810/20/30 (W) back

(30) ⁶⁵²
back on Garland Sunday. This is the place men-
tioned in the annals of the Four Masters
at the year ¹⁴⁶⁷ ~~1469~~ as the site of a dreadful
battle between the two Mac Williams, in
which Mac William Lochtair was defeated
by Mac William of Claurickard, who af-
terwards became Earl of Claurickard.
In these annals this place is called cnor
morge cnörn - a name which seems to be of
ecclesiastical origin, but I have no clue
to its history, nor does tradition remember
the name of the saint in honor of whom
the pattern was held there on Garland
Sunday (Domnach cpr, m d, 6).

I want all the references to be found in
the Acta SS, and in the other ancient
Irish Ecclesiastical books to St. Dimma
Is his church mentioned as situated in
the territory of Othainmay? I want also

658 (31)

the passages in the Annals of the
Four Masters which mention the River
called Ahainn dá Loilghach near
the boundary of Connaught and Thomond.
Also all the passages in the Annals rela-
ting to Port Anna. Is there any Inqui-
sition detailing the property of O'Madden
in Sil Buanachadha? Is the property
of the O'Donnellans detailed in any
of the Inquisitions? Are the O'Daly's
mentioned in the Inquisitions for the
County of Galway? or can any authority
be found to prove when they first
obtained possession of Dunsandel
and Killimor?

Are the Mac Egan's mentioned in the
Inquisitions for the County of Galway, and,
if so, does it appear where their property

10/12/50 W. J. G.

654
lay in that county?

By Moenmy or Moenmee mentioned as a territory
in any of the English Inquisitions. This
territory is very often mentioned in Irish
history, but it is strange that no mention
is made of any church or place in it
except Loughrea and Moyade. O'Fla-
herty (and after him O'Brien) makes it
coextensive with Clavickard, but there
never was a greater error.

Your obedient servant
John O'Donovan

Ordice ^hSamina 1838,
a barle locha Krach,
h^r Moenmas 17
n^b Marn

END

END OF

14/C/20

Outsize maps

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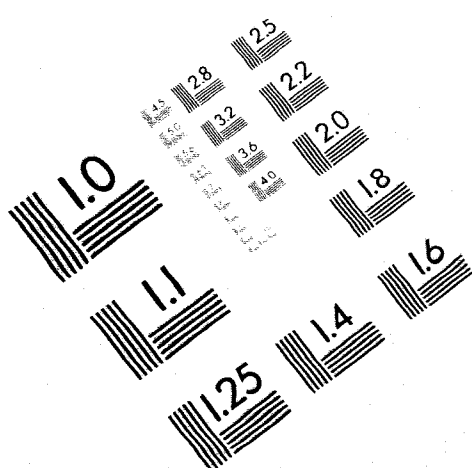
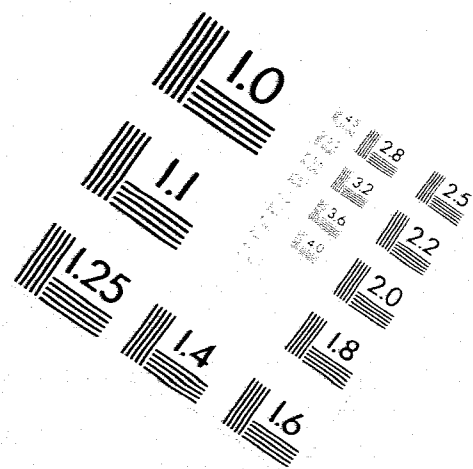
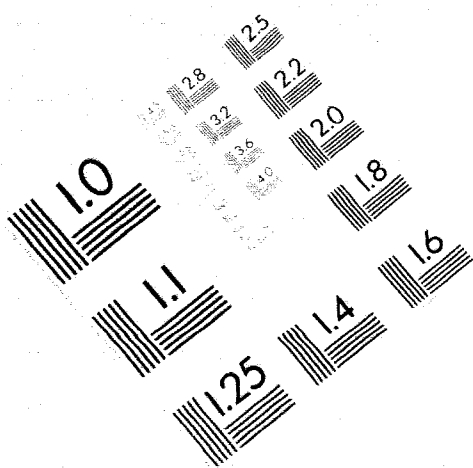
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Galway (Vol. 1)

REDUCTION

18 ×

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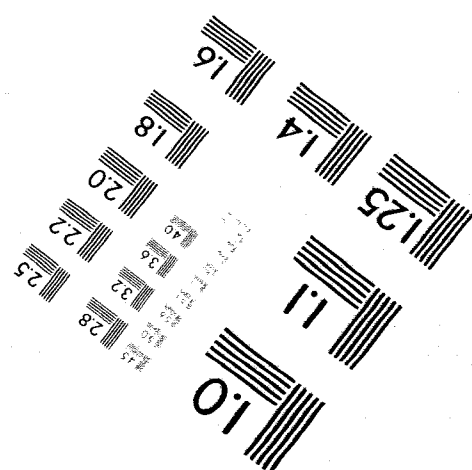
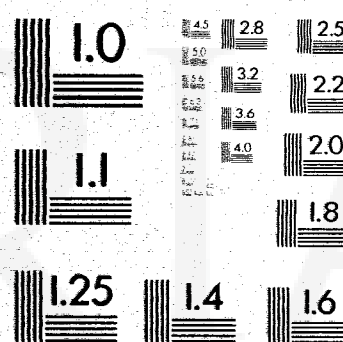
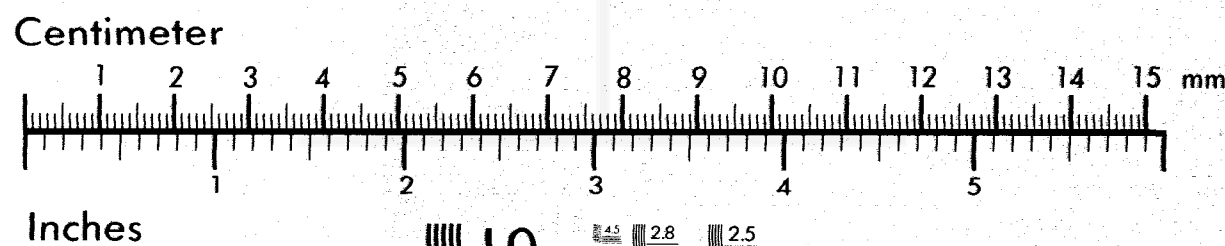
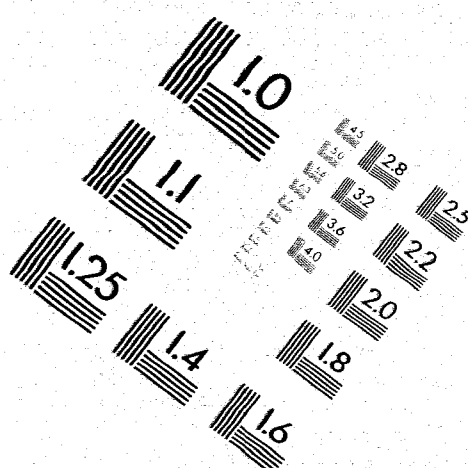
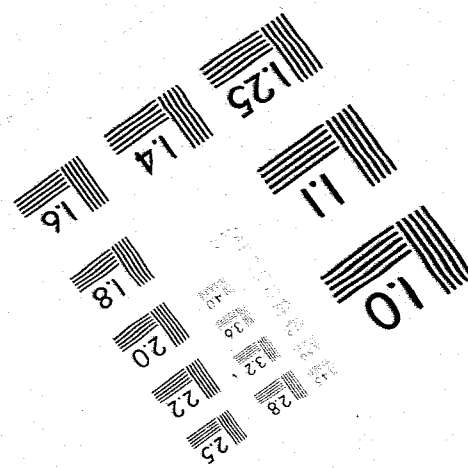
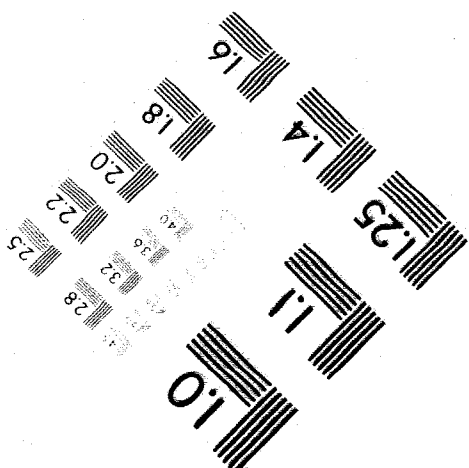
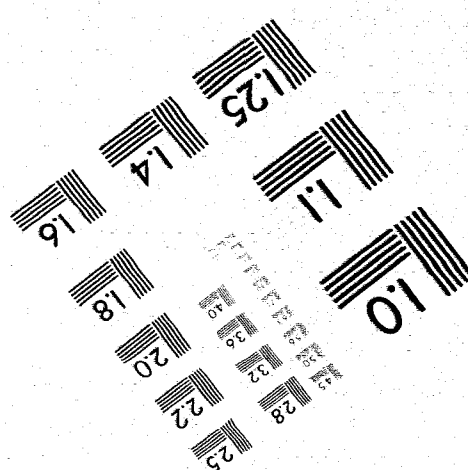


IMAGE EVALUATION
TEST TARGET (QA-3)

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Outsize map

14/C/20/2

93 x 40 cm

17/2/20

Feige O'Flaherty

Grace
daughter
of O'Flaherty
of the Bales

Sir Richard Bourke, Mac William Lightfoot
2nd husband - called also Risthad cenne

Sir Murrough O'Flaherty
of Aghnure Castle
surrendered to Queen Elizabeth
all his Castles and Lands Fille
and Chieftainships &c and had
them regranted. See Patent 30 High
enrolled 1609. - Attended
Queen Elizabeth's Parliament in 1585
See Annals of the 4 Masters.
Will dated 3 days of Feb. 1593.
Robert granted 3 of May 1594
See Prerogative Office

Mary daughter
of Sir Murrough
O'Flaherty
of Binnowen
and Ballinahinch
Castles in Connaught

Sir Richard
1st Viscount Bourke of Mayo
Called Tiburt. rathung (or the
ship) because he was born
at sea - created Lord
Vest Bourke of Mayo 21st June
III Chas. I. 1627. Died the
18th of June 1629.

Maud daughter
of Charles Clonmore
of Sligo Esq.

Richard
2nd Earl of Clanricard
married 1st Earl by
Maud de Lacy his
2nd wife -
Margaret daughter
of Peter Earl of Desmond
which was large
and ancient issue

Margaret daughter
of Donagh 2nd Earl
of Thomond by Ellen
daughter of Pierce
Earl of Desmond and
Georgy.

Sir Richard
2nd Viscount
born in 1587
died 1629

Donagh
daughter
of Sir Richard
born in 1587
died 1629

Bory (Sheople)

Feige
killed in battle
in 1589.

Catherine or Honora

Bryan
born in 1586
died in 1633.

Margaret daughter of
Sir John Bourke of
Derrymacloaghney Castle etc.

Feige, age
born in 1587
lived at Kellere

Mary
daughter
of Martin
Marriage settlement
dated 15 Feb 1646
in possession of Sir
John Blake of Meath
Castle Bant for Augt
1821)

Peter
son of Sir Robt
Lynd of Castle
Gonne Co Galway
Bart.

Bibian

Thomas = Mary
great grand son
of Valentine Blake
of Meath Castle
who was created
a Baronet of Ireland
July 10-1622.

Murrough O'Flaherty

Honora

John Bourke

Sir Miles

Honora

Thomas as = Mary
Great Grandson
of Valentine Blake
of Menlo Castle
who was created
a Baronet of Ireland
July 18-1622-

Murrough wedde
a trustee to his wife
Tuzo & Co's marriage
Settled 15 Feb 1646

Honora
2nd daughter

Wick Bourke
of Castle Rackett
Regd - 2nd husband

Sir Miles
2nd Visct
took his seat
in Parliament
Nov 4-1634

Honora
daughter of
Sir John Rolin
of Derry Macdonagh
Castle Hunt

Bryan & Co. Murrough
Marriage Settlement
Settled 19th Feb 1631

Mable 4th daughter
of Sir John Browne of
Kilkeel Barts
was married to
John daughter of Sir
Donal Browne of Galway
Hunt

Sir Theobald
3rd Viscount

Ellenor daughter
of the Co of York
Regd -

Ellenor
daughter of Sir
Arthur Cotton
of Rathfriland
Hunt

Sir Theobald
4th Viscount

Lady Anne
Queen's 2nd
wife

Sir Miles
5th Viscount

Lane daughter of Francis
Birmingham Baron of
Attorney

Murrough John

Celice = Bryan age
daughter of James
French of Portloman
Co Galway Regd
Married April
1707-

daughter of
relict of
Caldough
died without
issue

Sir Theobald
6th Viscount

Mary daughter of Colonel
John Brown of Westport Co Mayo
Father of the 1st Lord Mountcastle
and Great grand father of the
1st Marquis of Sligo

Murrough

Jane eldest daughter
married 28th August 1727

Bryan Cunningham
of the Temple
Regd

Died in 1760
buried at Ross
Abbey near Headford

John
a General
in the Army

James = Elizabeth =
Duke of Hamilton
and Brandon

John Duke
of Argyll
2nd husband

George Wm = Maria
Earl of Coventry

Sir John

Mary daughter
of the Revd Thos
Boyes of Kantinan
Co Limerick - born
10th Sept 1738
married 18 July 1764
Died 1st Oct 1826

Thomas born
in 1734. J. P.
of the Liberties
of Kilkenny and
Galway - Father
of John Bourke Esq.
J. P. for Callan
in Wick Parlt.

Michael born
in 1746.
J. P. Co Galway
Commissioner of the
1st Jan 1791

Theobald
went to West Indies
in 1765. was at
St Christopher in
1782.

Theobald Patton = Mable
Capt 69th Regt

on the 24th of June 1728 -
Captain in the 55th Regt
Justice of the Peace for the Counties
of Galway and Limerick -
County Governor of the County of
Galway and served the office of
High Sheriff in 1800.
Died 9th May 1808 at Limerick
and interred at the old Church
in the Parish of St. Columba -

Thomas Henry
Born 3 June 1747 - appointed
Captain of Grenadier Corps of Germany
31st Oct 1796 - a Justice of
Peace -

Louisa Lipe daughter
of Theobald Richard
who was 2nd son of Thos
above - Married
23rd July 1820

Robert = Mary
2nd son of Robert
Martin of Langan
Regd and brother
of Coll Rich Martin
J. P. Co Galway -