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Ordnance Survey of Ireland: Letters, Galway (Vol.3)

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

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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to the

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of the

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progress of the

Ordnance Survey

in

1839

Vol III

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West Galway Letters

1839

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May 24

H -

June 3rd

"

18th June 5 To Council Letter re: [unclear] } June 7
Church, or -18th " 10 Wanting Ex^{ts} about [unclear] &c " 12 "Clifden " 14 18th Lomnath or Dmery " 17 "" " 16 18th Ard Oileann, Iris Iarthair &c " 19 "

Galway 22 - - - - - 22 "

" 22 Wanting Pope's [unclear] Trans - 25 "

" 25 Ballynakill Ph - - - - - 29 "

Est. Tylors Hill 27 Cong - - - - - 12 July "

Est. " (R^o July 12) Ansey - - - - - 15 "

" 19 Aran - - - - - 22 " "

" 21 Ballynacorney grey hounds grave 23 "

" 20 Ballindoon - - - - - 24 " "

Est. " 22 Moyrus - - - - - 16 Sept.

" 27 Kilummin & Moycullen 17 "

" 3 Aug^x Aran Isles (312 pages) 18 "" 27 Rod^o & Slaherty's Tomb 18 "

END

14 C 22/2

O'Donovan, John, 1806-1861; Larcom, Thomas A. Lieut.;

Petrie, George, 1790-1866

Correspondence between Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, George Petrie, head of the Topographical Section of the Ordnance Survey and John O'Donovan, concerning O'Donovan's requests for historical source material relating to Co. Galway.

29-31 May 1839

2p.

22 cm



14/6/22/2(1)

Galway May 29th 1839.

Dear Sir,

Please to send me the following documents to be forwarded by return of Post 1. O'Flaherty's account of Ear Connaught which was copied for me last season. 2. Pedigree of the Goyces and O'Flaherty's from M^r Petrie's. These were also copied last season, but I think that they are among the Mayo extracts. 3. As good a map of Connamara as you can let me have. 4. The English antiquary's visit to Roderic O'Flaherty copied last season from M^r Petrie's Papers.

I want also some quills and square paper. I was pencils &c.
I intend to make my way through Connamara first, then return to Galway and visit the spran islands from it. I suppose Wakeman will not follow me till he hears of my being ready to visit these islands. Your obedient &c. servant
A. Wakeman

² No. 1. at Mountg.
3 go

& will p^roceed this day -

I send the M^s. of Mayo Extracts
herewith - & request you will
put a mark at the places
where 2 & 4 are - if

they be in those volumes
& return them to me. that they
may also go to M^r D.

I send also the Galway
Extracts - unbound - in the
event of either 2 or 4 being
among them. if so. take
them out - & send all back
that the papers & papers may
be sent to J. G. L.
J. G. L.
23 May 39

I return the Mayo extracts
with N^o 2 marked

and I return the Galway
extracts, putting N^o
4 and also some other
extracts relating to West
Galway which M^r D.
will require.

George Petre
31 May 1839

I would recommend all the
Galway extracts to be sent to M^r
D. that he may select whatever
he may think necessary &c.

J. A. L. L. L. L.

PAID AT
GALWAY

By Her Majesty's Service
Superintendent of the
1889

Edmund Curry

Phoenix Park

Galway
May 29, 1889

Dublin

6 MAY 29 1889
GALWAY

6 MAY 29 1889
GALWAY

RIA

14/c/22/2(ii)

END

14 C 22/3

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Oughterard, Co. Galway, concerning his requests for source material regarding the history and genealogy of Co. Galway, with particular reference to the Dorcey, O'Farrell and O'Flaherty families.

31 May-10 June 1839

3p.

23 cm



14/C/22/3(1)

The, & Lar can Egg &c

Dear Sir,

Oughterard, May 31st 1839.
or Oughterard

The extracts I wrote for have not arrived here yet. I hope there has been no mistake in the direction of them. Oughterard is the place I mentioned but I believe they would not know it by that spelling!

I wish Mr. Curry to look through the Simseanchus for the name Beanna Beola; it is that of a ridge of peaks now called in English the twelve pins of Connamara. It looks very like a name that ought to be in the Simseanchus like Beanna Bairche.

I wish Mr. Petrie would give me a list of old places in Connamara and in Lough Corrib to be looked at.

Are there many Inquisitions ^{the forfeitures in} about Connamara? It would be desirable that I should have such of them as mention the ancient subdivisions of Par. Connaught the Castles &c. of the O'Flahertys

4) ²⁴ the islands in Lough Corrib &c.

I want the pedigree of Dorsey of Galway as given by Duaid M^c Firbis in 1645 and all the notices to be found in the annals about Partraighe. The Dorsey of Clifden wants to make his name O'Arcey, but he is always called by the Irish people Seaghan O' Dorchadha, which I believe to be his true name. The O' Dorseys are still very numerous in the mountains of Partry - their original locality - and I have no doubt that the Galway merchants are of them though it may now be very difficult to prove it, unless M^c Firbis is satisfactory on the subject.

I want all the references in the annals, Calendars &c. to Sal Roca, baol Shailernadh, Lionán Ann mara, Baile na h-inse, Caisleán na Cice, Fuath Tighe arban (See M^c Firbis) gno mor, gno beag, Commaicne mara.

What tribe of the Belgæ were located in Commaicne mara according to the Leacan records? How early were the Connacs substituted in their place? Is there any record of what families the Commaicne anaritini or Armorican Commaciensians branched into?

(55)

The O'Flahertys were not of them, neither were the Conrys nor the O'Hallorans. Have we any record of who the chiefs of Commaicne mara ^{were} before the O'Flahertys were driven across the lake by the Burkes? What race was Blackla of, and where was he located?

It is stated in the Book of Fenagh that the Commaicne of Moy-Rein (who in modern times became known under the name of O'Farrells, Mag Rannalt) were originally located in West Connaught near the sea, and that they were removed thence in the 5th century by St. Caillin, who was one of them, and who procured lands for them in Moy-Rein from his co. and Patron Hugh Finn the son of Feargna king of Connaught. I wish Mr. Curry could get this passage out of the copy of the Book of Fenagh now in Dublin.

The weather is now exceedingly hot, and to n Commaicne mara looks like a vast desert scorched by the sun. I am not at all in the train of working as yet nor do I expect to be for some days.

The sooner O'honor goes to Carlow the better, and I would suggest that some person should assist him.

14/c/32/3 (1)

Your obedient &c. servant
Edmondson

On Her Majesty's Service

GALWAY
PENNY POST

The Superintendent of the

Revenue Survey

Waterford

May 31st 1839.

Phoenix Park

Dublin



(3)

Envelope dated 1839 (9) (2)
Brighton, 10 June 1839

Thos. A. Larcom Esq.

Dear Sir,

I now move to Clifden, where I wish all letters &c to be directed for me. How soon does Wakenham join me? Has O'Connor gone to Carlow? The weather is very stormy here, but I am getting on very rapidly, as there is very little for me to do but take down the names which are very Irish and plain.

I want all the references to be had about St Cuimin of Cill Cuimin, B. July; St. Anghin, King of Killarnin, St. Wunghan of Killaroon near Achadh na n-inchar. Is it stated in any of the lives of Patrick that he made a journey through Gno mor, Gno beg and Connalene mor?

your obedient &c servant

John J. Donovan

14/c/22/3 (11)

Wm. A. Larcom Esq.

Admiral's Survey Office

END

14 C 22/4

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Oughterard, Co. Galway, concerning the history and antiquities of Incha Goill (Inchagoill) on Lough Corrib, with particular reference to its early churches.

5 June 1839

2p.

24 cm

O'Donovan refers to a stone inscription, found in one of the churches, which he describes as 'perhaps the oldest monument of letters in Ireland.'

2)

Doughtyward June 5th 1839.

Thos. A. Laecom Esq.

Dear Sir, Since I wrote last I have travelled a good deal through the parish of Kilmummin and landed on some of the islands in Lough Corrib but have met nothing to interest me much except two little churches on Incha Goill, which lies in the lake midway between this and Cong. These churches are very ancient and worthy of attention particularly in consequence of an inscription on a stone near the more modern of them, which is perhaps the oldest monument of letters in Ireland. Have we any historical account of the Gall Craibhtreach or pious foreigners, from whom this island was called Inis Gaill? Tradition says that the more ancient of the churches on this island was founded by St. Patrick, but it preserves no reminiscence of the Gall Craibhtreach, but his name or rather cognomen. It is believed however that it is over him this stone was placed, and that it is his real name is on it.

14/c/22/46

It is stated in the Book of Lecan, as interpreted by the Rev. P. Mac Loughlin for the Irish Brigade, that Lughnathan, the son of Liamhain, a nephew of St. Patrick, was interred on an island in Lough Derg. I wish Mr. Curry would look for this passage in the original book of Lecan and send it to me as soon as possible. A translation of this inscription was published by Dutton in his Statistical account of the County of Galway, which translation though given on the authority of a common soldier only, is now generally believed in the County, because it proves the monument to be pagan not Christian, though there are eight crosses on it! Please to let me have a copy of what Dutton says.

Mr. Petrie, who visited this island fourteen years since, copied this curious inscription for the first time with the skill of an artist and the honesty of a lover of truth. I copied it yesterday with some care, and think it by far the oldest I have ever seen though I have been very much puzzled by the forms of three of the letters.

I shall travel while the weather remains fine, and stay within doors ^{to arrange my notes} when the first wet week comes on. I cannot procure any quiet lodgings here in consequence of the many visitors to Connamara, and I fear Clifden will

(88)

prone words. If I do not succeed in getting a quiet place at Clifden to write in, I shall return to Galway as soon as possible and write whatever I ^{shall} have to say there. I do not intend to go near Darcey's, nor Martin's either, as any information they could afford me would not be worth a pinch of snuff. All a waste of time!

There are hundreds of little names of nooks, holes and corners in the name books which are not known to the people generally, and many of which I am quite persuaded are arbitrary, and called after the present inhabitants. Many of these are scarcely worth attention as they will not be retained ^{for} half a century. The people deny several of them to be names at all!

I shall remain here till my pay arrives, which I hope will be soon, as I am run out. I shall then, or soon after, move to Clifden, where I expect to meet Wakeman. Please to send me some vouchers.

Your obedient &c. Servant
J. Donovan

GALWAY
PENNY POST

Her Majesty's Service

The Superintendent of the

Post Office

Phoenix Park



Interards
Lancaster

Dublin



END

14 C 22/5

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Clifden, Co. Galway, concerning his recent travels in Connemara, and examination of High Island on Lough Corrib and examination of the old church at Ballynakill.

14-16 June 1839

3p.

24 cm

Included are references to the number of tourists then visiting Connemara.

(4) 14/2/23/5(1)¹⁰
Thos. A. Larcom Esq. Gliden June 14th 1839.

Dear Sir,

Wakeham joined me last night, and we visited the island of Inmaithe or Omay. Tomorrow we intend to visit Ard-oilean or High Island on which, they say, there are mighty odd buildings covered at the top with one slate. Since I wrote last I have travelled a good deal of Connamara, and met several features, which I shall describe as soon as I can procure a quiet place to study in. Here I can write nothing to my satisfaction in consequence of the constant influx of visitors to Connamara, who keep this little hotel constantly filled and noisy.

I want all the references to be had in our ancient documents to the seven daughters of the King of Britain, virgins, who erected the church of the seven daughters at Rinn mil.
2. All references to Inmaithe, an island on which St. Fechin erected a monastery. 3. To Sal Roca, and St. Roe, a primitive saint of distinguished sanctity. 4. To St. Branannach or Cennbhrannach, the patron saint of Baile na Cille near Clairgeann Bay, ^{and} of Inis meadhain - one of the Aran isles.

11 5. All the account of the saints of Iris iarthair
now Arda Ailean given by Colgan in his Acta,
Sanctorum. There is a well on this island called
after Brian Boru. Can any reason be discovered
for this name? Can any account be found of St
Flannán, a most distinguished patron of the
mariners of this western coast?

Does Mac Firbis give any pedigree of the Blakes
or Lynches? If he does, let me have them.

Q Please to let me have some vouchers.

I wish O'honor to have every look out for the site
of Dinn-riagh, munitio regum, the palace of the
Leinster Kings, which was situated midway between Leith-
-ghlinn and Carlow to the west of the Barrow, and
not far from its brink; and for Síochas Laighneas, a
high mountain in Leinster; also for the situation, and
extent of Crioch O'bhFidhlinn, the country of
O'Murchadha, now Murphy. Does Mac Firbis
give the pedigree of O'Murchadha? He was of the Lage-
-rian of Cathair Mhor, but, as O'Flaherty proves against
Walsh, different from Mac Mureagh, who was of more

regal descent.

12

your obedient & servt.

John O'Donovan

5
 Jas. F. Larcom Esq.

Clifden Sunday night

June 16th 1839

Dear Sir,

We went yesterday to Red Island or High Island, but found it impossible to get finished there in one day, and it being a desolate island we were obliged to return to Clifden the same day. Mr. Wakeman goes ^{up there} tomorrow again, and I direct my course to Bun-
 -owen.

Colgan gives the names of several hermits who lived on this island which he calls Inis iarthair ^{i.e.} or west island. I want a copy of all that Colgan says about it and its inhabitants. There is a well on this island called after Brian Boru. Can any account of Brian's visit to this island be found in the Irish Annals? Tradition says that St. Gormagall opposed Brian here. Is there any account of this Gormagall of Inis Iarthair in Colgan or any of the Irish Hagiologists?
 14/6/22/5(11)

14 Does the life of St. Fechin as published by Colgan mention the island of Innaith in Connhaire mair? Where does it state the great St. Fechin was buried?

This day I visited Damascus point and the old church of Ballynakill, which is a very old church modernized in some parts. Near it is a holy well called after the great St. ^{Canon Proctor, Prelate} Kennanach, of whom I know nothing, but that according to tradition his feast was celebrated on the 12th of March. Does Colgan give any life of him? Is he mentioned in the various Calendars?

The original church of Ballynakill is said to have been that of St. dearg of which the ground is only now remaining. Is it mentioned by any of our Hagiologists or Calendar writers?

O'Flaherty's account of West Connacht is well known to the gentry of Connamara, which surprises me much. I suppose there is a copy of it in the British Museum. The copy which I have

is most villainously transcribed, almost every second word being ^{and} wrong. The names of places are so horribly written that I can scarcely make any use of them. Is the copy of this account of Connamara, which is in the M.S. Library of Trinity College, in the handwriting of Rodrick O'Flaherty? Mr. Dalton, who now has access to the M.S. in Trinity College, will, in all probability, publish it, in his intended history of the County of Galway, but he will never be able to decipher it!

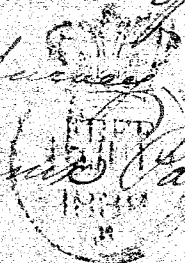
Your obedient &c. servant
John O'Donovan,

Q Please to have the Co. of Kilkenny name Books ready by the 1st of July.

On Her Majesty's Service
The Superintendent of the
Ordnance Survey

W. D.

Phoenix Park



Clifden

Dublin

June 17, 1839

CLIFDEN

END

14 C 22/6

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, concerning extracts relating to the history of Connemara, which throw light on the traditional customs and dress.

22 June 1839

5p.

24 cm

RIA

6
 S. A. Larcum, Esq.

Longley Hill near Galway,
 rec'd at O.S. 22 June 1839

Dear Sir,

I have arrived in Galway at last, where I intend to finish. I left M. Mahon at Ballynahinch to sketch some old churches, castles &c. As soon as he joins me we shall sail over to the Aran Islands, which will afford a rich mine of ancient remains.

I shall now put my notes about Connemara into some shape, being now fixed in a quiet study with plenty of most valuable books.

your obedient &c Servant,

J. O'Donovan

How is Honor getting on in Carlow? The sooner the books of the County of Kilkenny are prepared for me the better.

m/c/22/6(1)

Thos. A. Larcom Esq.

Ordnance Survey office

7
Thos A. Larcom Esq. Taylor's Hill near Galway,
June 22nd 1839.

Dear Sir,
Before I begin Connemara, I shall transcribe a few
extracts from old papers I met here, which are very valuable as throwing light
on Irish customs and dress.

The Lord Deputy of Ireland writing to the King on the 29th of
August 1541, speaks of O'Donnell as follows:

"The said O'Donnell's chief Counsellor desired me very complantly
"at his departing from me to be peticter to your Majesty for
"some apparail, for his master, if it may stand with your
"Highness pleasure to give him parliament robes. I thynke
"it shall be very well bestowed upon him. For I thinke
"him furnisht of other apparail better than any Irishman, for
"at such time as he mette with me he was in a cote of
"Crimson Crymoisin velvet with eggletts of gold xx or xxx ^{pair} payer.
"Over that a greate double cloke of right Crymoisin saten
"garded with black velvet; a bonette with a fether set full of
"eggletts of gold that, methought, it strange to see him so ho-
"norable in apparail and all the reste of his ^{i.e. tribe} nation that I have
"seen as yet so vile."

This is not unlike the description of Cormac Mac Art
as given in the Book of Ballymote, but there is this excep-
tion that O'Donnell seems to have laid aside the
w/c (22/60) King
Lanc

18th Torc. Perhaps indeed the Torc belongs to a monarch only.

It appears from a paper in the State paper office that surveys were made of Ireland in 1540 and 1541 by Baron Welsh, and that they were sent to be lodged in the Castle of Dublin. Could you ascertain whether these surveys are still in existence, or, if not, what has happened to them?

We are working very much in the dark without a copy of Pope Nicholas's taxation, a copy of which could be so easily procured. It is the most curious monument of the ecclesiastical divisions of Ireland now extant, and without it there must be a great chasm in the series of our research. A copy of Pope Nicholas's Taxation is preserved in the Chapter house at Westminster, each diocese on a separate Roll, with the following notice of the time of its being deposited there:

"Hoc Rotulus simul cum alijs Rotulis de Pat. Honorum
"et beneficiorum Ecclesiasticorum totius Hibernie recepit
"hic ad Sc^m Walterus Exonia Episcopus hunc Thes.
"primo die Octobris anno Regni Regis E. filii Regis E. xvi.
"in quadam Bag^a sigillo Scⁱci Dublin. consignato per
"manus Willielmi de Luchteburgh, nuncii Domini Regis eandem
"Bagam sub sigillo predicto deferentis et eam dicto Thes.
"ex parte Thes. et Baron dicti Scⁱci Dublin. liberantis

A good scribe would copy the entire of Pope Nicholas's Taxation in six weeks, and we are working very much in the dark without it.

19

I am tempted to copy a part of a letter from the Lord
Deputy St. Leger to the King, written ^{at Maynooth} on the 6th of April
1543. because it describes the gallowlasses and kerns of
more distinctly, and as I am persuaded, more accurately
than any account of them as yet published. This letter
goes on to state that he (St. Leger) had heard a report
that his Majesty was about to go to war with France
or Scotland, and requests to know the King's pleasure, if he
should raise a body of native Irish soldiers to attend him
in the invasion of France. "But in case your Majesty will
" use their service into France your Highness must then be at
" some charges with them for yt ys not in their possibilitie
" to take that journey without your helpe; for there ys no
" horsemen of this lande, but he hath his horse and his two
" boyes and two hackenys or one hackeney, and two chieffe
" horse at the best, whose wages must be according. And
" of themselffes they have no ryches to ffurnyshe the same.
" And assuredly I thinke that ther ffreate of warre
" whiche is for light scooners ther ar no properer horsemen
" in Christen groundes nor more hardie, nor yet that can
" better indure hardnesse. I thinke your Majesty may well
" have of them ffyve hundred and leave your Engleshe
" Pale well ffurnysshed. And as to ther ffootmen they
" have one sorte whiche he harnessed in mayle and
" bassenetts having every of them his weapon callid
" a sparre much like the bar of the Lowe, and they
" be

14/4/22/6 (iii)

be named Galloglasses; and for the more part ther bayes
 be for them three³ darts a piece, whiche dartes they throw
 or they come to the hande strike. these sorte of men
 be those that do not lightly abandon the ffield
 but hyde ther brunts to the death. The other sorte
 called kerne are naked men, ^{of armor} but only ther sherts, and
 a small cotes, and many tymes whan they come to the byker
 but bare naked saving ther shurts to hyde ther privity
 and those have darts and shorte bowes, which sorte of
 people be bothe hardy and clyver^{clever} to serche wooddes or
 morasses in the which they be harder to be beaten. and
 if your Majestie will convert them to Morespikes
 and handegawnes I thinke they wolde in that ffate
 with small Instructions do your Highnes greates
 service: ffor, as for gonners ther be no better in
 no lande then they be for the number they have wch
 be more than I wolde wishe they had, onles that were
 to serve your Majestie. And also these two sortes
 of peoples be of such hardiness that ther is no man
 that ever I sawe that will or may endure the
 paynes and evill ffare that they will sustayne ffor
 the sommer when corne ys nere ripe they seke none
 other meate in tyme of nede, but to scorke or swyll
 the eares of wheate and eat the same and water
 to ther drinke. And with this they passe ther lyses
 and at all tymes they eat such meate as ffew other

"couldde lyue with."

21

This curious letter ends thus:

"Trusting that your Majestie wold, at some tyme
"remember your ^{why not dutiful servant?} poore slave that nowe hath ben
"three yeares in hell, ^{why not purgatorie?} absent from your Majestie,
"and call me againe to youre presence whiche
"is my joye in this worlde."

In the report of Robert Cowley to Cromwell
on the state of Ireland, the following ~~falls~~ fami-
lies are placed in the County of Galway, east of
Lough Corrib.

O'Briens
Then from the O'Brenes country to the
"King's town of Galway, is but xii myles, and therein
"inhabiteth Ma^r William and the Bourkes of Blan-
"richards, strong, ^{h^a}herdymen, and of high stature
"and nameth themselves of the King's blode; and
"were English and hereth hate to the Irishry, so that
"so long as they will acquite them well it were good to accept
"them bynding them not slowly to withdrawe from the
"maintenaunce or saukering of the Brenes, ^{i.e. O'Briens} but also to
"do their uttermost against them and all others of the
"Irishry, which I thinke vergly they will perform.

"There are of the Irishry in that parties, O'Kelly and
"O'Maddeys to whom these Barkes begeth ^{hear!} mortall grudge
"that therefore the same armye with the said Orle and Barkes

14/c/22/6(IV)

" exile them, buyldes and enhabyte accordingly.

Extract from a letter to the King from the Lord Deputy
and Council (Dated 25th Nov^r 1544.

" There is a castle or pyle sytuate on the remote
" partes of this your realme, marching as well upon
" the Mac-y-Bryne strais as the O'Molloyans
" and ^{even} aye to the River of Sheman in a very barren
" and waste soyle, which was of late inhabited with
" a septe of theffes and outlawes called properly
" The olde evill Children, by reason whereof
" few or none of your graces subjects in effect
" could passe or travayle between your Highnes
" Counties of Lymarick and Waterford, but either
" they were spoyled, robbed or kylled on your
" highway betwixt both."

What tribe must they have meant by the
olde evill children?

I hope you will see about Pope Nicholas's Taxation, which is a very important record of Ecclesiastical Ireland in 1291.

Mr. P. O'Maherty's boats will be at Galway in a few days, and I intend to go in one of them to Aran, after which you will not hear from me for about nine days.

Yours obedient &c, servant
John O'Donovan

14/c/22/6(V)

END

14 C 22/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, concerning the history, topography and antiquities of the parish of Ballynakill, with particular reference to its place name, harbour, holy wells and early churches.

25 June 1839

4p.

24 cm

ill; ink and pencil sketches of east gable window of the church of the seen daughters in Ballynakill and east gable window of the church at Oilean da chruinne.

Taylor's Hill near

Thos A. Lecom Esq. Galway June 25th 1839.

Dear Sir, I find it exceedingly difficult to make sure of some of the minor names in the west of the parishes of Kilcummin and Kilannin, and I incline to think that many of them are arbitrary. Those in Joyce's country and Ballynahinch I have ascertained with great satisfaction. I shall now say a few words about the antiquities of the dreary wilds through which I have wandered.

Of the parish of Ballynahille.

Situation.

This parish forms the northern part of the Barony of Ballynahinch, which was anciently called Counaione mara and now corrupted to Counamara. It is bounded on the north by that arm of the sea anciently called Baol Shíobla readth now Killery; on the east by the parish of Ross in Joyce's country; on the south by the parishes of Mayros and Orney, and on the west by the Atlantic Ocean.

Name: The name of this parish is in Irish Baste na cille, i.e. the Bally or town of the church, which is properly the name of the townland in which the original parish church stands. This church which stands in ruins at the foot of the hill of Carton about 5½ miles to north of Clifden, is dedicated to St. Ceannánach, and there is every reason to believe

25 believe that it was called Bill Bheannan aigh - Kileanony -
in the primitive ages of Christianity before the parish took
its name from the Torland. I have no distinct re-
cord of the history of this Saint, except ⁱⁿ the following
notice ^{of the parish of Ballynagill} written by Roderic O'Flaherty about the year
1684 for the use of Sir William Petty.

" Within Ardolin (and orleán) Innisark and Rosin isles is
" Blackwick haven ^(a) where ⁱⁿ the continent of Cliggin (^{now} Clargeam)
" there is pilchard fishing and an Eyre of Hawks. There was
" a weekly market at Cloggin belonging to the manor of
" Bunswan ^(c). In the same bay lies Dovorap ^(d) on which pearle-breed-
" ing mussels are found. By this haven of Dovorap stands
" the parish church of Ballynagill, whose patron, St Kennanach
" is worshipped there ^(e) [***] of March, likely the same
" with the St Kennanach of the middle island of Arran.

(a) This name is now unknown in the country according to Mr.
Blake of Killybeg, and many of the aborigines whom I consulted.

(b) Now called in Irish Clairgeam, and in English Cleggan. It
is a poor country hamlet situated a short distance to the
west of the old church of Ballynagill. It has no market
at present, nor does tradition remember that it ever had.

(c) This was the principal castle of that branch of the O'
Flahertys located in Conmaicne mara, or the Armoic
Conmaicne. A small portion of its ruins are still visible
near the house of John Augustus Maguire O'Neill in
the parish of Ballindoon. The manor of this castle must
have been very extensive when as it comprised Cleggan wch
is situate 13 miles to the north of it.

(d) Now Dovorap. (e) His memory is now ^{annually} celebrated there on the 12th of March.

"There are 16 oyster banks on this haven near Ballinakill.

"North east of Dawras haven is the bay and
 "narrow straight of Coilghally roe ^(a) stretching into
 "the lands between this Barony (Ballynashinsky)
 "the ^{Winnall} Owles and Joyce's country, in which Bay
 "is ^{Rinn mrl} Rynmoyle Castle ^(b) and Blackpod haven ^(c).
 "In Rynmoyle is a church ^(d) ^{recte at which} and the memory of the
 "Seven daughters ^[is] celebrated."

(a) Now the Killery harbour! What an extraordinary corruption in the course of a century and a half! The progress of the corruption is thus: Caol páiste i.e. the narrow brine, was first corrupted in the Irish itself to Caol páipe to avoid the monotony of sound produced by the succession of 'i's; and next when the name was Anglicised it underwent another process of corruption in shortening the two first syllables!

1. Caol-sháile — Keel-háily

2. Caol-sháire — Keel-háry

3. Caol-áire — Kill-áry!

14/c/22/7(ii)

This strait is called Caol shaile ruadh, i.e. the narrow red brine or salt water, throughout the annals of the Four Masters.

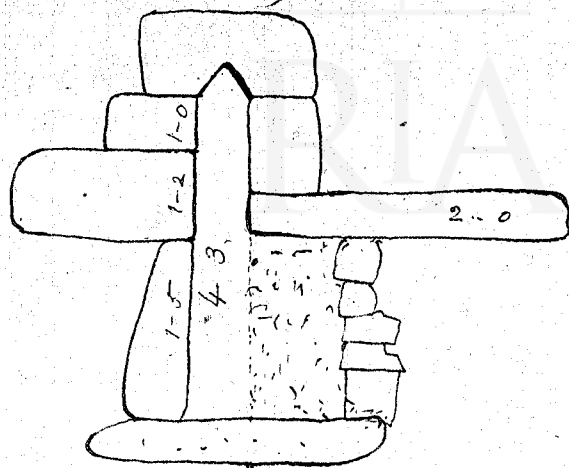
(b) Still exists near Mr Blake's house. It is a small rude ^{square} castle of a quadrangular form 33 feet by 30 and four stories high. Near it are the ruins of an old dwelling house, some centuries more modern. Tradition ascribes the erection of this castle and house to the O'Flaherty, but I have no written document to prove or disprove this tradition. The townland of Rinville is mentioned in an Inquisition temp. Car. I but it makes no mention of this Castle.

"Culfin river falls into this bay, and Lacht Fathacan ^(f)
 "river between this and Joyce's country, as also Bun
 " owen-an-coin river." ^(g)

(c) This name is never applied to the haven at present, it having been dropped in consequence of ^{its application to} another celebrated harbor in Erris. I have already shewn in a letter from Binghamstown that Black Sod harbor took its name from a point of land of a black boggy appearance ^{of those parts} running into it which is known to all the mariners as the God dubh or Black Sod. Now there is a similar piece of land near Col. Thomson's house, called the God dubh or Black ^{Sod} from which, to all appearance, the whole Bay was named in O'Flaherty's time. At present however, the whole bay is called the Killary harbor, which is a better name as it distinguishes this from the celebrated Black Sod harbor in Erris.

(d) "This church is still in existence, and traditionally remembered to have been created by the seven daughters of the king of Britain. ^{peáit n-iníon na} ^{peáit n-iníon} ^{peáit n-iníon} after whom a holy well near the church is called ^{peáit n-iníon} ^{peáit n-iníon} i.e. the well of the seven daughters which is still esteemed sacred," and at which some of the natives say their prayers every Sunday. There was formerly at this well a flagstone called ^{? English} ^{peáit n-iníon} ^{peáit n-iníon} the flag of the seven daughters, which was made the same use of as ^{peáit n-iníon} ^{peáit n-iníon} and ^{peáit n-iníon} ^{peáit n-iníon} described by me in former letters; but some of the clergy caused it to be buried under ground "for special weighty reasons."

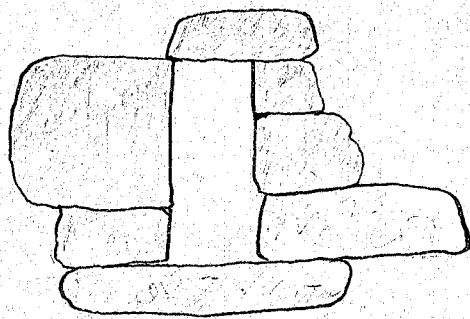
This church of the seven daughters was remodelled since the introduction of the Gothic style of architecture into Ireland. It is about 40 ft. long and 15 ft. broad. The door is placed in the north side wall near the west gable ^{adjacently sea} which is very unusual in churches of its age in Ireland, but the reason of its being so placed will be at once manifest. This doorway is in the pointed style but very rude and unornamented. It measures 5.9 in height and 3.0 in breadth. The west gable is destroyed to the very foundation. The only part of the primitive work remaining is a window in the east gable which is in the lancet style measuring on the outside 4.3 in height and 0.7 in breadth, and thus constructed thus:



A short distance from this church of the seven daughters are some standing stones called Liagauns which are probably the remains of a pagan grave.

- (e) Culfin is now the name of a townland on the northern boundary of Ballynakill parish.
- (f) Now called leac uí Fatacham, - Laghtyfahaghann.
- (g) This is now the name of ^{the} townland on either side of the mouth of ~~which~~ this river. Binn-abhann or cuain signifies the mouth of the River of the harbor.

29 Besides these ancient remains mentioned by O'Flaherty, there are ^{two} others, of which the one is but little known, the other most celebrated as the sanctuary of a primitive Irish saint. The first is a rude little church of extreme antiquity situated on Oileán d'á chruinne, an island in the ocean exactly a mile to the north of Kinyle house. This church is the rudest I have yet seen. It measures on the outside 22 ft in length, and 14 ⁵ in breadth. The walls are ~~two~~ ⁵ 2.9 in thickness, and are constructed of some very large and some very small stones, but cemented with good mortar. The doorway, which was placed in the middle of the west gable is destroyed down to the foundation stones, but it can be ascertained that its breadth was ¹⁴ 2.6 at the bottom. The only perfect feature is a small and exceedingly rude window in the east gable. It is about ⁷ 2.0 high and 9 inches wide on the outside and constructed thus:



They have no tradition of the saint or hermit of this island nor any tradition whatever in connection with it except that it "admits of no burial within in". There never was since the time of the saint a human body interred

* the western part of this church is in the Gothic style, and was built, according to tradition by Edmund
Laird O'Flaherty about 200 years ago.

within this church but one, and to the astonish-
-ment of the neighbouring peasants, (who, I must
confess, do not know as much about the laws of
nature or ^{the} nature of laws as Mr. Blake of
Kinnyles,) the sacred clay or stones rather, of
the sanctuary erected ~~him~~ ^{it} from its bosom, and
it was found the next morning at a place
called Smiaroid on the opposite side of
the Continent, where children are now usually
interred.

The other place not mentioned by O'Flaherty
is of great celebrity. It is called Sal Roc
i.e. the track of St. Rocus, who is believed in that
part of the country to have been the most mira-
-culous saint in those western parts. I have
however no historical account of him, nor is it
likely that his history is now recoverable. No
notice is taken of his church in the name books
but I trust that his sanctuary is marked on
the plan.

The old church of Ballynakill, which appears to have
^{as the parish church}
been used in Roderic O'Flaherty's time*, is, in my opinion,
modern, except the east gable, which seems to me to
be as old as the times of St. Peannfhionnach him-
self. It contains a small window nearly of the same dimen-
sions and characteristics with the window in the old church
14/c/22/7 (W) of

31 of the seven daughters above referred, but there is one difference that instead of being lancet headed, it is rectangular, thus:



"St. Kenanach's holy well is situated about $\frac{1}{2}$ mile to the east of his church. It seems a good spring, like most of the sacred wells of Ireland. It is enclosed by ^a circular wall, which I do not believe to be ancient. The memory of the saint is annually celebrated at this well on the 12th of March, which is the festival of his death. (*Dormitio d'ormitationis ejus*)

Mr. Wakeman has not joined me yet, I expect him to-morrow,

Your obedient &c. servant,
John O'Donovan.

END

14 C 22/8

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, concerning the history, topography and antiquities of the lands belonging to the Joyce family, taking in the parishes of Ross, Cong, Ballovey and Ballaghalla with particular reference to their place names, churches, burial grounds and castles.

27 June 1839

19p.

24 cm

ill; ink sketches of Hen's Castle, Co. Galway and the doorway of St. Patrick's Chaple, the doorway and south side window of the Church of the Saints and an inscribed headstone on Inchagoil Island, Lough Corrib, by William Fredrick Wakeman.

Included are related extracts from Dutton's 'Statistical Survey' of Galway, Colgan's 'Trias Thaumaturga' and the 'Book of Lecan' and notes relating to the origins of the Joyce family, with particular reference to the pedigree of the Joyces of Teernakill, as outlined by Dubhaltach MacFhirbhisigh.

Taylor's hill near Galway

June 27th 1839.
Rec'd July 1st

Dear Sir,

In treating of Connemara my best plan will be to copy O'Flaherty's words and explain in notes the changes which have taken place in the nomenclature since his time, and to add ^{some notices of} such ancient features as he has left unnoticed. By doing this I shall explain many obscure passages in O'Flaherty's ^{account}, which are almost unintelligible to any but an Irish scholar and topographer.

Of Joyce's Country comprising the antire of the parish of Ross, and those portions of the parishes of Cong, Ballaghalla and Ballyoway lying west of the lakes.

Of this territory O'Flaherty wrote as follows in 1684,

"The half barony of Ross, commonly called Joyce's country from a Walsh family of ^(a) yoep, joap, or Shoyes which held that land from the O'Flaherties, formerly part of Partry ^(b) an-tpley, which extended from St. Patrick's hill in the ^(c) Owlep

(a) See Pedigrees of the Joyces given in p.

(b) In Irish Papourge an-tpleybe and in Latin Partigia de monte. See my letter from Ballinrobe on the extent and history of this territory.

(c) By Saint Patrick's hill in the Owlep he means Crough Patrick in Umalla, now generally called St. Patrick's Reek.

14/c/22/8(1)

" Owles to Lough Orlsen, hath the barony of Ballymahinghy, Koel-
 " phally Roe, ^(d) and the Owles ^(e) on the west of it; and by a high
 " ridge of mountains called Formna more ^(f) is divided on the
 " north from the same Owles. From that mountain ^{[Formna more] (g)} Bruin river
 " falling into Lough Meagg separates Partry mountain in
 " the barony of Kera ^(h) from Killbridy townland. [on] the
 " north side of Lough Meagg in the half Barony of Rosse, and yet
 " belonging to the parish of Ballynchalla. ⁽ⁱ⁾ On the south side
 " of Killbridy there is a chappell and well dedicated to
 " St. Bridget. There is on the south side of it an arm
 " of Lough Meagg, which shoots into the country westwards
 " about four miles to Glentresky. ^(k) On the west of Killbridy
 " townland is Lough na-fohy, ^(l) out of which the river
 " of Gairge comes into that of Lough Meagg.

- (d) Called by the Four Masters Caol-páiste puad. It is now called in
 Irish Caol-páiste puad, and Anglicised Killary.
- (e) Called in Irish Umhall and in Latin Umalla. It was O'Mailly's
 country and includes the Baronies of Murreph and Burripool.
- (f) So called at this day, but pronounced Forrumna more.
- (g) Now called Abann Bpurn, and Anglicised Owenbrin and Owen-
 uerion. It passes through the townland of Cappanacresha.
- (h) Kera, now Carra, a barony in the County of Mayo, called in
 Irish Cearra. See my letter from Ballinrobe on the extent and history
 of the territory, or beera.
- (i) Called in Irish Baile an chala, i.e. the townland of the Callow
 called anciently Cula Loch na Meagga i.e. the Callow of Lough Meagg. See
 my letter from Ballinrobe on this parish.
- (j) This chapel is now in ruins in the townland of Killbridy and near it the
 Well of St. Brigit called in Irish Cro-Brighde, and another well
 called Tobar Muire after the Virgin Mary.
- (k) This name is not in the name Books. Glantraque

"Within that arm of Lough Mask is the Earl's island, where
 "Edmond Burke 2nd son of Richard, the Red Earl of Ulster
 "Anno Domini 1338, was put to death; which should therefore
 "rather be called "the Earl's son's Island;" but the male line
 "of that [family] being ^{i.e. with the exception of} all to him extinct, most likely he
 "was reputed and commonly called Earl of Ulster, there
 "being but one girl about seven years old; his nephews
 "William Earl of Ulster's daughter, after ^{i.e. postea} Duchess of Bla-
 "rence, apparent heir general; during whose nonage Ed-
 "mond was joined in Commission with Malachias, arch-
 "bishop of Tuam for the government of Connaught until he

(l) Now ^{called} Lough-na-feog ^{and lies} in the parish of Ross, but the river which
 it sends into the arm of Lough Mask is now called Finn
 not Gairge. This name however ^{which} it has received from a town-
 land is not properly speaking that of the river, though it
 is a far nicer one than Gairge.

(m) Now called Oileán an Earla, i.e. the island of the Earl. It
 lies in that arm of Lough Mask which runs up to Loo-
 -luggagh in the parish of Ross. I think we should call
 it the Earl's island on the Ordnance map, lest the
 Irish form Ilmaunearla might not be understood.
 Many Irish names look very indistinct when Angli-
 -cised, and this is one of the many.

(4)⁽³⁵⁾ "he was seized upon by Sir William Bourke aforesaid -
"tioned his sons on Low Sunday the 19th of April in
"the friar house of Ballinrobe, Roger de Flet, Seneschal
"of Connaught and Nicholas Lienot with other nobles
"of the company being killed ⁱⁿ the place. He was that
"night carried to Lough Measg castle, ⁽ⁿ⁾ and the next
"night to Ballyndeónagh ^(o) castle, and the third night
"to that island of Lough Mapp, whither the arch-
"bishop of Tuam came to bring him and his kinsman
"to reconciliation; and, as they were on points of agree-
"ment, the villains who had the custody of his body, a
"certain family of the Stantons, despairing their own
"safety, if he were set at liberty miserably turned him
"into a bag, ^{i.e. sack} and cast him out of the island into the
"lake, with stones tied to the bag; for which fact
"they were called Clan Ulkin ^(p) ever since. Hence
"followed great combustion and wars in Connaught, ^{after}

(n) This Castle is called by the Four Masters Baile Lochá Meagga.
It is now called Lough Mash Castle. It was re-edified by Sir
Thomas Burke after the battle of Kinsale fought in January 1602.
See my letter from Ballinrobe on that part of the parish of Ballin-
challa lying east of Lough Mash.

(o) In an Inquisition taken in the reign of James I, mention is made of
"Castrum et villa de Bally-Inuónagh in Baroniâ de Rosse. This
Castle still retaining its ancient name stands in ruins in the townland
of Cappaghmagapple alias Petersburg near the demesne of Ross.
(p) That is the Children of evil

"after. Of this Edmond and his wife Slany daughter
 "of Tordelbach O'Brien, Lord of Thomond lineally
 "descended the Lords of Castle Connell and Britas,
 "with the rest of the County of Limerick Burkes.

"From that arm of Lough Measg towards Cong
 "and Lough O'Brien for 3 miles in length and 3
 "half miles breadth, there is good arable land,
 "in which line, on the west side of Lough Measg
 "is Ballyndeonagh Castle and Rosse, whence the Barony
 "is named, and where the parish church of Ross⁽⁹⁾ parish
 "stands whereof St. Brendan is patron whose feast is
 "the sixteenth day of May." Ross parish reaches from
 the

(9) I ^{have} examined this church of Ross with great attention, and
 have come to the conclusion that it is all modern except the
 west gable, and a ^{small} part of the north and south walls. The
 west gable contains a doorway in the semi-Cyclopean style,
 which is certainly as old as St. Brendan himself. It is
 at present ^{6. in} 5.0 high, but the ground is perhaps one foot
 raised. It is ^{6. in} 2.0 wide at the top and ^{5. in} 2.8 at the bottom,
 and the wall is ^{4. in} 3.2 in thickness. I never met a doorway in
 any old church which slopes so much, it being 8 inches wider
 at the bottom than at the top. The ^{right} hand side of this
 doorway as you enter is constructed with seven stones
 and the left with ~~five~~ five. The gable is about 21 feet
 in breadth, and contains a small Belfry on its top which
 is decidedly modern, and a square window which is modern
 also. The remaining part of this church is not worth attention.

(6) ³⁴ the west side of Lough Keasp, and by the foresaid arm
 is thereof to the western border of the half barony, but between
 it and Lough Orbsen part of the parish of Cong ^{extends} ~~rump~~
 is from the river of Cong on the east of it, ^(r) Lough Orbsen and
 Moycullen barony on the south, to Inaire-an-lionain ^(s)
 as far on the west as the parish of Ross goes.

(r) ~~That~~ ^{lying in the Co. of Galway} part of the parish of Cong extends along the northern side of Lough Corrib, or, as O'Flaherty calls it Lough Orbesen, from the River of Cong to near the Maam Hotel. This sentence of O'Flaherty's is very obscure, and something seems to have been omitted by the transcriber of the copy of it now before me.

(8) Comaire an Lioain, i.e. the ridge of Leenaun, is a celebrated boundary of Joyce's country well known to all the mountaineers. The witty Mac Sweeney thus alludes to it in his song of the Puca.

Curpú mé ríonpa le h-íomáire an ^{Leenaun} Líonáin
 'S ní léipú mé anáir é cap Máim an ^{Maumfuch} Turis moir
 Muna ndéanais ré ^{h-aitzéar} aitzíoppas tre-búile na h-íre
 'N áir a m-béid ^{'dam} bentry máidin ar neóin.

For a historical reference to Lomaire and Lionain, which was anciently called Lionan Cinn mara, i.e. Lionan at the head of the tide see page 8, below and my letters from Westport.

" The river of Cong is the confluence of divers waters which
 " springing, under ground, from the south side of Lough
 " Meagg, are divided into two rivers, which enter into the earth
 " again till they break in one near the castle and abbey of
 " Cong^(t), and about a quarter of a mile thence in a deep
 " and smooth exonerates itself into Lough Orbsen, the baro-
 " ny of Kilmain in the Isthmus between it and Lough
 " Meagg, and on the east of it, and that part of
 " Cong parish in the half Barony of Ross on the
 " west. It affords good store of salmon, trout and
 " eels.

" From hence an eel carried a purse of 13.4⁰ sterling
 " and a knife for about 16 miles through Lough Orbsen
 " till it was caught on the River of Galway which
 " thus happened. One William Mac Gill^(u), a fish-
 " erman at Cong, lighted on a good Eel, and
 " being busy about catching more thrust his girdle
 " through his gill which had the purse and knife
 " on it; the eel by chance slides into the river with
 " the purse and knife

14/c/22/8(iv)

(t) See my letter from Ballinrobe on the parish of Cong.

(u) Now called Gill. I should like to know if the fisher-
 man, who caught this eel in the river of Galway,
 returned William Mac Gill his knife and 13.4⁰
 sterling! I should like to hear the case tried according to the
 Muir Breatha.

(8) 39
" Six miles from the River of Cong westward, the river of
" Duwaughta ^(v) enters into Lough Orbson, and five miles
" thence to Bellanambreak ^(w) river, which falls into Bon-
" bonan, ^(x) the furthest end of the lake.

" Inaire-an-linain, anciently Linán-kin-mara, ^(y) is a
" long green spot of land by the sea of Coelshaly roe, ^(z) whi-
" ther the boats of Lough Orbson were drawn by the forces
" of West Connaught and Hy-Tiachry-Aidhne ^(a) from Bon-
" bonan to the sea for five miles ^(b) anno 1235 to invade the
" sea islands there upon an expedition into the Owles ^(c) of
" Morice Fitzgerald, Lord Justice of Ireland, Richard de
" Burgo, Lord of Connaught, Hugh de Lacy, Earl of Ulster,
" the Lord Walter Riddlesford with the English forces of

(v) Now called Dúisecta and anglicised Doughty. It lies in Cong parish
(w) called now in Irish béal áda na m-break and anglicised Bealana-
" brack. It falls into Lough Corrib, about $\frac{1}{2}$ mile to the east of
" the Maam Hotel, opposite Caislean na Arce or the Meris
" Castle, and before it enters the lake it receives the tribute of
" another stream which O'Flaherty elsewhere calls Failmir. Thus
" treating of the northern boundary of the barony of Maycullen
" he writes: "On the north side is the river Failmir, and another
" river" [that is unquestionably this river of Bealanabrack] "they
" both meet in one channel before they come into Lough Orb-
" son, and have two different kinds of trout, which come from
" the lake to the common channel, and they are seen to sepa-
" rate one from the other as they go on their distinct rivers
" so as the kind of the one is never found on the other." p. 62.
" Many believe this to be true, but the most intelligent of the fish-
" ermen dwelling at Maam and in Mayneemore are beginning
" to observe that it is not true

(40) (9)

"of Leinster, and the Lord John Cogan with the
English forces of Ulster, in pursuit of a party
of the O'Connors, belonging to Felim O'Connor, King of
Connaught."

(x) The mouth of the river Béalánabrack so called, a name not
^{now known, as far as I could ascertain, known? Par-bocan?}

7) So called by the Four Masters at the year 1235. It
signifies the head of the sea, or the uttermost extremity to
which the tide comes.

Now called Coel-phary." See my letters from West-
meath on Lough Owel and Lough Ennell, in
which I shew that the b of the ancients is fre-
quently changed into p by the moderns.

a) That is, the O'Shaughnessys, O'Keynes and
Mac Gilkellys. Their territory was coextensive
with the diocese of Kilmacduagh.

b) They carried the boats of Lough Corrib, from
the mouth of the River Bealanabrack near
the Wen's castle to Leenaun, a distance of $6\frac{1}{2}$
miles Irish. Let ^{me} have the original passage as given by
the Four Masters from which ^{seems to have} O'Flaherty translated
this account of the carriage of the boats from Lough Corrib
to Leenaun. I have no recollection that they make
any mention of the Lord Walter de Middlesford.

(41)
(10) Besides this general account of Joyce's Country O'Flaherty has the following notice of the ^{which bound it} mountains and some other features, with which he concludes his survey:

"From Joyce country next is a ridge of high mountains between this Barony and Ballynahinch and Joyce Country, or the half Barony of Ross; and the passes that open through are called Mám's, as Mám sích, Mám Tuirk,* and Mám én. There is a well at Mám Tuirk in memory of St. Fechin. At Mám én there springs out of a stone a little water named from St. Patrick, which is a present remedy against murrén in cattle not only [when] applied, but as soon as it is sent for they get ease. Next Mám-én are the mountains of Corcoga, on the confines of Ballynahinch Ross.

* For an account of the situation of these mountains, see letter on Conmaicne mara, now the barony of Ballynahinch. The word maum is understood in this country to be an elevated pass, but there is no question that it originally meant a gap or chasm, and that its true orthography is maóm. I do not recollect that the word occurs in the name of any place in the province of Ulster, ^{nor in the east of Leinster or Munster} but I think it is found in the names of mountain passes from Erris head to the southern extremity of the county of the County of Kerry.

42 (11)

" Ross and Moycullin Country, where the fat deer
" is [are] frequently hunted, whereof no high moun-
" tains in the Barony of Ballynahinch or half
" Barony of Ross is destitute."

Besides the features above described by O'Flaherty
there are some others ^{in the parish of Ross}, which should appear on the
Ordnance map. These are.

1. Lobar na seacht n-inghion, i.e. the well of the seven
daughters, lying in the townland of Clunterowen.
According to the present tradition in the country these
seven daughters were of British origin, but in O'Fla-
herty's time the tradition about them varied. He
writes thus ^{about them in treating} of West Connought generally: " Lastly
" here are several miraculous wells and holy places
" dedicated in memory of saints, among which I
" find in severall places the memory of the seven
" daughters; some call them by tradition the
" daughters of a British king, others of a king
" of Leinster: " p-8.
2. A small burial place for children and a well dedicated to
St. Feichin in the townland of Tir na Cille - Ternakill.
3. A burial place for children ^{called Killew, keep} and another well dedicated to
St. Feichin in the townland of Cammanna gh.
4. A third well named after St. Feichin and esteemed holy,
lying in the townland of Gaulannalee. 14/12/22/8(VI)

- (43)
12.) 5. A holy well dedicated to the Blessed Virgin, and called Lobar Mhíre, situated in the townland of Kilbride.
Toburnmerry
6. A holy well named after St. Patrick situated in the town-
-land of Teernakill south.

Of the portion of the parish of Cong lying in
the County of Galway.

Situation

This part of the parish of Cong lies between Lough
Mask and Lough Corrib, verging all along on the
and embracing some of its islands
latter, but separated from the former by an angle
of the parish of Ross.

Name. For the meaning of the name Conga see
my letter from Ballinrobe on the part of this
parish which lies in the County of Mayo.

In the townland of bluan na marbh in this parish
there is a remarkable cavern called Poll na
g-Columb or "pigeon hole" for some account of
which see my letter from Ballinrobe.

In the townland of Doughta are two holy
wells, one dedicated to the Virgin Mary and
the other to St. Fechin, the patron of Cong,
and near the latter a flag stone called Leac
Feichin by which men were put to the ordeal!
For a story about this see Otway's late publication

To this part of the parish of Bang belongs the castle called Caislean na Cince, or Castle of the Hen ^{that goes} by which stands in ruins on a small island in Lough Corrib which receives the river of Belanabrack. Of this castle O'Flaherty writes as follows in his account of West Connaught, the principality of his ancestors:

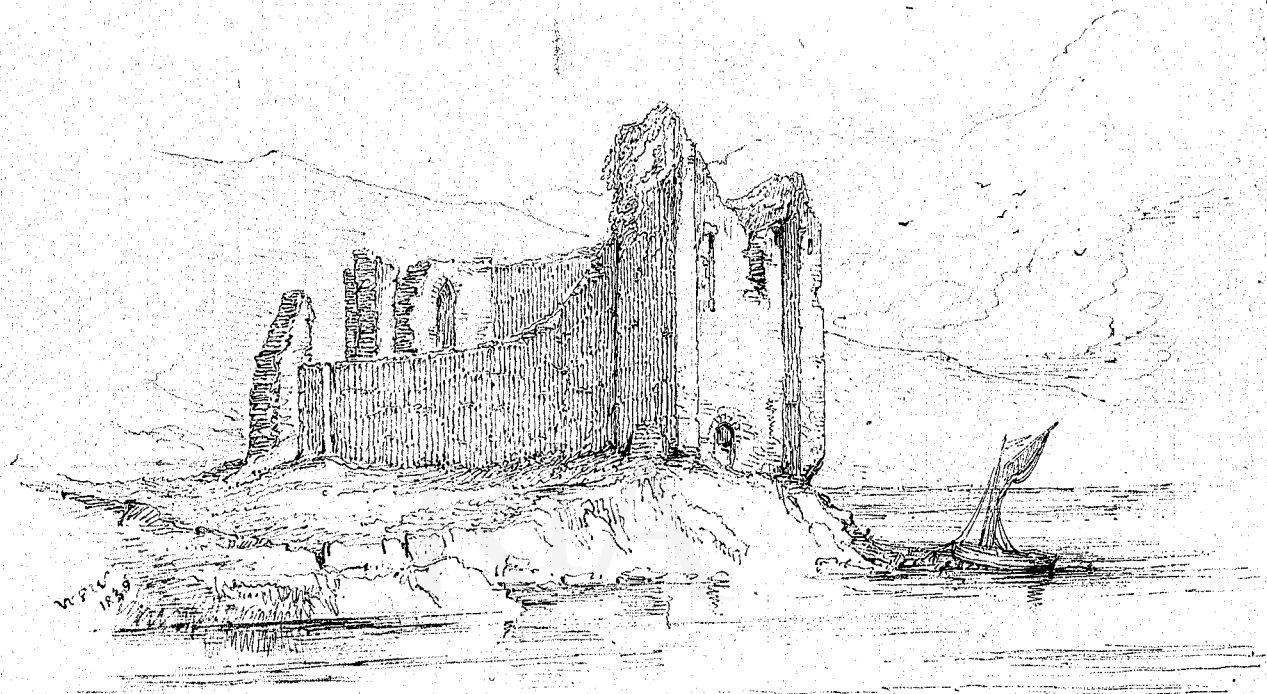
"Kirk island, or the Hen's island, lies in that part of Lough Orbsen, which is within Ross half barony, and had a ^[strong] castle till broken in Cromwell's time.

"Anno 1225. The Lord Justice of Ireland coming to the Port of ^{Imy creawda} Iniscreawa, caused Odo O'Flaherty, lord of West Connaught, to deliver that island, Kirk-Island, and all the boats of Lough Orbsen into the hands of Odo O'honor, king of Connaught (Cathald Redfist's son) for assurance of his fidelity.

"Anno 1233. Hedlin, king of Connaught, brother to the former demolished the castles of Kirk island, Galway, Hag island, and Dunoman."

From the notices of this castle given in the annals of the Four Masters, it would appear that it was

(14) ⁴⁵
erected by the sons of Roderic O'Conor assisted by
William Fitz-Adelm de Burgo, and the constant
tradition in the country is that it was built by
Blanchinchaire King of Connaught.



This Castle cannot be easily measured on the
outside in consequence of the manner in which
it overhangs the rock. It measures on the inside
^{best} 42 in length and ^{best} 29 in breadth. In the South
wall is a small room arched over head called
O'Connor's room probably from the original founder.
It measures ^{best} 9½ ^{feet} in length, ^{best} 5-7 ^{feet} in breadth
and 6-5 in height.

To this part of the parish of Cong also belongs the island of Incha Yoill, situated in Lough Corrib about midway between Lemonfield and Cong. It is described by O'Flaherty thus in his account of the Seignior of his ancestors:

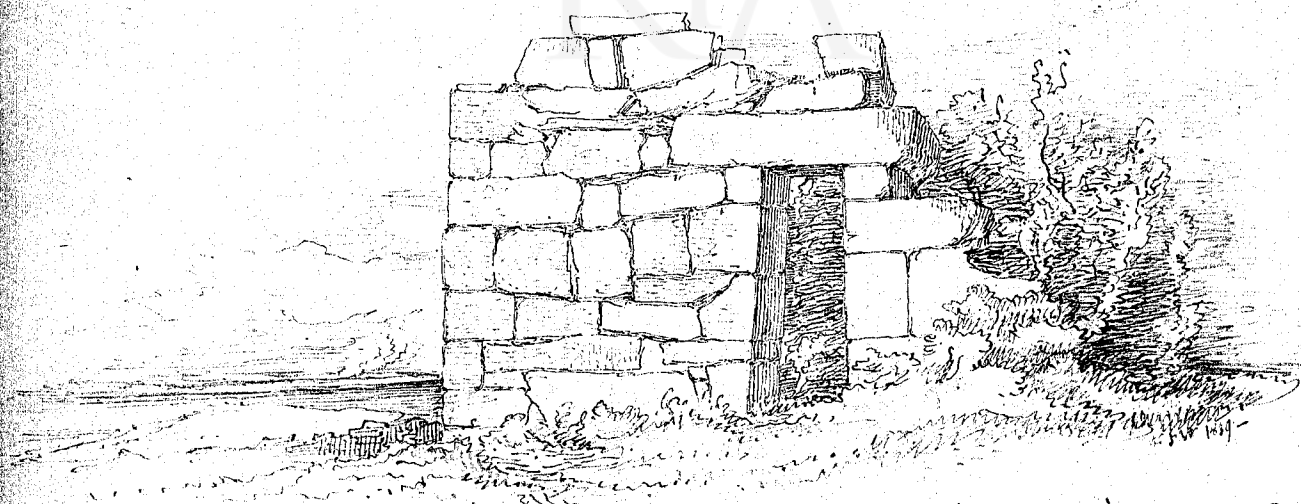
"Inis an Ghoill, so called ^{i.e. from} of a certain holy person who there lived of old, known only by the name of "an Gall Craibhteach," i.e. the devout foreigner, for ^{i.e. one of} Gall (in the Gallic nation) they call every foreigner, so Inis an Ghoill is the foreigners' Island, between Ross and Moycullen barony on Lough Corrib, contains half a quarter of pleasant land belonging to Cong Abbey, and hath a fine chapple therein, which is not for the burial of any body. On the island died Anno 1128 Murgess O'Nioc, Archbishop of Tuam.

"Inis an Ghoill hath two chappells, the one dedicated to Saint Patrick, the other to the saint of whom the island is named, which admits not the burial of any body, but in the first it is usual to bury."

14/c/22/8(VIII) p. 20.

*The text of O'Flaherty is here corrupted by the transcribers; It should run thus: "Inis an Ghoill, so called of a certain holy person, who there lived of old, known only by the name of an Gall Craibhteach, i.e. the devout foreigner, for Gall (which originally meant one of the Gallic nations) they call any foreigner" &c. In like manner a Frank means foreigner in the Gaelic.

47/6 of which are ^{two} of these chapels, the one dedicated to St. Patrick is by far the older. It is, like all the primitive Irish churches, divided into nave and choir, and its doorway, which is placed in the west gable, is in the Semi-Cyclopean style. The nave is 23 feet long and 8 1/2 broad, and the choir is 11 1/2 f. long. The doorway is at present 5 1/2 high, 1 1/2 wide at the top, and 2 1/2 at the bottom. The lintel is 4 1/2 long 1 1/2 high and originally extended the entire thickness of the wall, - that is 2 1/2 - but it is now ^{partly} broken on the inside. This doorway is constructed thus:



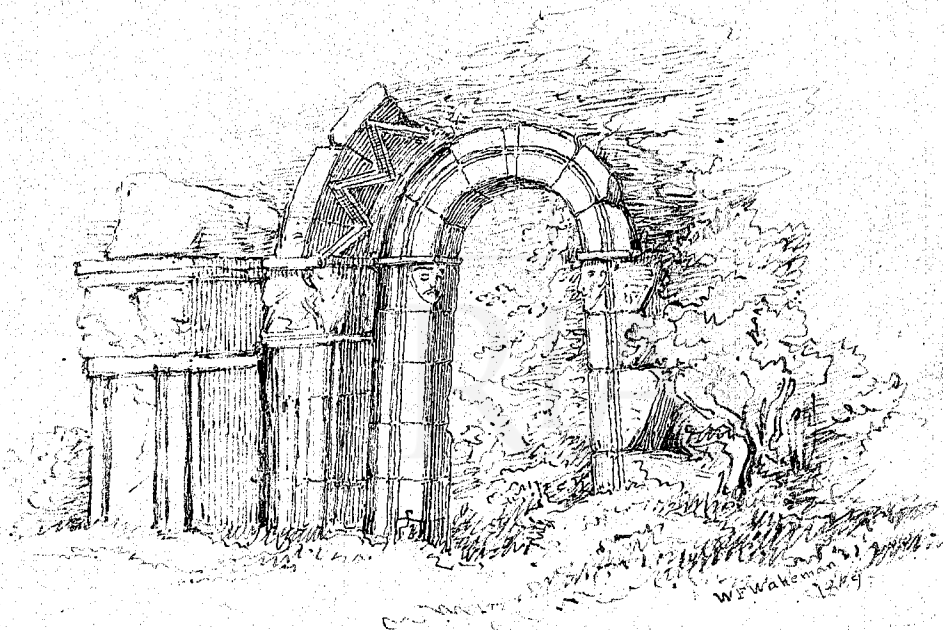
(Doorway of St. Patrick's
church - June, 1839 -

The other chapel, which, ^{as} O'Flaherty says, was dedicated to the Gall Craibhteach is now called Teampuill na naomh, i.e. the church of the saints. It lies a short distance to the South east of the church of St. Patrick, and a ^{winding} old road or passage which led from the one to the other, is still distinctly ^{traceably} visible. This church was a highly finished specimen of the kind of religious houses erected by the Irish from the 8th to the 11th century, but the antiquary has to lament that it has suffered severely from the tooth of envious time. Enough of it however remains to satisfy the curious investigator of the architecture of the ancient Irish that it was a highly finished little church, and as the strength of a lion may be inferred from one talon, and one jaw so may the beauty of this church be proved from the fragments which remain of its characteristics.

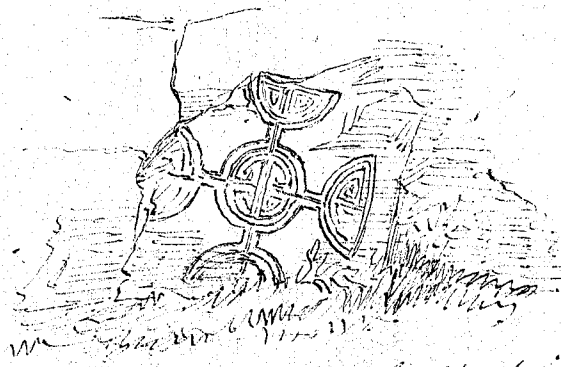
but it is built of smaller stones. Like Patrick's church it consists of a nave and choir. The nave measures on the inside ^{f.} 21.10. and in breadth ^{f.} 12.9. The choir measures on the outside ^{f.} 11.6 in length. The choir arch is still standing but has suffered so much from the storms and particularly from that of last January that it must soon give way. It is about ^{f.} 8. high and ^{f.} 8. broad.

14/c/22/18(18)

(18) (49) The south sidewall contains a window, which is broad inside ^{nearly the top and 2.0. at bottom} and narrow outside, being on the inside $1.7\frac{1}{2}$ wide and 3.9 high. There is a very ancient stone inserted in this wall, orna-
 -mented with a cross, but no inscription. The west contains ^{very like that in the church of Killesno near Carrigrohane} the doorway, which was highly finished, but now ~~very~~ much injured. It consisted of three concentric arches formed of red grit ^{great} stone, but the two external ones are now ^{nearly} destroyed. The arch which remains, which is properly speaking the doorway, is 5.9 in height, 1.11 ^{ft. in} broad at the top, and 2.5 ^{ft. in} at the bottom. The walls of the church are 2.3 ^{ft. in} in thickness, and the inner arch is 1.4 in thickness.



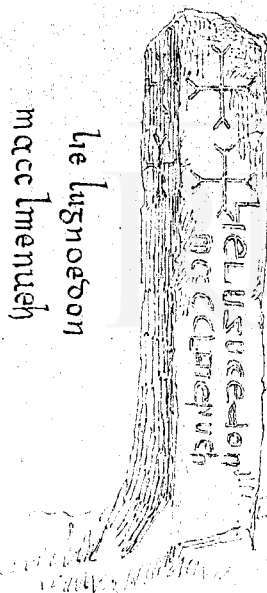
Window in the South Side wall



Stone built up in the South side wall.

At the North-east corner of the choir there is a square tomb which is probably that of the archbishop Muirges of Nioe, who died on this island in the year 1128.

A short distance to the South-west of this church is a small head of hard granite ^{4. in} stone, now 3.0 over ground, and not more than 5 inches square, which exhibits a very ancient inscription in the Roman characters of the 5th or very beginning of the 6th century. This stone has two crosses on each side of it, but on the reverse side to the letters one is nearly broken off. The following is a fac simile of the inscription



That the authenticity of this inscription may be tested at once as many of the letters as occur in it are an alphabet of the 4th century is here given, as published by Ashtle from a MS. in the Cottonian Library.

α c d e i g h i L m n o u u
h m

See Ashtle on the origin and progress of writing. p. 96.

14/c/22/8(x)

As this inscription has been already attempted to be decyphered by a Tipperary man, I shall here transcribe what Mr Dutton has published on that subject in his Statistical account of this County;

" About the centre of Lough Corrib is an island called Innish-
 " goile, about a mile in circumference, and thickly inhabited.
 " In the middle of this isle there is a very ancient church-
 " yard and the ruins of an old dwelling house, which
 " oral tradition, and many corroborating circumstances re-
 " present as the retired abodes of the heads of some monastic
 " order in ages past. The island contains also an old cha-
 " pel, dedicated to the memory of St. Patrick. The different
 " arches and [†]entrances into these buildings were of the
 " common Saxon order, and the stones of which they
 " are composed are carved into human features, and one
 " of a red gritty substance, although there does not ap-
 " pear in the neighbourhood a single vestige of any
 " quarries of that description. Such parts of these de-
 " cayed edifices as now remain are supported by wood-
 " bine and ivy, which entwine together, and form-
 " ing a complete roof, present an uncommon
 " picturesque appearance. The head stone of a
 " grave in the south west part of the island, having
 " lately attracted the attention of a military gentleman of
 " much information and research quartered near the spot, he
 " was induced to shew it to an intelligent soldier of the
 " Tipperary militia, well acquainted with the Irish language.
 " The soldier whose name is James O'Farrel, has in-
 " geniously decyphered and translated the inscription

† There are only two doorways altogether: the one in the semi-cyclopean, upon the other in the round stone.

upon it. It is written he says in the hard Irish, or virgin
 characters (the Ogham) and is in English: "Underneath this
stone lye Gaile Ardán and Sionán." These are sup-
 posed to have been brothers, and the island, it is
 believed, was called after Gaile, the eldest of them,
 who was the chief in the religious order on it, and
 esteemed for exemplary piety and devotion. There
 is no mention made of Kinnigh gail in Sir James
 Ware's Antiquities of Ireland, nor do we remember
 to have seen any notice of it by Dr. Ledwich,
 or any other writer upon the subject, although
 many extraordinary ^{traditions} respecting this island are afloat,
 the truth of which, is, in many instances, strengthened
 by strong corroborative testimonies: amongst others,
 the following is rather singular (if true). The noise
 of beasts and birds upon the island is said to have
 been so loud and so often repeated, as frequently
 to have interrupted the devotional exercises; in
 consequence of which an earnest appeal was
 made to heaven, and although the place still
 contains many of the quadruped and winged spe-
 cies, the former is not heard to bellow, nor the latter
 to warble. &c. The above was extracted from a Gal-
 way Newspaper." p.p. 473, 474.

14/c/22/8(xi)

* This is an attempt by the soldier at saying virgular characters.
 What Charlatans we have had in this island of Saints!

That this decyphering of the head stone on Incha Goill is, ^{however} a humbug will be clear to the learned world, as soon as a fac- simile of the inscription ^{will?} shall be published. At present the Irish literati neither know nor care any thing about such things. That this ^{Lugnoedon} ^{mac} ^{Imehueh} Lugnoedon Mac Imehueh, was no other than Presbyter Lugnath, ^{who was} the son of Liemania otherwise Darerca, the sister of St. Patrick, is highly probable, tho we have no account of his having lived ^{or being buried in} on this island.

According to the Book of Lecan, fol 51, p. 6, col. 5. "Praesbyter Lugna (otherwise called Lignath) was the alumnus of St. Patrick and the son of his sister, and he was located at a place called Tearta, in Tir Sheg on Lough Mask, where Duach Teanga umha, king of Connaught, gave him and his fellow labourers the lands extending from that part of Lough Mask called Sniamh Tire Sheg to Sail Dea. In the same MS. fol. 45, a, 1, he is called St.

Patrick's Luamair or Navigator.

The Irish authorities are not, ^{however} at all agreed upon the history of this saint, some making him the son of St. Patrick's sister Lupita, some of his sister Darerca, and others of Liemania! But this stone is a contemporaneous monument, and should be received as historical evidence to prove that he was the son of Liemania. This inscription is the oldest Christian monument I have yet seen, and whatever doubts there may be about the history of this saint as given in the Irish MSs. there can be none about the ^{of Lugnath} authenticity of this inscription. I here insert all the notices ^{of Lugnath} hitherto discovered.

De S. Lugna seu Lugnatho

Quinta Appendix ad Acta S. Patricii, caput IV.
 [P. H. p. 226. b.] (De Sancti Patricii fratre, sororibus, eorumque Sanctis liberis)

n. 6. De filiis vero Liemanice sororis S. Patricii
 major est authorum discrepantia, & hinc am-
 bigendi patet; cum quos nonnulli ei attribuerint
 filios, alii Marerca filios appellent. Liemanice
 duos filios ex Restituto Quabaird, sive, (quod
 idem est) Longobardo genere susceptos, nempe
 S. Secundinum, & S. Nectanum diversa tribuunt
 Martyrologia nos citanda; & cum in aliis
 vetustis monumentis legamus eundem Restitutum
 esse ^{et} ~~sister~~ ^{sorore} S. Patricii suscepisse septem alios
 filios, omnes Divis connumeratos; consequens
 erit Liemanice novem filios edidisse sanctos.
 De Secundino ita scribit Calendarium
 Capellense ad 27 Novemb. * * *

* * * * *

[P. 227, a.] Nec solum duos jam memoratos, sed & quinque
 alios filios Liemanice edidisse, eorumque

omnium patrem fuisse Restitutum Longobardum
 tradit Martyrologium Jamlactense, vel verius ejus
 vetustus Scholiastes ad 18. Martii veteri Græci
 stylo dicens: Decimo quarto Calendas Aprilis,
Auxilinus Episcopus, & frater, id est, cognatus
S. Patricii Episcopi, vel Auxilii nomen ejus.
Patricius dicit: Auxilinus tum nomen apud nos: ordinatus es
meus hominibus; es amicus filius mee sororis, & Episcopus
& spiritualis pater. Septem filii Restituti de Longo-
bardis, Secundinus, Nectarius, Dabornia,
Magormanus, Daricus, Auxilinus, &
Lugnath. Ex his habemus Liemaniam
 septem filios habuisse Restitutum Mubaird, sive
 Longobardo, genitos; nisi velis (quod absit)
 duas S. Patricii sorores eidem Restituto nupsisse,
 & utramque, non solum diversas, sed & eodem filios,
 nempe Secundinum & Nectarium, ex eo suscepisse.

— — — — —

{ p. 228. a } mg. *

Septem sane filios Restituti Longobardi, quos
 supra citati auctores ex Liemanie Patricii sorore
 suscepisse memorant, Darerca matre genitos
 fuisse, tria vel quatuor subindicare videntur
 fundamenta, ac prout Darerca & Liemaniam

duo epe ejusdem sororis Patricii nomina diversa.
Primum ergo est, quod S. Secundinus, qui a
diversis Authoribus supra citatis, vocatur filius
Siemanis, ab aliis vocetur filius Darerca, &
Restituti. * * * * *

Secundum, quia Darercam fuisse uxorem
Restituti M^{re} - Baird, sive Longobardi, filiorum
eius matrem, tradit S. Evinus in vita
Supartita S. Patricii part. 2. c. 21.

¶ * * * * *
¶ [S. Evino] & consentit Uperus, qui (quod
quartum pro hac re argumentum est) de
Primordiis Ecclesiarum Britannic pag. 826.
ubi ex quodam veteri Anonymo asserit
Darerca secundum maritum (primus enim erat
Bonis) fuisse Restitutum genere Longobardum,
ex quo suscepisse indicat septem filios supra
memoratos inter Siemanis filios. Restituti
inquit, alterius Darerca mariti, septem in
Sanctorum Hiberniae Genealogiis numerantur
filii; Sechnall (id est Secundinus) Episcopus,

(26) 54

Nectain Episcopus, Rabonna Sanctus, Mogorman
Sanctus, Darico Episcopus, Auxilius Episcopus,
S. Lignath Sanctus.

p. 228

n. 10.

(abstract)

[None of the martyrologies mention the festival or memory
of Liemania under this name; but they have
that of S. Darerca on the 22nd of March. Colgan
considers Darerca as an ^{or cognomen} epithet rather than name.

Dair-shearc, i.e. firmus vel constans amor,
or Der-shearc, i.e. lachrymarum amor.]

Ed: Appendix, idem caput — In Th. p. 229. b.
(nu. 13. * * * * *)

Acc de fratre & sororibus; sequentia de
S. Patricii nepotibus accipe, juxta ordinem,
quo supra recensiti sunt.

p. 231. a.

nu. 14.

S. Lignatus Praesbyter, cognomento sanctus,
septimus Restituti ex Darercae filius. juxta
authores supra citatos, videtur esse qui sub
nomine S. Lignat. vel Lignei Praesbyteri die
10 Jan. colitur in Ecclesia de Kiltarnna; vel
alter homonymus, qui in Ecclesia Letterensi
colitur 25 April. juxta Mart. Jaml.
Martyrol. Dungallense. & Mar Gorm.

Of Saint Patrick's return. Book of Lecan fol. 45. a. a.

Brocan peryb^uns a rcoile. crumt^hi lugna a luamann
nocho ne mⁱ nach canza. 7 mⁱ hⁱ a pⁱroalta.

fol. 43. a. b.

Lupate supⁱ pⁱte. mⁱ. u. mⁱ. h. mbarro. 7. Sechnall. Heetan.
da bōda. mozonan. darysoc. aupaile. crumt^hi lugnat.

Darhica supⁱ pⁱroaie mⁱ coie nⁱhⁱ. nolⁱ 7 da oⁱ 7. eⁱro
mel 7 eⁱro. melcha. eⁱro. mⁱuⁱ mⁱ pⁱroce mⁱre bofⁱnoe. cru-
maie. shonu. shoenoc. loman aⁱa rⁱuⁱm. lupan. duanaye
7 loapno o chⁱll chuⁱmⁱ aⁱoⁱ.

Lamun. 7. calⁱroⁱuⁱno supⁱ pⁱte. mⁱ neetan cⁱllⁱ
unch 7 dⁱo. mⁱ lemma 7 mⁱera pⁱroabam aba ar bⁱu
boⁱnoⁱ.

Of Recluses. Leabhar Breac fol. 11. a. b.

Hⁱoⁱ oⁱlⁱch hⁱ cⁱuⁱl oⁱetan. p. Hⁱzall anacⁱo smam. p. Hⁱzall a
mⁱuⁱ pⁱalach. Hⁱ pⁱaxam hⁱ pⁱzⁱam. p. Hⁱ pⁱaxam hⁱ cluam
mⁱuⁱceⁱoⁱ 7c

ar oⁱle do rⁱuⁱzⁱm pⁱo mo cⁱuⁱro. e. a. c.

Book of Lecain fol. 51. page b. col. 5.

readings
mss

Cruimch Luigna dala padraice 7 me peachan m. uir. muz me
mbairto is nat peapraib is tiri flz por loe mraa nanno ponato
panet bryge .i. fle me olahz 7 oopdan 7 mechan me oopam.

Do pad duach tlnza umt me peapza me muppeadaz masl me
eozan rphm me duach galach me bryam me ech. m. porba
dorb ocha pnam thmy flz co rasl dea.

This is the only mention I can find of Luigna or Luignathan
in the Book of Lecain. Mac Fubis gives the same account
of this Luigna. The Irish Calendar has the following
notices, luigna pazapt o'cill tarrna January 20. luigna larpac
25th April. .deacan 31 December. pazapt 21st July. The
name does not occur in the Feilire Dengais at any
of the above days. I can get no account of Inis Goile
or the Gall Craibhdeach.

Eugene Curry

f 11. luigna deacon con dona hoir macuib apconac m capill do
phoet lujsta m tche. Irish Calendar 31. Decr.

14/c (22/8 (XV))

Mr. Martin of Ross argued with me that the Joyces had not a single acre of land in the Barony of Ross until they settled there as farmers under the provost of Trinity College; but he was far from convincing me, because I am sure he knows nothing at all about their history, and I have authority to prove that the ^{now} barony of Ross was called Duthaidh Sebigheach before Trinity College was in existence. See annals of the Four Masters at the year 15?

Mac Firbis and O'Flaherty agree that the family of Joyce are of Welsh origin, and thus perfectly agree with the tradition now current among themselves and their neighbours. To this tradition Mac Sweeney alludes as follows in his song about the wandering goblin called the Puca:

Tá muintirín mairt agam-pa ar gníomh Pháruig Seóisig
Do b-péacpaíó ré póp é le cumar a cnám,
Do éineál na n-gairtíóeach, r na ruidríóe cnóda
Do ghuar le Strongbow éugaim ó bneatain anall:-
Dá g-carpaíó do an púca a g-carat-lár a' bótar
le com an trátnóna, no tamall poim lá,
Gerteas ^{re} ó'a lapaó le bata, r le dórnaib
Do g-cuirpeas ré móio air gan filleas go brác!

Literal translation

I have good hopes in the action of Patrick Joyce
That he will yet try him with the strength of his bones,

14/c/22/8(XV)

39) 61 He who is of the race of the heroes and puissant knights
That came to us with Strongbow across from Britain
Should he meet the Puca in the middle of the road
In the evening twilight, or a short time before day
He would thrash him with a stick or his fists
Until he would make him vow that he would never return

Duaid Mac Firdis thus traces the pedigree of Joyce
of Teernakill in the parish of Ross in 1645.

"The Joyces"

"The family of Tir na Cille"

1. Thomas Joyce, son of
2. Richard ^{Loge}, who was son of
3. Richard
4. Thomas
5. Redmond
6. Garrett
7. Thomas Roe
8. Davack
9. Johnkin na gapraighe
10. Desigh a quo Joyce
11. Sir David, who was the son of
The King of Wales

1. Theobald Joyce son of
2. John¹^{More}, who was the son of
3. Richard
4. Thomas
5. Redmond
6. Garrett
7. Thomas Roe &c. see No. 7 supra

1. Redmond Boy Joyce, son of
2. Richard Boy, who was son of
3. Edmund
4. Thomas
5. Redmond
6. Garrett
7. Thomas Roe &c. ut supra.

N. B. The Seiagh from whom the Joyces of West Connaught are descended, was the son of Sir David, who was son of the king of Wales.

(38) 63 The Sliocht - Richard

Richard 1. Triacha
Edmond Duff, Thomas Cam, Richard Theobald
Gilduff 3. John Hobuck Theobald
David Haine, Richard Richard
Redmond Richard Theobald
Richard Richard Theobald
David Myler Colla

4. William Gilglass Robert

5. Richard, a quo the Sliocht Richard Joyce

6. Alister or Alexander

7. John

8. Thomas Roe

9. Davock

10. Johnkin, or Jenkins
na gaspraighe

11. Seough, a quo Joyce

12. Sir David, who was son of
The king of Wales.

64. (29)

The Sliocht Redmond (order transposed)

The king of Wales

Sir David

Seiagh, the progenitor of the Joyces or Joyes

Johnkin ^{or Jenkins} na gasraighe

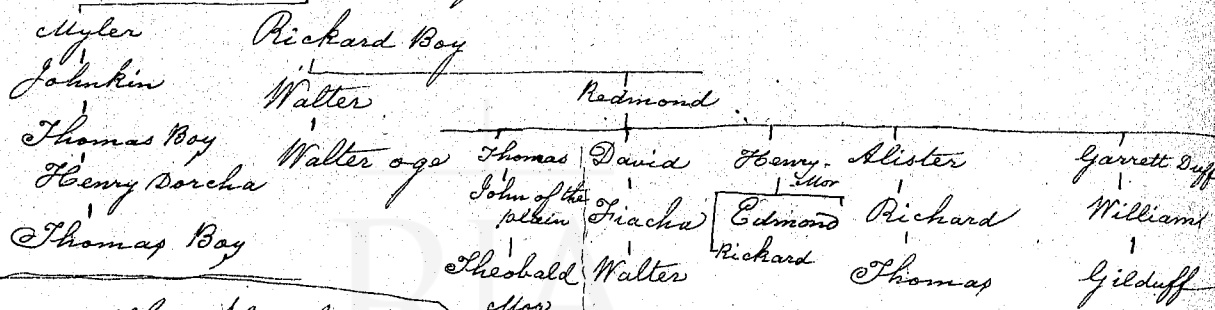
Davock

Thomas Roe

John

Alister or Alexander

Redmond, *a quo* the Sliocht Redmond



The Sliocht Walter.

Sir David

Seiagh, the progenitor

Johnkin

Davock

Thomas Roe

John

Alister or Alexander

Redmond

Richard Boy

Walter, *a quo* the Sliocht Walter

Edmond

Ulick

Ulick oge

Theshald Boy

Henry an ghuala

Richard

Gilduff

William

Robert

Redmond

Robert

Richard Boy

Walter

Edmond

Ulick

Ulick oge

Thomas

John

Richard

John

Walter oge

Edmond

Ulick

The Sliocht Richard Joyce and Sliocht David and others.

Sir David

Desigh, the progenitor

or Jenkins
Johnkin, na gasraighe

David

Johnkin or Jenkins

Thomas

William

Jenkins

William

David, a quo

place David

Thomas

Redmond

Thomas

Robert

Thomas oge,

Thomas

Henry More

Edmond Avria

Thomas

Thomas Roe

John

Richard, a quo the Sliocht Richard

Bernard

Thomas

Walter Bay

Walter oge

Walter oge

Walter oge

Walter oge

Walter oge

Walter oge

Walter oge

Rory

Ailin

William

John

John

John

John

John

Donogh

Theobald

Edmond Bay

Edmond Bay

Edmond Bay

Edmond Bay

Edmond Bay

Edmond Bay

Higgin

William

Thomas

William

Henry

Richard

Higgin

Richard

Richard

Henry

Henry

Henry

Henry

Supposing that Sir David came with Strongbow about the year 1172. Henry Joyce, the 14th in descent from him must have flourished about the year 1592.

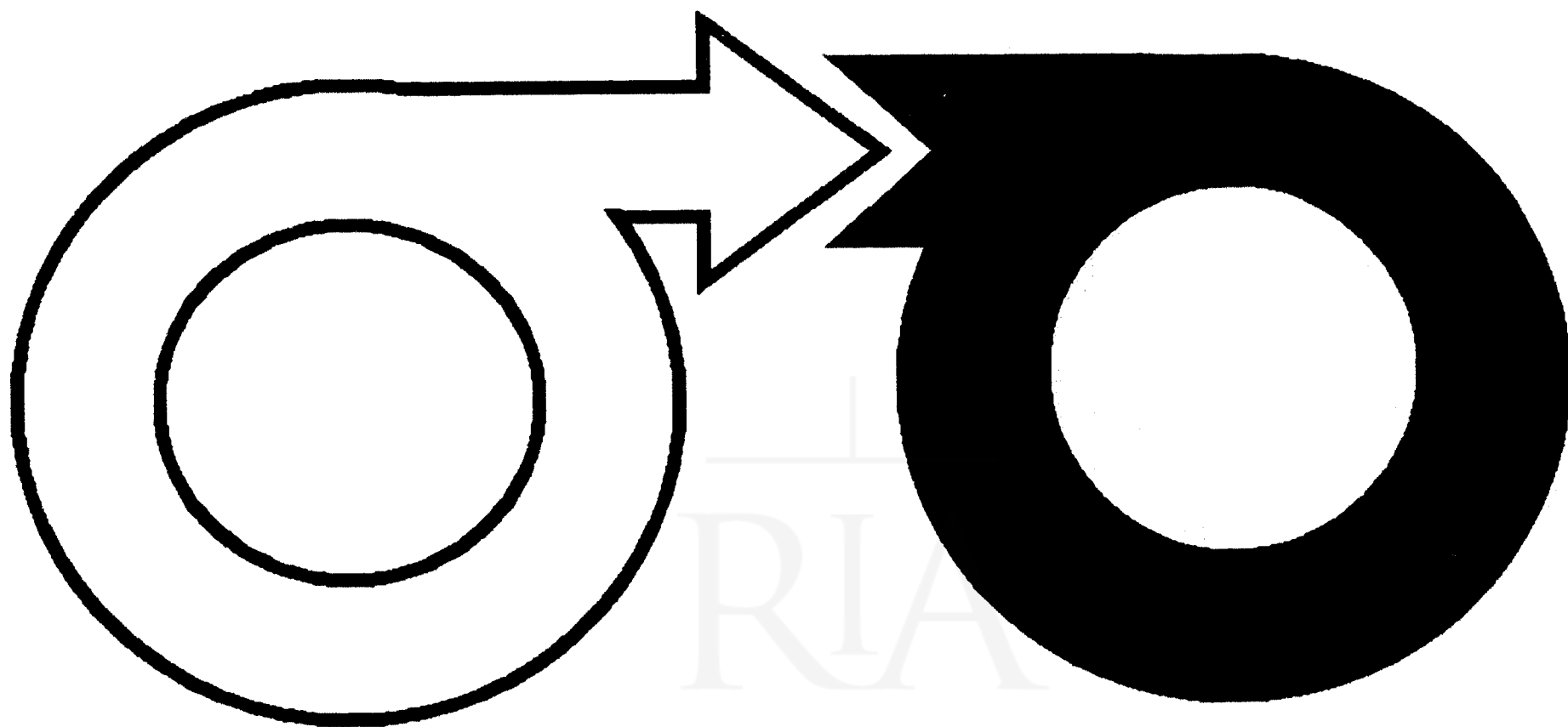
14 generations	1172
30 years to each	420
420	1592

Are the Jaces mentioned in the list of the Anglo-
Norman and Welsh families who came to
Ireland with Strongbow, given by Hollingshead?

Your obedient H. Servant

John A'Donovan,

END



CONTINUED FROM
PREVIOUS REEL

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November 2006

REEL N 4017

THIS REEL CONTAINS

14 C 22/9 – 14 C 22/31

Letters; Galway (Vol. 3)

14 C 22

Ordnance Survey of Ireland: Letters, Galway (Vol.3)

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

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; 517p.

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.

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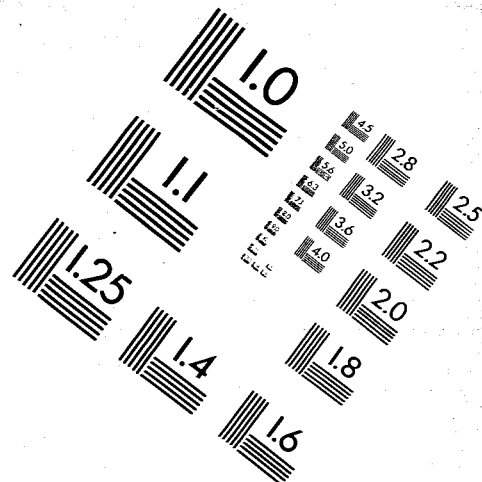
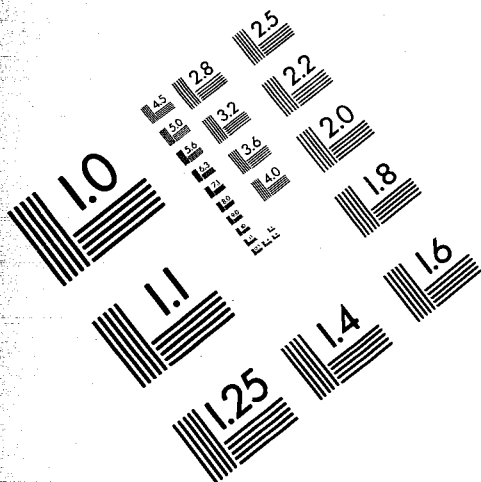


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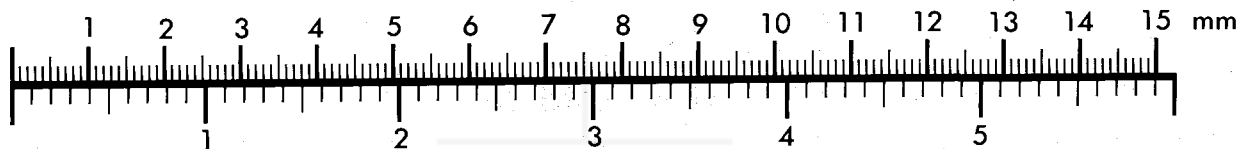
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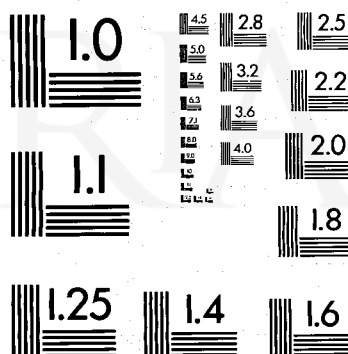
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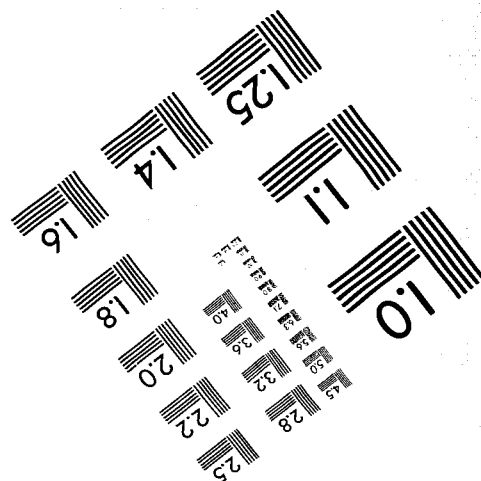
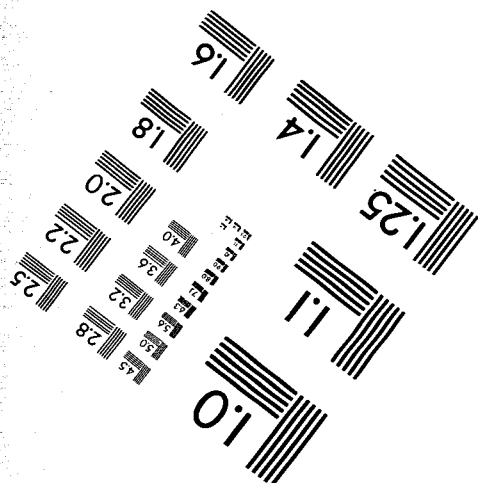


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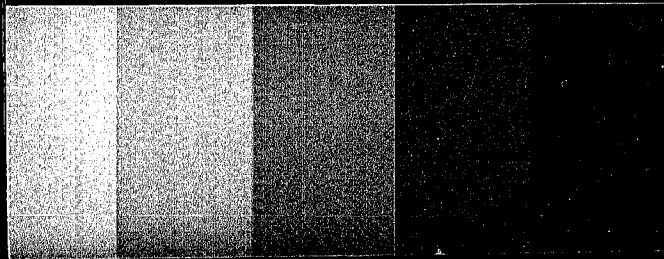
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14 C 22/9

Petrie, George, 1790-1866

Correspondence between Thomas A. Larcom, Superintendent of the Ordnance Survey, and George Petrie, head of the Topographical Section of the Ordnance Survey, concerning extracts relating to the territory of Hy-Many, found within the county of Galway.

12-13 July 1839

1p.

18 cm

RIA

Hope this
will help to return
the at your
very convenience
stating in what
county I am to
look for the city
of Extractions among
the W. O. Donovan
under this boundary

as the greater
part of the many
is in the country
of Lyatway
I think it would be
more proper to limit
this record with
the letters for the
country

M. O. Carson & Co
12 July 39

G. B. Linn
13 July 1839

G. B. Linn

10/10/39

END

14 C 22/10

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, in which he transcribes and translates an 16th century document relating to the Mannin family of the territory of Hy-Many. Reference is also made to the progress of his fieldwork in Co. Galway.

3-8 July 1839

3p.

24 cm

RIA

Taylor's hill near Galway.

July 3rd 1839.

Thos. St. Larcum Esq.

Dear Sir,

I have the greater part of West Connacht finished, but I cannot send you my lucubrations till Wakeman returns to finish his sketches. He is at present on Lough Corrib. I here copy a curious deed about the family of Mannin, anciently the chiefs of Dagum in Fly-Mann, of whom Paul Mannin of Imum is the present senior representative. Please to have it bound up with the Fly-Mann extracts.

the.

Is é aobair in papiúinn ro 4 dá foillsiúas go tangadair clann Diarmada 1 Mannín 7 mac Aoda, mic Inail 7 clann William mic Donnail, mic Inail 7 phlé Gíolla aora muáib do léam. Tairg 1 Ceallais 7 Concabair 1 Ceallais a 5-cár fearann do bi as in phlé rin ó phlé Gíolla aora 7 aice in phlé rin dábert do rogain in fearann do ligin díb 7 a tabairt do phlé Gíolla aora, 7 ar é aice ar a bualt riad dá tabairt dóib a ngeall ar phlé Gíolla aora do bairt acu a mairg saib uile duine da cuirpam oipum a coraid 7 a n-geallais, 7 cunam bairt 7 laime do tabairt dóib, 7 saic cunam aile da mbairt acu dá ma tairp leob ná le clann Diarmada, mur dá cunam baile móir 7 cunam saic pleadla aile dá mbairt ar clann Diarmada 7 ar mac Aoda, mic Inail 7 ar clann William, mic Donnail, mic Inail, 7 aipnead oipam cunam ro phlé Gíolla aora mur in ceona da ma tairp leob ná le phlé Gíolla aora. 7 ar é fearann aice riad do tabairt dóib pán cunad rin 4 a geoid do Caill a maolam, 7 do tangadair rin do rogain gan pleadla do sup ar phlé Gíolla aora aice in fearann do ligin cunam do ligit clampair do tangadair aipnead pán 7 clann Gíolla aora, 7 sup ó fearann leob acu riad ná in fearann do pán oipnead Tairg 1 Ceallais 7 Concabair 1 Ceallais: 7 aice in da phlé rin ceangailte dá céile, 7 a phlé na ndraig do bairt a n-aice saic uile duine da cuirpam oipum 7 riad pán do bairt na mbairt do bairt saic eis ná céile do pán mur Diarmada, pomaip. 7 ar éle dá n-geallais inipum aipnead níl cunam saic aice ar in cunad do maolam Tairg 1

14/6/12/1061 Ceallais

1 Ceallais 7 Concabair 1 Ceallais 7 Platsil mic Aodagair do dénum a g-eúl a n-impurin
 do tplanuigib a cupra; 7 sibe acu do cleirum ar a ceil tairp rin a ta xx.e punt do péin ag
 in m-bannuigair ar, 7 xx.e punt ag pléet ingine mic Drapmada ar in te acu do dénum in
 cleirum, 7 a ta xx.e punt acu péin ar a céile, sibe acu do dénum in cleirum ar a céile atá in
 xx.e punt rin do péin ag in pléet eile ^{in cupra} dénum. 7 ar iad prabnaire do bí do látair in cunnarú
 rin do dénum. 7 Taos O Ceallais 7 Concabair 7 mic ^{O Ceallais} Baotgalach mac Platsil do bí do lá-
 -tair in cunnarú rin do dénum, 7 do tsuib rin do toil in da riam, 7 ar e log a tsuibea
 in Mullach mor, 7 ar e la do tsuibea he i an aoine noim Cingir, 7 ar i aoir in tairgair in tan
 ra. 7 ceatpa bliadna 7 ceatpa xx.re. 7 u.c. 7 m.e bliadair go nollais reo éugair. 7

Mic Aod O'Mannin

Mic Taos O'Ceallais

Mic Concabair O'Ceallais

Mic Domnall cupra, mac Tomair, mic Domnall

16 Mic Taos O'Mannin, mac Drapmada

O Mic Seán O'Mannin, mac Drapmada

5 Mic Tomair O'Mannin, mac Aoda, mic Iuarl

1 Mire Donncha O'Mannin, mac Magnara

O Mire Tomair O'Mannin

41 Mic Domnall O'Mannin, mac Uilliam

Mic Seán O'Mannin, mac Aoda

† Mic Ruairi O'Mannin

Mic Maolpeachlaim O'Mannin

7 Mic Dunada O'Mannin

2 Mic Domnall O'Mannin

Q Mic Donncha O'Mannin

The cause of this writing is to shew that the sons of Dermot O'Mannin, and [Thomas] the son of Hugh, son of Srial, the sons of William, son of Dammell, son of Srial, and the descendants of Giolla-Lasa Mac, came before Teige O'Kelly and Connor O'Kelly to settle a dispute about land which the former had from the descendants of Giolla-Lasa. And the former have consented to ^{give up} resign the land to the descendants of Giolla-Lasa. And this is the condition on which they resign it, that the descendants of Giolla-Lasa shall assist them against every person, who may justly or unjustly attack them, and render them assistance by word and deed and in every other manner in their power, should they be more powerful than the sons of Dermot, that is, assistance at market towns, and assistance in every law-controversy in which the sons of Dermot, the son of Hugh, son of Srial, and the sons of William, son of Dammell, son of Srial, may be engaged. And should they be more powerful than the descendants of Giolla-Lasa, they are bound to succour them in like manner. The land which they now resign to them by this Covenant is their part of Cail a Maolain. They have agreed not to go to law with the descendants of Giolla-Lasa, but to resign the land to them peaceably not wishing that any litigation should happen between themselves and the descendants of Giolla-Lasa, preferring their friendship to the land according to the suggestion of Teige O'Kelly and Connor O'Kelly, and these two ^{trifles} slichts and their descendants after them, are bound to each other for ever

MS/C/22/10 (11)

He wrote 70
against every person who shall oppose them, and to con-
sider each other as blood relations, as we have said above.
And, moreover, should a contention arise between them, this
covenant cannot be dissolved, but the ^{award} decision of Feige
O'Kelly, Conor O'Kelly and Shabul Mac Egan must be sought
to settle their disputes. And whoever of them violates this
covenant is moreover ^{liable} to a fine of twenty pounds
to the Queen, and twenty pounds to the descendants of
the daughter of the son of Dermot. And whoever violates
this covenant must also pay a fine of twenty pounds
to the party injured. The witnesses present at the
making of this covenant were Feige O'Kelly, Conor
O'Kelly, and myself Brethun the son of Shabul Mac
Egan who was present at the making of this covenant and
who wrote it by consent of the two parties. And the place
at which it was written is Mullaghmore, and the day
on which it was written was the Friday before Whit-
sunday. And the age of the Lord at this time is
four years and eighty, and five hundred and
one thousand years next Christmas.

I am Hugh O'Mannin

I am Feige O'Kelly

I am Conor O'Kelly

I am Donnell Carragh
son of Thomas son of
Donnell,

I am Feige O'Mannin, son of Donnell

I am Shane O'Mannin, son of Donnell

I am Thomas O'Mannin, son of Hugh

I am Hugh O'Mannin, son of Thomas

I am Thomas O'Mannin

I am Donnell O'Mannin, son of William

I am John O'Mannin, son of Hugh

I am Mary O'Mannin

I am Malaghtin O'Mannin

I am Donnell O'Mannin

I am Donnell O'Mannin

I am Donnell O'Mannin

I am John O'Donovan
who translated this document

Taylor's hill

July 8th 1839

Thos. A. Larcom Esq.

Dear Sir,

I have a letter from Mr. Thomas O'Hanor stating that he is ill and unable to get on till he recovers his health. This is unfortunate enough for me as I cannot possibly get through all the counties to be done this season in the minute manner that I have proposed to myself. I think that O'Keefe should take up O'Hanor's place and finish the county of Carlow if he does not I do not know how I can manage to do all.

Mr O'Flaherty's boat will arrive in Galway this evening and we go by it to Aran to-morrow. Please to send the other half notes to Galway - care of James Hardiman Esq. Taylor's hill for me.

I shall be back in about 6 days but Mr. Wakeman will remain to sketch all the curious remains on the three islands. I shall take all the historical
note to Mr. W.

references to ^{the} Arang ~~with~~ to have them compared with the present remains on the spot. When this comparison is finished I shall furnish Mr Wakeman with a list of the monuments to be drawn and measured, and leave him to finish them. I shall then return hither and finish my letters.

I trust O'Connor will take the proper steps to recover his health. I am very uneasy about him.

Your obedient servant
John O'Donovan

END

14 C 22/11

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 parish of Omey, with particular reference to its castle and churches.

12 July 1839

10p.

24 cm

ill; ink sketches of Doon Castle, Co. Galway as seen from the north east, St. Fechin's Chapel, the church at Kill, and a cairn on High Island, as seen from the south east, by William Fredrick Wakeman.

Included are related extracts from Colgan's 'Acta Sanctorum.' O'Donovan refers in his letter to the fact that the 'natives of Connamara (sic) ...are now beginning to lay aside their old language and speak English.'

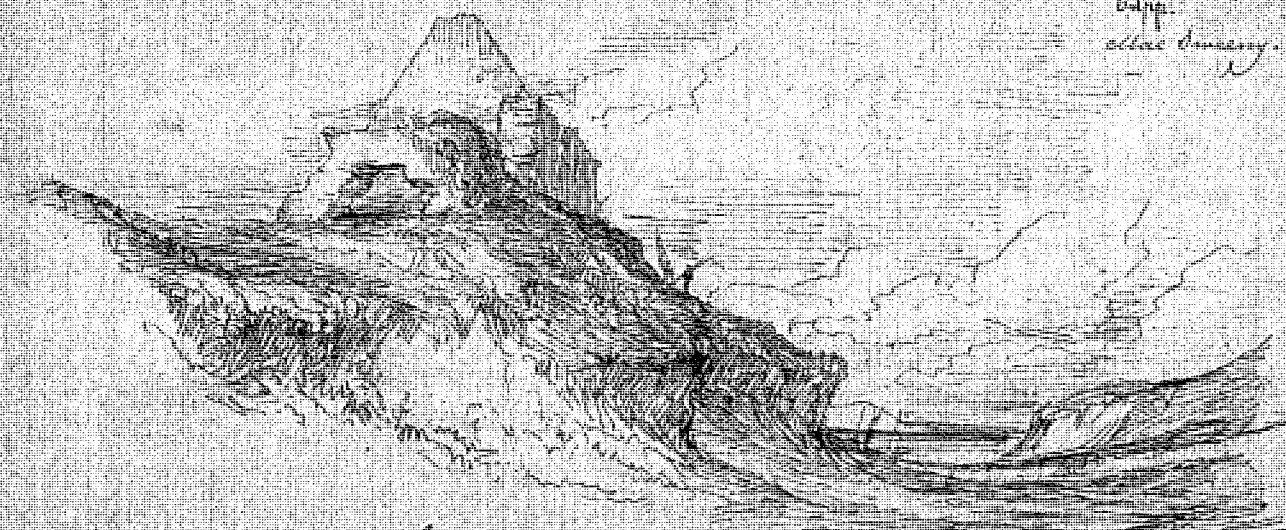
"Between ^(a)Christchurch and Lray Delands an arm of the
 "sea runs up by Bally Mac ^(b)Conry to the castle of Doon^(c)
 "where there is a harbour for shipping. The church of
 "it^(d)h deary near the castle, they say, was in ancient
 "times the parish church of this parish. church is ^(e)at
 "Lray.

(a) New Christchurch lying to the south of Lray.

(b) A town called in Irish Baile Mhic Conrai, but anglicised Kingstown.
 It was so called from a family of Mac Conrai who lived here about
 200 years ago. The name is now anglicised King but very
 incorrectly for Mac Conrai signifies son of Conrai not son
 of the King. They were originally chiefs of Lynce ^{bay}
 and of the Palean race. See p. 100

(c) The castle ^{was} situated on a high rugged rock on the north
 side of Streamstown bay. Its site is now occupied by the
 ruins of an old house, but ^{some of} the outer walls of the original
 castle, four feet in thickness are still traceable.

Sodpato me p'or e go bun enasc a' d'una
 man b'p'ul caplan a' p'ac' e'ap a'p' a'
 b'p'p.
 allac d'm'eny.



View of an old house called Doon Castle from
 the north east - June 11th 1859.

70 (3)

"The island of Inmay lies in the sea, so as ^{at} ~~an~~ low water
it can be entered dry foot. Within it there is a pool
of standing water, and the soil is plain and champaign.
St. Fachin erected an abbey therein, but now the parish
church is only extant, whereof St. Fachin is patron, the 20th
of January ^{is venerated} worshipped, whose well is here visited, which
of late proves very miraculous in restoring of health.

(d) This church is now called Tranfult altho being, i.e. the church
at the red ford, so named from a small ^{of a refresh colony} mountain stream which
falls into streamstown bay immediately to the east of it. Its ruins
are 40 ft. by 20 and the walls are only 3 feet high. It is sur-
rounded by a burial ground which is still used.

(e) This is perfectly correct as I have found to my great satisfaction.

(f) This church which seems to have been used in O'Maherty's time
is 45 ft. long and 14 broad on the inside, and its walls are 2.09 ^{feet} in
thickness. It is now nearly buried in the sand. St. Fachin's well
which is still held in great veneration, is situated a short distance
to the west of it. For the names of the burial places on this
island see field name books of the parish of Omev 3, 30, 26, 47. The
only feature of this church now remaining is a rude window in the east
gable from which one could safely come to the conclusion that this
is not the original church of St. Fachin.

The natives of Canumara who are now beginning to lay aside
their old language and to speak English, are in the habit
of anglicising ^{for a native language} the names of this sand to Festep but it
bears no analogy whatever with it, for Fachin signifying a
little island and it is highly probable that he was so called
from the color of his hair. "Fachinim deum est quod coram; at
Fachin sine rectum Fachin (ad rectum rectissime Fachin [sic] quod
coram." Colgan in Acta Sanctorum p. 440. (vol. 1. note) 2.

MS. 10. 1. 10. 1.

" St. Fachin Abbot, native of Lugny (Lenny) in the County of
 " Sligo, and of the same house of Tothart, with St. Bridget of Kildare,
 " was founder of several abbeys, the chief of which are Four
 " in Westmeath, Casdara (Bellapadare) in Sligo, and Cong.
 " From Casdara he came to Imay (Omey) and his memory is kept
 " in several places in this county. He died of the plague, which, anno
 " 664, began in Ireland the 20th of January after.

" In the western ocean beyond Imay three smaller islands
 " appear, viz Cruagh-ar-nimay ^(g) called by Sir James Ware Insula
 " cuniculorum for its store of Rabbits (Ware Antiq. Cap. 28 p. 287) It is a
 " bane to dogs, which die on the spot or soon after coming out. The
 " next is Olen-na-mbrakar ⁽ⁱ⁾, or the Friars Island. The furthest
 " off is Ard-Olen ^(j), the high Island (Colgan 20 Jan. p. 135, cap 22)

(g) This island is now called simply Cruadh, the adjunct here given
 being totally forgotten, but the most intelligent of the natives
 whom I consulted about it, are of opinion that ar-nimay must
 mean ar-nimay's journey a regione Imagia i.e. the Cruadh or stack or reek
 lying opposite Imay, now Omey

(h) It still abounds in rabbits, but it is no longer a bane to dogs.

(i) You leave this island a short distance to the right as you sail
 from Streamstown to High Island. It is still called Olean na
m-brathar in Irish and Friar island in English. There is a spot on
 the north side of Cruagh island called Cahidil na mbrathar, i.e.
 the chapter of the friars, where, according to tradition, the friars
 of Illaunnambraher held a chapter.

(j) "Fundavit et vir Dei aliud monasterium in vicina insula, quæ olim
 " Inis Iarthuir hodie ardolen appellatur. Acta SS. p. 135.

" Hec insula est etiam in oceano, distatque paucis versus occidentem ab Imagia

is anciently called Inisphiartha i.e. the west Island. It is in-
accessible except "on calm settled weather, and so steep that it is
hard after landing on it to climb to the top where there is a
well called Brian Boromy (King of Ireland) his well and a
standing water on the brook whereof was a mill. There is
also a chapel and a large round wall, and also that
kind of stone building called Cloghan, wherein yearly
an Eagle of Hawks is found. Here St. Fechin founded an
ancient pass. St. Fechinum sua anachoreti, et arduissima vita plurimum
inhabuit. St. Gungalus, vir celebrata sanctitatis, qui obiit anno 1017
die 5. Augusti. quo die iuxta Marianum ejus servatur natalis; de
cujus rebus et reliquiis exat. ^{factus} me B. Corran, qui eadem
tempore floruit, elegans et purissimum poema. Vides quatuor
magistros in Annalibus ad annum 1017, quo dicunt Beatum
Gungalum Archiepiscopum, hinc principalem patrem spiritus
hinc totius Hibernie obitus. Id. p. 111. col. a. note 10.

(K) This description is very accurate. It is very dangerous to attempt
climbing up the cliffs of this island in stormy weather.

(L) This well is still in existence, but when I visited it I found
it unfit to be used for drink, being black stagnant water.
It is surrounded by a little enclosure of loose stones, and
now considered a holy ^{well}, for the marines to think that
Brian Boromy was a saint, ~~and~~ not a king.

(M) See ground plan and description of what remains
of the large round wall in page 8.

(N) See description and measurements of these Cloghans
in pages 9.

MS. A. 1. 1. 1. 1.

6/173

"an abbey as he did at Inney. It is also celebrated for the
 "eremitical retirement of ⁽⁹⁾St. Gormgal, a very spiritual person
 "of renowned sanctity who died the 5th of August 1017
 "and was there interred together with divers other holy hermits
 "that lived with him. Ten of them are named by father Col-
 "ganus out of an ancient poem in his praise extant (Colg.
 "21 Mar. Cap 7. at Vit. S. Endei p. 715 ad finem.)

"Northward of Ardolen are Innish-ark and Bofin is-
 "lands of this Country of Connacny mara in old times, as
 "the same Father Colganus notes, ^{but} though this country is not
 "part of Inrosdownan as he guesseth (Id. the 1 of March
 "p. 437 num. 3) but for 300 years past now belonging to
 "to the Oules which therefore I ^{would} omit ^{nisi} only that Innishark
 "is of the same property of Bofin, and the saint therein
 "worshipped was St. Leo, of whose reliques is a bell there
 "extant*, and that St. Colman, third Bishop of Lindisfarne
 "in England, and native of Connaught, as father Colgan ga.

(0) On turning to Colgan pp. 135. and 141 and p. 715 of his *Acta*
Sanctorum I find that he confounds the Ard-Oilean ^{which lies} to the
 west of Inney with the middle Island of Aran, which was also
 called Ard Oilean. Is it not strange that the learned and acute O'Fla-
 herthy was not able to correct this?

(p) Colgan was entirely ignorant of the ancient topography of this part
 of Ireland. He found that Iris Bofinn was anciently a part of
 Connacny mara, and he therefore came to the conclusion that Conna-
 mara and Iris were one and the same country! His words are:
 "Est triplex regio Connacny olim dicta Connaicne: una retinens adhuc
 "suum nomen circa Tuamiam, alia Connaicne Rein olim, hodie Lodan
 "Minter-Eolais dicta: tertia Connaicne mhara i. maritima quae videtur
 "hodie Inros appellari: nam in ea situm esse insulam Iris Bofinne

* There is no account of this Bell now.

= " gathers (Ir. Thaum. p. 382 n. 16) arrived at Bofin ^{79 (7)} anno 668
"(Usher de Prim) and there founded an abbey (Usher de Eccles.
" Brit. p. 464. Vide Bede Hist. Eccles. L. 4, c. 4) and died the 8th
" of August 676."

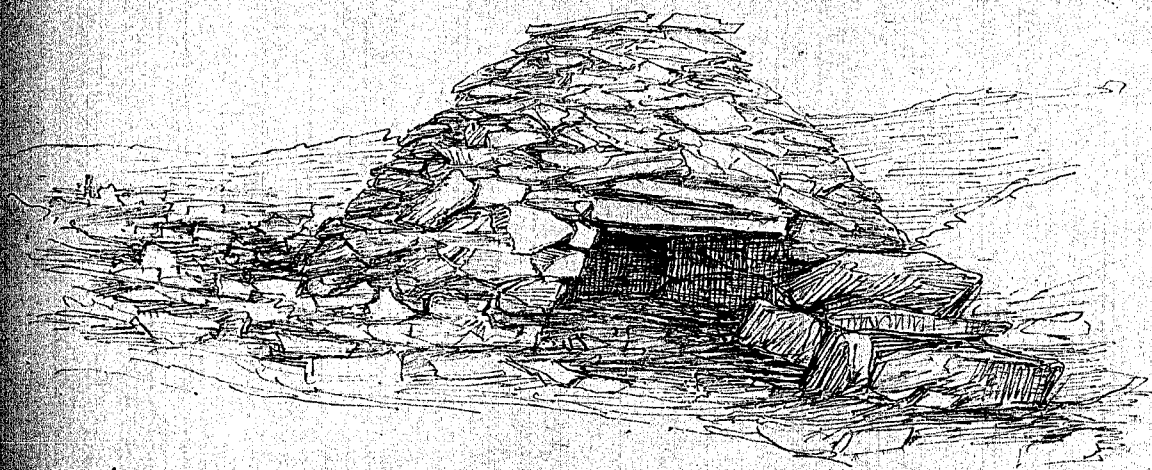
appellatam lego." Acta Sanct. p. 437, Life of Baetamus
note 3 on Col. 2. What in the name of common
sense was the honest Colgan of Donnach mor
Muighe Tachair dreaming about? He read
in an old book that the island of Bofin
was a part of Connara, and from this he
inferred that Connara was Erris! How did
he find out that Inis Bofin was in Erris?
The honest John Colgan was only dreaming on
this subject, for Inis Bofin was not a part of
Erris in ~~Colgan's~~ ^{his} time, nor at any other period.
But in Colgan's time it was, as it is now, a part of
Umallia or the Owles, it having been ^{according to tradition} added to
it about 250 years before by an agreement
between the Earl of Clarrickard and the
O'Mailleys. O'Flaherty was eminently quali-
fied to correct this gross error of Colgan
and it gives me great satisfaction to see that
he has done so in a modest and becoming
manner suitable to his learning and high dig-
-nity

Sept 11/67

The large round wall mentioned by O'Flaherty as on High island near Omev is now very much dilapidated. I examined it with the deepest interest to see how far it agrees with those ruins which I had before examined on Inishmurray near Sligo and Inishglory in Erris, but was very much disappointed at finding it and the little buildings it encloses in such a ^{state of} dilapidation ~~state~~. This wall is like the Caisle which enclose the little churches and buildings on the two islands already referred to, but it is not so circular as either. It is nearly an ^{oblong} measuring in length from north to south 38 yards and in breadth from East to West 23 yards. The wall is in many places level with the earth, ^{especially on the north side} but a few feet of its height remain on the east, south and west sides. Its thickness, as well as I could ascertain from the most perfect part of it near the N. W. corner was about 10 feet (more or less by a few inches). In the north side of this enclosure, and within about 10 feet of the foundation of the north wall stands a claghann or stone house of a character somewhat different from those on Inishmurray or Inishglory. The little houses on these islands are constructed nearly in the form of Beehives but this on Highland is a Beehive ^{interiorly} squared (if the term be intelligible) It is ^{ft.} 8.5 one way and ^{ft.} 8.4 the other, and in height from the present level of the floor ~~to~~ which

81 (9)
is probably a little raised, to the apex, where the building is closed by two stones overlapping each other is ^{5. inches} 7.9. Its doorway as it stands at present is very low, but the ground is raised. It is 35 inches broad. The architecture is very smooth on the inside though without cement, but on the outside it looks as irregular as Carn Ceasrach on the summit of Knock Meáidha.

On the N.W. side ~~side~~ and about 15 feet distant from this cloghan stands another of the same form and characteristics, but of smaller dimensions. It measures on the inside ^{4.5 inches} 6-7 in length and ^{4.5 inches} 5-8 in breadth, and from the present level of the floor to the apex, where it is closed by one stone, ^{about 7.6}. The following sketch will give some idea of the external appearance of the ^{larger of these} little buildings.



View of the largest cloghan, looking from the east. The ground is covered with loose stones fallen from the outside wall, or other buildings.

10/12/22/10 (V)

Nearly due west of the larger claghán, and at the distance of 8.5 from it, is the little chapel of St. Fechin mentioned by O'Flaherty. It measures on the inside 11.10 in length and 10.8 in breadth. The east gable is nearly destroyed, but it contains a fragment of a window of this form



Irish

The doorway, as usual in all the old churches of the primitive ages, is placed in the middle of the west gable. It is 6.5 in height, 7.10 in width at the top and 2.2 at the bottom, and 2.7 in thickness. The following sketch will give an ^{accurate} idea of its architecture.



The Chapel of St. Fechin from the west and north. The wall that ^{surrounds} ~~encloses~~ the site is visible.

North and by west of this little church there appears to have been another claghán ^{but, now} level with the ground.

There are three doorways or entrances on this external wall, one on the west side, which is 22 inches wide, but its height could not be ascertained without going to great trouble in clearing away the stones; the other in the south-east corner, which is $2' 8''$ in breadth, and the third ^{near} on the north-east corner. It is 6.0 wide on the outside and $4' 3''$ on the inside. Immediately to the south of this passage there was another claghán, which appears from its foundations to have been $15' 0''$ long and $12' 5''$ broad. In the west wall near the south-west corner there is a gallery in the thickness of the wall, (now called the Prison) measuring $3' 9''$ in height and $3' 9''$ in width, and $2' 10''$ in length. It was originally a little higher but not much as I guess by appearances. It is covered over head with large flags.

North ^{east} of this enclosure at the distance of a few perches are traceable the foundations of a round building now called the Pound, from an idea that it was used as such by the saints of the island. It looks of a general

(11) 34
form, and measures in length $2\frac{1}{2}$ and in breadth $2\frac{1}{4}$.
the wall was 5-6 in thickness, but I could form no
idea from what remains of what sort of a build-
ing it was, or ^{for} what use it was originally intend-
ed. Some say it was a doghan covered it top with one stone
so that it was destroyed by all the other stones.
There are several penitential stations on this island
but I could not learn their names from the people
I met on the island. See sketches of them on page.

The highest point of this island, on which there
is a Trig. station commands a varied prospect of
sea and land. To the north ^{and north east} you have a good view
of Inis Bogin, Inishark and Achill head, the Bally-
croy mountains, Craughpatrick very much diminish-
ed by the distance, the gigantic Mweelragh with
its two shoulders threatening the clouds; and to
the east the twelve Bens of Connamara
which Miss Martin calls her 12 pins! To the north
east and close to you is Cilean na m-brathar, and
East is Craugh island and beyond it the elevated
hull of Rossbeg, and to the south east the
flat district of Crismore, the extreme
western point of which is called Beann leine
or Slime Head.

The following notice of the islands of Oney and Hugh Island is given in the life of St. Fethan translated from an Irish MS. belonging to the library of Oney, and published by Holgan in his Acta Sanctorum p. 135. & pra. et seq.

“Quadam nocte vir sanctus in Monasterio de Cas-
 “dara existens, ab angelo in somniis monitus est divinae
 “voluntatis esse, quod accedat ad insulam quendam Oceanus,
 “in occidentali regione (12) Canadiae positam, quae Imaich
 “vocatur: monitus Angelicus parat S. Fethinus, et animo
 “multas animas Christo lucrandi, et monasterium in-
 “stitutum ampliandi, aliquot comitatus discipulis, jam
 “dictam petit insulam ubi habitare, et Ecclesiam
 “construere proposuit. Sed incolae Diaboli instinctu
 “modis omnibus moliebantur eum excludere, unde
 “ligones, bipennes, sarramenta, aliaque instrumen-
 “ta, quibus ejus monachi in opera fabricae ute-
 “bantur, de nocte aliquoties propiciebantur in mare:
 “sed quoties sic projecta sunt, toties ad littora
 “rejecta, mane a Monachis reperta sunt. Sed cum
 “Vir Dei ejus monachi sic populo renitente in con-
 “tinuis laboribus, vigiliis et jeuniis perseverarent, et
 “plures in malitia indurata animas dereliquerat ab
 “monasterio, tandem deus ex fratribus in diem coarctavit

"interierant. Hæc autem S. Fechinus fusâ pro
 "servis suis oratione ad Dominum in cuius
 "obsequis sic exhausti interierant, meruit eos ad
 "vitam revocari. Et cum rumor rei gestæ ad Regis
 "Guarii filii Caluani perveniret aures, curavit ali-
 "mentum in cibo et potu sufficientem ad S. Fe-
 "chinum deferri: adiecit et suam phialam regiam
 "quæ usque in hunc diem Crach Fechin i. Phiala
 "S. Fechini appellatur. Post hæc Insulani om-
 "nes ad Christum conversi a Sancto Fechino
 "baptizati sunt, et de suamque insulam in usum,
 "et obsequium S. Fechini et successorum con-
 "signarunt. Fundavit et via Dei aliud Mo-
 "nasterium in vicinâ insulâ, quæ olim Inis-
 "iarthuir hodie ardoleen appellatur." Acta SS. p. 105

Colgan states in note 12 to this life of St. Fechin
 that an Irish MS. life of the Saint was sent
 him from the island of Oney. His words are:
 "12. Ad insulam quandam Oceani nomine Immagiam. c. 22.
 "Hæc ex nobili canobio facta est Ecclesia Parrochialis
 "Diocesis Tuamensis, in quâ Sanctus Fechinus,
 "ut ecclesia et insula patronus in magnâ
 "habetur

"habetur reuerentia: ex qua et nos accepimus codi-
" com Hibernicum Vitae S. Fecchini, cuius supra
" in notis ad Sancti Fecchini priorem vitam n. r. men-
" tionem facimus."

In describing this ^{Omev} ~~MS~~ on page 109, col 2, note 1, he says that
it contained a diffuse life of St Fecchin, which as its
compiler or rather modernizer states was drawn from a
Latin life written in the time of St. Adamnan.

Between two inlets of the Atlantic and about
2 1/4 miles E. by S. of Omev is situated the town-
land of Ballymacanoy now Anglicised Kungstown.
It was called after a family of Dalcaption ori-
gin, who held this townland under the O'Flahertys
till the last wars of Ireland. O'Flaherty speaks
of them in his Ogygia as follows:

"The Mac Canoy are descended from Gno-bee,
" who within my recollection held lands in Gno-bee
" under the O'Flaherties, who for a series of eight
" hundred years have held the sovereignty of the
" Connacians and Deluicians there." part III. c. 82.

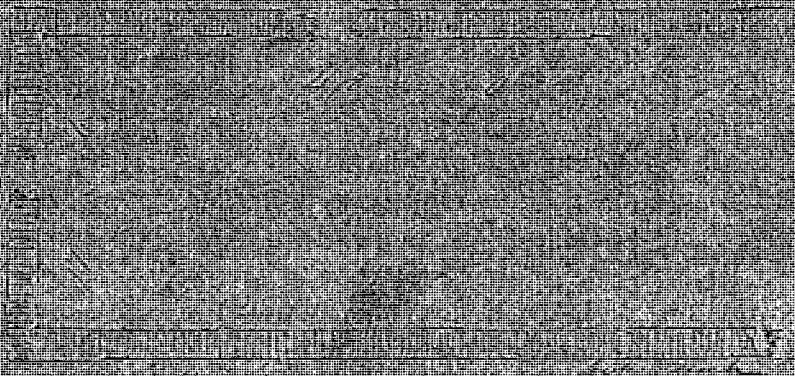
In this townland on the brink of that arm of
the ocean which runs up to Streamstown, and
nearly opposite Doon Castle is a chapel
in ruins called by the name of Kill. St
1450/25/100000

was built, according to tradition by Mac Conry
 the head of the family from whom the town
 land took name. The exact period of the
 erection of this chapel cannot be ascertained
 but I could infer from the silence of Roderic
 O'Flaherty ^{about 1684} in 1684 that it was not then in
 existence, and the tradition in the country is that
 it was built by Dubhdara Mac Conroi, who
 lived six generations ago. Thomas King alias
 Mac Conroi of Kingstown, alias Bally Mac Conroy
 is thus descended from him by the mother side

^{pat. by the father}
 Thomas King son of
 Eoghan, son of
 Donnell
 Eoghan

^{by the mother}
 Thomas
 Eoghan
 Maria King daughter of
 Dubhdara age, son of
 Dubhdara who
 built the chapel of
 Kille and was murder-
 ed by O'Flaherty of
 Brown Castle

This chapel measures on the inside 48 feet and
 in breadth 17.6, and its walls are 2.8 in thickness.
 The east gable is totally destroyed, and the door-
 way which was in the west gable is reduced to a
 shapeless breach.



Handwritten signature or initials in the bottom right corner.

91
Mr. Henry Blake of Kinsale states that he saw
on the townland near the glee house, the
remains of round stone enclosures, which
two antiquaries set down as the ruins of
the City of Stagnata, the Polis episcopalis
of Ptolemy. I visited the spot, but could
neither see nor hear of any such circles.

Mr. Blake who believes that Kingstown al-
ludes to a royal city, could believe
that there is some truth in this, but
I cannot believe that the name
Kingstown is of any antiquity, be-
cause it was called after a branch
of the family of the Mac Conny's
who were removed hither by the
O'Flaherties from their ancient
locality in Gno-Beg.

All these circles have been removed
by the progress of cultivation except
one, but this is certainly an enclosure
ref 122/11(1)

20 92.

to keep out the cattle from a small enclosure
of potatoes. What the others may have been
I know not.

Your obedient Servant
John H. Hanson

END

14 C 22/12

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, in which he writes of the Christian and pagan antiquities on the Aran Islands.

19 July 1839

2p.

23 cm

Brief reference is made to a family of the O'Tooles of Leinster who removed to Connemara as mentioned by Dubhaltach Mac FhirBhisigh.

15/1
 Geo. F. Larcum Esq. Taylor's Hill July 19th 1839.

Dear Sir,

I sailed from Auan yesterday and was overtaken by a storm which frightened me a good deal as being a bad swimmer. I examined and measured every single remnant of the olden times on the ^{these} islands and left Mr. Wakenan to sketch them. I never met such a rich mine of pagan and primitive Christian monuments, and I would venture to assert that a philosophical antiquary would find there sufficient evidence to prove which of the two - the pagan or the Christian - built the round tower of Gill Enna. One fact astonishes me beyond measure that no military weapons are now found, or remembered ever to have been found on these islands, where there are such magnificent Cyclopean Castles. The only things found by the islanders when digging ^{which could at all be considered Pagan} are bronze pins about six inches long. Has Mr. Petrie ever heard of any bronze hatchets being found near Deen Kengus?

I shall now finish Commanara and then
 15/12/22/24

94
finish them next, and then be ready for the
County of Kilkenny.

I find a church on Bra mor dedicated
to St. Breacan. Is there any account of this in
any of our old books. There are some notices
of these islands in the ^{latter part of the} annals of the Four Masters,
which I have not. I hope Mr. Curry will copy
them for me from the original. One of them
is to this effect. That two sept of the O'Fla-
hertys fought more for the island of Aran
than it was worth.

your obedient &c servant

John O'Donovan

I wish you could send me a copy of Tara, if
it be published.

Mr. Hardiman has a copy of St. Patrick's Irish
Hymns which differs a good deal from ours.

I am most anxious to see how far they
differ. I hope the name Books of Kilkenny
will be soon ready.

Mention is made by Ruald Mac Furlis of a family
of the O'Toole's who resided from Limerick to Connemara.

I am anxious to discover the place. There are several of the name in this Co but they believe that they are a branch of the O'Mailly's.

I have got no reference to the old castle of Baile na h-inise though I am positive that it is mentioned in the annals of the Four Masters about the middle of the reign of Queen Elizabeth.

END

14 C 22/13

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, concerning the history, topography and antiquities of the parishes of Ballindoon, Omev and Ballynakill, with particular reference to its castles, holy wells, early church and the origins of Ballindoon's place name.

20 July 1839

6p.

23 cm

Included is a pedigree of the O'Tooles of Omev.

14/2/22/13(1)

Taylor's Hill
 July 20th 1839.

Dear Sir, I suppose that Mr. Wakeman will not be able to join ^{me} before the first of August, he has so much to sketch on the three islands of Aran; I have however enough to do till then. I left him memoranda of all the places he is to sketch

of the Parish of Ballindoon.

Situation. This parish is bounded on the south and west by the ocean, on the north by the parish of Oney, and on the east by the parish of Moyrup.

Name. The name Ballindoon is in Irish Bail an duin which signifies the townland of the Doon or fort, and was originally so called from a pagan duin which stood on the summit of Knockadoon over Bunawen Castle, at the foot of which the original parish church

was situated.

I shall here transcribe what Roderic O'Flaherty wrote on this parish in the year 1684.

"Three miles from Inragh ^{are} is the castle and
"manner of Bunowan in Inragmore. Westward
"of the castle is Knock-a-duin hill ^(a), the third
"land mark descried by such as sail from the
"main. On the east side of the hill is a harbour
"for shipping, and the parish church just by at the
"hill's foot ^(b). There is an old fortress of a Doon ^(c) on
"the top of the hill, which gives name to Ballindoon
"Ballindoon Haven, Ballindoon parish."
"St. Flannan of the noble Tuamarian blood, conse-
"crated by Pope John the 4th anno 640 first bishop of

(a) This hill is immediately to the west of Bunowan modern castle, the residence of John Augustus Magoghegan O'Neill.

(b) The old church of Ballindoon was situated immediately at the foot of this hill of Doon to the south east. Only a fragment of the south side wall now remains, about 7 feet high and 42 feet long. It was built of large stones and seems ancient, but no feature remains by which its antiquity could be satisfactorily tested.

(c) The foundations of this dun are now scarcely traceable. Quite site Richard Geoghegan, the grandfather of the pious John Augustus O'Neill erected an octagonal building.

" of Killaloe, is Patron of this parish, and his festi-
 " cal day therein kept the 18th December. On the
 " west side of the hill is a wall in memory of
 " the seven daughters^(d). About 2 miles hence is
 " Keenlmy^(e), or the Cape of Slime head, the furthest
 " into the sea and most western point in these parts.
 " There a great whale was cast in the last day
 " of December 1650 and another about 40 years
 " before.

building now called the Gazebo in memorial of the li-
 " beration of Ireland in 1780^{on}, which he caused this
 " inscription to be written:

" Deo Liberatori Hiberniae A.D. 1780 h. ap
 " aedem consecravit anno eodem gratias ac laudes
 " R. G.

(d) This wall is still shown a short distance to the west
 " of the hill off Doon. It is called Tobar na seacht
 " m-uighnean, and Tobar na seacht m-uighnean,
 " the well of the seven daughters, or the well of the
 " seven saintesses. The name is not set down in any
 " of the name books of the parish of Ballindoon, but it
 " should be marked on the map.
 " (e) Slime head is still universally called Ceann Kerme i.e. kept
 " head by all the natives of Camaniscu and its sur-

(8) Western of this point is Oileán Lachan or Duck Island
" where there is a chappell and well of St. Caillin, Bishop
" and disciple of St. Binign, and of the ancient Comacny
" family, who is worshipped in his abbey of Tridrach ^[naught] in
" Comacny ^[Co. Limerick] Keir, the 13th of November. There is another
" miraculous well of St. Caillin in Slimehead on a little height
" within a stone which never overflows the stone nor becomes dry." (9)

(10) The ruins of this chapel are still to be seen on Oileán Lachan or Duck Island, which lies in the ocean opposite the townland of Ballynaleama, of which it is a part.
The well is near the little chapel.

(11) This well is situated in the townland of Keerhaunmore and though it is only rain water deposited in a stone it is believed that it cannot possibly ever run dry.
ní páipáid bulláimín beag beannuisgíe naorín Caillín a ndrúisce sa bhrúth.
The same is believed of several Bullauns on the islands of Aran, though I have seen several of them dried up. It is very little matter what any people believe so as they are virtuous and honest and I firmly believe that the natives of Connamara are more so than those of Dublin or perhaps Paris, as the French traveller has stated.

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" Beyond Buck island is Oleann imial, or border ^{ing} island
" as being the sternmost border of the west. Here they used
" to have a slaughter of seals in their due seasons. ⁽ⁱ⁾
" Northward of Slimehead toward the east is Maninn ⁽ⁱ⁾
" bay over which is Knock trapceet ^(k) toward Slimehead
" In the same Bay is Irass Flannain ^(l) and Ardbera
" Haven ^(m) wherein is an oyster bank; and the salmon
" fish come on Beal ath-naboy ⁽ⁿ⁾ river.

(k) Now called Oleann mull i.e. border island. There are
two light houses on it now, the one revolving the other stationary.
(l) Seals are now never slaughtered in any part
of Conamara, or on the Aram islands.

(m) So called at this day. It is said to be named after
Ollannan, the son of the sea, a celebrated
Navigator of the Tuatha de Danann, who
gave name ^{also} to the isle of Albann, which ^{he} is said
to have made his principal depot after hav-
ing left Ireland.

(n) This name still exists and should appear on the
Ordnance map, but it is not set down in the name
books of this parish.

(o) Still well known but Anglicised Errislanann
(p) Now called theas at Clifden

14/12/13 (m)

(r) Now Anglicised Ballinabay, but in Irish Beal ath-
na brida. There had been a monthly market h.

6. 101.
"In Inras flannan is St. Flannan's church, which,
"they say was the parish church. This church ad-
"mits no burial within the walls of it."

"An anglinn river" falling from the mountains of
"Bennabola" into Ardhera haven divides
"the north half Barony from the south."

p. 101.

(8) This is now called simply Kill, but it should be called
Killflannan on the map. It lies in the townland of Kill, rectory
Killflannan in the north of the parish of Ballindoon, and
near it there is a holy well called Toban flannan after this
saint.

(p) That is, bodies are not interred within this church, and
should any be buried inside ^{it}, they would be found
thrown over ground the next day! Sic sua fides antiquae
traditioni.

(g) So called at this day: it flows under the Bridge of
Clifden.

(r) "Beanna Beola is still the Irish name of a chain of
mountains in Connemara, corruptly called at present "the
twelve Pins," for "the twelve Pins." It is supposed that they
took their name from a giant or great man who formerly
ruled over those western parts, and who was interred at
Strain Beola near Ballinabrack to which also he gave name,
for Strain Beola signifies the tumulus of Beola. Is there
any record of this great man of ancient days in any of the
annals or chronicles?"

The Castle of Bunawen above mentioned by O'Flaherty was the residence of Sir Morogh O'Flaherty in the year 1660 when he died. Shortly after this period it was inhabited by a branch of the Mageoghigans of Kindriach who were transplanted hither in the year ?

The Mageoghigans dwelt in it for several years, but finally, it becoming unfashionable to dwell in military fortresses, they built a small house near it at the foot of the hill of Doon. The castle of Bunawen is said to have been a strong and extensive building, but there is no part of it now remaining ^{except} a chapelless fragment of the south wall from which no correct idea can be formed of its original strength or extent. It was lately pulled down by the present John A. O'Neill, the head of the Mageoghigans, to obtain materials for enlarging the modern house of Bunawen.

The grandfather of the present Mr. O'Neill of Bunawen went to Holland to learn the mode of reclaiming ^{land} from the sea and after his return ^{he} succeeded in recovering a considerable extent of the lands of Ballyconneely. On a weir or dam which he opposed to the mighty element he caused the following inscription to be engraved:

"Hæc terminus Dec favente posuit mari Richardus
Geoghigan qui per arripit currantem aggere m lictando
restituit, paucos dicens solitæ ac peraverantia, spe impo-
sibilia.

Quæ scribitur hinc ante Dammum 1775. 8.

10/2/32/15 (100)

The father of the present proprietor of Kinnouven
 considering that the name Geaghegan, (as Thomas
 Storyson had considered some centuries before him)
 was too barbarous for a man of his dignity and
 Protestant feelings, thought proper to change
 his ^{ugly} ^{the more hellish} ^{but equally galling one of}
 his ^{old} name to O'Neill, and this he did
 by consent of his good monarch to whom he
 proved that he was lineally descended from
 one of the Nine hostages the plunderer of
 Gaed and tamer of the Britons. The monarch
 considering this ^{fact} proved, consented so that Mr.
 Gog again of Kinnouven Castle in Annamara,
 should reject the patronymic which he and his
 ancestors had, for eight centuries, received, from
 their more modern ancestor Gog again and
 call himself and his posterity ^{from} after their more
 remote progenitor ^{from} Kiall Naighleach, and
 then ^{took} ^{the} ^{tribe} ^{name} ^{instead} ^{of} ^{the} ^{surname}
 which had been rendered respectable by the histori-
 cal reminiscences of eight centuries. This is
 a very ^{small} ^{and} ^{angust} ^{fudge}, and John Augustus O'Neill
 Magaghegan is fully convinced of it. This Augustus O'Neill
 was for several ^{many} years member for Hull as one of
 the most distinguished members of his time, but he

he is now at home at Bunowen, a very quiet and good-natured papist, and one of the best landlords in Ireland. Oh! mind of man! once a proud persecutor of his race and now an humble believer.

On the island of Dun na hFál (i.e. Dun of the walls or enclosures) situated in the ocean opposite the townland of Ballynaleama to which it belongs, are the ruins of Belgic Cahers, and several remains of stone-roofed houses similar to those on Aran and High island near Omev.



A notice of the parish of Omev omitted in the letter on that parish.

in the smaller version of his book
Donald Mac Fergus in giving the pedigree of the O'Tooles of My. Muiradhaigh in Leinster, adds in a note that Durlang, the son of Gilla Kevin of Gabry, who was the son of Walter, was the progenitor of the O'Tooles of ^{Tomato Perschin} Omev-Fachin in Canamara in the west of Canaught, and in his larger work compiled in the College of St. Nicholas at Galway in 1645, he gives the pedigree of O'Toole of Omev in Canaichne mara as follows

"O'Tuathail of Donaidh in Canachne mara in West Canaught.

1. Edmund, son of

2. Tibbat

3. Fakin

4. Tuathail

5. Tuathail

6. Hugh

7. Cluliff

8. Bermet oge

9. Bermet an

10. Boncuan

11. Tuathail

12. Durlang

13. Gilla Kevin of Gabry

14. Walter

15. Gilla Kevin of Gabry

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I should suppose that Edmund O'Toole, the son of
Tibbot, was living at Omev in Mac Fierby's time.

We have no historical account of the time at which
or the cause for which this branch of the O'Tooleys
removed from Limerick to Cannanara. It appears
from an entry in the annals of the Four Masters
1585 that an English army
year of the reign of Elizabeth made a predatory
excursion into West Cannanara and hanged
Theobald O'Toole (of Omev?) a wise and
good man who kept a house of open hospitality.

From the manner in which Mac Fierby spells
the name Samaidh Fechin I incline to think
that it means is undoubtedly 'St. Fechin's seat', and
that the word Samaidh, which is applied to the
seats or benches in the Hall of Tara, is taken
in a wider sense to mean seat or habitation. In
like manner Errigal, which ^{literally} really means an apart-
ment or chamber in a house, is applied to the
ecclesiastical establishments of early Irish
saints as Errigal Keeroge, Errigal-Onam.
The Irish annals make mention of another
church called Insaidh Chiarain, but I
have not yet been able to discover its
present name or situation.

of the parish of Ballymakill

The tradition about St. Ceananach, the patron saint of this parish, states that he was one of the first preachers of Christianity in these western parts, and that he was beheaded by the pagans at the eastern extremity of the present village of Cleggan where there is a heap of stones still to be seen erected on the spot where his head was cut off. There is a church called after his name on the middle island from which it will appear certain that he lived at a very early period. See letter ^{concerning} ~~on~~ the middle island of Aran in which more will be said on this subject. Is it possible that there is no account of him in our Martyrologies?

Your obedient Servant
John O'Donovan

END

14 C 22/14

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, concerning sites of antiquarian interest on the Aran Islands.

21 July 1839

3p.

23 cm (i), (iii); 19 x 28 cm (ii)

ill; ink sketch of the grave of the gray hound of Aedh MacGarry by Seadan McCíneide.

O'Donovan refers to the 'magnificent cyclopean castle found on Inish Maan. Included is an illustration and related notes concerning the grave of the 'hound of Aedh MacGarry of the Swords' located near Oranmore,

Taylor's hill

July 21st 1839Thos A Larcom Esq
R. Dwyer &

Dear Sir

I cannot write about Aran until I get all the poems about the Clann of Huathmar, who settled in the western islands and along the western coasts of Conmaicne Mara, Ulladhaigh and Fly Trachach & others in the first century. These poems were transcribed for me last season and will be found among the Galway extracts now at the Ordnance Survey Office. Please to send them to me as soon as convenient, as I have to turn my attention to them immediately. There is a magnificent Cyclopean Castle, ^{much larger than Dun Bungle} on the middle island of Aran called after Conchobhar, the son of Huathmar, and I am anxious to see if he is mentioned in any of the accounts of the Clann Huathmar who settled on these islands in the first century under Ochoill and Eleanor King and queen of Connaught.

MS. 1.15.1.16

Mention is made in these accounts of places called Rinn
Mhil and Muirbhach Mhil (i.e. Mh. & point and
 Mh. & sea plain), but it is as yet uncertain where
 they lie, though it is more than probable that the
 former is the present Rinnile point near Oranmore
 (not the Rinnile near the Killeries), and the latter
Muirbhach near Roscam to the east of Galway,
 where this Mh. of the Muathmorian family was located.

There are monuments belonging to the same family of
 the Balga at Mháree (Misdrigia) a parish com-
prising the entire of the parish of Ballynacounty
 lying to the south of Galway, and among the rest
 the grave of a greyhound, which seems to me very curious
 as proving that this people erected monuments over
 favourite dogs, a fact also proved by many passages
 in the book of Lismore.

I here enclose an extraordinary description of this grave
 written ^{or shortly after} in the year 1815 by John Kennedy and addressed
 to Patrick Lynch of Dublin, author of the life of
 St. Patrick and many other works. This account of
 the grave of the hound of Uedh Mac Garry of the
swords was sent by Denis O'Flynn of Cork
 to Mr. Hardiman as living in the neighbourhood
 of Mháree. I am anxious to know if it has been shown
 on the plan of Ballynacounty parish near the sea
 shore. Is Legan correct set down in the name book?

14 C 22/14 (ii)

Outsize map

Filmed at the end of this reel

I am of opinion that there are forts on the islands of Aran much older than the period of Aengus Mac Hothmar, and am therefore anxious to investigate the fragments of Irish history relating to the first Colony of the Firbolgs. Is it not stated that the remnants of the Tuatha de Danann on Firbolgs were driven into the western islands seven or eight hundred years before the period of Aengus Mac Hothmar? Be this as it may I am persuaded that the fort on Aran more called Dubh Chathair is near a thousand years older than either Dun Aengus or Dun Chathair.

Yours obedient Servant
John Donovan

END

14 C 22/15

O'Donovan, John, 1806-1861; Wakeman, William Fredrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, concerning the history, genealogy, religious traditions, antiquities and topography of the parish of Moyrus, with particular reference to the origins of its place name, its churches, religious foundations, nearby harbours and islands.

22 July 1839

18p.

23 cm (i), (iii-vii), (ix-xviii); 25 cm (ii), (viii)

ill; ink sketches of MacDara's Church, Moyrus parish, a house on Wine Island, near Ballynahinch, the old church at Moyrus and Ballynahinch Castle and by Fredrick William Wakeman.

Included are references to the by then abandoned tradition of slaughtering seals at Michealmas and developments in the local fishing industry. Also included are architectural notes relating to MacDara's Church, the old church at Moyrus and Ballynahinch Castle, made by William Fredrick Wakeman.

Taylor's Hill Near Galway

July 22nd 1839.

Dear Sir,

The last parish in Connemara which I visited is Mayrus and to that I now turn my attention. This parish forms the southern portion of the territory of Connemara, or Connemara the maritime, and is bounded on the North west by the parish of Ballindoon, on the north by the parish of Ballynashill; on the north east by the barony of Ross; on the east by the barony of Mayculter, and on the south and south west by the Atlantic Ocean.

Name ——— Mayrus is an Anglicising of the Irish maí Rúg which means the plain or field of the point or promontory, - a name truly descriptive of the land on which the ancient church of the parish stands.

Conformably with the plan, which I originally adopted, I shall transcribe what Roderic O'Sherry wrote about this parish in 1684, and become his scholar, and this is the

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safest plan to adopt as he omits nothing of importance
and he lived at a period when tradition was many
degrees more vivid than it is at present.

" Having thus surveyed the three isles of Aran
" as in a sea parenthesis, I will hence steer
" my course from the point of Golam head, the
" furthest point this side the west continent (of
" the west continent I touched) to the Barony
" of Ballynahinchy.

" The Barony of Ballynahinchy known in Irish by the
" name of Cannhaione mara (i.e. the sea Cannhaione to dis-
" tinguish it from Cannhaione Rein containing ^{Annaly} Angaly in
" the County of Longfort and Muintir Eolais in the County
" of Litcham, [from] Cannhaione Dunmore now the barony
" of (Dunmore in the County of Galway, and [from] Cann-
" haione Gely, now Kilmayn barony in the County of
" Mayo) is divided into the south and north half
" baronies; and on the east side lies adjacent to the
" Barony of Mayo cullen, washed by the western
" ocean on the south side and north coast of it
" till it meares with the mountains of Joyce's Country
" on the north-east.

" On these coasts amber grease* is frequently found

* The present inhabitants of Cannamara ^{found not} never heard of such
" this barony.

Amber is great

14/12/15

114 (3)

" In the [year] 1666 there was a great quantity of black
" amber cast ashore every where, ^{but} and the people not
" used to the like knew it not, yet they could get
" 10 shillings an ounce for it when people understood
" what it was. The best is of the colour of Castile
" soap, and worth 70^{rs} an ounce.

" There are some spots of fine arable land by the sea side
" almost every where, and when that is wanting they work
" with the spade. The country is generally commendable
" for fishing, fowling and hunting. No rivers there,
" towards the sea, and scarcely any small brooks
" without salmon, white trout and eel. Many
" waste islands here during the summer season
" are all covered over with bird eggs far more
" delicate than any laid by poultry. There is yearly
" a great slaughter made of seals, ^(a) about all
" the coast on wild rocks and waste islands
" of the sea. Many lands here inclosed for
" the most part by the sea are called Sorras ^(b)
" with an adjective to distinguish them one
" from another.

(a) They never slaughter seals now, and it is very seldom
they kill any of them. They believe that a number of
the Connelys were metamorphosed into seals!

(b) See my letter ^{written at Brougham} on the meaning of the word Sorras, in
which I have come to the conclusion that it means
bordering on the sea.

Between the cape of Golam head^(c), and Maon head, the
Ocean breaking into the Haven of Cappin^(d) separates the
barony of Ballynahinch from the barony of Moycullen.
The coast hath several banks of scallops and
Oysters whereinto Inverglassen^(e) River parting
both baronies falls. The next land on the west
of it is Trosairhagh^(f), a small country and therein
the lands of St Kieran's church^(g), and hill named
likely from St Kieran of Cluain mac noise, St.
Enn's disciple, worshipped the 9th of September.

(c) Now often called Golden head by those who speak English, but always
ceann gualain in Irish. It lies immediately to the west of Lettermullen.
Maon head is always called ceann mór in Irish i.e. the head of the
land called allau or allace.

(d) Now called in Irish Luan Caisin but it is generally and not
incorrectly anglicised Casheen Bay. It lies to the north of Golam
head.

(e) Inverglassen is now called the Invermore River. It forms a
considerable part of the boundary between Gna-mor and Con-
maione-mara.

(f) Now called distinctly in Irish Poppyd Aniteach. It is the name
of a small district, and cannot, I fear, appear on the Ord-
nance map.

(g) Now a townland situated in the south east end of the parish
of Moyry. The name is in Irish Gill Chiarain, and in
English, by established custom, Kilkeran, so called from a
little church^{on these lands} dedicated to St Kieran, near which there is a
holy well called Tobar Kieran^{a name}, which I do not find in the
Irish charters.

116 (5)

q over against Masson head in the same country
lies Creach illic Dara ^(*), a small island and
harbour for ships. This island is an inviolable
sanctuary dedicated to illic Dara, a miraculous
saint whose chappell is within it, where his
statue of wood ^(*) for many ages stood till Ma-
lachias Quileus, Archbishop of Tuam caused
it to be buried under ground for special weigh-
ty reasons.

(h) See a description of the ancient church of illic Dara on
this island on pages 23, 24. This saint is still held in the
highest veneration among the mariners of these western coasts,
who celebrate a "pattern" in honor of him, ^{annually} on the 16th of
July, on the shore opposite his island, and in the town of
Clifden. Many of the fishermen are still called after
him. I met two with his name on their more, viz illic-
Dara Castello and illic Dara illic Donogh. They also
call the boats after him, which, many opinion, is strange enough
^{according to O'Flaherty, his real name was Diarmach.}
as. This puts me in mind of a most extraordinary superstition
still deeprooted in the minds of all the fishermen of Galway,
Kilbrannigan and Connemara. They cannot bear to hear the name
of a fox, hare or rabbit pronounced, and should they
chance to see either of these animals living or dead, or
hear the name of either expressed before setting out to
fish in the morning, they would not venture out that
day. This is a most unaccountable superstition! and
still the real name of their great patron is Diarmach,
a fox! They never however mention that name for
they know it not, but always style the patronage of St. George.

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(6) On the shore of this island is the captive's stone where
"women" ^{at} low water use to gather Dublagh for a friend's
sake in captivity, whereby they believe he will soon get suc-
cess by the intercession of the saint. Dublagh or salt leaf is

(*) This is amazingly curious. Pity that one does ^{not} know the spot
where the good Archbishop buried this effigy, to have it
dug up and preserved as a monument of antiquity! Giraldus
Cambrensis states that in his time there were many
wooden effigies of the primitive Irish saints preserved
in the churches of which they were the ^{original} founders and pa-
trons (I insert his words here) and I have seen two
of these effigies his oculis: the one on Inishmurry off
the coast of Sligo, and the other on Inis Glacaire off the
coast of Erris-Dowman; the one is an effigy of St
Malachy, the patron of Inishmurry, and the other that
of St. Brendan, the patron saint of Inis Glacaire. See
my letter from Sligo in which I abuse the swaddler
for stating that the effigy on Inishmurry was the
figure-head of a ship.

The bishop Quelenus above mentioned by O'Flaherty as
having buried the effigy of St. Mac Dara is the very
famous Archbishop of Tuam who sent Colgan a list
of the churches and chapels of the archdiocese ^{neither} shortly
before the year 1645.

"De Ecclesiis autem harum insularum, ac primo prima
insula, earumque patronis aliquos sanctis sequentia accipe
ex Clencho Ecclesiarum Diocesis Tuamensis (in qua jacet)
super nobis transmissa, et fideliter scripta per Illustrissi-
mum Dominum Malachium Quelenum [O'Badhlach] Ar-
chiepiscopum Tuamensem, virum religionis zelo eximium
et omni virtutum genere ornatissimum, hanc facit excerpta."

" is a weed growing on sea rocks, and preserved by
" drying it on stones in fair weather, and soon, after which
" occasion serves for eating, there is scarcely any sea shore
" [on which] it grows not."

The boats that pass between Mason head and this island have a custom to bow down their sails three times in reverence to the saint. A certain captain of the garrison of Galway anno 1672, passing this way and neglecting that custom, was so tormented with sea and storms that he vowed he would ^{never} pass there again without paying his obedience to the saint; but he never returned ^{recte having been} home, till he was cast away by shipwreck soon after. (S)

" Few years after one Gill, a fisherman of Galway
 " who would not strike sail in contempt of the
 " saint ^(k) went not a mile beyond that road
 " when sitting ^{suddenly (c)} on the pump ^{we pump} of the boat, the mast,
 " by contrary wind, broke and struck him* on the
 " pate dead, the day being fair weather both before
 " and after.

14/C/23/1582

(J) Similar stories are still told, but I am not prepared to say that any of them has been authenticated. All the fishermen haul down their top sail in reverence to Allah Daram when they sail by it.

(K) i.e. who, in contempt of the saint, would not strike sail.

(L) This is attempting to write English in the native construction.

" His saint's proper name was ^(m) Sinach and Patronymically
" called Mac Dara from his father Dara.

" The parish church of Moyrus ⁽ⁿ⁾ by the sea shore just
" opposite to the island in the continent of Shrop-
" airhaigh ^(o) is dedicated to his name, where is
" kept his altar stone by the name of Leac Sin-
" ach. ^[recl. l. 6. Siomna. 18] His festival day is kept as patron
" of Moyrus parish the 16th of July.

" Not far from Moyrus by a creek of the
" sea stands the castle of Ardey. ^(p)

^(m) Sinach means a Fox! If the fishermen
of Sperrin and Galway knew that St. Mac Dara's
name was Sinach they would unsaint him
and set up St. Nicholas in his place! If a
man of the name Fox took ^t in head to set
the among the Claddaghmen he would
be obliged to change his name to Codd. ^{Defmon?}

⁽ⁿ⁾ For a description of this church see page.

^(o) I think that the true old Irish name of
this district is Ionnap Ambteach. i.e. the stormy
Shrop. Suidem roñ fop in tñac
ambteac fuac!

^(p) Ardey is still in existence, and is shewn as
Ardey in the map. Ardey is called Ardey in the map.

^(q) This castle is still in existence, and is shewn as
Ardey in the map. Ardey is called Ardey in the map.

(9)
" On this side of Shros Minnagh is Murloughmore ^(r) ¹²⁰ ⁽⁹⁾ or
" Blackford haven, a very broad and most safe
" harbour for ships, where there is an inexhaustible
" bank of oysters that are carried by boats hence
" to Galway. Into this haven from Shros Min-
" nagh comes Amen Gaula ^(s), a river of salmon
" and white trouts."

" From Mac Dara's island westward lies a like
" small high island corruptly called Cruagh
" nakily ^(t) for Cruagh Coelann: cruagh is any
" high hill like a ^{" Stake} stake, as these islands are, and
" Coelann is the saint to whom the island is dedica-
" ted, whose chappell is therein. His memory is
" celebrated in that parish of Moyneup the 3rd
" of February. Coelann and Gailin are different
" saints' names."

(9) That is the side next to Park in the Barony of Moy-
cullen, where the author lived.

(r) Both these names are now obsolete, and the ^{haven} Bay is
always called Bertrach Buidhe Bay. Bertrach is
used throughout Connemara to mean an oyster bank.

(s) This river still retains its ancient name, and is called
in Irish Abhainn Ghabhla, i.e. the forked river. It
falls into the east side of the Bay now called Bertrach
Buidhe, but anciently Murloughmore. ^(t) ^(v)

(10)

Of each side of this island is a ship road to Black
 a ford and Roundstone havens, and another small
 island called Oleanna cruagh stands between
 it and the continent on the north. In^(u) is
 a land containing 3 castles of land lies in the
 mouth of Ovensmore River and divides the
 haven into Roundstone haven on the west
 side and Blackford haven on the east side
 thereof. This island hath a chappell dedicated
 to St. Mathias, and another place in memory
 of St. Brendan in the middle of the island.

(t) Cruaghakilly is now called in Irish Cruach
na Casiles, but there is no chapel on it at pre-
 sent, nor is there any one living that ever saw
 one on it. It is however traditionally ^{handled down} that there
 was an old church on it but its site cannot be
 discovered. There are some heaps of stones on
 its summit said to be monuments erected over
 people who died there of starvation.

(u) See notes

(v) So named at this day in English, and in Irish Cuan
na clacka runta

(w) So called at this day ^{in Irish} (Oleanna cruagh) and in English
 sometimes "the Reeky."

(x) See notes. It is bounded on the south and west by Round
 Stone Bay and on the north and east by ^{Roundstone Bay} Black Bay. The chapel of St. Mathias is still in existence but it is not
 now used for religious purposes.

" There is a pool of fresh water on the east side of it.
 " The River of Blackhaven ⁽²⁾ is exonerated into Black-
 " -ford haven. This river springs from Ballyna-
 " hinchy Lake two miles from the sea. it is shallow
 " and full of stones ^{reefs and} from the lake down to Wine
 " Island, ⁽³⁾ on which island is a salmon fishing
 " worth £30 a year. On this island ^{i.e. experience}
 " was made how the salmon both still recourse
 " from the sea to its first ^{i.e. birth place} offspring, for here 18
 " salmon were marked with a fen cut off each
 " of them at their going to the sea, and next year
 " 17 of them were caught in the same place coming
 " back. The sea flows up to wine island on every
 " tide from each side of Innisnee.

(2) Now called the Abhainn mhór and sometimes
 Ballynahinch River.

(3) Now called in Irish Oileán an fhiona, i.e. the
 island of the wine. The fishery on this island
 is now ^{worth} £500 per annum. It is let to a Mr. Robertson
 a very sensible Scotchman, who cuts up the salmon
 into pieces of two pounds each and seals them ^{hermetically}
 in tin cases, in which he maintains they will be preserved
 fresh for seven hundred years! What a change in the
 value of this fishery in the course of 155 years!
 See a view of the fish-house on this island on page 11.

(12) 124

" On the west side of the river by the sea shore stood
" the abbey of Tamberla^(a) of St. Dominick's order.
" In our own memory 18 porcupines^(b), that were
" in pursuit of the salmon fish, were taken near
" Tamberla. The seal goes up all along to the
" lake of Ballymalinchy to fish on salmon^(c).
" ^{Ballymalinchy} Lake from which the barony is named
" hath two islands on it; on the lesser of them
" is a castle^(d) built of the stones of Tamberla abbey
" as also a hallowed monument of St. Fechin to
" whom there is a well dedicated at Carramore^(e), where
" the river parts with the lake.

(a) Not a stone of this abbey now remains, it having
been pulled down to build the old castle on
the lake of Ballymalinchy. See history of this
abbey in p. 15 and 17.

(b) This must be a mistake for porpoises? I have
consulted many learned fisherman on this sub-
ject but they never heard of porcupines coming
in pursuit of the salmon but the ellicamora
or porpoises do.

(c) The seal is in the habit of fishing for salmon.

(d) See description of this castle in p. 138 p. 138

(e) This well still exists but neither ^{it} nor the name Carramore, which is well known, are set down in the
Gold Name Books.

parcupisses in orig^l

14/c/22/15 (viii)

On the north side of Ballynahinsky are the
12 high mountains of Beannabeala called
by mariners the 12 stakes, being the first land
they discover as they come from the main.
Bindaughlass is the highest of them and
next the lake, is two miles high and hath
standing water on the top of it, wherein
they say if any washeth his head he becomes
hoarse. At the foot of it by the lake was kept
the fair of Bunawan manner. 14/c/22/15 (11)
with Ballynahinsky ^(g) Awantuidhe and ^(h) Straith salagh
rivers after they meet in one channel pay their
tribute to this lake; and, in recompence receives
the benefit of its salmon to spawn on them. Upon
the common channel of these rivers pearls are
found in the muscles.

- (f) These mountains are still called Beanna Beala in Irish, but in English corruptly, "the twelve Pins" for "the twelve Pins". Bindaughlass, the name of that which O'Flaherty calls the highest of them is now totally forgotten. The one next the lake is now called Benlettery, ^{on which the standing water is a lake} but Ben Gower and Ben Baun are said to be higher than it.
- (g) Now called Abhainn Tighaidhe anglice Ouentasey. It is not set down in the field name book.
- (h) Now Saith Salagh. This name is the same as the Saith Salagh.

(4) Westward of Innioune and Roundstone Haven is
 a Irish leik dhine⁽ⁱ⁾, a small island which leads
 to Shrasbeg^(j) haven called Port na feadog^(k)
 over which is Shrasbeg hill, the second place
 discovered by Mariner coming from sea, on
 the top of which is a pool where trout breed.

(i) That is myr linc dune, the island of the grey man.
 a name which is now totally unknown, that of
myr leacarn flag island being substituted in
 its place. It is in the south end of the parish of
 Claryne, and in Roundstone Bay.

(j) Shrasbeg is now corruptly called Urrisbeg. It is
 the name of two townlands situated in the south-
 west part of the parish of Claryne.

(k) Now called in Irish Port na feadog^{i.e.}, the
 harbour of the feadog or grey plover. This
 name is still well known in Cannamara, and
 still I do not find it set down in any of the
 three field name books for the parish of
 Claryne, which makes me suspect that these books
 were not finished.

Of the Abbey of Tuam Beola

Name. This place is called Tuam Beola in the annals of the Four Masters at the year 1427. The name is supposed to have been derived from a chieftain of the name Beola, who flourished here at an early period, and from whom also the twelve mountains of Beanna Beola, i.e. the Peaks of Beola were named. It is supposed that Beola was interred at Tuam Beola, i.e. the tumulus of Beola, but I searched in vain at the place for a tumulus. There is not only no trace of Beola's monument now at Tuam Beola, but even no trace of the Dominican Monastery erected here so late as the year 1427. No historical reference to this Beola has yet been discovered, and I cannot therefore state whether he was of Belgian or Canmacian origin, but it is probable that he was of the Firbolgs, who gave names to several places on the western coasts.

I shall here translate what De Burgo has collected about the history of this Abbey in his Hibernia Dominicana, p. 308, &c.

" Of the Abbey of Tambeola dedicated to St.
" Patrick in the County of Galway in Connacht
" about the year 1427

Summary

1. Nomenclature and description of Tambeola village.

MS. p. 22 p. 23

II. There formerly stood an Abbey of friars preachers, though omitted by Ware and his followers.

III. It was founded by ^{the} O'Flahertys (as well as the adjacent Abbey of Carmelites) the friars of Athlery lending their assistance, who obtained a Diploma from Martin V. about the year 1427. Note on the very ancient family of O'Flaherty.

IV. No ruins of the abbey at present. The actual possessor of the Estate.

V. Four archbishops of Tuam of the Dominican order, elsewhere mentioned.

VI. Three alumni of this convent Anno 1756.

1. Tombola, so called in Latin, Irish and English, is a village, or rather the ruin of a village in the Archdiocese of Tuam, in the Barony of Ballynahinch and County of Galway, which barony lies between the Baronies of Moycullen and Ross, and the three are usually called West Connaught, and accurately indeed for they are like a peninsula ^{forming} the west of Connaught and even of all Ireland - a region very mountainous and ^{marshy} moory and not void of inhabitants, towns or villages. Tombola is distant from Dublin one hundred and thirty five miles; from Ballynahinch, the capital of the aforesaid Barony, three miles; from Galway thirty

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from Athlery forty two; from Traam 35 thirty
five; from Lonsderry one hundred and twenty
seven; and from Cork one hundred and sixty.

"II. Although, as I must candidly confess, Ware and
his followers Alemand and Harris have passed
over this Abbey of Lambela of the Friars
Preachers, according to the common saying: Nihil
invenitum et perfectum eodem tempore; none however
of the clergy either secular or regular doubts
of its existence now at least. Of this Barony of
Ballynahinch which is very maintainers and
many the aforesaid Ware had but a very in-
correct knowledge as in speaking of Ballyna-
hinch he writes: ^(a) Fundatur ibi a Flahertis Cano-
nicum ordinis (sic fallax) Carmelitani. But our
O'Hayne, a native of the County of Galway, ^{in a tract} on the
Convent of Portumna in the said County has not
hesitated to write as follows: In the same
County of Galway in the Barony of Ballyna-
hinch there was a convent of our order found-
ed by the Lord O'Flaherty the ancient dynast of
this Barony to the time of the usurper Crom-
well, by whom he was stripped of his hereditary
possessions. There were usually in that convent

(a) De Antiquit Hibern. Cap. xxvi p. 236

(b) p. 97

(c) De Capite Hibern.

18/1/22/56

(13). ¹²⁹ Called Tambecola eight religious persons; but from
" the commencement of the reign of Elizabeth there
" has been no inhabitant there, for they took away
" all the walls and the church itself to build a cas-
" tle in the neighbourhood. But from ^{the time} the Convent of
" Galway (d) was ^{elevated} erected into a priory, the provincials
" neglected to depute any religious person or prior at
" least to that Convent, but it was left as a district
" for Galway, though distant from thence fifteen
" long leagues. (e) And that certainly is to the detriment
" of the order and of the Catholics there who are
" very much in need of Evangelical ministers, for
" the place is mountainous and marshy like an
" island in the western extremity of the Kingdom
" for which reason there is not a frequent influx
" of religious people thither, but the entire bar-
" rony is well populated, and there is scarcely a single
" heretic there. And if liberty were established the

(d) The convent of Galway was not founded in the year
" 1612 as O'Keyne supposes in p. 22. but in the year 1448
" as will be clear from the Apostolic Diploma to be given
" in § xxxviii Num. ii.

(e) Rather fifteen large miles of Connaught measure, when you
" make thirty of the measured miles, the distance, as has
" been said before that Tambecola is from Galway.

130 (19)
the Convent of Galway could be abundantly sup-
ported on the benefices of the citizens, and besides
it has for its district the barony of Clare, of
Moycullen, and Eaghmanier (f). There ought there-
fore to be three or four religious persons at Lombeale
for the spiritual health of that people, who are as it
were forsaken. As for O'Keyne, whose animadversion
was probably the cause of why in the first provincial
Chapter of the Order after the publication of his
book, about the year 1720, the fathers Definitores
sanctioned (g) that a prior should be appointed
at Lombeale, which was forthwith done, and conti-
nued to this day. The Carmelita Calcut ^{had} have
their own prior in the neighbouring convent of
Ballynahinch.

(f) Eaghmanier is a district lying adjacent to the town
of Galway, which is not properly a barony but a county
enjoying its laws. [By Eaghmanier De Burgo here
means Aughamore, Achadh na nindhas, which was
not the name of a county in De Burgo's time, nor
was it even a barony. It is probable however that
while the power of the O'Shaughnessys existed, it was
the name of a manor belonging to the castle of
Aughamore. S. 20.]

(g) You have the very words of the Definitorium
Cap. praes. § xxv. Nov. 2. p. 286.

III. From all the preceding it clearly appears that
 " there formerly existed at Tombecold an abbey
 " of Friars Preachers, and that, as proved by the
 " tradition of the country, it was founded by the
 " same most noble family of O'Flaherty^(h), who founded
 " the just mentioned Carmelite convent of Bally-
 " nahinch. But at what time ~~it~~ is not so very
 " certain; we may believe however that that oc-
 " curred about the year 1427, when the fathers
 " of our Abbey of Athenry obtained the power^{facultatem}
 " from Pope Martin V. to build two convents in
 " Ireland. For that Tombecold was one of these
 " Convents may be lawfully inferred from the
 " motives expressed in the Apostolic letters, viz in
 " consequence of the poverty of the Preachers, and
 " other men skilled in science by which the people
 " could be duly^{instructed} educated in the Catholic faith,
 " which penury^{poverty} methinks prevailed to the utmost
 " extent in the mountainous and marshy region
 " above described. I have transcribed^{the whole tenor of} the afore-
 " said Apostolic letters in treating of the Abbey of Athenry.

(h) The very ancient house of O'Flaherty deduced its
 " origin from Heremon, the third son of Melisius, King
 " of Spain (anciently called Iberia) who came into this
 " island of Ireland more than one thousand two hun-
 " dred years before the birth of Christ (Compare
 " with cap i. Num vi. p. 10). For Fergus^{1. na}, who descended
 " from the aforesaid Heremon, first monarch of Ireland
 " b. d.

"IV. It appears sufficiently clear, from the words
 of O'Heyna above ^{just} quoted, that no ruins of this
 " abbey have existed since the times of Queen Eliza-
 " beth. The modern proprietor of the soil or
 " estate is Richard Martin of Dangan, near
 " Galway, Esquire.

"V. That there were four Archbishops of the
 " diocese of Tuam, in which, ^{as aforesaid,} Tuam beala is
 " situated, were alumni of the Preaching friars,
 " of whom I shall have to speak hereafter.

"VI. There are three alumni of this convent in
 " the year 1756, viz. P. Brother Dominic
 " Mac Craith, Prior in the 55th year of his age
 " and 34th of his profession, P. Brother Lucas
 " Cone, in the 50th year of his age and 29th
 " of his profession, and P. Brother John Mac
 " Tully in the 46 year of his age and 20th
 " of his profession.

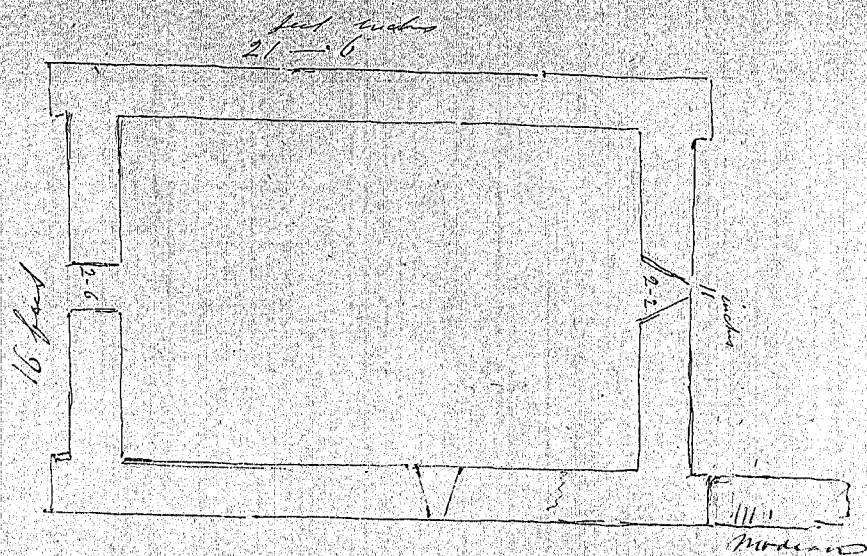
" had two sons, viz. Feargus, the ancestor of the most
 " illustrious families of O'Kauke and O'Kelley, and Duach
 " Teanga Umba progenitor of the O'Flahertys, who for
 " a long series of years had been kings or rather Reguli or
 " Dynasts (See Cap. i. Num. xx. pag. 29) of that tract
 " in the County of Galway, which, as I have ^{above} already sta-
 " ted, is called West Connought. The modern legi-
 " timate heir of that renowned family is the

" O'Flaherty of Lemmonfield, Esquire, who has to
 " wife Joanna, the eldest daughter of Theobald.
 " De Burgo, the sixth Viscount Mayo, by whom he
 " has four sons and one daughter yet living, viz
 " John, Theobald, Patrick, Murragh and Mabella.
 " The grandfather of the aforesaid Murragh O'Fla-
 " herty, ^{who} was also Murragh of the place called in Irish
 " Aghnamurra, in English Lemmon^mfield, i.e. the field
 " of the Lemons. Esq. married Flannoria, the daugh-
 " ter of Theobald de Burgo, first Viscount Mayo
 " and Baronet of Nova Scotia; Consult Lodge Vol II,
 " p. 330, and 338, and see xxxvii, cap. pres. Num ii. Lit. K.

3 The name Aghnamurra here mentioned by De
 Burgo from Lodge, is a gross mistake for
 Aghnamure; and De Burgo has committed
 an additional gross mistake by stating that
 Aghnamurra - or Aghnamure, is Lemmonfield; for
 it certainly is not. Aghnamure is the name of
 a celebrated castle which is two miles dis-
 tant from ^{the place called} Lemmonfield, which is a fancy
 name for a house built by the O'Flahertys on
 the townland of Bower after having sold
 or mortgaged Aghnamure. See more
 on this subject in my letter on the parish of
 Kilscurrin. &c.

The situation of the abbey of Train Beola is now pointed out by a small building like a chapel said to have been built to commemorate the existence of the Dominican abbey by some gentleman of the country whose name I have been unable to learn.

I have been unable to discover where the Carmelite abbey of Ballynahinch stood. It is possible that its site is now occupied by Mr Martin's house.

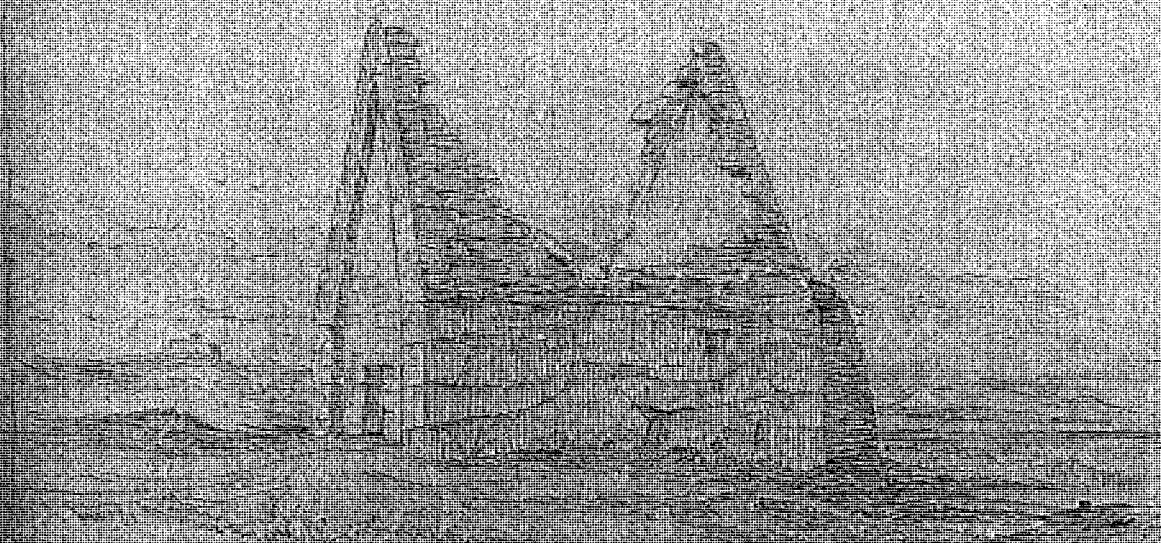


Ground plan of St David's Church

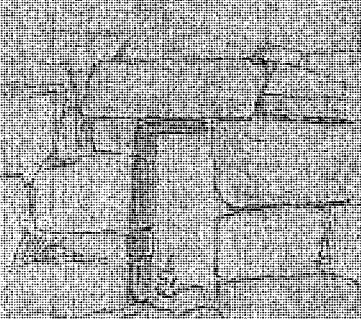
The church of Saint Mary was situated on the eastern
side of the island, and close to the only cave looked
upon as a house of very large stones, and is of most
interesting construction. It has originally a stone
work of which is left remaining, and in
the eastern gable is a little window of the round
house. The window is round in height 4 ft
and the breadth at the top is 2 ft 6 inches. The
window is with a simple frame. The breadth at the
bottom is 2 ft 2 in. For further particulars
see sketch.

The window is situated in the eastern gable
and is the finest specimen of this kind I have
seen anywhere in this part of the country.
The window is in height 4 ft 4 in. The breadth at
the top is 2 ft 2 in. and at the bottom 2 ft 6 in.
The lintel is 4 ft 6 in. length 1 ft 2 in. and the
sill is the whole thickness of the wall.

There is a little window in the north wall
which is square and 4 ft 6 in. high. It is in
the wall of the church, and is a specimen of about 100
years old. It is a window with a little bell in the
sill, and is not far from the door. It is a
specimen of the window which is in the wall of the
church, and is a specimen of about 100 years old.



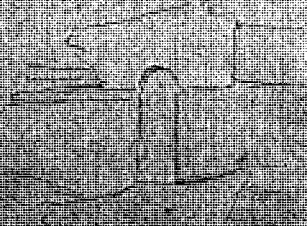
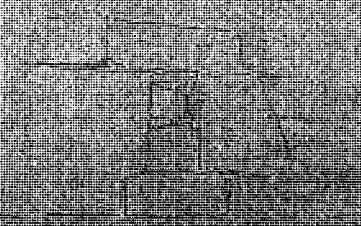
View of West House Church



Interior of West House Church



Interior view of the eastern end



1

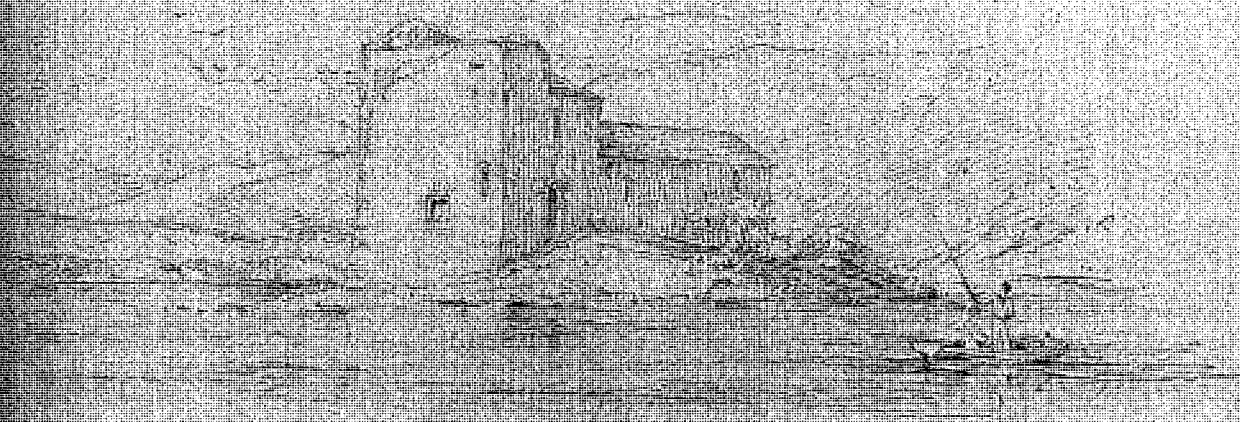


Little house on Wine Island near Mallynasthush

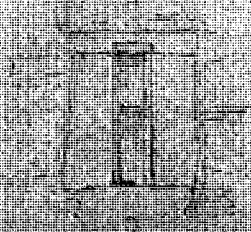
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14/2/22 (15.6.41)

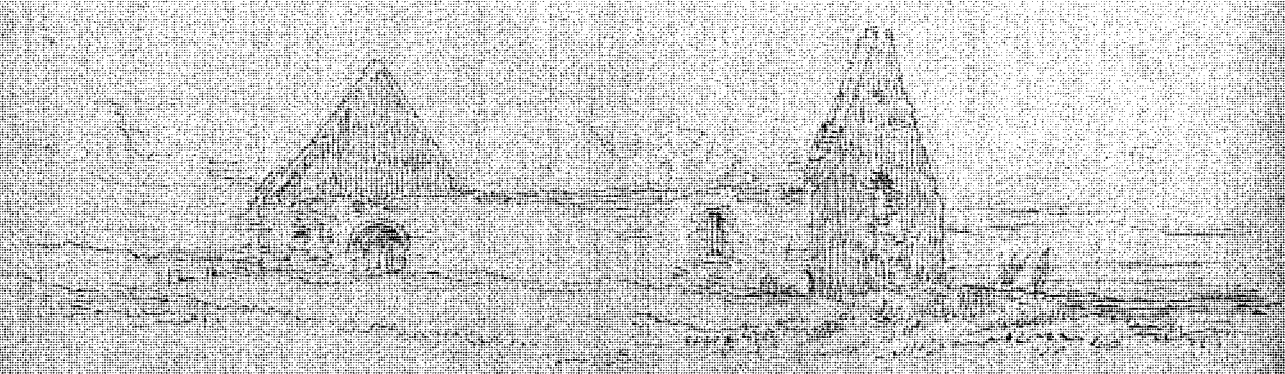
The castle of Ballynakinch



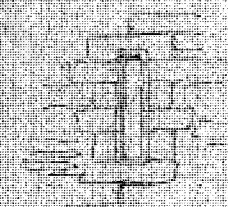
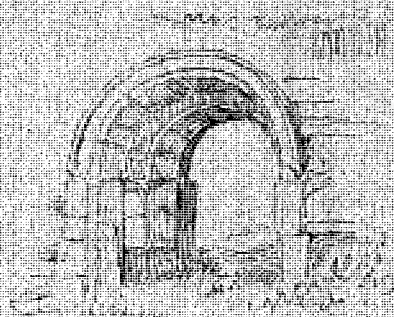
The castle of Ballynakinch is built on a small island said to be partly artificial, in the western extremity of the lake called by the same name. It consists of a small square tower measuring on the outside 20 feet in length and about 24 1/2 feet in breadth. To the north side is a modern addition built by Col^l. Martin for a brew house, but as present it is in a most ruinous state, not having been taken care of for many years. W.H.V.



The brew house on the west side



The old church of Margrethe



The doorway of Margrethe

14/C/22/15 (VIII)

END

14 C 22/16

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, concerning the history, topography and antiquities of the parishes of Kilcummin, Killanhin (Killannin) and Moycullen, with particular reference to their place names, castles, early churches, holy wells and burial grounds.

27 July 1839

19p.

23 cm (i-xv), (xvii-xix); 25 cm (xvi)

ill; ground plan and sketches of Aughnacore Castle and Aughnacore Castle Tower, Co. Galway and a ruined church near Ross, Co. Galway, executed by William Fredrick Wakeman.

Included are pedigrees of the Martin family which held lands in Gnobeg and the O'Flaherty family of Lemonfield.

Taylor's hill, near Galway

July 27th 1839.

Thos. A. Carson Esq.
D. E.

Dear Sir,

Having escaped from Cannamara and the twelve Binn I now proceeded to notice ^{barony of} Maygallen. It consists of three parishes, viz. Kilcummin, ^{the two former} Kiltannin and Maygallen, of which Kilcummin and Kiltannin ^{the two former} formerly formed the territory of Gnomara and the latter Maygallen was a part of the territory of Gnomara.

Of the parish of Kilcummin

Situation.

This parish is bounded on the north by Joyce's Country, on the east by Longh Corib many of whose islands it embraces, on the south by the parish of Kiltannin and on the west by the parish of Maygallen in Cannamara.

Name. The name of this parish is in Irish Gill-chuimín which means the church of St. Cummin, who was according to tradition, the original founder of the parish. I have transcribed what O'Sullivan wrote on the places in the places in this parish, and become his scholiast. [which is]

"The barony of Maygallen, commonly known in Irish by the name of Gnomara, on the north, Gnomara, on the south, is separated on the north from Joyce's Country

"by a ridge of mountains and Lough Orbsen; on the
"east it lies by Lough Orbsen and the River of Galway, on
"the south by the Bay of Galway, and hath Ballynahinchy
"barony on the west.

"On the north side is the River ^(a)Failmea and another
"river; they both meet in one channel before they come
"into Lough Orbsen, and have two different kinds of
"trouts, which come from the lake to the common chan-
"nel, and they are seen to separate one from the other
"as they go on their distinct rivers, so as the kind of
"the one is never found on the other.

"The River of Fuagh falls from the mountains
"through steep rocks till it passes by the castle of
"Fuagh ^(b)to Lough Orbsen Eastward. It was com- ^(c)

(a) This river, as I have observed in a former letter, falls into ^{namely}
the Bealanambrack river a short distance to the east of O'Rourke's
Hotel at Uddiam.

(b) This castle was totally destroyed to build the barracks of
Oughterard. It stood at the natural bridge on M'Sweeney's
part of the townland of Fuagh. This castle is mentioned
in an antiquarian taken in the reign of Elizabeth and another in
the reign of James I. q.v.

(c) This is the River which flows through the town of
Oughterard. It is still called the Owenriff stream,
Rosh- or Sulphur River, which is the name that
should be adopted on the Ordnance Map. When
it dries up in summer, which often happens, Sulphur
is observed on the stones in its channel.

commonly called Queen's river or Brimstone River, the occasion of which name was but lately discovered by an extraordinary draught of weather 1666, 1667 wherein there was brimstone found on the dry stones about the bridge of Tuagh. On this River is salmon fishing, and muscels are found that breed pearls. On the north side of the River not far from the Bridge westward, was discovered by revelation about the year 1664, a well in honor of St. Michael archangel. From this

River to Galway about 14 miles there is indifferent good land by the lake and river of Galway on the east of it and the mountains on the west between it and another tract of land by the sea side. Near Tuagh is the parish church of Kilmainin and St. Cumin's

(d.) They find some of them still.

(e.) The well is still shown near Culligan's hotel in Dooterard. It should be shown on the Ordnance map, but it is not set down in any of the name books.

(f.) The reputed distance is 14 Irish miles. O'Shaherty reckons by the big (Roman) miles, magnis milliariis Conacensis. See Hibernia Dominicana p. 308 note e.

(g.) The country from Galway to Dooterard is now truly beautiful and picturesque.

(h.) The ruins of the church are still to be seen near Lemanfield house to the right of the road as you go from Galway to Dooterard. There is no part of the original church of St. Cumin now remaining for the present building is certainly not older than the beginning of the 14th century if even so old. It is about 60 ft long and 18 ft broad the west gable is perfect and contains a window which is broken in the middle and gradually increases

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The well, where he is worshipped as patron of the parish [on the
"14th"] of October.

towards the outside. On the outside it is 5.5 high and 11 inches broad
and on the inside 3.5 in height and 4.5 in breadth. The church consist-
ed of two wings, the northern, of which is totally destroyed, but the southern
is in a good state of preservation. It is about 15 square. A pointed door-
way leads into it from the body of the church, and in the south wall of it
is rather a neat window in the round but modern style. The west gable
of this church is nearly destroyed, and of the north wall there remains
but a fragment 20.5 in length and 10.0 in height. The north and
south walls within 5.5 of the N.E. and S.E. corners contained each a
window which is now formless. The doorway was in the south
side wall not far from the west gable, but it is now so injured
that I could form no idea of its dimensions or characteristics.
There is a large cemetery attached to this church in which many
of the ancient and modern families of the district are interred.

(1) The words in brackets are supplied from the present usage in
the country. St. Cumin's well, called in Irish Tobar Chuimin
is situated in a field nearly opposite O'Flaherty's gate at
Lemanfields. The natives of the district still hold it in
the highest veneration and whenever they pass by it they
take off their hats and make a slight bow to it. During
the rage of the Cholera in 1832 the people dwelling in
its vicinity peeled off the bark of ancient ash trees
which grew over it, to use it as a remedy or antidote
against the cholera; after which the trees decayed
rapidly and were prostrated by the memorable
storm of last January.

(2) Can any reference to St. Cumin of Gnó mor who
was venerated on the 14th of October be found
in any of the Irish Calendars? He must have
been a distinguished man from the deep respect with
which his memory is still honoured.

"Not far from thence is the castle and manoir of Inghinamure, where the salmon comes under the castle on a river not far from the west side of Lough Orsney."

1) Burke in his Hibernia Dominicana confounds this place with Lemanfield in the townland of Camus from which it is two miles distant. The name is written by the Four Masters and by O'Flaherty Ais na ngrua which signifies the field of the yew. One of these yews still remains ^{on the west side of the castle} but it is fast decaying it having been nearly cut through with a hatchet by some countryman, who wished to steal it. The name is badly interpreted Ford of the yew but the word Ais, for the meaning of which we have the authority of Adamnan, always means a field never a ford. A similar mistake in the translation of which was in the County of Kilkenny has been committed the name being now translated to Threshford instead of Freshfield.

The Castle of Inghinamure, which is a fine specimen of an Anglo-Norman Castle wall, in all probability, built by the Earl of Claurickard for it appears from the remains of Claurickard that the great Earl Ulick of 1641 lived in it, till he was beat out of it by Sir Murrough na Straugh O'Flaherty; but the O'Flahertys will not give Claurickard the honor. It is a square tower 36 by 27 ^{feet} with a high and perfect battlement and six stone steps. It is surrounded by strong walls which are defended by round towers. The south side of the external wall is about 270 feet in length and are the ^{only} ^{remaining} ^{parts} of the castle. ^{See a drawing of the castle page 166 (III)}

Not far from this castle to the west is the church of Killeroon, said to have been built by O'Flaherty's after expelling the priests from a chapel which they had at Inghnamore. It is evidently modern and contains no feature worthy of description. Its name is not set down in any of the Name books. It belongs to the parish of Killannin.

The Parishes of Kilcummin and Killannin are ^{so irregular and} so much insulated in each other that my best plan is to transcribe O'Flaherty's account of the whole barony of Mayculan, or the greater part of it, and to add in notes what the places are now called, and what remains there are at them.

" The next parish of Gnomore is Killanmin, but
 " Killanmin^(a) parish church is in Gno beg, where
 " the memory of St. Auhin Virgin is celebrated
 " the 18th of January, and where her well^(b) is
 " frequented on the north east brink of
 " Lough Lonan^(c). This lake lies between Gnomore
 " and Gno beg, and there is no recourse of water
 " from it but under ground. On an island
 " thereof is the castle of Oherg^(d)

(a) Killanmin signifies the church of St. Auhin, who is said
 by tradition to have been a female saint, but no certain
 historical account of her has been yet discovered.

(b) This well is still well known under the name of
 St. Auhin (cobap dionin or cobap dionin). It lies on
 the townland of Killanmin, and is marked even on
 Larkin's map of the county of Galway.

(c) ^{The name} Lough Lonan is no longer remembered in the
 country. It is the lough now called the lake of
 Pops, as can be proved from its contiguity to St.
 Auhin's church and well. See a description of
 Killanmin on p.

14/c/22/16(IV)

(d) This castle is nearly destroyed, but a small portion
 of its ruins are still shown on an island in the
 lake of Pops. ^{the name} Oherg is Ogher in English.

" From the River of Spiddle^(a) which separates the parish of
 " Maycullen ~~from~~ from the parish of Killanlin on the
 " west of it to the River of Ally^(b) are two miles, and
 " in the middle way is the creek of Crampán^(c), a very
 " secure harbour for boats much frequented by the
 " fishermen of Galway. Ally River divides Inagh on
 " the east from Inamore on the west in those parts,
 " whence to Crumlin is two miles^(d); not far from
 " which westward, [on the] 3rd of June 1682 was
 " a fish catch an Almy shore^(e) 80 feet long and 7
 " high. Near Almy is the Castle of Inverin^(f)

(a) The river of Spiddle is 9 miles west of Galway. It flows out ^{where}
 of a lake in the townland of Shanagarran, and falls into the
 Bay of Galway nearly opposite Carrig-Rossa or Blackhead.

(b) Now Abasco na Balle, so called from the townland of Balle or Bille
 through which it flows. It is exactly two miles due west of Spiddle.

(c) Crampán is the Irish word for a creek, or Rill.

(d) This shews that Inagh comprised more than the parishes of
 Rahoon and Maycullen. It extended from the River of Galway
 to the river of Almy and from the Bay of Galway to the northern
 extremity of the Lake of Raff, anciently Lough Lonan. It is to
 comprise the old church of Killanlin.

(e) From the river of Bille to the River of Crumlin (Crumlin) is now reck-
 oned 3 Irish miles. The River of Crumlin falls into the Bay of Galway between
 the townlands of Poulgorm and Carbonkeel. There are two portions of
 the parish of Killanlin here insulated in the parish of Killanlin.

(f) Almy is now always called Minna.

(g) The castle of Inverin stood over a little ^{creek} bay from which it takes
 its name about 2 miles from Castle Bay on Blasket of Dennis Estate.

" where Walter Fada Burke was murdered by the (9)
 " procurement of his stepmother Finnola Flaherty
 " by her brother Daniel Fitz Mary age Flaherty,
 " Anno 1549⁹ deceased. Thence westward ^{1. Mayday (h.)} at Moerras
 " is an altar of St. Columbkille by a brook, and
 " his well within the sea shore. His feast is celebrated
 " on the 9th of June.
 " From Crumlin River to the River of Casla are
 " two ⁽¹⁰⁾ miles. This river falls into Casla haven, and
 " hath salmon and trout fishing on it yearly. These
 " white trouts are called Dechain and come on the
 " river from the sea as salmon do. On Casla

(11) I cannot find any place having this name, but the same survey calls
 the townland east of it, and a 1/2 m. by the nearest way. There is a burial ground called after St.
 Columbkille in the north west of the townland of Claghmore on the east
 side of Casla Bay. The altar of Columbkille near the brook, and his
 well at the shore should be shown on the plan of Killyannin
 parish. The map of the same survey comprises the Claghmore and
 Killyannin of the Ordnance map.
 (12) From the source of the river of Crumlin in the townland of
 Bobuckham to Casla Bridge is not much more than 2
 large Carruagh miles, such as O'Shaherty reckoned, but
 from the mouth of the River Crumlin in a direct line to the
 mouth of the River of Casla, that is, where it falls into the
 bay ^{of Casla} is more than 4 short miles.

(13) Called man in Irish.

"Haven in the year 1674 memorable for dearth of corn
 " through all Ireland, the herring fishing of Galway
 " Bay failing, ^{meeting} herring fishing was discovered and so
 " continued for 5 years after and failed again.
 " They were larger and sooner come than Galway fish.
 " There I saw a herring 18 inches long.
 " Between Casla Haven and Fearmor, or the great man's
 " haven, lies the land of Killin^(h) about 4 miles ^{long}, where
 " stands the church by the sea side which antiquity
 " named Sanis Macan church, the feast day whereof
 " is on the 15th of March. Westward of Great man's
 " Haven.

- (h) This Bay is always called in Irish Cuan Chairle the Bay of
Cauphla, but in English they are beginning to call it Castella
 Bay from an idea that it may have been named after the
 family of Castella, but it was not; and we must adopt
 the name Casla Bay on the Ordnance Map as the
 most analogical anglicising of its original Irish name.
- (i) This Bay lies directly west of Casla Bay, there being a peninsula
 about 2 Irish miles in breadth between them. It is called
Cuan an Fip mór in the annals of the Four Masters at the
 year 1600, which is the name still in use among the
Caisfhairs people; but those who speak English
 always call The Great Man's Bay. Of this great
 man tradition remembers nothing more than that he
 was one of the giants who lived here so long ago that no
 one knows how long, and who plundered all the boats and ships
 that passed the way. The natives still point out a large hollow
 rock called his churn - Cuinnegs an Fip mór - and three large rocks called
Brannegs an Fip mór, which supported the three legs of his great man.

hansen are the lands of Garmna⁽²⁾, Lawchail⁽¹²⁾, and
 Letter-mellain Castle. In Garmna is Pilithen church⁽¹⁹⁾,
 or the pilgrim's church; Keann Gualain or the cape
 of Golan head stretches itself between Cape in Hansen
 and the sea the furthest end of Illegullin barony this
 side and is 3 leagues from Galway. Eastwards of
 this point the isles of Aran lie 3 leagues distant
 from the Continent of this barony, whereof Letter-
 mellain is the nearest to them.

was used to hold the whales caught by a fishing net! He was
 equal to Rabdara's giant. I firmly believe in his existence, though
 I have no historical evidence to prove the period at which he
 lived, or whether he was one of the ^{Scandinavians} Belgae or Danaan colony.
 (17) The townland of Kiltara forms the southern part of the peninsula
 lying between Castle Bay and the great Allan's Bay.
 (18) This church is now called ^{Doonaghmore} Todmough ^{mac Doonagh} i.e. ecclisia insulae
fibonaghmore. It lies in ruins on the west side of Castle
 Bay close to the shore. Is there any reference to this church
 in any of the Irish Calendars at the 10th of March? It
 belongs to the territory of Gnómor.

MS. 122/16(VI)

(19) Garmna, now generally called Garmma is an island lying be-
 tween the great Allan's Bay and Caisin Bay or Cuan Chaisin.
 (20) Lawchail is now called in Irish Leamh chail i.e. Elmwood &
 anglicised Loughit. It forms the southern ^{part} portion of the
 island of Garmma. In the life of St. Einné this place is erro-
 neously said to be in the great island of Aran but I suspect
 that the error is to be attributed to the editor, not to the
 author of this life. See my remarks on the Aran islands.
 (21) This church is still in existence but its name is not set down in
 any of the name books. It is there on the Dean's survey and even
 in Patrick's Map of the County of Galway. It is the same as the
 church of Letter-mellain.

(12) O'Haherty in speaking of the islands in Lough Corrib has some notices of islands belonging to the parishes of Kilcummin and Kiltannin:

" Lough Orbsen so called from Orbsen Mac Allaid,
 " one of the Danann nation, a very spacious and large
 " lake, hath its source at Bunbannon in the half
 " Barony of Rosse, and extends thence 8 miles
 " eastward to the river of Cong, having the
 " half barony of Rosse partly on each side, partly
 " dividing Rosse from Moycullen Barony, and partly
 " having Rosse on the north side. It extends southwards
 " 12 miles in length till it discharges itself into
 " the River of Galway, having the Baronies of Kilmajane
 " and Clare on the east, and the Barony of Moycullen
 " on the west: somewhere 4 miles in breadth, and some
 " times less than a quarter of a mile.

at the year ¹⁷⁰⁰ Its site should be marked on the Ordnance Map. The fishermen in Traunmore told me that no part of it now exists, and I therefore did not go ^{to} see it.

"It is said to have as many islands as there are
 "days in the year all of them belonging to the west
 "as far as where a boat can pass between them and
 "the east side. ^(a) Of these Inisquin and Inismietir
 "contain a quarter of land each; some half a quar-
 "ter, some a cartron, some an acre, and most off
 "them but few acres. On that island of Inisquin ^(b)
 "St. Brendan built a shapple (opus vita 16th May
 "Cap 59) and worked divers miracles. In the same
 "island St. Moluag, whose festival day is on the
 "10th of February was abbot of a famous abbey
 "about the year 580. He was spiritual father to
 "the great St. Fursey ^(c) of Peronne in France (Vita
 "St. Endee Mar Cap 245) who carried the reliques of
 "that saint along with him and enshrined them
 "at Peronne.

- (a) The same is said at this day, but still many of the islands
 belong to the barony of Clare on the other side.
- (b) Now called Iny Uí Thuinn. This island is so celebrated that the whole
 lake is sometimes called Loch Iny Uí Thuinn from it. See my
 letters on the parishes in the Barony of Clare.
- (c) See my account of the church of Killuray in a letter from
 Thomas

- (14) "The Isles of Lough Orbsen were pillaged anno 927 by
 " the Danes of Limerick.
- " Echinis, or Horse island now Annis-gearan^(d) or garcon
 " Island, the same in sense as Horse Island, lies very
 " near Banach Coelain^(e) Continent, but nearer part^(f) of
 " Aughnamure, is an Island where St. Anna of Brian
 " visited St. Coelán, priest on Lough Orbsen. This St.
 " Coelán is ^{neverget} worshipped the 25th of April. of him
 " likely Enagh Coeláin nigh Aughnamure, is named.
 [Not far from this]
- " Annis-Flannan^(g), an island which retains the memory
 " of St. Flannan, patron of Ballindun parish."
- (He next speaks of Inchagoill, but as I have
 quoted all he says of it in my letter on that
 Island, I deem it unnecessary to transcribe it
 here)
- " Iniscreama, 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."
- (d) This name still exists but it is not set down in the
 name Books. It lies in Lough Corrib not far from the
 Castle of Aughnamure.
- (e) Now Annaghkeelam near Aughnamure castle.
- (f) See bodie. It is near the castle of Aughnamure.
- (g) Now Inishlannam and an island in Lough Corrib belonging to
 the townland of Gortabeg.

of this island Macám nra Creama, a memorable (15)
 ancient Magician, as they say, had his denomina-
 tion.

anno 1225. The Lord Justice of Ireland, coming
 to the port of Iniscreama, caused Odo O'Fla-
 herthy, Lord of West Connaught, to deliver
 with it island, Kirk island, and all the
 boats of Lough Orbsen into the hands of
 Odo O'Flahar, King of Connaught (Cathal
 Redfoot's son) for assurance of his
 fidelity. anno 1233. Feallin, King of Con-
 naught, brother to the former, demolished
 the castle of Kirk Island, Gal-
 way, Bog Island, and ^{Dunamoo near Kill...} Dunoman.

(The next speaks of the Three Earls, who
 took shelter under the humble roof of
 a farmer of the name Murrough Boy
 Brankagh in the west shore of this
 lake, of which see a former letter.)

(This island belongs to the Barony of Clare and lies in
 Lough Corrib opposite the castle of Corgies. See my letter
 on the parish of Corgies)

" This lake breeds salmon, eels and several sorts
 " of trouts, especially the delicate laugh trout
 " of which kind there were two by chance
 " ^{1. caught} caught that had fair golden spots. It dis-
 " tributes the salmon among divers surrounding rivers
 " which mutually contribute their fish and their waters
 " to it, and every salmon, if not hindered will be sure
 " to go to that river where it was first engendered, and
 " after spawning there returns in due season to the sea.
 " Here some old seals came along from the sea in pur-
 " suit of the salmon.

" There is another kind of fish which hath recourse to
 " the sea as the salmon yearly to and fro: they are
 " called chops, and in Irish trascain very like herrings,
 " only that herrings come not in fresh water.

154 17.
of the parish of Maycullen

Situation.

This parish extends in length from Lough Corrib to the Bay of Galway. It is bounded on the west by the parish of Killamin, on the north and north east by the parish of Killamin and Lough Corrib; on the east by Lough Corrib and the parish of Mahoon^{and}, on the south by the Bay of Galway.

Name. The present name of this parish is Ma8
cullen, which would mean the plain of the holly, but
O'Flaherty, in his Ogygia and Statistical account
of West Connacht, shows that the original name
was Magh Uillinn, the field of Uillinn, who was
one of the Tuatha de Danann colony. This was
Roderic O'Flaherty's patrimonial inheritance, and
the manner in which he speaks of the loss of it in
his Ogygia is truly affecting, and worthy of Job.

Orbesing mercator erat negotiationibus inter Hiber-
niam et Britanniam tractandis insignis; Manannan
Mac Ler vulgo dictus; Manannan ab commercia
cum Mannia insula, et mac Ler i.e. mari satius
ab nandi atque urinandi peritiis, quod portum
quoque discrimina apprimis colleret; ac aeri et

(18) 155
" praesens vicissitudinis a tempestatibus praecaverat.
" Succubuit vero in praelio apud Maycullin in
" margine spaciosi lacus Orbsen qui per Galviam
" fluvium in sinum Galviensem exoneratur, ab
" Ullino Nadi regis Hiberniae per Thadaeum
" filium nepote confossus. Pugnae loco Ullinus,
" loco Orbsenius nomen indidit; de his ita Flan-
" nus a monasterio (a).

" Do éap Mac Allóid go n-áig an min mór gais Manannan
" áran éat as Ullín émuís: do lám Ullinn abpasquaró.

" Cecidit Alladu proles generosa Manannan
" Ullino Ullini manibus certamine victus.

" Magh-Ullin igitur Campus Ullini, in quo scilicet con-
" gressus est, parva mutatione fit Maycullin. Locus
" hic natalitius meus fuit, et longa stiracum series pa-
" trimoniorum. Mannerium erat regis diplomatum
" a regio vestigali exemptum, fori et mundarum pri-
" vilegio dotatum, ac Curia, quam vocant Senes-
" challe, libertate ad dirimendas lites honoratum.
" Infra bimatum vero patre orbatus minorennis
" patris legibus in tutoriam regis custodiam deveni,
" et nummos, ut mos erat, pro tutela numeravi:
" Sed antequam ex lege per aetatem licuit heredita-

(a) Ex praemate Episcopi a sede san on.

tem

tem adire, tutoris praeviduum amici regis mei parricidæ undevi-
gente annos natus, et regis haeres domesticus me junior peregre
victum quærere compulsus est. Regium heredem Dominus
honorum omnium applausu citra pulverem et sanguinem
ad sua regna mirabiliter revocavit. Sed me non dignum
viduit, cui turgis mei regnum restitueret; Sit nomen Domini
benedictum in æternum.

Oxyia Paul III 4. 180

Aegyia part III p. 180.

Correct Translation. Healy's is very incorrect.

14C/22/16(x)

The merchant Orben, is remarkable for carrying on a commercial
intercourse between ^{Denmark & Norway} he was commonly called Maanam Ma Lin.
Maanam from his commercial intercourse with the Isle of Man, and
Ma Lin is the son of the sea from his expertness at swimming
and diving; because he was well acquainted with the dangers of her
bores, and because by his skill in the changes of the weather he al-
ways avoided storms. He fell in battle at Mayculline on the
margin of the spacious Lake Orben (which discharges its re-
mains of water into the Bay of Galway by the river Galway,)
being stabbed by Ullin the grandson of Kiada King of
Ireland by his son Tadhg. The site of the battle was called
after Ullin and the lake after Orben. Concerning these
is an authority for this. Flaherty might have quoted Carmac's
Glossary in which the following notice is given of Maanam:

Manandam mac lipi & Cendaide aimpá boi i n-Inip Manand. Ba he lusmaria p dech
boi i n-tapcagí Domán. Ro pindaó Epid Nemgnáet [i gndéugáó in Nime] in opes
no beir in t-pominn ocp in Dominn ocp in t-an nár clacélobá coctap de aip ne. Ende
i scoti, Britanésque cum Baunmáccavannat maris, et filium masie epe dix
erunt, et ab eo clacélobá Manannan dicta est. i.e. Manann an allac
i.e. a famous merchant who was in the sale of all anns. He was the best
navigator in the west of the world. He used to discover by observation of the hea
vens when there would be good or bad weather and when either wind or change
of the moon would be detrimental to sailors and so save him the cost of the voyage.

" these I learn of the monastery thus written:

" all as Allid of prouces fell

" The great fierce chieftain Munnannan

" In the battle at hard Ullinn

" By the hand of Ullinn of the red braces.

" Mugh Ullinn; therefore, the plain of Ullinn, in which the
 " battle was fought, by a slight change is made Mugh-
 " cullinn. This is my natal soil and patrimony through a
 " long series of ancestors. It was a manor exempted by a
 " patent from royal tribute, endowed with the privilege of hold-
 " ing a market and fairs, and honoured with the liberty of
 " a borough, shall's court to settle litigations. But having
 " lost my father before I was two years of age, I came under the
 " tutelary protection of the King by the laws of the country regulating
 " minors, and paid, as was the custom, ^{*} money for my ward-
 " ship: but before it was lawful for me by age to enter upon the
 " enjoyment of my patrimonial ^{inherited} inheritances I lost the pa-
 " tronage of my guardian by the execution of my king in the
 " nineteenth year of my age, and the royal heir (the prince) half
 " a year younger ^{than I}, was forced to seek refuge in a foreign country.

* This was called the Law of Wardship and Livery, which was
 abolished at the restoration of Charles the II. When an ^{unmarried} unmarried
 gentleman died leaving an heir in the age of minority, the King
 took the estate into his own possession and enjoyed the pro-
 fits of it till the heir was of age, but he was obliged to
 pay a certain sum, proportioned to the extent of the estate,
 for the education of the minor. When O'Shaherty was 19
 years of age Charles I. was beheaded, ^{where and how, according to law,} and the territory
 of Groubeg the patrimonial inheritance of O'Shaherty then
 in the King's hands, was ^{soon after} apportioned by Cromwell among
 his followers. It appears from the will of O'Shaherty that

"The Lord has wonderfully restored the prince to his king-
dom by the consent of all good men without contention
or blood; but he has not found me worthy to be restored
to the kingdom of my cottage. Against thee only, O Lord, have
I sinned; Blessed be the name of the Lord for ever."

the townlands comprised in Gne-hag were given to the Martins
of Galway and other families. The townland of Park-much-ba-
~~ried upon belongs to the estate of the Duke of Devon~~

Donald Mac-Turk states in the abstract of his genealo-
gies drawn up in the year 1666 that Rory ^{then living} age of Moycullen
was the lawful heir to the chieftainship of Gne-hag in West-
Connought. He thus gives his pedigree.

Moreagh na
1. ^{now living}
Brian na
1. ^{now living}

1. Rory age now living
1. 19 years of age 1648.

Moreagh na mart
^{now living}
Moreagh na maer
Donnell an chagga
Gillduff

Rory 1. Seige
Moreagh na 2. Moreagh na
^{meke} ^{nae}
Donnell 3. Seige
Rory age 4. Moreagh
Rory nae 5. Rory
6. Donnell
^{an chagga}
7. Moreagh

2. Hugh son of

Rory
Moreagh
Donnell

3. Moreagh

Donnell

4. Hugh age

Donnell

5. Hugh

Donnell

6. Gillduff

Donnell

7. Brian na nainneach

8. Donnell na g-Camhthach

9. Moreagh

10. Rory

11. Hugh

12. Rory of Lough Linn now Lough Blackhall near Bradford

MS. 12. 16 (v)

The other branches
of the family now
respectable are O'Fla-
herty of Newcastle
a very respectable gen-
tleman; O'Flaherty
of Kilkenny the next
down to Lemonfield
and O'Flaherty of
Limerick who never
married; and O'Fla-
herty of Brighton
the Postmaster and
High Constable is
supposed to be the
representative of the family of Mayculter

Pedigree of Thomas Henry O'Flaherty
of Lemonfields

Thomas
Sir John

Moragh called by De Burgo Morgunus
! (I send a perfect copy of his pedigree)
Moragh Nadar of Aughanure &c.

A most melancholy description is given by the antiquarian
Malynes of Rodrick's circumstances in the year 1709. The
following are his words, which show how little he sympathized with
his brother antiquary.

Wednesday the 21st of April 1709.

I went to visit old O'Flaherty, who lives very old in a
miserable condition at Park, some three miles west
of Galway in Bear or West Connanght. I expected to
have seen here some old Irish manuscript, but his
ill fortune has stripped him of these as well as his
other goods, so that he has nothing now left but some
few pieces of his own writing and a few old Romish
books of History printed in my own life [time.] I
never saw so strangely stony and wild a country! I did
not see all this way three living creatures, not one house or
ditch, not one bit of corn, nor I may say one bit of land
for stones; in short, nothing appeared but stones and sea,
nor could I conceive an inhabited country so destitute of all
signs of people and art as this is yet there, I hear, lived multi-
tudes of barbarous uncivilised Irish after their old fashion,
who are here one and all in defence of one of their own or even
any other ragged that fly to them against the laws of

In his account of west Connaught O'Shaughnessy has the following notice of Moycullen

a Llynbeg containing the parish of Moycullen^(a) and Raham.
[Kilcummin, Killamkin and Moycullen]
a The three first parishes lie in length from Lough Osh-
a sen to the bay of Galway, and Raham from the
a River of Galway to the Duna Bay. The castle and
a manner of Moycullen, whence the parish and barony
a of Moycullen are named hath Lough Lonan^(the lake of Ross) on
a the west, Tolackin two castles next adjacent
a on the north, and Lough Oshsen on the east.
a The parish church thereon its chief feast of late
a is the immaculate conception of our Blessed
a Lady on the 8th of December as patroness. What
a ancient patron it had is unknown. 14/c/22/16(XII)

a Ireland, so that here is their assylum. There is com-
a mitted the most barbarous murders after shipwrecks and
a all manner of rogueries protested that the sheriff of this
a county scarce does appear on the west side of Galway bridge,
a which, tho' enclosed is now generally esteemed civilised, may
a well be called the end of the English Pale, which distinc-
a tion should still have place as long as the inhabitants live
a without in an open state of nature.

a Moyle was the most savage, here gets used with the manners
a of the people ^{whom} he tells he ^{perhaps it was with the manners of the story} saw no one at all. For to say
a he did not see these living creatures (not even sea gulls) ^{subl} as
a savage as he was ^{perhaps it was with the manners of the story} ranked from the same opinion at this day
a of the inhabitants of the ^{perhaps it was with the manners of the story} ^{perhaps it was with the manners of the story}

(24) "Here Ullinn, grandchild of Kuad Scherhand,
 " king of Ireland 1200 years before the birth of
 " Christ, overthrew in battle and had the killing
 " of Orbsen mac Allaid, commonly called Man-
mandann-an
 " annan Mac Lir: Manannan the Mantis-like man,
 " Mac Lir son of the sea, for his skill in seafaring.
 " From Ullinn Maycullin is named, to wit, Magh-
 " ullinn, the field of Ullinn, and from Orbsen
 " Lough Orbsen or the lake of Orbsen. Six
 " miles from a great stone in that field (erected
 " perhaps in memory of that same battle) to
 " the town of Galway.

She gives the following curious description of that part of the barony of Maycullin, ^{lying along the bay of Galway} including the southern part of this parish.

"The tract of land on the south side of the barony
 " by the Bay of Galway, divided among the four parishes and
 " separated from Lough Orbsen and the river's tract by a large
 " space of mountain land is good pasture for cattle, but so craggy
 " and full of stones, and so destitute of deep mould that in
 " a very few spots of it a plough can go, yet the tenants by
 " digging manure it so well, that they have corn for themselves
 " their ^(a) landlords and markets. There was a garden more tilled for
 " a black seed^(b). They carry on horses out of the shore all the sea-
 " weeds cast in daily as long as they can get it from Mickaelmas till

(a) They paid the landlord in kind at this period.

(b) For what? not in Johnson's Dictionary.

till sailing times past, and sometimes in spring tide low water
 they go as far down as they can, man, woman and child,
 and cut the sea weed with knives to have it cast
 up again by the sea. With this they ^(c) muck the land
 and dig up daily earth to cover it out of watery furrows
 which serve for conveying away the water from the ridges.
 This mucking and digging keeps them in action till March
 before which they saw not a grain of corn till March
 In sowing they give so small a measure of seed is can
 be imagined being sure not a grain will fail to multiply. In
 summer when it grows up they go man, woman and child,
 and lie prostrate or sit upon the corn, and weed it with
 their bare hands leaving nothing behind them but pure
 corn. Twice perhaps they thus weed it before it comes
 to an ear. The soil bears not but for two years till
 they muck it again. The first year it bears wheat,
 barley, ^{rye} or oats, the second year oats only, but
 the increase is fortyfold at the least. There is a ^{kind}

(c) muck was then used to signify manure. "It is usual to help the
 ground with muck, and likewise to recomfort with muck put to
 the roots; but to water it with muck water, which is like to
 be more forcible, is not practised." Bacon's Natural History.

The Irish use this word to signify a pig. To muck is used
 as a verb by Tusser.

(d) No Potatoes at this period! The first crop in this district
 is now always potatoes, the next wheat or oats, but they
 saw very little wheat here now.

" kind of corn they called buagh; the grain is like wheat
 " but more brownish and swarthy, the bread like barley
 " barley bread but finer. Two bushels of this corn is
 " three bushels ground.

" This land hath no help for building but thatch and
 " plenty of rude stones that cannot be wrought. It is
 " destitute of wood and lime stone few places having any
 " clay for mortar. It hath sever al little brooks and
 " rivers falling from the mountains to the sea which
 " bear some salmon, trout and eels, besides plenty
 " of ope fish and shellfish together with sever al creeks
 " and harbours. There is a shift for making lime of
 " the shells for making leather.

" Now to descend to particulars. In this tract near Galway west-
 " ward is the townland of Barra very good arable
 " land where partly the plough partly digging with the
 " spade is used. It affords limestone and clay. There is
 " Blakes hill over the sea whither the young men of Gal-
 " way were wont to come on horseback the third of May
 " [to celebrate]
 " their May game, and there dine between the hill and the castle
 " of Barra. Sir Morygh O'Flaherty of Aughranure defeated
 " an army out of Clare the 22nd June anno Domini
 " 1664[?]
 " 1564 on the strand of Traybane ^(b). This strand yields

(1) I have met no one here that ever heard the word applied
 " to any kind of corn. I fear that there is some error in
 " the transcription. The words now in use are spurnedee, wheat,
 " cooper, oats, barley, potatoes.

(2) Barra Barra in the parish of Barra.

(3) It appears this name is the same as Barra Barra in the parish of Barra Barra.

plenty of cockles and with a dredge oysters are to be found
 in it. Westward from thence, and from Galway 4 miles, the
 river of Forbagh⁽¹⁾ runs to the sea, near which was a great
 fish cat⁽²⁾ anno 1663, another about a mile thence at Koylagh⁽³⁾ the
 17th of May 1674, 30 feet long and 7 feet high. Two miles from
 the River of Forbagh to the River of Spiddell on which the
 salmon cannot pass a steep salmon leap a mile from the
 Bridge, on the mouth of the River first built anno 1670
 by the public charges. On the east side of the River
 by the high water mark of the sea stands the church of
 Spiddell dedicated to St. Anna⁽⁴⁾, patron saint of Aran,
 whose feast is kept the 1st day of March. Spiddell
 is so called of Spittle⁽⁵⁾ or Hospital. From this River
 which separates the parish of Moycullen here from the
 parish of Killanin on the west of it, to the River
 of Ably are two miles." See p. 8, line 1. Killanin par.

(1) Now Úpráts Bán. Strawbank the white strand in the
 parish of Rakoon. Is it on the plan?

(2) Now pronounced Furrabagh. This river rises in a lake in
 the townland of Knockalougha and flowing through a Town-
 land of the same name falls into the bay of Galway.

(3) Now Kellough in the parish of Rakoon.

(4) See a description of this church in p.

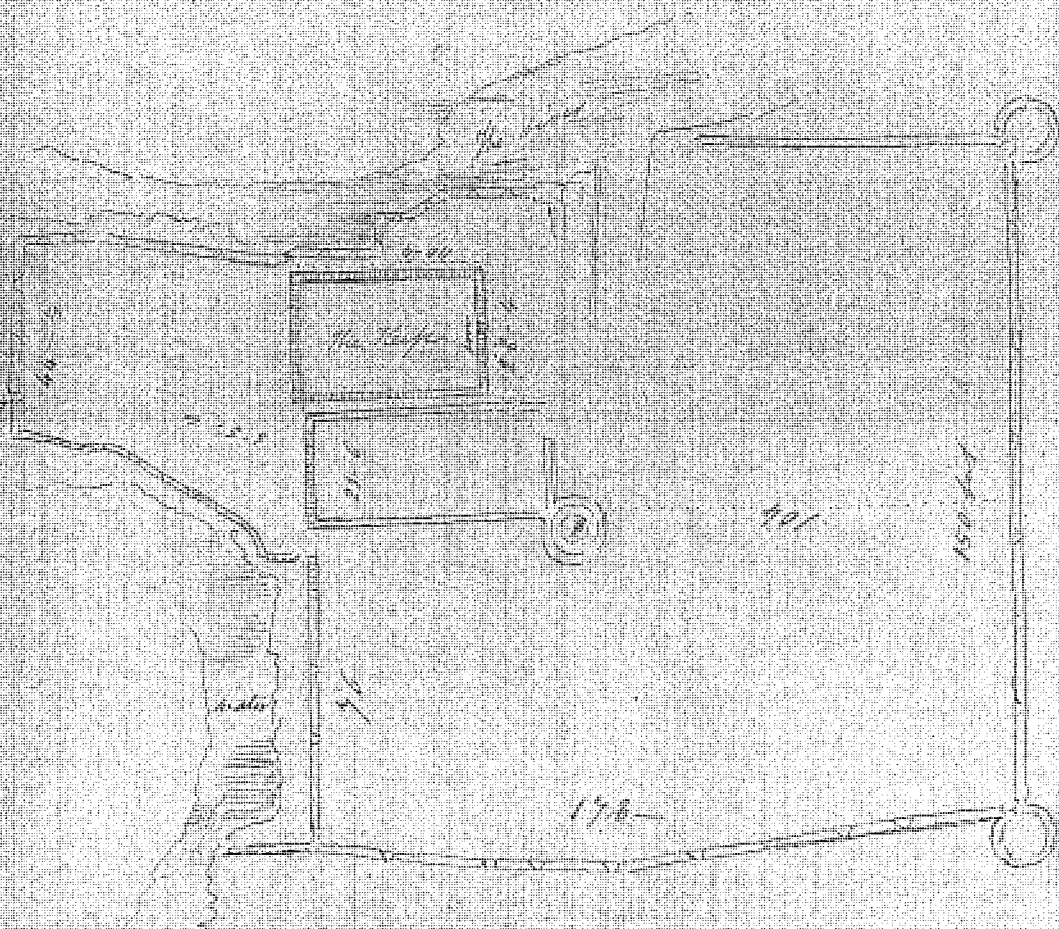
(5) This is an old English word for hospital still used in
 Scotland.

"To the Spittle go

"And from the powdering tub of infancy 14/c/22/16(xiv)

"Fetch forth the hazards of breast's kind" Shakespeare

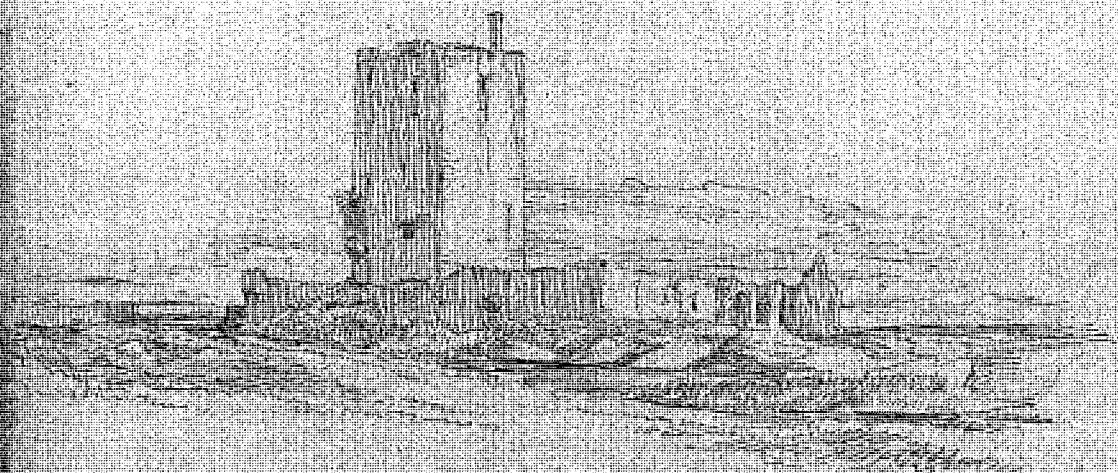
See also Spittle in the Dictionary of the English Language



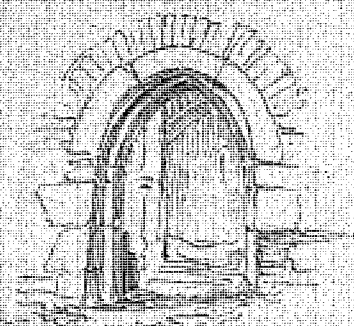
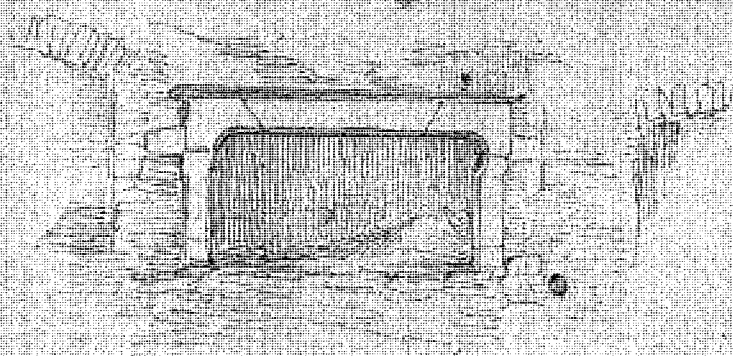
A ground plan of Baginamun Castle

14/c/22/16 (xvi)

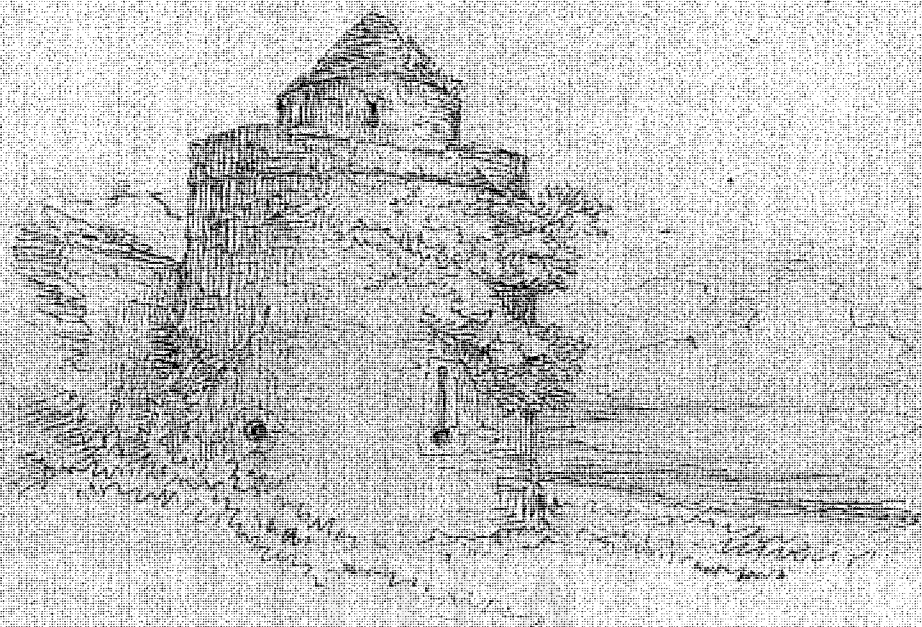
[see sketch of window in the banquet hall, on vol. of sketches]



Superior Castle



Gateway of the Castle



View of the main Castle.

14/c/22/16 (XIX)



14/c/22/16(12)



Church on the road side near Hols.
between Galway and Ringford

END

14 C 22/17

O'Donovan, John, 1806-1861; O'Keefe, Patrick

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, concerning the history, genealogy, traditions, folklore, topography and antiquities of the Aran Islands, with particular reference to their place names, early churches, holy wells, monastic tradition and fortresses.

3-26 August 1839

162p.

23 cm (i-xxii), (xxiv), (xxvi-cx), (cxiii-clxii); 16 x 19 cm (xxiii); 25 cm (xxv), (cxi)

ill; sketches of the inner wall and ground plan, of Dun Aengus, Inish Mor, 'the fishing hook of Aengus', O'Brien's Castle, Inisheer, the remains of the round tower at Killeany, carved ornamental stones found at Killeany, Teaghlach Eindé, St. Kieran's chapel at Monaster, Teampull Beanain, monumental pillar stones at Courroogh, Teampull Mac Duagh at Kilmurvy, Teampull Breacan at Onaght, Arkin Castle, Teampull Muire on Inis Maan, the church of Killcannonagh, Inis Maan, Teampull Choemhain, Inis Maan, the church at Kilgobnet, all executed in ink by Fredrick William Wakeman.

Ground plans, in ink, of Dun Eoghanacht, Dun Eochla, Dun Conchobhair, Dubh Chathair and the townland of Moore, Inis Maan.

Engraving of Dun Aengus, taken from a book on the antiquities of Ireland, published by John Jones of Dublin.

Included are related extracts from Colgan's 'Acta Sanctorum', John O'Flaherty's 'Sketch of the history and antiquities of the Southern Islands of Aran', Roderic O'Flaherty's 'Indexes of Ogygia', the 14th century poetry, ascribed to both Aengus Ceile De and Aengus Roe O'Daly, relating to Galway Bay, manuscript sources concerning St. Enna, abbot of Aran, a pedigree of the O'Brien family, O'Donovan's observations regarding the soil and vegetation of the Islands and his account of the story of St. Columbkille's conflict with St. Enna.

August 3rd 1839.

Dear Sir.

I now come to treat of the islands, ^{all} the most interesting of the islands I have yet visited; but I cannot spare time to translate the documents in connection with them or go into any thing like detail. I shall confine myself to the description of the pagan and Christian remains which should be shewn on the Ordnance Map with such remarks on the age and history of each as will occur to me as I proceed. The translation and proper elucidation of the ancient Irish poems relating to the early history of these islands can only be made in Dublin where the old glossaries and other expositors of the old language in which they are written, are to be had. For this and other weighty reasons I shall forbear entering into the history of the different tribes of the Firbolgs who established themselves in these islands during the early period of Irish history.

Situation. The three islands of Aran, which constitute one parish and half a barony are situated at the mouth of the bay of Galway about 28 Irish miles to the west of the town. They lie in a straight line in a north-west and south-east direction.

Name. Augustin Mac Raidin, Canon of the island of Saints in Lough Ree in the Shannon gives us the following derivation of the name of this island in his life of St. Enders written about the year 1390:

"Hoc insula dicta Arann .i. ren in Latino quia ad simili-

"tudinem renis in animali se habet, qui in medio est
 "angusta et in extremitatibus est grossa." i.e. This island
 "is called Arann i.e. ^{ren} [kidney] in Latin because it has itself
 "(i.e. it is) like a kidney in an animal, because in the mid-
 "dle it is narrow and in the extremities it is gross."

Acta SS. p. 706. col. c. 9

On this passage Colgan has written the following note:

"Hæc insula dicta Arann p. ren in latino, c. g. Rectus Ara i. ren
 "dicta. Nam vox Hibernica renem denotans in casu recto
 "dicitur Ara, et in casu gignendi sive secundo Arann. Unde
 "vulgo hæc insula Ara na naomh i. Ara Sanctorum a
 "multitudine sanctorum, quæ in eâ olim tempore Sancti
 "Endei et successorum vixerunt, appellatur. Jacet in
 "oceanò, inter extremos Conacia et Tuamonia fines
 "ad provinciam Conacia hodie et jurisdictionem Spiritua-
 "lem Archiepiscopi Tuamensis spectans, licet olim
 "ad jura regum Mononia spectasse hæc vita et vita
 "D. Albei indicent. Sunt autem tres insula cognomines;
 "plena cellis, sacris sanctorum exuviis et tumulis vi-
 "cine, et oceanò interluente divisa; et singulis Ara
 "nomen est."

"This island is called Arann i.e. ren in Latin. More cor-
 "rectly called Ara; for the Irish word signifying
 "ren, a kidney is in the rectus casus made Ara, and
 "in the Genitive or second case Arann. Hence this
 "island is called Ara na naomh i.e. Ara of the
 "Saints, from the multitude of saints who lived on."

See Cormac's Glossary in voce Arann where the three islands of Aran
 and their distinguishing epithets are given

now it formerly in the time of St. Endrus and his
successors. It lies in the ocean between the extreme
boundaries of Connaught and Thomond, belong-
ing at the present day to the province of Con-
naught and the spiritual jurisdiction of the arch-
bishop of Tuam, although ^{that} it formerly belonged
to the rights of the kings of Munster this life
and the life of St. Albens indicate. There are three
islands of the same name [all] containing many church-
es, and the sacred remains and tombs of saints. They
lie adjacent to each other but are separated by the
ocean, which flows between them. Ara is the name of
each."

Acta S.S. p. 710 Col 2. note 18.

On this note of Bolgan I have to remark that I do not
believe that the Middle island and South island were
ever called Ara, for if so, and if the name Ara means
Ren or kidney, it is not applicable, whereas it is not
inapplicable to the Great island, nor to the larger of
the North Aran islands off the coast of Donegal.
See my letter on these islands written at Dingle.

Martin in his description of the western Islands of Scot-
land gives the following ridiculous derivations of the
name of the Aran island belonging to that Country.

"The name of this isle is by some derived from Aran (recte apán)
which in the Irish language signifies Bread: others think
14/C/22/17(ii)

(4) 176.

" it comes more probably from Airin or Airgin, which
" in their language is as much as the place of the giant
" Finn Mac Coul's slaughter or execution; for Aar signi-
" fies slaughter, and so they will have Airin only the
" contraction of Airin or Finn; the received tradition
" of the great giant Finn Mac Coul's Military valour,
" which he exercised upon the natives here, seems to favour this
" conjecture; this they say is evident from the many stones
" set up in divers places of the isle, as Monuments upon
" the graves of persons of note that were killed in
" battle.

This derivation is as good as that given in Irishmen of
Malin, viz. Mala Fhinn i.e. Finn's bag!

The next derivation is that offered by Vallancey, which
is not worth attention; and the latest is the arbitrary guess
of John T. O'Flaherty A. B. who, in his sketch of the
History and Antiquities of the islands of Aran, has
collected that Aran means lofty or mountainous in the
Gaelic, because several mountains in Ireland, Scotland, and
Wales are so called.

As I have some years since remarked in speaking of
the north Isles of Aran off the coast of Donegal, un-
less Augustine Magraiding's derivation be correct, I
do not know what to make of it unless indeed, that,
as it is a very ancient name, it may have been called
after Baron the brother of Mages! But as the Nomi-
native form is Ara, ~~and~~ the Gen. Araun or Airne
and the Dat. or Oblique Araun, I fear that to derive it

it from Aaron, the brother of Moses would now
 be considered missionary. The same reason knocks ~~all~~
 Martin's ^{two} traditional derivations completely on the
 head, and John O'Flaherty's must be received with
 great suspicion till he or some body else shews
 where the hills or mountains are in Ireland that
 bear the name Ara. Neither is it probable that the
 name is derived from ap. tillage or the Latin verb
are to plough, because nothing can be produced
 to prove that the ancient Irish, who according
 to Pymmar and other English writers, ploughed
 by the taile, were ever able to construct such
 ploughs as would plow fields of stone, al-
 though it must be acknowledged that it is
 a constant tradition in Ireland that allo ghol
artifex, commonly known by the name of "the
Gobban Saer", constructed a plough which
 plowed the fields without being dragged by
 the tails of horses or by any other force,
 being propelled by its own mechanical construc-
 -tion. Unless, therefore, the monk's derivation
 of this name be correct, - and none so ancient
 or so respectable has been yet produced, - the
 meaning of this name must remain as uncertain
 as many of those of the same antiquity are now
 and will be for ever.

I. Ara mhor or the Big Island.

I shall first transcribe what the learned and acute O'Flaherty wrote on these islands in 1684, and then proceed to describe the remains on them according to the order of their antiquity.

"The three isles of Aran half Barony extending in
" length from East to west have the Barony of Moycullen
" on the north, Moyclea in Corcomroe Barony and County
" of Clare on the East, and the cape of Kerry
" head far off in sight stretched out in the sea
" on the south. They are fenced on the south
" side with very high cliffs, some three score,
" some four score and five score fathoms ^(a) deep
" against the western ocean's approach.

"The soil is almost paved over with stones, so as in
" some places nothing is to be seen but large stones
" with wide openings between them where cattle break
" their legs. Scarcely any other stones there but lime
" stones and marble fit for tombstones, chimney
" mantle trees and high crosses. Among these stones
" is very sweet pasture so that beef and mutton are
" better and earlier in season here than elsewhere;
" and of late there is plenty of cheese & tillage.

(a) The height of the cliff at Dun Aengus is 302 feet

(1. mauling)
" Mucking and corn is the same with the seaside ¹⁴⁹ (7)
" tract. On the shore grows Samphire ^(b) in plenty,
" Ringroot or sea holly ^(c) and sea cabbage. There
" are Cornish Changhs with red legs and bills.
" There are ^{i.e. nests} ayries of hawks and birds which never
" fly save over the sea, and therefore are used to be
" eaten on fasting days, to catch which people go
" down with ropes tied about them into the caves of
" cliffs in the night, ^(d) and with a candle light kill
" abundance of them. There are several wells and
" pools, yet in extraordinary dry weather people
" must turn their cattle out of the islands, and the
" corn fails. They have no fuel but cow dung ^(e) dried
" with the sun, unless they bring turf in from the
" western Continent.

(b) The ^{present} inhabitants of Aran send Samphire to Dublin, &c.
" — Half-way down
" Hangs one that gathers Samphire: dreadful trade!
" Methinks he seems no bigger than his head.

(c) Cuilleann traigha in Irish. It is used as a medicine by the islanders.

(d) See a similar account of the manner in which the inhabitants of the islands of St. Kilda go down the cliffs to catch birds and get eggs, in Martin's account of that Island. p. 105.
14/c/22/17 (IV)

- (8) ¹⁸⁰ "They have Cloghauns ^(f), a kind of buildings of stones ^{laid one upon another} which
 "are brought to a roof without any ^{kind} manner of mortar
 "to cement them: some of which cabins will hold forty men
 "on their floor; so ancient that no body knows how long
 "ago any of them ^{was} ~~were~~ made. Scarcity of wood and stone
 "of fit stones ^{procul dubio} without peradventure found out the first
 "invention.
 "There is a west island on the ^{recte north} ~~South~~ west called Ilan
 "na ^{da} branoge ^(g), where they go to slaughter seals yearly, and
 "where there is abundance of Sampire.
 "From the Isles of Arran and the west Continent of
 "Ireland appears visible that enchanted island called
 "O'Brasail, and in Irish Beg Ara ^(h) or the lesser Aran,
 "set down in ^{charts} charts of navigation, whether it be real

(e) You could see stacks of dried ^{bóiream} Cow-dung ^{thatched} on the
 Middle island. They now however generally carry
 turf from the north shore.

(f) For a description of one of these Cloghauns see
 p. 7. See also letter on High Island belonging
 to the parish of Oney, and the one about Irish-
 Gluairé off the Coast of Erris in Mayo.

(g) Now always called Oileán dá Branóg in Irish and Brannock
 or Brannoge island in English. It lies off the T. L.
 of Onaght at the west extremity of the Great Island.

(h) They tell stories about this island still. See Mayo
 Extracts for more stories about it. The Aranites now
 call it New Aran.

1851 (9)

"and firm land kept hidden by the special ordi-
"nance of God or the terrestrial Paradise or else
"some illusion of airy clouds appearing on the sur-
"face of the sea, or the craft of evil spirits is more
"than our judgments can sound out. There is west-
"ward of Aran in sight of the next continent of
"of Ballynahinchy barony Sherd⁽ⁱ⁾ a wild island of
"huge rocks, the receptacle of a deal of seals there-
"on yearly slaughtered. These rocks sometimes
"appear to be a great city far off, full of houses,
"castles, towns, chimneys, sometimes full of blas-
"ing flames, smoke and people running to and
"fro: another day you would see nothing but
"a number of ships with their sails and riggings;
"then so many great ^{stacks} stakes or ^{ricks} reeks of corn and
"turf, and this not only on fair sun-shining days,
"whereby it might be thought the reflection of
"the sunbeams or the vapours arising about
"it, had been the cause, but also on dark and
"cloudy days happening. There is another like

(i) Now the Sherd rocks lying in the ocean due west of Basheen Bay
and about 9 miles N.W. of the western extremity of Aranmore.
Those optical delusions are not much talked of now, because the
romance of former days is fast disappearing.

14/c/22/17(r)

(10) "number of Rocks called Carrigmeacan⁽¹⁾ on the same
 "Coast, whereon the like apparitions are seen. But
 "the enchanted island of O'Brazil is not always
 "visible as those Rocks, nor those Rocks have al-
 "ways those apparitions.

"There is now living Murrough O'Le⁽²⁾y, who ima-
 "gines he was himself personally in O'Brazil
 "for two days, and saw out of it the Isles of Ar-
 "ran, Golanhead, Inrosbeg hill, and other
 "places of the western continent he was ac-
 "quainted with. The manner of it he relates
 "that being in Inros-kinhagh in the south
 "side of the Barony of Ballynahinch, about
 "nine leagues from Galway by sea, in the month
 "of April Anno Domini 1668, going alone from

(1) Now Carrickmacan near the mouth of Casheen Bay and
 nearly due north of the Braumock isle off the western extremity of
 Arammore.

(2) This story is still told. Some few generations ago the crew of a ^{fishing} boat
 passing an island ^{which} they did not know, landed thereon to refresh them-
 selves. They had no sooner landed than a man appeared and told
 them they had no business there as the island was enchanted,
 they therefore immediately returned to their boat, but as they
 were going away the islander gave one of them a book with
 directions not to look into it for seven years. He complied
 with this request, and when he opened and read the book
 he was able to practise surgery and physic with great suc-
 cess. This man's name was Lee, and the book got from the
 enchanted man in O'Brazil or New Aram remained as an heir

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" one village to another in a melancholy hue (11)
" move upon some discontent of his wife, he
" was encountered by two or three strangers,
" and forcibly carried by boat into O'Brazil as
" such as were within it told him, and they could
" speak both English and Irish: he was ferried
" out hoodwinked in a boat as he imagines
" till he was left on the sea side by Galway,
" where he lay in a friend's house for some
" days after being very desperately ill, and
" knows not how he came to Galway there.
" But by that means ^(m) about seven or eight
" years after he began to practice both Chi-
" rurgery and physic, and so continues ever
" since to practice tho' he never studied or
" either all his lifetime before, as we all, that
" know him since he was a boy, can aver.

loom with his descendants until some 20 months since, when
it was purchased by a bookseller in Dublin. It is be-
lieved that it is written in Irish or Latin.

(m) Here O'Flaherty's version of the story is lame and
defective, for "by that means" affords no explanation of
the manner in which the quack obtained his Medical
information, but the introduction of the Medical book
makes the story perfect. The truth seems to have been
this, that Lee, who got this book from some of his relatives who
were hereditary physicians, and taking it in hand to turn quack forged
14/C/22/17(VI)

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(12) " In the western ocean five or six leagues from the continent
" there is a sandbank about 30 fathoms deep in the sea,
" and by very small breadth, which extends from Ulster to
" Munster, all along the western coasts of Connaught: It is called
" in Irish Imaire-boy, ⁽ⁿ⁾ or the yellow ridge, and, in English
" the Codfishing bank, where people in the summer season
" used to go in boats a fishing from Bofin, the Owles, ^{Unallia} Inros-
" - Dawson, and some parts of the barony of Ballynahinch,
" and are there in their boats over night. From this bank
" about 20 years ago, a boat out of the Owles was blown
" southward by night, next day about noon they spied land
" so near them that they could see sheep within it, and yet
" durst not for fear of illusions touch shore, imagining it
" was O'Brazil, and they were two days coming back towards
" home. So much of the enchanted island; whence we come
" back again to Arran.

" The islands of Arran are famous for the numerous
" multitude of saints there living of old and interred
" on them trained in religious austerity and propa-
" -gating monastic discipline in other parts; venerable
" for many sacred churches, chappels, wells, crosses, se-
" -pulchres and other holy reliques of saints still
" there extant as monuments of their piety, revered for

(n) I suppose this cannot be shewn on the Ordnance
Map

" for many rare privileges of sacred places therein, and
 " the instant divine punishments inflicted on such as
 " dare violate or profane; frequently visited by
 " Christians in pilgrimage for devotion, acts of penance
 " and miraculous virtues there wrought.

" ^(o) Ararmor, the greatest and furthest west of these, contains
 " 24 quarters of land and is 24 miles in compass, wherein
 " on the south side stands Dun Engus ^(p), a large forti-
 " fied place on the brim of a high cliff a hun-
 " dred fathoms deep; being a great wall of bare
 " stones without any mortar, in compass as big as
 " a large Castle-bawn with several long stones on
 " the outside erected slopewise against any assaults.
 " It is named of Engus Mac Nothmore of the
 " reliques of the Belgmen in Ireland there
 " living about the birth time of Christ. On the east
 " side thereof the island is so low that about the
 " year 1640 upon an extraordinary inundation, the
 " sea overflowing that bank went across over the
 " island to the north-west. (q)

(o) Colgan is entirely wrong in his description of this island
 see p-

(p) For a description of (Dun-Engus see page
 inundation

(q) This is still traditionally remembered.

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(14) "The King's Castle and ^{manor} Manner of Arkin ⁽²⁾ stood on the
" north side over the ship harbour; for the service of
" which Castle all the patents in capite of West Connaught
" granted by Queen Elizabeth and King James were held;
" in place whereof now stands a citadel, in the Usurper
" Cromwell's time erected.

(1. pagans)
" This island was inhabited by Infidells out of
" Corcomro, (the next adjacent country in the County of
" Clare) when St. Anna got it, by donation of Engus
" King of Munster, anno Christo circiter 480 (Ware antiq:
" p 249) who then laid the first foundation of piety and
" sowed that small grain of mustard seed, which so
" increased that this Island was called Ara Sanctorum
" (Math. 13, 31) whereunto may be applied the prophecy
" of Isaia. In cubilibus, in quibus prius dracones habita-
" bant, orietur viror Calami et junci. Et erit ibi semita
" et via, et via sacra vocabitur. Isaia 35.7.
" The author of St. Kieran's first abbot of Cluain
" mac nois, anno 549 deceased, his life thus ex-
" presses the infinite number of saints in that
" island in his own time. In quā multitudo Sanctorum

(2) See an account of this in page In an Inquisition
taken in the reign of James I. the half Barony of Aran
is called after this Castle. "The half Barony of Arkin
" containing the Isles of Arren consisting of 36 quarters. &c.

" Virorum manet, et innumerabiles sancti omnibus incogniti
 " nisi soli Deo omnipotenti, ibi jacent." The like expression
 " is to be found in Albeus, Bishop of Smy, his life, thus:
 " Magna est illa insula et est terra Sanctorum qui nemo
 " scit numerum Sanctorum qui sepulta sunt ibi nisi solus
 " Deus.

" St. Emma, son of Conall Dearg of the noble Orgiellian
 " family in Ulster, and brother in law by his sister to
 " King Engus of Munster aforesaid, followed the
 " evangelical precept of forsaking a rich patrimony for
 " Christ and his merits; brought him to be abbot beyond
 " seas in Italy before he came with 150 religious persons
 " to Aran, where he lived to his decrepid age upwards
 " of 58 years: For St. Kieran aforesaid lived 9 years
 " under his discipline, and left Anno 538 (Ussher in
 " Indice Chronolog.) His successor abbots of Aran
 " continued, as I suppose, to the time of suppression ^[the]
 " of abbeys, the last of whom I find recorded was
 " (Donatus O'Leary, abbot of Aran Anno Di 1400.

" The memory of St. Gregory the Great kept in this
 " island was doubtless become much reverend of old
 " in Ireland and honoured with the title of Golden
 " Mouth as Cuminianus writes in his letter anno circiter
 " 634 (Ussher loco cit.: et in Sylloge Epist. p 31) Ad
 " Gregorii, Papae Urbis Romae Episcopi a nobis in commune

suscepti.
 14/c/22/17 (RM)

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" suscepti et oris aurei appellatione donati verba me converti?

" by which name he is known to this day in Irish.

" Gilaldus Cambrensis (Topograph. Hib. dist 2: cap: 6.)

" was misinformed to say that St. Brendan was chief

" patron of this island, (St. Brendan visited St. Anna

" here once passing to Kerry, and another time on his

" second adventure of navigation on the ocean) and

" that human carcasses need no burial in it, as free

" from putrefaction, which last was attributed to Innis-

" -Gluaire on the sea of Erros-Dawnan,^{but} and there itself

" it is by experience found false. But what he alleges that

" it did not breed rats, and that ~~that~~ by chance thither

" transported they immediately died, I believe was true

" in his time, for that is the nature of all the rest of the

" territory except the districts of Galway town. It

" was held an ominous presage of the following

" alteration that rats frequented Mayculen for one

" year ending in Lent. 165½, at which time they all

" perished in one night after devouring a carcass of

" mutton to the bones. About the same time they in-

" fested the Castle of Bunowan for two years till

" it was all burnt 31st January 165¾. In Irish they are

" called ^{Lucas Franciscus} French mice, for there was a time when they

" were no where in Ireland.

" Near the Castle of Arkin was St. Enna's church (17)
 " and an abbey of St. Francis, both demolished for
 " building the Citadel with their stones. So all devour
 " ing time!

" Diruit, edificat, mutat quadrata rotundis."

" Not far from thence to the east remains a small chappell
 " of St. Enna, where Sir Morogh O'Flaherty of Bonawan
 " was buried Anno Domini 1666. [On] the outside of this
 " chappell N.E. is the church-yard where anciently were
 " 120 graves of saints, in one of which St. Enna was buried;
 " where the stone laid over him is as yet to be seen, to-
 " gether with divers other tomb stones still extant. There
 " numerous saints interred (as in other parts of the
 " island) rest in peace till the day of "[the]" general
 " Resurrection. There is on the east side of this is-
 " land Port Daibheche i.e. portus Dolie, mentioned
 " in St. Enna's life (Cap. 16) now corruptly Port-eiche,
 " and in each of the two other islands is Tracht-na-neach
 " or Tracht each, i.e. the horses shore ^[described] ^{as in}
 " ^{(Cap. 14) where he is said to have first arrived in the island} ^{should be} ^{Ochoill for}
 " his life (Cap. 15) But Leamchaill is in the west ^{Conte-}
 " ^{ment} ^{port} ^{recte Eochaille} whence is a ferry into the island, and Ochoill
 " in the island on the north side thereof hath a port for
 " boats to arrive named from Ochoill, and another called
 " Port Caradoc from St. Caradoc garbh to whom Millna
 " -namanach church on the island is dedicated. Near ^{this}

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(18) " this port is the pool of Lough-na-ceanainne, whereof
" mention is made in St. Ennis's life (C. 19. col 2). There is
" but a ^{very narrow} straight ship road between St. Gregory's Sound
" on the east of this island and Tracht each, or the
" horses' shore on the middle island.

" But before I go farther I reflect upon an old saying
" I often heard, thus: Athenry was, Galway is, Arran
" will be the best of the three, which may be interpreted
" that Athenry was the creation of a Baron, and af-
" terward the creation of Viscount of Galway was
" conferred on Richard, Earl of Clancibarry, extinct
" ⁱⁿ with his son, the late Lord Marquiss, and now Arran
" hath the creation of an Earl.

I shall ^{presently} insert an abstract of Augustine Mac Raidin's
Life of the nobly born St. Cany.

Iran More, description of.

Antiquities, Pagan. —

Colgan is entirely wrong in making the eastern island of Iran the largest and most remarkable, for the east island is by far the smallest of the three. This mistake is in all probability attributable to some bad map. Let the readers of Colgan reverse the map of those islands, which he must have done himself by some mistake, and then all is intelligible, for his east Island agrees with the one which is now the most westerly. Perhaps the same force, which originally separated them from Munster, caused them to reverse their order since Colgan's time! But no; we have the authority of Roderic O'Flaherty, who was 18 years of age when Colgan wrote, to prove that the islands of Iran were then in the same position in which they are now.

" Prima autem et precipua prisca scriptoribus Ara
 " oirthir .i. Ara orientalis appellatur, quia continenti versus orientem
 " propinquior; et vulgo Ara na naomh, id est Ara Sanctorum
 " quia in ea Sanctus Endrus decem construxit Coenobia. &c.

Acta SS. p. 714. Col. 2.

on this passage O'Flaherty observes: "Neither is the most
 " Eastern the chiefest of the three Isles as he [Colganus]
 " took it (21 March p. 714. c. 7) but rather the smallest."

To this may be added that there is no church of St. Ennas on the most eastern island.

14/c/22/17(x)

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It is an old written Irish tradition that Loch Lurgan, (which is still the Irish name of the Bay of Galway) was one of the three lakes found in Ireland by Partholan on his arrival from Greece 300 years after the flood. The oldest written authority hitherto discovered for this tradition is the poem beginning *Nóim, nár n-áir n-áir n-áir*, *Adam* father ^{progenitor} *senior* of our hosts, which some ascribe to Aengus Beile De, the poetologist, and others to Aengus Roe O'Daly, who flourished about the year 1350

Ní uair n-áir n-áir n-áir
A n-Éirinn ar a f-cinn
Áit trí loch imad fann
Ar deic ppoá pean-abann.
Slomped-pa do fíu iad rín
Anmanna na d-trí pean loch rín.
Fínn-loch tríu uet glan,
Loch lurgan, loch foirdreaman.
Laoi, buaí, ^{barr} beaí, buan,
Sarmér, Sligeach, Mochoir, Muas,
Fíonn, lípe a lán n-áir do gléit
Trí iad rín ná pean-abann.

"They found not lake nor pool
In Erin on their arrival
But three lakes of obscure fame
And ten streams of old rivers
I will name these truly
The names of these three old lakes
Finn-loch of Erri of bright bosom
Loch Lurgan [and] Loch Foirdreaman
The Lee, the Bush, the Bann, the ever flowing Barrow,
The Sauer (Erne loch) the Sligo, the Mourne & the Moy.

The Finn, the Liffey brightly flowing in Leinster
These are the seven ancient Rivers."

On these three lakes Roderic O'Flaherty has written
as follows, in *Ogygia* p. 164.

"Fordreman lacus est in Kierrigiâ juxta Traleiam, at Montem
"Ellis. Finloch in Kearâ agri Mayonensis baroniâ, quæ
"olim ad Erras-Damnoniam spectasse videtur, jacet. Pro
"Loch Lurgan alterius antiquarii poema habet Loch-lunny
"in Desmonia; sed iste lacus longo post tempore legitur
"promississe (Codex Lecan fol. 284) Loch Lurgan vero est si-
"nus Maris spaciopus inter Tuamoniâ et Westconactiâ
"Galviâ ad ostium, et ultra in ortum latè porrectus; qui
"quondam fortasse firmâ terrâ a salo discretus, donec
"Occidentalis Oceanus confinia absorbens totum sui juris
"fecerit: Claustrorum reliquiæ videntur esse Aranne tres
"insulæ, quæ obruta non faciles in medio profundo emi-
"nent, et editissimas præruptas Crepidines decumanis
"fluctibus objiciunt; Superstes etiam in marino sinu lacus
"nomen a quibusdam longa traditione etiamnum Loch-
"lurgan, appellato."

Correct translation (Healy's is ^{very} bad)

"Fordreman is a lough in Kerry near Tralee or ^{near} the Mountain
"Ellis. * Finloch ^{is} in Carra, a barony in the County of Mayo,
"which appears to have formerly belonged to Erras-Damnon."

* i.e. Near Slieve Mish in the County of Kerry. Healy's translation
runs as follows: Fordreman is a lough in Kerry near Tralee,
or near the mountain Ellis-Finloch, in Keara in the barony of
Mayo. !! Oh shade of Tytler!

MS. 22/17(XI)

This note is thus expressed in English by Mr. Flaherty himself. They are fences on the south side with very high cliffs against the western ocean approach.

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" Instead of Loch Lurgan the poem of another antiquarian
" has Loch Lunny in Desmond; but we read that this lake
" burst forth a long time after this period. But Loch.
" Lurgan is a spacious ^{arm} bay of the sea between Thomond and
" West Connaught, ^{extending far and wide to} the mouth of the [river] ^{Gaillimh *} Galway, and
" beyond it to the east. This was probably in ancient times
" separated from the sea by firm land, until the western
" ocean destroying the confines united the entire with itself;
" the remains of the barriers seem to be the three islands
" of Aran, which not being easily overwhelmed stand
" towering in the midst of the deep and oppose [†] their lofty &
" rugged cliffs to the fury of the surges. The name of
" the lake is moreover preserved in that of the Bay,
" which is to this day, through a long tradition, by some
" called Loch-Lurgan.[‡]

* That is, the Bay of Galway extends from the Islands of Aran
as far ^{eastwards} as the mouth of the River Galway and ultra i.e.
farther to the east; for it extends four miles farther, that
is, as far to the east as Orammore. Healy renders this pas-
sage in the following ridiculous manner: "Lough Lurgan
though it is a spacious inlet of the sea between Thomond
and West Connaught at the mouth of Galway; and extend-
ing a great distance to the east; !

+ Healy renders this " and ^{objiciunt} show their towering and craggy
^{crepidiferae} summits by the reverberation of the surges! Crepido does not
mean summit but a cliff against which the sea beats:

" Maris atrocitas objectis crepidinis frangitur."

‡ Healy translates this. "There is yet a lough, in an inlet of
the sea, called also Loch Lurgan time immemorial."
He must have been drunk!

This conjecture of O'Flaherty rests entirely upon the meaning of the word Loch, but as that word is found applied to arms of the sea in every part of Ireland, - as Lough Swilly, Murray lough, Loch Gaumann - no argument should be built upon it. It is possible that the islands of Aran were at a very remote period ~~for~~ connected with Connaught and Munster, but the name Loch Lurgan being applied to the Bay is no proof that this connection existed within the historical period, and the adaptation of ^{some of} the Cyclopean forts to the form of the cliffs proves that the isles of Aran were ^{nearly} as they are now, at least two thousand years ago.

The early historical notices of the south Aran isles will be found in the Book of Lecan fol 277. and in Duall Mac Firbis's account of the Firbolgs. The summary of what is contained in these accounts is briefly this, That as many of the Firbolgs as escaped from the battle of Moy Turay ^[fought anno mundi 2737] fled to the islands of Aran, Ilea, Ragharee, and to the Hebrides and other islands of Scotland; that some fled to the isle of Mann and others to Britain from which a colony of their descendants returned about the first century of the Christian era ^{under the name of Clann Huamoir} and settled first in the plain of Meath under the King of Tara, where they did not remain long being unwilling to pay the exorbitant rents imposed upon them by the monarch: that they emigrated thence with their cattle and ^{other} possessions to Connaught where they sought the protection of Oisell

and Meane, who being relatives and friends of their race received them with great kindness and gave them lands in Arann and along the sea in the west and south of Connaught, where they fortified themselves and gave the names of their chiefs to the lands they possessed and the fortresses they erected.

The places ^{situated in the west of Connaught} mentioned in these accounts as receiving their names from the Fíricholga are the following

1. Dun Bengusa in the Great Arann.
2. Dun Conchobhair on Inishmaan
3. Loch Bime, now Lough Mackett near Meaford
4. Rinn Tamhuin in Meadhaigh, now Tamhun point and village in Maaree parish.
5. Loch Cutra now Lough Cooter near Gort
6. Rinn Beara, now Rinnbarrow point running into Lough Dergart in the Shannon in the south of the County of Galway
7. Muirbheach Míl, now Murbhach near Oranmore
8. Rinn Mhíl, now Rinvile near Oranmore
9. Rinn Mhíl now Rinvile near the Killery harbour.

Military

The first pagan monument in point of strength, extent and importance on the Great island of Aran is called Dun Aengus, - a name now forgotten by all the inhabitants except one old man of the name Wiggins dwelling at Killeany. He, though not of the primitive Irish race but of a colony planted here by Cromwell, remembers that the old people were accustomed to call it Dun-Simees, which is the true Irish pronunciation according to the Connaught accent. All the other inhabitants style it Dun mor, and in English the Big Fort. The tradition that formerly existed on Aran in connection with this fortress is now totally forgotten, but it was committed to writing by Roderic O'Flaherty in his *Ogygia* and ^{in his} *MS. account of Ser. Connaught* written for Sir W. Petty in the year 1684. He thus speaks of it in his *Ogygia* p. 175.

"De Clanna Huamoris Peneas et Conquorarus
 " paulo ante Salvatoris adventum sub Maunda Conac-
 " -tia regina floruerunt, ab hoc Dun-Aengus ingens
 " opus lapideum sine coemento tamen, quod decentas
 " vaccas in areâ contineret supra altissimam maris
 " crepidinem à vasta molis rupibus erectum adhuc
 " extat in Arannâ Magnâ sinûs Galviensis insulâ,
 " I. Endeis incolatu, et Sanctorum multitudine postea

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" celebri: ab illo perpetua incolarum traditione Conguovari
" filii Huamorii Dunum nuncupatur alia similis
" maceries inde non procul ad ortum in Arannā
" media insula.

Correct translation. Healy's is horrible!

" of the Clanna Huamor Kengus and Conguovar
" flourished a short time before the birth of Christ
" under Meave, Queen of Connaught. From the
" ^{1. Kengus (is called)}
" ^{his} former Dun Kengus, a great stone-work but without
" cement, ^{still extant} which would contain two hundred cows in
" its area, and which is ^{" erected with cliffs of a stupendous magnitude "} built of stones of a vast size ^{! Healy}
" over a very lofty cliff of the sea in the Great Aran,
" an island in the bay of Galway, celebrated for
" the residence of St. Enda and afterwards for a
" multitude of Saints; from the ^{ille} Latter*, according to the
" perpetual tradition of the natives, is named the
" Dun of Conguovar, another similar ^{maceries +} work situated
" on the middle island of Aran, not far from
" thence to the east."

* Healy was so ignorant of the construction of the Latin language
that he did not know that hic was used to signify the former
and ille, the latter. He certainly had not common sense, or he
was drunk while translating the Aggygia.
+ Healy translates maceries in this sentence, a mound, and
mistakes the construction altogether. This Healy was a
Minister and A.B. of Trinity College. What a credit
he was to Ireland, to Trinity College and to the church!!

And thus in his 1st account of Iar Connaught: 199 (27)

"Ara mhor, the greatest and farthest west of
" these, contains 24 quarters of land and is 24 miles
" in Compass, wherein, on the south side stands Dun
" Engus, a large fortified place on the brim of a
" high cliff, a hundred^{*} fathoms deep, being a
" great wall of bare stones[†] without any mortar,
" in compass as big as a large Castle-Bawn[‡] with
" several long stones on the outside, erected slope
" wise against any assaults. It is named ^{" from} of Engus
" Mac Mathmore of the reliques of the Belgmen
" in Ireland, there living about the birth-time of
" Christ; on the East side thereof the island is
" so low that about the year 1640, upon an extra-
" ordinary inundation the sea overflowing that
" bank went across over the island to the north-
" west."

* It is only 302 feet high above the level of the sea at high water

† Here we have O'Flaherty's English for the Latin maceries
and other words but his English description is much better though the language is not so dignified as the Latin. 14/c/22/17(xiv)

‡ This description is too indistinct to convey a correct idea of the extent or characteristics of Dun^{en} Engus. A description is worth nothing unless it be perfect.

For this tradition O'Flaherty might have referred to the authority of the Book of Lecan fol. 277 p. b. c. l. where it is distinctly stated that (Dun Aengusa) in Ara (Dún Aengusa a n-Árainn) is named after Aengus the son of Umor, who was the leader and king of the whole Colony. It is no wonder then that his Dun should be the most remarkable of all the Belgic forts in Ireland.

Dun Aengusa

situation and modern
state of, described

John T. O'Flaherty in his ridiculous account of the islands of Aran, published in the Transactions of the Royal Irish Academy in the year 1824, attempts a description of Dun Aengus from the data furnished in the oggygia aided by his own imagination. In page 9 he says:

"It further appears from our Annals that two chiefs, Aengus and Concovar of the Flunamor sept, possessed the Isles of Aran, in the time of Maon Queen of Connought, whose reign was not long anterior to the Christian era. Of these chiefs there are still unequivocal memorial; one in the Great Isle of Aran called (Dun Aenguis), the fortification of

of Angus," the other in the Middle Island, tradi-
tionally called Dun Concoair, the fortification of
Concoair." These extraordinary remains of ancient
military architecture shall be described hereafter.

From these words one would be inclined to believe
that John T. O'Silaherty had actually seen
Dun Angus, and to anticipate a minute description
of that great fortress; but when you come to read
his description of it you find him like the
mountain in labour

"Parturient montes, nascetur ridiculus mus!"

Dun Angus, the very ancient fortification already
mentioned, stands on a great precipice hanging
over the sea. It is extremely rude, being composed of
large stones, roughly heaped on without ce-
ment of any kind. Within its area it may con-
tain about 200 cattle. There is another dun
much of a similar description. I have already
given the history of both, so far as their ex-
treme antiquity admitted; remnants more an-
cient in point of military architecture, are cer-
tainly not to be found throughout the Bri-
tish Isles, nor perhaps throughout Europe.
The other duns ^{seen} here are of no note."

Here he merely repeats the words of the Ogygia, and adds a remark about which he knew nothing; for it appears from the works of modern antiquarians that there are several remnants of Cyclopean fortresses on hills in Greece which were erected ^{refined} before civilization began in that early civilized country, in which, long before the period of Queen Meave or the birth of Christ the three grand orders of architecture were in use.

First unadorned

"And nobly plain, the manly Doric rose;
 "The Ionic next, with decent matron grace,
 "Her airy pillar heav'd; luxuriant East
 "The rich Corinthian ^{unleaved} waved her wanton wreath
 "The whole so measured true, so lessened off.
 "By fine proportion that the marble pile
 "Formed to resist the still or stormy waste
 "Of rolling ages, light as fabrics looked,
 "Which from the magic wand aerial ripe.
 "These were the wonders which illumined Greece
 "From end to end.

These styles were unquestionably used in Greece many centuries before the birth of Christ, and from this fact another very curious one can be drawn, ^{i.e.} that the Tuatha (De Danann) and Fir-bolg Colonies, ^{according to the Irish histories} who came hither from Greece

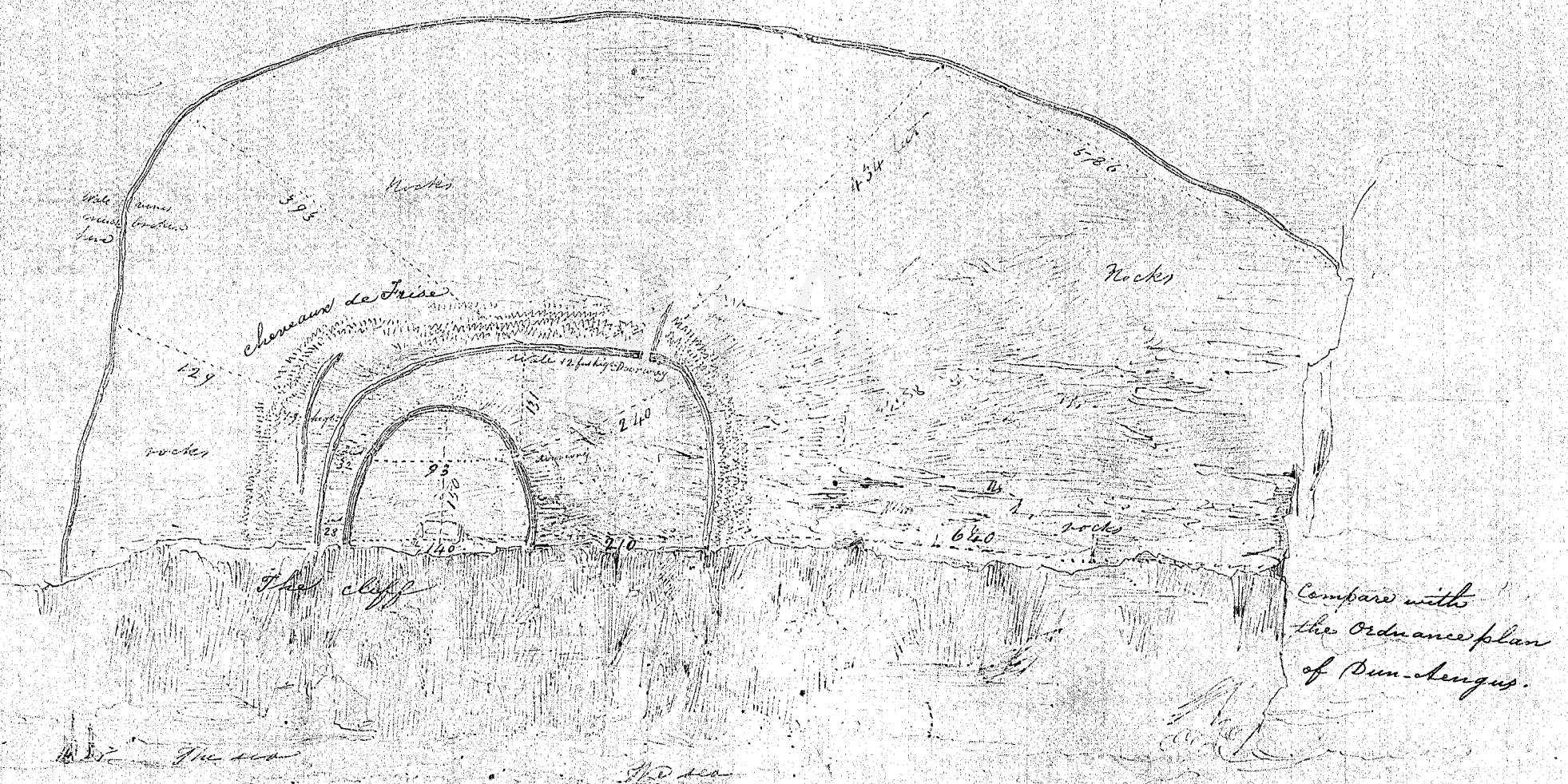
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must have arrived before these orders were introduced into or invented in Greece. All the remains which written tradition ascribe to them are in the Cyclopean, and therefore they must have left Greece before the refined style of architecture prevailed there. And this in my mind should go very far towards fixing the periods at which those colonies arrived in Ireland; for if the Doric or Corinthian pillars were used in Greece at the periods these colonies migrated from it, they certainly would have attempted something similar to them in the country in which they settled. But nothing of the kind is found in Ireland. These colonies must therefore have set out from Greece before refined civilization began there; for we cannot for a moment suppose that they could have lost every trace of their refined architecture; the utmost that could be granted is that the style ^{here} would in the course of some centuries become rude in a sequestered country.

Dun Bengusa (pronounced Doon Inneep) is situated on the south side of the Great Island of Aran in the S.W. of the townland of Kilmurvy on the edge of a cliff which is 302 feet above the level of the sea. It is perhaps one of the finest specimens of barbaric fortresses in the world, but very much ruined. One third of the circle of its internal keep ^{seems to} have been destroyed by the falling in of the cliff, and the boys of the island are destroying the remaining part in rooting for rabbits which burrow in its walls. As it stands at present, it consists of three concentric walls, of which the central one is in a tolerable state of preservation, but the two outer ones are nearly destroyed excepting in spots here and there where their original thickness and style of masonry, and in some few instances, perhaps, their height remain. The central fort or keep is by far the most perfect and interesting part. It was originally of an oval form, but now only the two thirds of the oval remain, the Atlantic having, in the course of two thousand years, worn away the remaining part. It measures from north to south, i.e. from the northern point of the ring to the edge of the cliff 150 feet, and from west to east along the edge of the cliff 140 feet. When the oval was perfect it measured 225 in length from north to south, and that it was once a perfect oval will appear clear by a comparison of it with Dun Conchobhair on the middle island, which measures 227 feet in length from North to South, and 115 feet from west to east. The wall of this keep of Dun Bengusa is

is built of large and small stones, the ²⁰⁵ large ones ^{being placed in the} face of it, and the small ones in the centre. This wall is made up of three distinct walls built up against each other, each well faced with stones of considerable size, so that if the external one were destroyed the central one would stand independently of it, and if the central division were destroyed, the interior division would stand without it. This shows how difficult it would have been ^{to demolish this fortress} at the remote ^{original} period when it was inhabited. — The greatest height of this wall at present is 18 feet. This is at the west side, where the original characteristics of the masonry appear. The internal division of the wall is here $3\frac{1}{4}$ in thick, the second or central division is $5\frac{1}{2}$ in thick, and the external division is $4\frac{1}{2}$ in thick. ^{Total thickness $13\frac{1}{4}$ in} The two external divisions are here raised to the height of 18 feet, but the internal division is ^{at present} only 7 feet high; but it is probable that it was originally many feet higher though I think never so high as the two external parts as I find in all the other forts that the internal division is generally 4 feet lower than the other two, which are always carried to the same height.

The annexed ground plan will give an idea of the extent of the outer walls of this fortress, and of its position over the cliff. It is faithfully set to a scale.



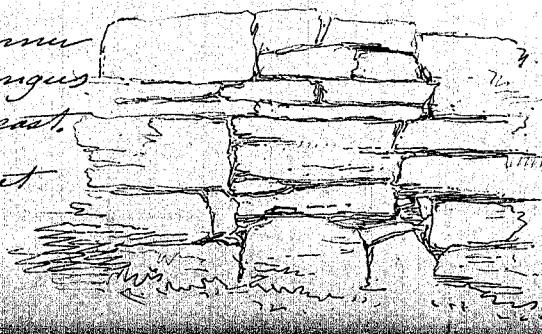
Ground Plan of Dun Aengus

The doorway which led into this Keep is still nearly perfect. It is placed in the North east side facing the Aran Light House, which is situated on the highest point of the Island. It is nearly stopped up ^{on the inside} with stones which fell from the top of the wall; but I removed them on the outside down to the solid rock on which the wall is built and found the doorway to measure in height exactly 5 feet. It surprised me very much to find that this doorway does not slope like those of the Cyclopean forts in Greece ^{as described by Dodgell} or even like the Semicyclopean doorways of the primitive Irish churches. It is really not so gigantic or Cyclopean as the doorway of St. Mac Duagh's church at Kilinurey. It is $3\frac{1}{4}$ in breadth at the top and $3\frac{5}{8}$ at the bottom. The lintel is $5\frac{1}{2}$ in long, $1\frac{1}{2}$ in thickness ^{in the thickness of the wall} and 11 inches in depth. This doorway is covered over head with four stones laid horizontally across, the second rising 9 inches above the first, the third 6 inches above the second and the fourth 6 inches above the third, so that the doorway would be 21 inches higher on the inside than on the outside, were it not that the solid rock on which the wall is built rises in proportion, and it was to keep the doorway the same height through the whole thickness of the wall that the Cashellor was obliged to raise the stones ^{covering} the top one above ^{the other} in the manner described.

At this doorway the external part of the wall only remains perfect, measuring $4\frac{5}{8}$ in thickness, and the other two divisions are nearly level with the area of the fort, but immediately to the north and south of it, they are tolerably perfect.

In the N. West side of this ring, there is a passage leading from the inside into the thickness of the wall to the extent of $5\frac{1}{2}$ ^{ft. inches}, measuring $2\frac{1}{9}$ ^{ft. in} in width at the top, and $3\frac{1}{7}$ ^{ft. in} from the bottom to the roof, where it is covered by large stones laid horizontally across. I should like to resuscitate the spirits of Ellicha, Rignin and Garbhan to ask them for what use this little chamber was built. Perhaps it was a bed? I would consider myself safer in it on the night of the "big storm" than in St. Kevin's Kitchen, unless indeed that I might dread being smothered by the ^{ceaseless} spray of the Atlantic, which on that night passed over the whole island. Was this the Bed of King Angus? No! The following sketch will convey an idea of the masonry of this great wall.

Part of the inner wall at Dun dengus taken from the east. Scale about 2 feet to an inch.



Macerici specimen.

1852/53 (2011)

Outside the internal Keep are the remains of a strong Cyclopean wall, which surrounds it at irregular distances. Immediately to the west near the cliff it is within 28 feet of the wall of the keep; to the North and by west it is 32 feet from it, and to the N. West 42.6 ^{ft. inches}. To the north from the Keep this wall is in tolerable preservation, for here its original thickness and perhaps height remain. It is 6 feet thick and 12 feet high, and well faced inside and outside with stones of considerable size. It consists of two distinct walls one built up against the other, so that if the outer part were destroyed the inner part would stand firmly without it. A line drawn from this part of the wall to the doorway of the internal fort or keep measures 131 feet. In the N. East part of this external wall there is a doorway now much destroyed. It is 4.7 ^{ft. inches} in width, and the wall is here 8.2 ^{ft. in} in thickness. A line drawn from this doorway to that of the internal fort or keep measures 235 feet. At the distance of a few feet to the east of this broken doorway this wall forms an angle from which a straight line drawn to the doorway of the keep measures 240 feet. From this angle the wall turns southwards towards the cliff, which is now very much destroyed. Its length from the angle above mentioned to the brink of the cliff is 176 feet.

Outside this second wall is placed a host of sharp stones (stopewise), which to a mind as imaginative as that of Baron Smedenborg, would seem an army of Belgians

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who, ^{having been} placed here to guard the pagan fortress, were metamorphosed into tall stones by the Royal St. Endeup, whom ^{and whose satellites} they attempted to repulse as he was going to preach the truths of Christianity to the Laparch of Dum-Sengus. Here an army of stones present themselves; the army of the garrison ^{of Dum-Sengus} in the various attitudes of fight, arrested in their progress and transformed into angry stones! Some in the proud majesty of defiance, some giving the charge, and some falling as if after receiving a death wound! To drop fables, some of these stones appear at a distance like soldiers making the onset, and ^{many of} them are so sharp that if one fell against them they would run him through. This army of stones would ^{appear to have been} intended by the Balgæ of Iran to answer the same purpose as the modern Chevaux de Frise, Turnpike or Tourniquet, ^{now} generally used in making a retrenchment to stop cavalry; but these stones were never intended to keep off horses, as no horses could come near the place without "breaking their legs". They must have been therefore used for keeping off men, and very well adapted they are for this purpose, for a few men standing on the outer wall just described, ^{by casting stones} could kill hundreds of invaders while attempting to pass through this army of sharp stones.

This brings to my recollection an observation of Martin
 written in his account of the Island of St. Kilda
 p. 19. where he says: "There is a little old ruinous
 fort on the south part of the South East Bay, called
 the Down. It is evident from what been already
 said that this place may be reckoned among
 the strongest forts (whether natural or artificial)
 in the World; Nature has provided the place
 with store of Ammunition for acting on the
 defensive; that is, a heap of loose stones in
 the top of the hill sterveaul, directly above
 the landing place; it is very easy to discharge
 volleys of this ammunition directly upon the
 place of landing, and that from a great
 height almost perpendicular; this I myself had
 occasion to demonstrate, having for my (Diversion) put it
 in practice to the great satisfaction of the inhabitants
 to whom this defence never occurred hitherto. They
 are resolved to make use of this for the future,
 to keep off the Lowlanders, against whom of
 late they have conceived prejudices. A few
 hands may be capable of resisting some hundreds
 if

"if the abovementioned weapons be but made
"use of."

This army of stones ~~are~~ ^{is} in some places 30 feet deep
(in breadth) and extends ^{immediately outside} all round the second wall
from cliff to cliff. They are ^{nearly} perfect on the
west side, and also on the east, but on the
North east many of them have been removed
by the islanders to facilitate ^{the} passage to the
sea.

Outside the second wall and between it and the Cheneaux
de Frise there is another fragment of a wall, which seems
never to have been carried around more than about the
one tenth part of the ring. The part of it at present
standing is $7\frac{1}{2}$ in height and $6\frac{1}{2}$ in thickness.

Outside the Cheneaux de Frise of stones there is another
wall which encloses a great extent of ground, and
runs from cliff to cliff. A line drawn from the
North ^{and by} west side of the second wall to this, passing thro'
the Cheneaux de Frise, measures 129 feet, and a line
drawn from the northern point of the same wall in
a north west direction to an obtuse angle formed by
this at the N-west point, measures 393 feet. This wall is
here very much injured, but from what remains of it I
have been able to ascertain that it was built exactly si-
milar to the second wall already described, that is, formed
N/E/22/17 (xx)

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of two distinct divisions which would stand independently of each other. A line drawn from the broken doorway in the second wall already mentioned to the N. East point of this measures 434 feet. At this point I have been able to ascertain that the wall was ^{feet} 8.0 thick and well built, but the ^{original} height could not be inferred from any fragment of it now remaining. A line drawn from this point to the edge of the cliff measures 586 feet. and a line drawn from the second wall at the edge of the cliff to the extremity of this, ^{at the edge of the cliff also} measures 640 feet. At this side of the fort, ^{outside this wall} the ground is low, but there is a remarkable elevation and unevenness of surface between it and the second wall and here the stone chemise de Trise is very perfect. (See ground plan)

The pseudo-antiquary Ledwich states positively that this great fortress was a monkish mandra or enclosure ^{for cattle}. To ^(ignorance) shew his barefaced effrontery, and disregard ^{for} of truth I shall here quote his words, ^{as they stand in his own corrected copy} and shew how he attempted to blindfold his readers by concealing what he well knew to be the truth. He introduces the subject by giving Bede's description of a church built in England by an Irishman in the 7th century.

"In 684 Cuthbert, an Irishman, and Bishop of Lindisfern, constructed an edifice of which Bede gives this ^{*} de

* Vita Cuthberti p. 243.

a description. The building was round four or five perches
 a wide between wall and wall. The wall on the outside, was
 a the height of a man, on the inside higher, so made by
 a sinking of an huge rock, which was done to prevent
 a the thoughts from rambling, by restraining the sight.
 a The wall was neither of squared stone ^{or} nor brick or ce-
 a mented with mortar but of rough unpolished stone,
 a with turf dug up in the middle of the place and
 a banked on both sides of the stone all round. Some of
 a the stones were so big that four men could hardly
 a lift one. Within the walls he constructed two houses⁺
 a and a chapel together with a room for common
 a use. Within the walls was a large house ^{in the middle} to receive
 a strangers, and near it a fountain of water."

+ This exactly corresponds with St. Malachi's Cashel
 on Inishmurry ~~and~~ with St. Brendan's on Inish
 Gluairi off the coast of Erris, and with St. Fe-
 -chin's on Ard Aileán near Osney.

≠ It is to be regretted that Bede does not here describe
 the form and extent of these houses. In Lib. 3, c. 26.
 he tells us that the Scots never built any churches of stone
 but of split oak. Speaking of a church built by St.
 Finian at Lindisferne he writes: Quam mores Scottorum
non de Lapide sed de robore secto totam composuit, atque
arundine texit. Cadbertus ablatis arundine plumbi laminis eam
totam, hoc est et tectum et ipsas quoque parietes ejus cooperire
curavit." (208)

14/12/22 (X8)

The paroxysm of zeal for the monastic profession alternately
 possessed the eastern and western world. Egypt about the
 end of the fourth century, boasted of seven^{ty} six thou-
 sand monks and twenty one thousand nuns. In this
 Island in the seventh century, the age we are speaking of,
 St. Nathaniel and St. Maidoc separately ruled one hun-
 dred and fifty monks, and St. Manchene and St.
 Monenna as many nuns. Three hundred monks obeyed St.
 Tehan; eight hundred and seventy six St. Carthag; a thou-
 sand St. Goban; a thousand five hundred St. Lascian;
 three hundred St. Brendan; three thousand St. Finian;
 as many St. Congel and St. Gerald; so that Bishop
 might well say the secular and Regular clergy were
 almost as numerous as men of every other denomina-
 tion. In the little isle of Bute were twelve churches
 or chapels, and thirty hermitages; and in Ulst and the
 other Hebrides, religious phrenzy equally extended her
 reign. Hence the Irish acquired a fondness for,
 and a propensity to monachism, which remarkably
 distinguished them through every age. Though
 the number of monks and nuns now recited is
 by no means to be depended on, ^{*}yet it suggested
 to their presidents the necessity of stone enclosures
 or closes, these in the East were called Mandras.

The style here is very bad: what he intended to say is
 this: Though the numbers here recited are not to be depended
 upon; ^{they} being exaggerated by enthusiastic admirers of monachism
still they must evidently have been very great and this &c,

" The word originally imported simply a sheepfold, and
 " was applied to those monastic buildings, wherein
 " the archimandrite presided over his disciples,
 " as the Shepherd superintended his flock in the
 " fold. There are many of these Mandra dispersed
 " over this kingdom hitherto unnoticed; one re-
 " markable is Dun Aengus. This is in the greater
 " isle of Arran on the Coast of Galway, situated
 " on a high cliff over the sea, and is a circle^{*}
 " of monstrous stones, without cement and capable
 " of containing 200 Cows. The tradition relative to it is
 " that Aengus, King of Cashel, about 490, granted
 " this isle, called Arran naomh or Arran of
 " the Saints to St. Enna or Endrus to build ten
 " Churches on. "

* Ingens opus lapideum sine coamento tamen, quod ducentas
 vaccas in ariâ contineret, supra altissimam maris
 crepidinem è vastâ malis rupibus erectum. O'Flah.
 Ogygia p. 175. Mac Pherson's Crit. Dips. p. 294.

(Dun Aengus would contain 1050 Cows within its area
 See ground-plan. Lvd)

In order to make his readers believe that Dun Aengus corresponded with a Monkish Mandra he gives the ~~full~~ annexed drawing of it, which is incorrect almost in every particular, being made up from his own imagination by W. Beauford, who, according to a MS. note found after Ledwich, was capable of any fabrication. In this sketch the wall is represented as perfect, (which it was not in Beauford's time) and ^{as raised to} about the height of a man to agree with Bede's description of St. Cuthbert's Cashel at Lindisfern. A square wooden house of considerable height is shewn within the Dun and three smaller ones, but these did not exist in Beauford's time. A large tree is also shewn within the dun, and two crosses and a large tree in the foreground; but these never existed! The circle of the dun is represented as perfect, which it was not these seven hundred years. Shame upon the Charlatan! So far Beauford imposed upon Ledwich; let us next see how far Ledwich imposed upon his readers: ^{by distorting history} Reading the first note to St. Enna's life in Colgan (Acta SS. p. 710 col 1) in which the saint is called celeberrimus archimandrita, or most celebrated abbot, and hearing of the existence of Dun Aengus in the island of St. Enna, he



DUN AENGUS.

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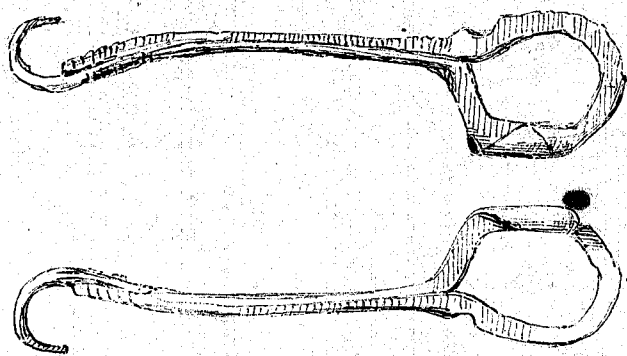
he at once jumped to the conclusion that the saints' wooden church and houses were within it, and to make this appear he distorts the written tradition in connexion with (Dun-Aengus: he quotes O'Slattery's *ogygia* for its existence and extent, but suppresses what it says of its history, and he quotes Archdall to prove that it was called after Aengus, King of Cashel, who granted the island to St. Enna about the year 490. ^{But} O'Slattery states in positive terms, ^{in the passage which is partly quoted by Ledwich} that it was the constant tradition in Aran that (Dun Aengus was called after Aengus Mac Umor, ^{one of the Belgic chieftains,} who flourished under Meave, queen of Connaught, a short time before the birth of Christ; and Archdall does not say a word about Dun Aengus at all, ^{nor about any tradition connected with it}! and even if he had what weight could his authority have?

But unfortunately for Ledwich's Charlatanism St. Enn's monastery is $5\frac{1}{2}$ Irish miles from Dun Aengus, and Dun Aengus had never a church nor wooden house within it. So much for Ledwich's Mandra! (Compare with Inishmurray, Inish-glunire and Ard-oilean, where the Monastic Cashels are described) The kind of houses which were within Dun Aengus I shall have occasion to describe presently in treating of Dubh Chathair. They are all now ^{so} destroyed

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that I could not obtain the measurements of any one of them. See however, *Dun-Donacht*, *Dun-Conachobhair* and *Dubh-Chathair* from which a tolerably correct idea may be formed of the original form, extent and characteristics of *Dun Bengus*, and of the kind of houses which stood within it.

The only bronze antiquity remembered to have been found on this island, (with the exception of pins), was found not many months ago in the interior of the wall of *Dun Bengus*, by boys who were rooting for rabbits. It was probably a fishing hook belonging to *Bengus*! It is $3\frac{1}{4}$ inches long and it is rivetted near the turn of the hook. The annexed sketch is of the size of the original.



The fishing hook of *Bengus*—

This Hook - now in Petrie Museum R. I. Academy.
believed by some to be a portion of a fibula.

1876/22/17 (xiv)

f Eoganacht Niuis, i.e., Eoganacht na-m-Brann,
a district anciently in Connaught.

See "the Wanderings of Maelduin,
in Leabhar-na-h-Uidhre.

E.C.

Pagan Antiquities continued

II. Dun Eoganacht. †

Situation

This fort is situated in the townland of Eoghanacht which forms the western portion of the island. It is built on a rock, which ^{forming a cliff} on the North side affords it great protection.

Name This fort is not noticed by Roderic O'Shaherty nor any other writer who has treated of the Islands of Aran. Its original name is lost, and the present it takes from the townland in which it is situated. This townland has derived its name from a Munster tribe who settled in it at an early period; but we have no historical monument to shew the exact year or even century. The only notice to be found in Irish history about the Eoghanacht of Aran appears in that part of the Book of Lecan called the Book of Munster in which it is distinctly stated that there were seven tribes in Ireland and one in Scotland called Eoghanachta, i.e. descendants of Eoghan, son of Olioll Olum, King of Munster in the 3rd century. These were the Eoganachts of Bine in the now County of Limerick, the Eoganachts of Loch Lein, at Killarney, of whom O'Donoghoe was the chief, the Eoganachts of Cashel of whom O'Callaghan was chieftain; the Eoganachts of Rathlenn; the Eoganacht of Gleann amhna in the County of Cork, of whom O'Keefe was the senior; the Eoganachts of Aran mor in the Bay of Galway, of whom nothing is recorded; the

14/c/22/17 (xxvi) Eogan

Eoganachts of Ros-airgid, and the Eoganachts of
 Maigh Geirgin, a ^{Cashel} district in which the town of
 Fordun in Charr is situated. See Ogygia part III. c. 67.

We have nothing, as far as I know, to fix the pe-
 -riod at which the Eoganachts established themselves
 in this townland, but it is probable that it was
 some ^{time} after the establishment of Christianity
 for it appears from the life of St. Enna that
 on his arrival on the island, it was occupied
 by pagans out of Corcomroe (in the now County
 of Clare) who were governed by a wicked leader
 of the name Corbanus. From this it will appear
 pretty certain that the Eoganachts had not
 yet arrived, and if conjectures were allowable,
 I would suggest that it is highly probable that
 they were sent by Chengu, King of Cashel, and
 head of the Eoganachts, to St. Enna to in-
 -habit the island after the expulsion of the
 tribe of Corcomroe. See Life of St. Enna, c. 15.
 In an Inquisition taken in the reign of Queen
 Elizabeth, the great island of Aran is stated
 to consist of three townlands, the one called
 Trian Muimbneach (the Mononian ^{terral} division) the
 other Trian Connachtach (the Connacian third)
 and the third Trian Eoghanacht (the Eugenian
 third.)

I do not believe that this Dun was ~~ever~~ built by the Eoghanaughts of Stran, but by the same people who built Dun Aengus and Dun Cuchohain, though I have no doubt that they dwelt within it down to a considerably late period.

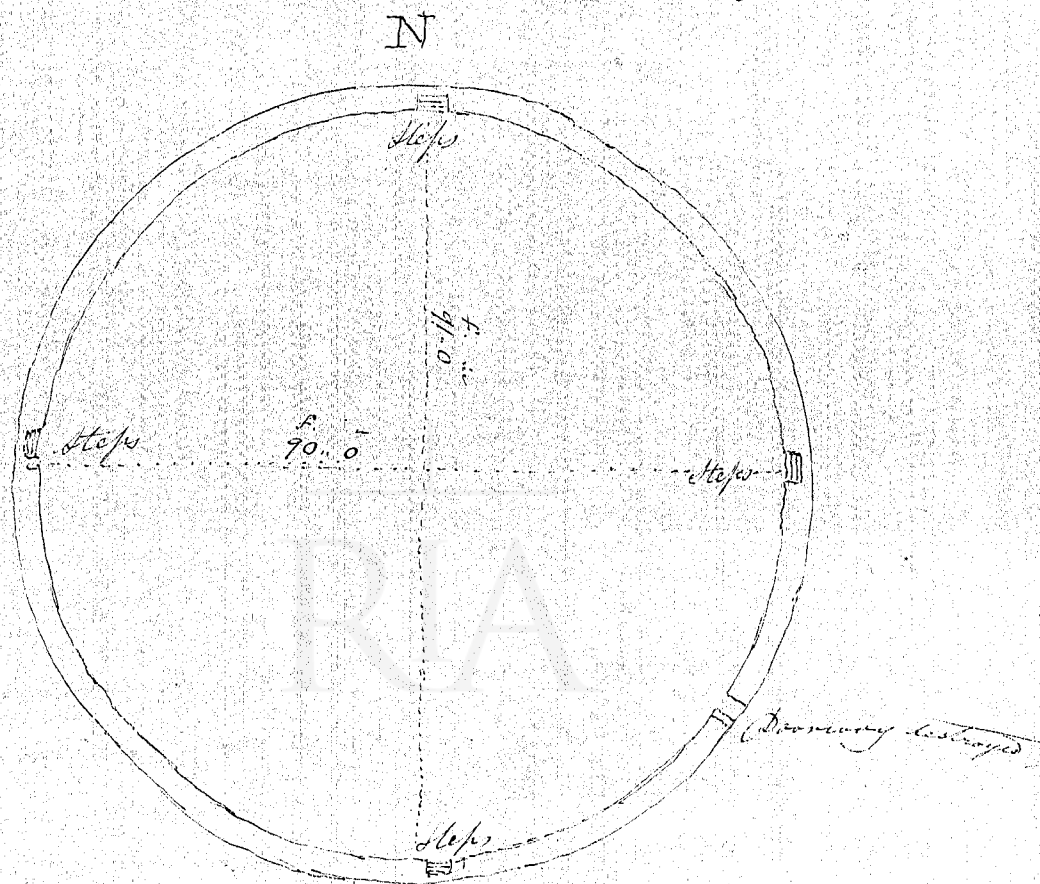
This Dun is nearly circular, it being 91 feet from north to south and 90 from east to west. Like Dun Aengus its wall consists of three distinct divisions regularly faced with stones of considerable size, and which would stand firm independently of each other. On the south side the entire thickness of the wall is 16 feet, the innermost division being 4.0, the central division 4 feet and the outermost 8 feet. This wall is in good preservation and is at present from 12 to 16 feet in height. The doorway, which is nearly destroyed is placed in the S. E. side. The original breadth was $3\frac{1}{4}$ but its height or other characteristics can never be ascertained. There are remains of ^{four} flights of stone steps leading to the top of this wall from the inside, one at the north, one at the east, the third at the south, and the fourth at the west side, but they are so injured as not to merit ^{minute} description. See the Dun of Eochail, where similar steps occur from a description of which an accurate idea may be formed of the kind of steps which originally to the tops of the walls of all these forts.

This Dun had never any outer works like those at (Dun Aengus, but it is built of stones)

14/2/22/17 (xxvii)

much larger, and its wall is several feet thicker.
Near the broken doorway the stones are ^{not monstrous!} enormous.

This fort commands a panoramic view of the
"North shore" and the Twelve peaks of Couma-
mara.



About half a mile to the west of this Dun there are two
of those little houses which O'Shaherty calls Cloghans.
They have Cloghans, a kind of buildings of stones layed
one upon another, which are brought to a roof
without any manner of mortar to cement them; some
of which cabins will hold 40 men on their floor;
so ancient that no body knows how long ago any of
them

"them were made. Scarcity of wood and stone of fit stones, without peradventure, found out the first invention." p. 75.

The more perfect of these Cloghans, is not of a conical shape like those on Iris Gheaire in Erris, but of an oblong form. It is 14.3 ^{ft. in} in length from east to west and 6.2 ^{ft. in} in breadth from south to north. It is angular in the corners at ^{Every stone hangs above that immediately below so that the two sidewalls are so near each other at the top as that one stone extends from the one to the other} the west side and rounded at the east side. The roof is ^{thus} covered ⁱⁿ with ten long flags laid horizontally across at the height of 8 feet from the level of the floor. There are two doorways on this Cloghan, one on the south side which is now stopped up and the other in the north side, which is opened so as that one can enter it, but I could not without great trouble ascertain its original height. The lintel of this doorway is on the inside 4.8 ^{ft. in} long, 9 inches deep and 1.0 ^{ft. in} in thickness. The thickness at the doorway is 3.5 ^{ft. in}. The lintel which traverses this doorway at the top on the outside is 3.10 ^{ft. in}, 8 inches deep and 1.4 ^{ft. in} in thickness. On the outside this Cloghan is as irregular as a cairn.

Immediately to the N. E. of this there is another Cloghan having half its roof destroyed. It measures on the inside 18 feet in length, and 7.5 ^{ft. in} in breadth. It was entered by two doorways, one in the north wall, the other in

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in the south one. The south door is ^{f. mch} 1.8 wide and the south one 1.9 one, but the height could not be ascertained without going to great trouble in clearing away the stones.

These houses which, as I shall presently shew, are to be found in many other parts of the island, are not unlike the female Warrior's house on the Island of St Kilda and the Staller House on Boiera Isley which are described by Martin ~~thus~~ as follows in his interesting account of that island:

" Upon the west side of this Isle there is a valley with
" a declination towards the Sea, having a rivulet run-
" ning through the middle of it, on each side of
" which is an ascent of half a mile; all which
" piece of ground is called by the inhabitants, The
" Female Warrior's Glen; This Amazon is famous
" in their traditions: Her house or Dairy of Stone
" is yet extant; Some of the inhabitants dwell in
" it all summer, though it be some hundred
" years old; the whole is built of stone, with-
" out any wood, lime, earth or mortar to ce-
" ment it, and is built in form of a circle
" pyramid² wise towards the top, having a vent
" in it, the Fire being always in the centre of
" the floor; the stones are long and thin, which
supplies

the defect of wood: The body of this house contains not alone nine persons sitting; there are three beds or low vaults that go off the side of the wall, a pillar betwixt each bed, which contains five men a piece; at the entry to one of these low vaults is a stone standing upon one end fixed; upon they say she ordinarily laid her Helmet; there are two stones on the other side, upon which she is reported to have laid her sword".

And again

p. 23

(i.e. Borera) 14/c/22/17 (XXIX)

"In the west end of this isle, is Stallir house, which is much larger than that of the Female Warrior in St. Kilda, but of the same model in all respects; it is all green without like a little Hill; the inhabitants have a tradition that it was built by one Stallir, who was a devout Hermit of St. Kilda; and had he travelled the Universe he could scarcely have found a more solitary place for a monastic life."

See Macaulay's description which is much more minute. P. 43.

About 220 yards N.W. of Dun Eoghanacht are traceable the foundations of an oblong house 20 feet by 13. and which had two doorways one in the east wall and the other in the west. Close to the fort are the remains of similar buildings, 19 feet 7 inches long, and 13 feet from doorway to doorway. To the N. E. of the Dun are the foundations of three others of similar form and equal dimensions. These are the remains of the Cloghans described by O'Flaherty in 1684, "some of which would hold 40 men on their floor".

Immediately to the east of the Dun there is a small stone enclosure with three upright stones in its centre. It is called Kill Chomhla or Kill Chonan, and said to be the grave of a saint. Colgan mentions a church called Kilconnan near Teampull mór. Euna on the other ^{side} end of the island.

III. Dun Eochla.

Name. The ancient name of this fort is also lost, and its present one is derived from the townland in which it is situated. "Eochlaill" is ^{certainly the ancient} name of this townland ^{but it} is called by mistake Leamchoill in the life of St. Enna written by Augustin Mac Raidin about ^{the year} 1390. for Leamhchoill is the name of the next land on the opposite shore of Garomna island, from which St. Enna is said to have set sail for Aran. It is probable however that this mistake was committed by Colgan in publishing Mac Raidin's text, and that both places were mentioned by the latter. "St. Enna set sail from Leóchoill and landed at Eochlaill" would appear to have been the original text of Mac Raidin. The word Eochlaill is not explained in any Irish Dictionary or other work worthy of attention, but it is evidently compounded of Eo. and Coill. The meaning of the latter part of the compound is certainly "wood," but the meaning of the former part Eo may be doubted; I have been these seven years under the impression that it is the Irish for yew, but on turning to the authorities I cannot find a single example of its use. The word used in

14/6/22/17(XXX) the

the earliest MS., for yew is Tubhar, which is explained in Cormac's Glossary as derived from eo, i.e. semper and gapp, top or foliage "quia frontis ^{7, folia} honores semper virides sunt."

On turning to Colgan I find that he understands the word Eó as signifying the oak not the yew: thus in giving the derivation of Maigh eo (Mayo) he writes: "Monasterium Hibernis vulgo Mageo i.e. Campus quercus vel juxta primum vocis etymon Magh-da-eo i.e. campus duarum quercuum, latinis nunc Mageo, nunc Maio appellatum." Acta SS. p. 604. col. 2. (Compare with Achadh da eo now Aghadoe in Kerry) O'Flaherty speaking of the venerable trees of Ireland which were prostrated by a storm in the year 665, states that the one of ~~them~~ called Eó Mughna, which stood on the plain of Magh Ailbe near the present Ballaghmoon in the County of Carlow, was an oak tree, and the one called Eó Rossa was the yew: "Eó Rossa taxus fecit et ad ortum vestium Drumbar ~~Drumbar~~ versus decidit." Ogygia p. 313. Cap 60. From this it would appear that eo was a generic word for tree, it being ^{at} one time applied to the oak and at another to the yew; but it would appear to have been oftener applied to the oak (^{a joke!} Eó-ó's!) The next question is, Was there ever a wood of yews or hoaks here? Could they strike root into the solid

rock? Let the epamologist answer this question. There ^{on the island} is however a tradition ^{and legends} that there was a "scrubby wood" of small hard oaks, ^{here} some years ago in which the little boys and girls of the island were wont to gather nuts, and this ^{appears to me} probable, for on the north part of this townland near the sea there is a considerable depth of soil, formed of decayed vegetables, in which small trees could strike root; but I don't agree with J. T. O'S. Laherty, or the author of the History of Galway, in the opinion that this island was once overphadowed with wood; for in the first ^{place,} there is little or no shelter, ^{from the atlantic storms;} in the second, there is no depth of soil ⁱⁿ any part of the island in which a large tree could be fed; and in the third place, the wintry ^{storms and} showers of spray which traverse this island from end to end, and from side to side, are calculated to destroy large trees. The only trees of any size at present on this island are in a little valley in Kell. roman, but these present all the ~~stunted~~ appearance of plants fed in an unfavourable soil, and withered by the sprayey breath of ocean storms. The various tribes of the more humble plants however, flourish here ^{in health and beauty} in the rich soil formed by the decayed remains of their predecessors, and ^{by the} detritus of the limestone rocks with which they

14/10/22/17 (XXXI)

(60) they are surrounded. One fact in connection with this subject ^{of trees} puzzles me very much: why would not trees grow in Erris now as well as formerly? That they grew there in ancient times - and not many hundred years ago - is certain, in as much as ^{many} large trunks ^{and roots} of oak and ash are found there in the bogs and in the sand on the sea shore near Doonah castle; and now Erris is so destitute of trees, that ^{when} a little girl, a native of that district came to the neighbourhood of Castlebar she fainted at the sight of a tree! mistaking it for a giant.

Can Captain Portlock or any of our modern men of Cronological science give any reason for this fact? Are the storms now more furious, or has the salt water changed its qualities?

To return to the meaning of the word Cochoill. I think it means oak-wood (Co-c sylb) and that a small wood of hard ^{dwarfish} oak grew here on the part which is now cultivated. Let others if they please, insist that the meaning is yew-wood because the English word yew or eu as it was anciently written, ^{is nearer to it than the English word oak}, I have no other reason or authority to contradict such an opinion, but what I have above stated, and that there are no remains of yews there at present.

So far the name of the division of the island on which this fort stands. The Belgic name ^{of the fort} may have been Dun Tamar or Dun Kimd, but it is now totally forgotten to tradition, and its history seems never to have been written, or if written long since destroyed.

Situation. This fort is situated on the highest point of the townland of Eochaill about 2 miles to the west of the village of Kilronan and adjoining the ^{Arany} Light house.

It was a very important fortress, and the one which ^{defended} guarded the north side of the island. It commands a splendid view of the harbours on every side. To the west you have a view of the ocean; to the north-west of ^{the} Skerdy, the rocks of which O'Flaherty tells such wild stories; to the north, at a considerable distance, of Mac Dara's Island and Cuach na Caoile, and of the 12 stacks of Benna Beola, "robed in colours of the sky." 14/C/22/17 (xxxii)

This fort is in a much better state of preservation than Dun Aengus, and merits particular description in consequence of the lights which it throws upon the original characteristics of the parts of Dun Aengus now destroyed. The ground falls a good deal on the north east side where the fort is very difficult of access in consequence of the unevenness of the surface and sharpness of the rocks. No Chevaux de Frise are now observable outside this fort, and it is probable that none ever existed as the position was sufficiently fortified by the nature of the surface. It may be safely asserted that no horses could ever approach this fort, and men must have found difficult

to make a sudden assault upon it, in consequence of its commanding situation and the difficulty by which the rough fields of stone around it on every side could be traversed.

This Dun consists of two ^{or rings} circles, the one surrounding the other at unequal distances. The internal keep is a strong Cyclopean wall of large ^{nearly of an oval form} stones, without any kind of cement. The circle measures in length from north to south 91 feet and in breadth from East to west ^{8. in} 75.6. Like the other central wall of Dun Angus it consists of three distinct walls built up against each other, and so well faced with large stones that they would stand independently of each other. On the North-east side in which the doorway was placed this wall is nearly destroyed, but on the South-west and North ^{west} ~~east~~ sides it is in good preservation. Its highest part is at the west side where it is exactly 16 feet high, and 10 feet thick. The next highest part is the east side where it is 13 feet high: here the two outer divisions of the wall are the same height and measure both together ^{8. in} 8.8 in thickness, but the innermost division is nearly destroyed down to the ground, but from a small fragment of it remaining its thickness is ascertained to be 2.7. This shews
that

236 f. in 63

that the thickness of the three divisions was 11.3, that is 1.6 more than the thickness on the west side. On the west side the internal division is 7.9 lower than the other two divisions, and it would appear that it was never higher though it is hard to conjecture why it was so low as it would be difficult to get up on the top of the wall from it. It is 2.6 in thickness and 7 feet high above the floor of the fort. On the south and by west side a flight of stone steps leads to the internal division of the wall. At present only 4 of them are visible, but there are at least 3 others covered by the ^{debris} stones fallen from the top. This flight is 4.1 in breadth and runs within one step of the platform of the internal division of the wall. Its inclination is 2.6 from the perpendicular, thus:



14/c/22/17 (xxxiii)

(64) 23rd 1.2 high and 0.7^{ft in} deep; the second
The lowest step of these is 1.4^{ft in} high and 0.7^{ft in} deep; the
third 0.10^{ft in} high and 0.5^{ft in} deep; the fourth 1.1^{ft in} high
5¹/₂ deep.

In the south part of the wall there is a similar flight of steps leading from the platform of the innermost division to the top of the parapet. This flight consists of three steps, of which the lowest is formed of two stones and measures 1.1^{ft in} in height and 6 inches in depth; the second step is formed of one stone, and measures in height 7 inches and in depth 0.8^{ft in}; the third step is formed of three stones very rudely placed and measures 1.4^{ft in} in height and 0.7 in depth. This flight runs to the left and is 4.1 in breadth. In the North east side where, as I have already remarked, the wall is very much dilapidated, are the remains of another flight of stone steps leading from the floor of the fort to the platform formed by the internal division. Of this flight only three steps are now visible, of which the lowest is very much shattered by the falling down of the stones. It consists of one stone and measures 1.0^{ft in} in height and 0.8^{ft in} in depth; the second step consisting of two stones is 1.1^{ft in} in height, and ~~is~~ 0.6^{ft in} in depth; the third step consisting of two large stones with spalls between them, is 1.2 in height but the depth cannot be ascertained; neither can the thickness of the wall be here measured in consequence of ruinous state of the three divisions of which it was made up. It is probable however that it is the same

thickness here as on the east side. In the north east point of this wall and within 20 feet of this flight of steps was placed the doorway, but it is very much injured. It was formed of enormous stones; two, which extending the entire thickness of the wall still remain. The one which can be measured is on the left hand side and measures ^{ft in} 9.7 in length, ^{ft in} 1.3 in height and ^{ft in} 1.3 in thickness. On the right side the foundation stones only remain from which it can be ascertained that the breadth of the doorway was ^{ft inch} 4.3. The stones which formed this part of the wall are to be found in large quantities in the hollow beneath, and seem to have been hurled out of their places by storms. Within this fort near the north side is a round pile of stones, which seems the ruins of an oblong oval house destroyed for some purpose, and near the S. E. side are the evident remains of another, but so destroyed that no measurements could be given.

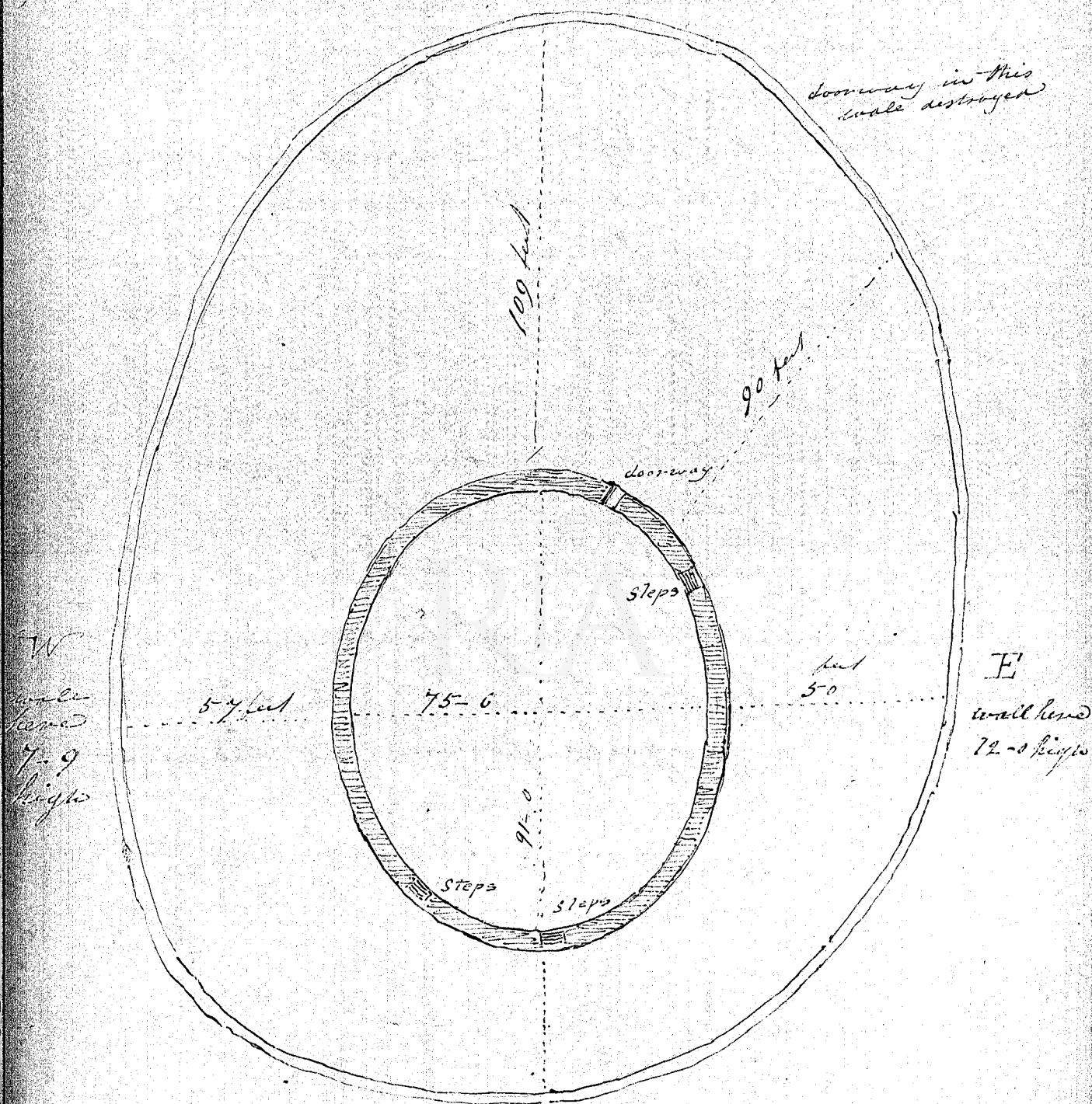
14/C/22/17 (XXXIV)

Outside this Dairgen or Keep there is another wall now very much injured. It consisted of two parts (like the outer walls of Dun Aengus) each faced with large stones so that if the outer part was destroyed or undermined the inner part would be still firm. The thickness of both divisions taken together is 5.7, and the greatest height at the east side is 12 feet and at the North $7\frac{1}{2}$ ^{ft inches}. On the east side this outer wall is 50 feet distant from the internal one; on the North-East 90; on the north 109; on the west 57; on the South-west 50, and on the South 39 feet. (See ground plan.)

I have thus far dwelt on the description of this fort, not because it is the finest specimen on the islands, but because it contains features which ^{are} destroyed or so defaced in the others that I could not form any definite idea of their characteristics; on the other hand, however, there are features in the others which are destroyed in this, so that although there is no perfect specimen on any of the islands, still from a minute description of each ruin a correct picture of all the characteristics of

a perfect Fribolgie fort may be drawn.

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Ground plan of Duns Lochla set to a scale

14/c/22/17(XXXV)

At the village of Eochoill about half a mile to the S.E. of this are the strong traces of another fort which was built of stones of vast size, but the greater part of the circle was destroyed to build the little houses in the village of Eochoill. On the East side it was utterly impregnable as on that side the wall is built on the edge of a rock about 20 feet in perpendicular height. The people assert that this was the strongest fort on the island and that it was very extensive, but I could not even calculate its ^{original} diameter from the segment which remains. The greatest height of the fragment remaining is 7 feet, but the breadth cannot be ascertained. The lover of Cyclopean architecture has for ever to lament the destruction of such a gorgeous specimen as this must have been.

Pagan Antiquities Continued.

V. Dubh-Chathair, anglicised Doo-caker.

* I do not believe that this is the ancient name, because it is so called from the colour of the stones like Cathair gheal, the white city near Headfort and Cathair gheal, the parish of Killarney near Tralee.

Name. The ^{present} name of this fort signifies Black ^{*}fort or Black City, it being compounded of the Irish words dub, black and cathair, a stone fortress, a city. The latter part of the compound is a very ancient Irish word originally applied to forts of stone, built upon naturally fortified hills, but in the modern Irish, ^{it is} used to express both a stone fort and a modern city such as Limerick, Waterford, Cork, &c. This word is found not only in languages of the Indo-European family, but also in some of the Semitic Dialects, and it is not easy to decide from which of them it found its way into the language of the Belgæ and Scots of Ireland. In the Cambrie or British it is written Caer, and found in the names of many places in Wales; in the ancient Saxon it is written Caerten; in the Gothic Gards; in the Cantabrian Caria; in the Hebrew Kariah or Kiriah and sometimes Karth; in the Chaldean Dialect Kartha; in the Syriac Karitita; and

(70) ²⁴³ in the Greek Karak. Ussher thinks that this word enters into Carthago and Cairo, and O'Brien, R. C. Bishop of Cloyne, goes so far as to suppose that Malec-Karthus, which was an appellation of the Phœnician Hercules, is derived from it, and that it means the King of the City. Leaving these speculations to those who, like Sir William Betham, are practised Phœnician and Chaldaic scholars, I pass to the present received meaning of the word and that which can be inferred from Irish MSS. The word Cathair is now, as I have already stated, applied to a modern civilized City of markets and shops, but it is also constantly applied in Connaught, and from Erris to Kerry head to a strong ~~stone~~ fort built of stones without any cement. It is nearly synonymous with Caiseal and Dun but there is this difference that Dun is very rarely applied to a stone fort (I never met an instance but on Aran, and I am not surprised that the exception should occur there as they have scarcely any thing but stones, houses of stones, forts of stone, ^{de} fields of stone) it being almost

244 (71)

in every instance applied to an earthen fort situated on a naturally fortified hill; and the Caiseal, though always, without a single exception, of stone, is not always of pagan origin or, at least, erection, for it is constantly applied to the outer walls which enclose primitive Irish monasteries, such as the one described by venerable Bede, as having been erected at Lindisferm by St. Cuthbert an Irishman in 684, and to such enclosures as I have described as existing on Inishmurry and Inish Gluaire. It is probable also that the Monastic Caiseal was sometimes cemented with lime and sand mortar, for such, no doubt, was Caiseal an Urlair, a lapideus ambitus, which the abbot O'Brolchain erected around the

Monastery of Derry in the 12th Century.

In the County of Fermanagh they apply the word Caiséal to a pound for cattle or any stone enclosure. "Déanaisíde cappel do'n eallach"

It is curious to observe the various words which the primitive Irish applied to their habitations, many of which are ^{with us} perfectly synonymous. The principal of these are the following; and I speak on this subject without

(72) diffidence, as I have heard the words applied and seen the ruins to which they are applied his oculis in most parts of Ireland.

clóán

Conical

1. Cloghan, a stone house of an oblong form (Generate a core from an oblong rounded at the corners, and you have the form of the Cloghan)
2. ^{Top-text} Turrany, a stone house of a conical form, that is constructed of stones without cement in the form of a Beehive.

3. Lisin, a small earthen fort,

4. Raithin, exactly synonymous with Lisin.

5. Lios, an earthen fort of any extent generally situated upon level grounds.

6. Rath precisely synonymous with Lios. By synonymous I mean exactly what Dr. Watts means in his Logics when he writes: "When two or more words signify the same thing, as wave and billow, mead and meadow, they are usually called synonymous words."

This distinction should however be made, that ^{and are probably borrowed from different dialects*} they prevail in different districts; and the same thing is observable of the words Caisteal and Cathair.

7. ^{name} Caisteal, a stone fort, generally built by the Pagan Irish, but applied also to the imitative enclosures built by their early Christian descendants.

8. Cathair, a circular or oval stone fort, or any fortified position erected by the pagan Irish

246 (79)

On this subject the Antiquarian has to remark that
all the Cathairs in Ireland were, to all appearance,
built by the Tuatha De Danann or ^{two Greek Colonies} Balgians,
and the earthen forts ^{Rath Lisses} and Duns were built
by the Scots or Milesians. The only exception
to this which I find borne out by history is
Cathair Conri in Kerry, which was built by
Curoi, the Contemporary and rival of Cu Chullain.
He was certainly a milesian but it is possi-
-ble that as being an adventurer into Scot-
-land and the Isles of Mann he may
have got one of the travelling Pictish Cashel
lors to build it for him. I do not know
any other Milesian fort of stone. Tara
was of earth and Timber; Emania was surely
the same; Tullteam had no stone forts;
Rath Cattan is of earth; Dun Hillins
the gigantic palace of the Kings of Leinster
is of earth; Raerius is of earth; ~~and~~ Naas
is of earth and ^{Dinny Ridge} the more ancient palace
of the Kings of Leinster was of earth.

So far for the name Cathairs, which tempted
14/c/22/17 (xxxviii) me

(74) 24th

me to digress. I am yet certain whether ~~the word~~ Baobdhun a Bawn is ~~to~~ be classed with those ancient Irish words.

Situation and description.

Dubh. Chathair is situated in the south side of the townland of Killeany over the edge of a lofty cliff. This fortification would appear from its colossal rudeness to be a thousand years older than Dun Aengus," and I have little doubt that it was built by the Tuatha De Danann or the remnants of the Firbolg immediately after the battle of Moy Turay, though Irish history, as far as I know, contains nothing to prove this assumption. "This fortress consists of one enormous wall fortifying a Rinn or point of a cliff of stupendous altitude and terrific projection." This wall is in its design not unlike the one built by Honor and the English to fortify the peninsula of Rinn Duin near Athlone: it extends from one margin of the cliff to another, separating from the main land a point of rock (not land) which juts out ^{about 300 feet} towering over the howling waves. This wall forms a segment of a circle 220 feet long. It is 20 feet high and 18 feet thick! It is far from being perpendicular, and is constructed of large rough stones without any attention to Masonic art. Let any one examine this fort and compare it with Dun Conchobhair on the

Medolla Isle, which is, according to Irish history an erection of the first century, and he will come to the conclusion that it (Dubh Chathair) must have been raised in the very infancy of society.

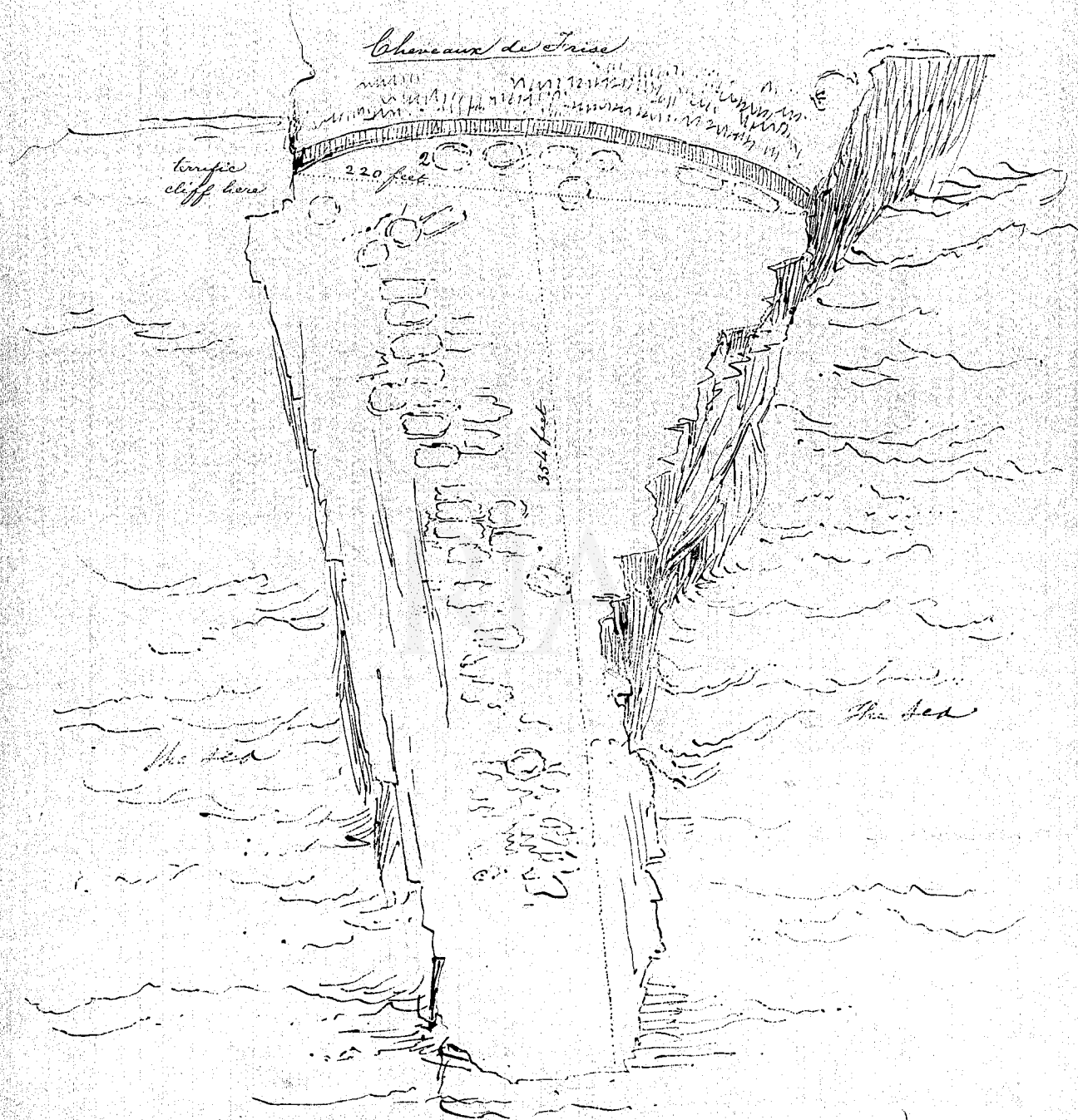
The point or Rinn which it fortifies is 354 feet in length from the northern point to the southern, and in breadth ^{at the north side along the wall} where it is broadest, 220 feet, and about 110 at the south extremity where it forms a terrific cliff.

On this Rinn ^{1st term} inside the wall are rows of stone houses of an oblong Conical form, but now very nearly destroyed, one row extending along the wall and built up against it, another running from North to South for a distance of about 170 feet where it ^{originally} branched into two rows, one extending southwest as far as the margin of the cliff, and the other to the South east to the opposite margin, but these two rows thus branching from the main row are nearly washed away by storms, and they seem to have suffered in a ^{special manner} from the late memorable storm, which hurled the waves in mountains over those ^{high} cliffs, cast rocks of amazing size over the lower ones to the east of them, and sent a shower of ^{iced & frozen} spray across the whole island.

These cliffs ^{crepidines} are very well described by O'Shaughnessy:

- "Claustrosum reliquias videntur esse Aranea tres insulae, quae
 "obrutae non faciles in medio profundo eminent, et editissimas
 "praeclatas crepidines decumanis fluctibus objiciunt."

(76) 249



Ground plan of Dubh Chathair in Killeany.

The Cloghaun marked No. 1, in the annexed ground plan is the most perfect of the group and measures 12 feet across from east to west. The others were nearly of the same dimensions, but they are so effaced that no satisfactory description of their foundations ^{could} be given. The largest one near the wall was 18 feet long and 13 broad (See No. 2)

The doorway, or rather gateway, by which this fort was entered, was placed in the east side, near the margin of the cliff, but it is probable that a considerable part of the cliff, ^{and that the doorway was not then very near it *} has fallen in since the wall was erected. Outside this wall there ^{are hosts of} stones placed slopewise like those already mentioned in the description of Dun Bengus, but these are not so thick set nor so extensive.

To the North west of this fortress are the evident traces of a similar one, but the cliff has fallen in and the storms have reduced the part remaining to a shapeless ruin.

To the east of it are the remains of a large Cloghaun nearly destroyed. It was 18 feet, 6 inches in diameter and the wall was 6.7 in thickness. A small chamber in the wall is still perfect, measuring ^{f in} 3.8 one way, ^{f in} 3.4 the other and ^{f in} 3.8 in height. What use was made of this I do not know; it is not unlike the little chamber in the inner wall of Dun Bengus, which I have conjectured, perhaps upon very weak grounds, to have been used as a bed! It was ^{perhaps} like the Sail of the modern Irish Cabin, used to hold the pail, the mether and the pot.

* These cliffs are daily falling in the memorable storm of January 7, pushed enormous blocks of them out of their places, and about two years ago as a German was standing on the margin of the cliff at Dun Bengus, the part on which he stood gave way and precipitated him into the sea.

To the east of Dubh Spheathair for a distance of half a mile ^{where cliff towers} are to be seen piles of enormous rocks cast ashore by the storms. These at first sight presented to me the appearance of Firbolgian forts, but I soon perceived that they were shapeless masses rolled in by the storms.

VI.

About $1\frac{1}{2}$ mile to the S. E. of the village of Kilronan are the remains of another Cyclopic or Belgic fort of far smaller dimensions than those already described. It is only 72 feet in diameter, and the greatest height of the part of the wall remaining is 7 feet. The thickness cannot be ascertained with any certainty as the wall is crumbled into a shapeless mass of ruins.

VII.

^{in Kilmurvy Townland}
Outside Patrick O'Shaughnessy's garden wall, are the remains of a Cyclopean wall built of enormous stones, but I could not learn that it was ever brought round into a circle so as to form a Dun or Cathair. About a quarter of a mile east of this are the remains of a similar one but not built of such very large stones.

To the east of Mr. O'Shaughnessy's are the foundations of a square house which was built of large stones without cement, but I do not think it a pagan erection.

Pagan Antiquities.

Military.

On the Middle Island or Inis Meadhain.

VIII. Dun Conchobhair.

Name. Roderic O'Flaherty informs^{us} that this fortress was called from Conchobhar the brother of Aengus Mac Namore, who flourished a short time before the birth of Christ. I here again quote his original Latin because it would appear from Healy's translation that this and Dun Aengus were ^{one and} the same fortress:

"De Clanna Nuamoris, Aeneas, et Congus-
 "varus paulo ante Salvatoris adventum sub
 "Maudâ Connactâ reginâ florerunt, ab
 "hoc (Dun-Aengus, ingens opus lapideum sine
 "Coemento tamen), quod ducentas vaccae in
 "areâ contineret supra altissimam maris crepi-
 "dinem è vastâ molis rupibus erectum adhuc
 "extat in Arannâ magnâ sinûs Galviensis insulâ,
 "S. Endei incolatur, et Sanctorum multitudine postea
 14/12/17 (11) celebri

(80) 253

" celebri: ab illo perpetuâ incolarum traditione Conguonari
" filii Huamorii (Dunum nuncupatur alia similis
" maceries inde non procul ad Ortum in Aranâ
" mediâ insulâ. ¹⁷⁵ Ogygia p. 176.

Herby's translation vol II, p. 20.

" of the Huamorian family Bengus and Conguonar
" flourished, a little before the birth of Christ, under
" Maunda, queen of Connanght. From ^{ab hoc!!} that time,
" Dun-Bengus, a great stone-work without cement,
" which might contain in its area two hundred ^{cows} on an
" amazing eminence of the sea, erected with cliffs of a
" stupendous magnitude, is yet to be seen in the Great
" Aran, an island in the Bay of Galway, renowned for
" the residence of St. Ende, and, afterwards, for
" a multitude of anchorites and holy men. ^{ab illo!!} Ever since
" it is called it is called, by the perpetual tradition of
" the inhabitants, the Down of Conguonar, the son
" of Huamor. There is another ^{maceries similis} mound without mortar,
" not far from that, to the east, in the middle island of
" Aran."

Proper Translation.

" Of the blann Huamoir Bengus (Innees) and
" Con.

" Concoquovar flourished under the same Queen of
 " Connaught, a short time before of Christ; from
 " the former [^{municipality} is named] Dun-kenus a large work of
 " stone but without cement, which would contain two hun-
 " dred cows within its area, and which is yet extant,
 " ^{not with cliffs of stupendous magnitude!}
 " built with stones of vast size over a very lofty cliff
 " of the sea, in the Great Aran, an island in the
 " Bay of Galway, celebrated for the residence of St.
 " Enda, and afterwards for a multitude of saints;
 " from the latter (^{i.e.} Concoquovar) according to the
 " perpetual tradition of the inhabitants, ^{not it is called} was called
 " the Dun of Concoquovar, son of Marmor, another si-
 " milar ^{macerpes} work, lying not far from thence to the east,
 " on the middle island."

That Hely's translation is wrong and mine correct will
 be at once clear to any one acquainted with the
 construction of Latin sentences, and what he meant
 to say will appear obvious from his English
 account of the same forts drawn up for Sir Wil-
 liam Petty's ^{intended} Atlas in 1684, where, after describing
Dun-kenus and the Great island, he writes:
 " The Middle Island of Aran contains eight

14/22/17 (x/11) " quarters

"quarters of land; where there is the like old fortification"
 "as ⁱⁿ on the great island named from Connor Mac
 Huathmore, brother to Engus of Dun-Engus as the
 tradition goes."

Situation and Description.

Dun Conchobhair is situated on
 a rocky eminence, commanding a view of nearly the
 entire island. It is by far the most magnificent
 fortress on any of the islands not excepting even
 Dun-Engus to which it is superior in point
 of masonry and extent. Its internal Daingean
 or keep is of a long ^{oval} ^{feet} form, measuring in
 length from south to north 227, and in breadth from
 West to East 115 feet. It is a colossal wall, which, like
 those of Dun-Engus, and all the others above described,
 consists of three distinct divisions ^{built up against each other and} well faced with large
 stones. ^{On the east side where I was able to take the measurements with facility} the outermost division is 6 feet thick, the middle
 division ^{5 in} 5, 7 and the innermost division 7 feet, so that
 the entire thickness is ^{feet inches} 18.7, but it is not so thick any where else.
 On this ^{side} the highest point of the wall is 20 feet in height, &
 the outer face of it is built of large stones very well
 laid and nearly perpendicular. It is partly covered
 with ivy which is very unusual in forts of this descrip-
 tion. The greatest height of this wall at the north

east

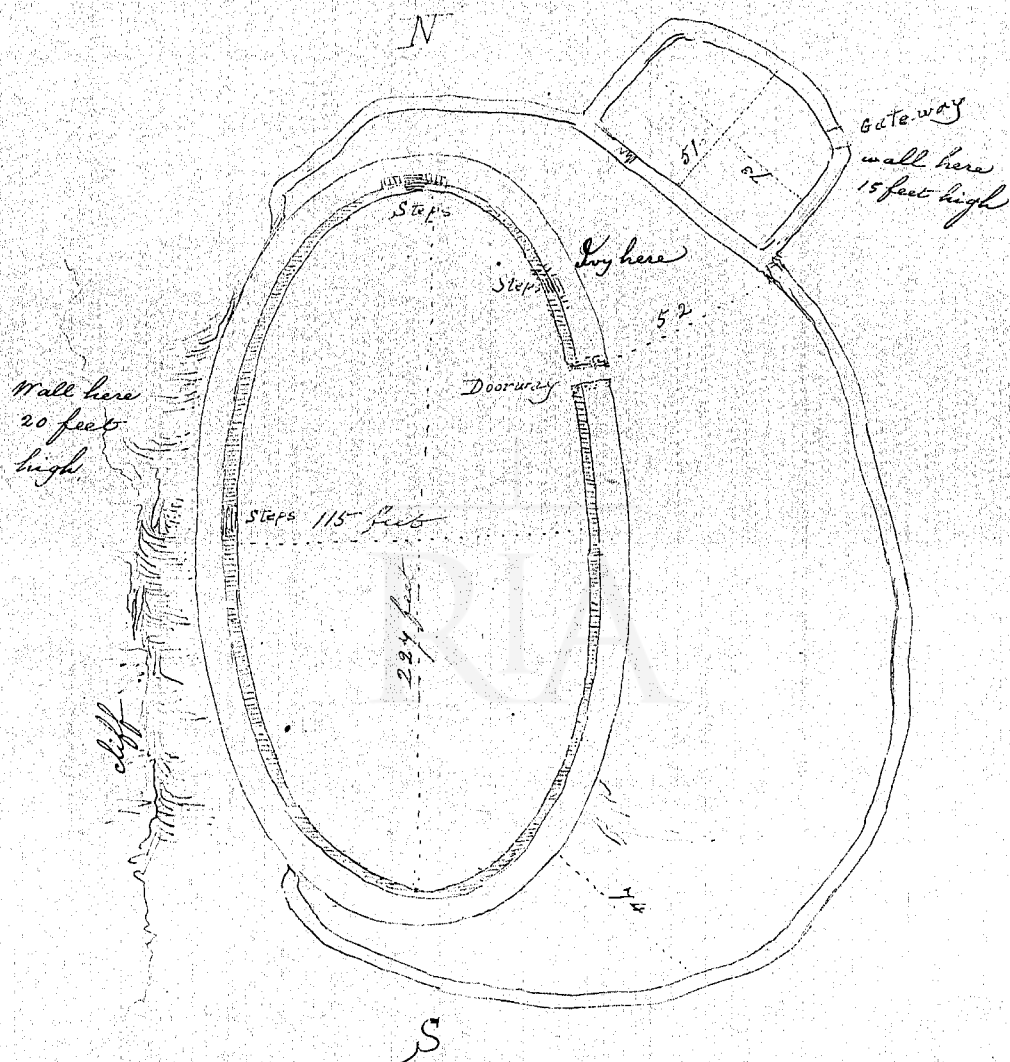
east side is 17 feet, where the outer face of the wall is also strong, regular and nearly perpendicular though truly Cyclopean. At the west point the wall is 18 feet high and on the north and by west it is exactly 20 feet. Here the external division is 6.8^m thick, the middle division 4.4^m but the innermost division cannot be measured it is so much injured and covered by the stones fallen down from the two higher divisions. On this side the wall stands on a cliff which is about 10 feet high; and to one standing at the foot of this cliff the fort presents a magnificently barbaric appearance. In the north side of this wall there is a flight of stone steps, of which five steps are visible, leading from the interior of the Dun to the platform of the innermost division, and another consisting of six steps, ^{each of which is formed of two stones and 1.9^m in width} leading ad dextram to the top of the wall. On the North and by west there was a similar flight but so injured that no accurate description of it could now be given from what remains. On the west side there is another flight consisting of six steps ^{which are two feet in width} now visible, leading from the area of the fort to the platform of the innermost division of the wall. From the North west to the south-west point of this wall it is fortified by a cliff about ten feet in height; but on the north east and south sides another ^{wall}, now much destroyed, was carried about it at unequal distances.

14/c/22/17 (x/111)

257
(84) On the south east side it is 74 feet from the outer face of the wall of the keep, and at the North-east 52. This wall is so much injured that I could not ascertain its height or breadth any where, but there can be little doubt that it was exactly like the outer wall of Dun Eochla, and the second outer wall of Dun Aengus. The doorway in this has totally disappeared, and that of the Keep is also nearly, (as usual,) destroyed, but it can be ascertained that it was placed in the north-east, and that it measured in breadth ^{width} 2^{ft} 5^{inches} on the outside and 3^{ft} 6^{inches} on the inside.

At the North-east side of this Dun there is a very kind of an curious oblong building not found in connection with any of the other Duns. ^{it part of} The outer wall just described forms its south west side. This building, which I incline to think was a Bawn* for Cattle, though truly Cyclopean in all its characteristics is an oblong building ^{nearly} rectangular at ^{two of} the corners. Its ^{east} wall is 9 feet thick, and at the North-East corner it is 15 feet high. The gateway leading into this building is 9 feet wide, but its height cannot be ascertained. This building is not ^{in its form and perhaps design} unlike the square earthen enclosure near the moat of (Dromore and Clones). It measures 73 feet from East to West and 51 from North to South. The square enclosures near the moats are Milesian or Scotie ^{erectings}, and this is Belgic or Firbolgie ^{one}. (See ground plan on page 85)

* I take Bawn to be an old Irish word, though I do not find it in the old MSS. The four Masters write it — "bawoun", i.e. "bawoun", i.e. "bawoun". Some think it means "bawoun", i.e. "bawoun", i.e. "bawoun". Some think it means "bawoun", i.e. "bawoun", i.e. "bawoun".



Ground plan of Dun Conchobhair, set to a scale.

14/c/22/17(x/14)

There were several cloughans within this fort built against the wall, but they are all destroyed, as are all the cloughans of Aran with the exception of the two in the townland of Oraght already described on page 53.

It is my opinion that the inhabitants of ^{the} Aran ^{islands} continued to live in those houses till a comparatively modern period, for even though they have changed the mode of constructing the roofs of their houses, still the style of their walls is as Cyclopean, if not more so than Dun Bengus, and they still build small houses for their cattle ^{and potatoes} nearly in the same style and dimensions of the more ancient ones.

Macaulay in his History of St. Kilda states that ^{were} there groups of round houses (nearly similar to the cloughans of Aran but not so oblong) used on that island in his own time (1765) and I incline to think that the Aranites used their Cloughans at no distant period of time. Macaulay writes:

" Besides the dwelling houses already described there
 " are a prodigious number of little cells, dispersed over all
 " the island: which consist entirely of stones, without
 " any the smallest help of Timber. These cells are
 " from twelve to eighteen feet in length, and a
 " little more than seven in height. Their breadth at
 " the foundation is nearly equal to the height. Every
 " stone hangs over that immediately below, but perpen-

"dicularly, but inclines forward, so as to be near
 "the opposite side of the grottoe, and thus by
 "imperceptible degrees, till the two highest courses
 "are near enough to be covered by a single
 "flag at the top. To hinder the rain from
 "falling down between the interstices above,
 "the upper part of the building is overlaid
 "with turf, which looks like a green sward,
 "while new.

"The inhabitants secure their peats, eggs and
 "wild-fowls within these small repositories:
 "every St. Kildian has ^{his} share of them, in pro-
 "portion to the extent of land he possesses
 "or the rent he pays to the Steward. From
 "the construction of these cells, and the toil
 "they must have cost before they could
 "have been finished, it seems plain that
 "those who put them together were, if not
 "more ingenious than their neighbours in
 "the adjacent Islands, at least more indus-
 "trious than their own successors."

About 50 paces to the north of the square Bawn of Dun Conchobhair are the remains of a claghann, or some very ancient house measuring 27 feet in length and 13 in breadth, but so destroyed that I could not state with any certainty whether it should be classed with the Pagan or Christian buildings, and indeed it is not easy to prove whether many of the Claghanns which formerly existed in groups, ^{islands} or in villages, on these ^{islands} may not have been erected by the early Christians, in imitation of the Pagan ones. The scarcity of straw and more particularly of timber, and a copiousness of large stones originally suggested the construction of the roof in the manner described, but why they should have so much deviated from the oval or the circle will not be easily accounted for. The Druid who is introduced by Erasmus as predicting the arrival of St. Patrick whose houses would be like the houses of the Romans, narrow and angular, seems not to have known anything about those Claghanns in Aran, which are very narrow and sometimes angular, being like boats turned upside down. But the Druids of ^{King} Laoghair were Milesians or Scoti and perhaps knew nothing about the men of the Bolgs or leather boats! I believe it has been conjectured from a passage in

Tallust about the houses of the Numidians, that the Fir Bolgs took the model of their houses from their Currachs or Naamhogs. Perhaps they first built the side walls and then roofed them with their Currachs?

IX.

Mothar Doon. on Inish Maan. —

This fort receives its name from that of the subdivision of the Island on which it stands, for it is situated in the South east division or townland of Inish Maan called Mothar. This island which in O'Flaherty's time (1684) was divided into 8 quarters, is now, according to the natives, divided into 6 portions which are known by the following names

1. ^{caput villae} beann a Bhail - Kinbally. upper and lower
2. Baile an duna, Doontown, on which Sun Conchobhair stands.
3. Baile an teampuill, Churchtown.
4. Baile an lishin.
5. Moinin na ruaige.
6. Mothar.

The word Mothar is explained by O'Brien as signifying a ^{a cluster of trees} Park; but in some parts of Ireland it is understood to mean the ruins of an old building. The division on which this fort stands is by some called Mur ^(macepias), which may be the true original name, and if so, it may probably have

14/12/17 (Nis)

(90) ²⁶³ have derived it from this fort.

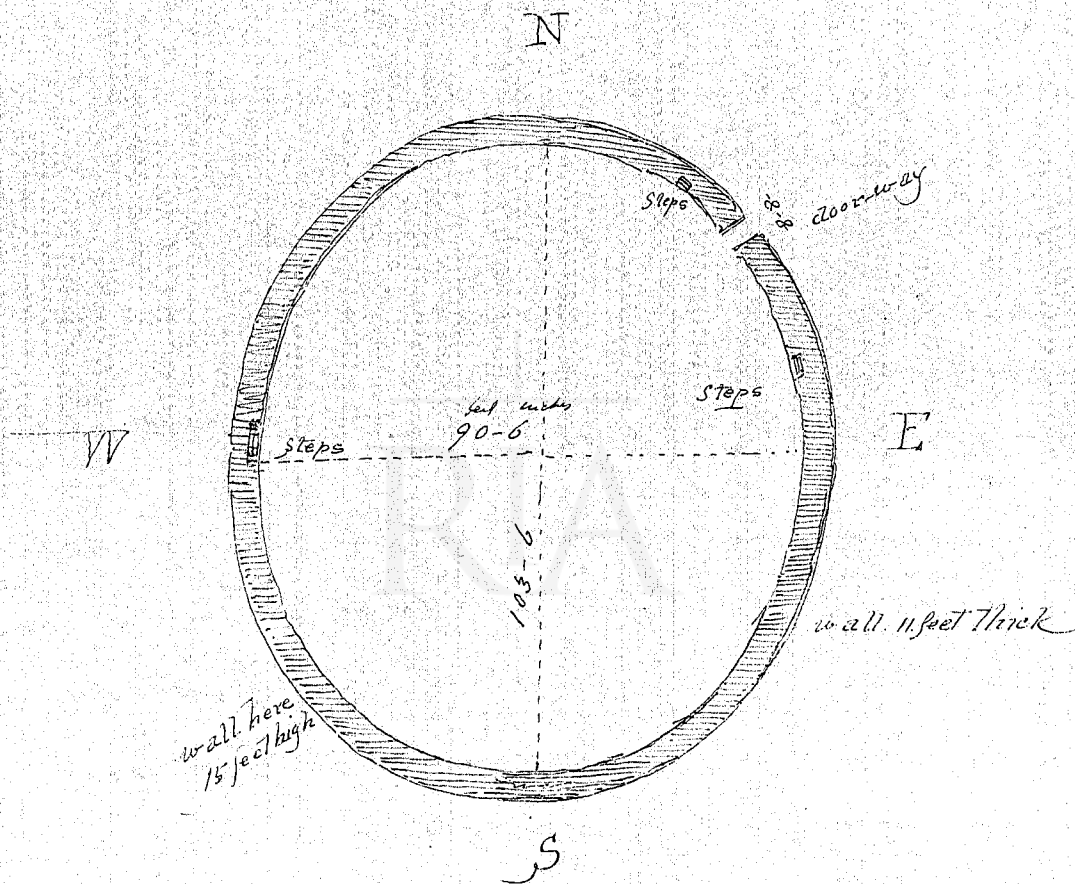
This fort is very like Dun Eoghana^{ht} already described in pages 49, 50; ^{but not so circular} Its ring* measures in length from South to North ^{f. inches} 103.6, and in breadth from West to East ^{feet inches} 90.6. Its wall, like those of all the other forts above described, consists of three distinct divisions built up against each other ^{and} faced with stones of considerable size. The whole thickness of the three divisions is ^{f. inch} 11.0, the innermost division being ^{f. inch} 2.3, the middle division ^{f. inch} 4.6 and the outermost one ^{f. inch} 3.0. ^{3.8 in width} On the west side there is a flight of steps ^{leading} ~~leading~~ from the area of the fort to the platform of the innermost division, and another thence to the top of the wall, the former consisting of four steps and the latter of 4 more. On the north east there is another flight leading to the platform of the internal division. Nearer to the east point there is another flight ^{3.8 in width} of which only three steps are now visible. The doorway is placed in the N. E. side would appear to have been ^{f. in} 8.8 in width but it is so injured that no certain description of any of its characteristics can be given.

The innermost division of the wall is nearly destroyed all round. The greatest height of the two outer divisions is 15 feet. This is at the west

* It is some feet wider than the regular oval.

west side. The whole circle is nearly the same ²⁶⁴ (91)
height excepting in very few places.

This fort had no external fortifications but
it is built on a very commanding situation.



Ground plan of a fort in the lowland of Moore,
on the middle island of Arav.

n/c/22/17(x/vii)

Pagan and Christian military antiquity
mixed.

On Iris Oirir now generally called
South Island.

X.

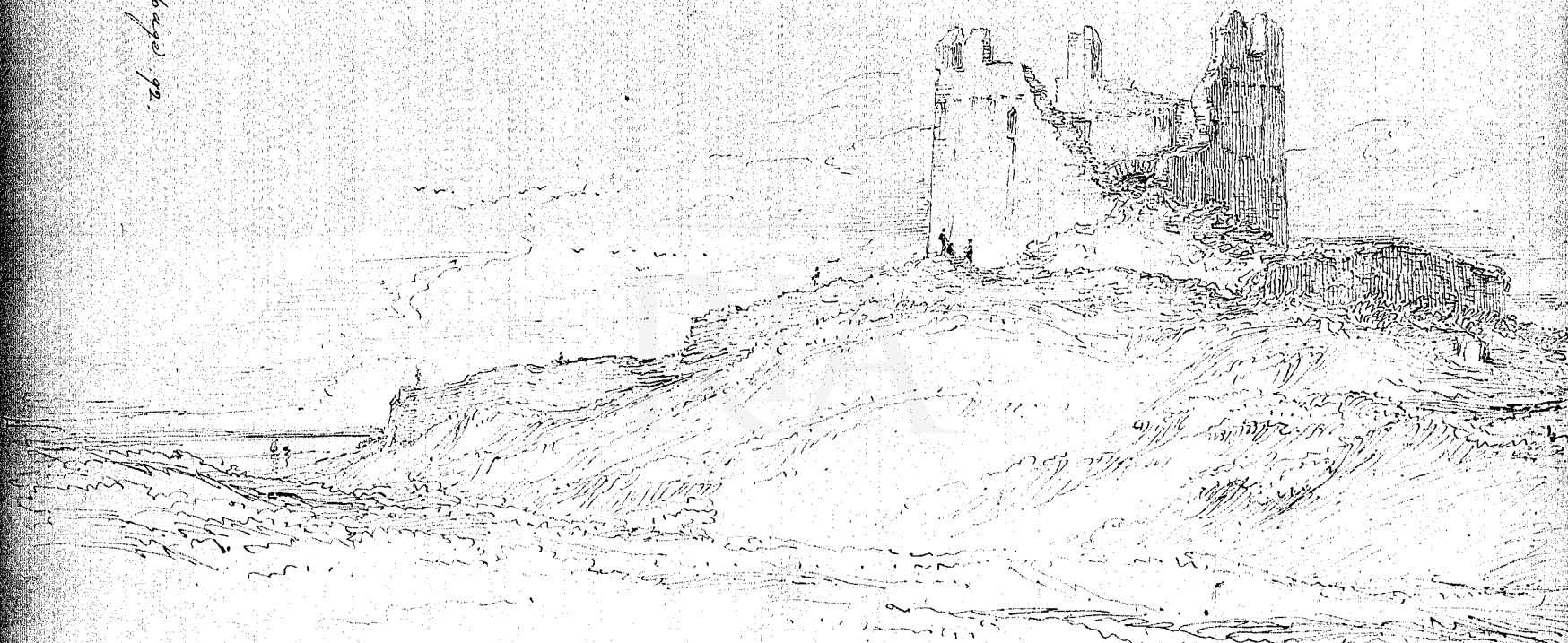
O'Brien's Castle on this Island is situated within a Cyclopean Dun which is 170 feet in length from west to east, and 123 in breadth from north to south. The Dun enclosing this castle is neither circular, square, nor oval but adapted to the contour of the ^{Colli natura, munita} hill, which it fortifies.

The doorway was placed in the North east side but is so much destroyed that I could not ascertain even its original breadth with certainty, but original thickness of the wall appears to be 5' 8" 2."

The Castle itself is a square fabric 43.5 in length and 25.6 in breadth and 30 feet high. It consists of three stories.

The sketch annexed on page 93 will convey an idea of the form of this castle, and of the rocky hill on which it stands.

To be inserted at page 92.



O'Brien's Castle and
Inis O'Brien W. E. Walsingham

RIA

14/c/22/17 (xlviii)

About half a mile to the south of St. Caomhán's church are the remains of a Dun of considerable extent but the wall is so dilapidated that no description of it could be attempted. Within this Dun is shown the grave of the Seven daughters, locally called Gill na Seacht n-inghean, of whom I have frequently spoken before. Over this grave there is a standing stone with a rude cross sculptured on it.

Immediately to the east of the modern military tower on this Island there is a shapeless pile of stones called Cathair na m-ban i.e. the city or fort of the women, which is without doubt the remains of some pagan erection on which tradition, in its whim, or perhaps from some lingering reminiscence of some historical fact bestowed this appellation. It is now however so like a heap of stones piled together without design that the most acute antiquarian in the world can come to no conclusion whatever as to its original use, form or characteristics. Its name Civitas mulierum Cathair na m-ban alone arrests the antiquarian's attention.

(93)

RIA

14/c/22/17(xix)

Pagan antiquities.

~~Antiquities~~
Sepulchral

There were three cromlechs on Aranmore, but they are now destroyed with the exception of one. One stood at Curoogah on the north side of the island, not far from the Smith's forge, the other ^{in a subdivision of Kilmurry called Fearann a choirce} not far distant, and the third which is still in existence about a mile from the forge to the south near Michael O'Brien's house. But the most remarkable one stands to the N.E. of the little village of Moor or Mohar on the Middle Island. It is traditionally called Leaba Dhiarmada a's Grainne i.e. the Bed of Dermot and Grainne, from a story which is connected with all the Cromlechs in Ireland, that when Grainne, the daughter of King Cormac Mac Art, and wife of Finn Mac Cumhail, eloped with Dermot O'Duibne, the handsomest man in Ireland in his time they were a year and a day away before Finn could discover where they were. During this period the happy (unhappy) couple never slept the second night ^{under}

(96)²⁶⁹

the same roof but constantly moved about from territory to territory, and, every night, for a year and a night, Dermot erected one of those Beds of stone to shelter Graine from the inclemency of the weather!

It consists of two upright stones, ^{running parallel with each other} about 10" 8" in length and about 4 feet high, and of a covering stone at the top laid perfectly horizontal. It appears to have enclosed at the ends by two other stones, of which the one on the north side is removed but that on the south east still remains though a little displaced. There appears to have been some clay carried hither to form a small mound under this Cromlech. If one took the trouble to remove this clay off the surface of the solid rock, he would no doubt find an urn and some pagan antiquities under it. I could not possibly have done any thing in this way, as I was busily employed every day while I was on these islands, measuring the ruins on the three islands. —

I find no more pagan remains on those Islands except some sites of Cloghans, which are so effaced that a description of them would be worth nothing. —

2490 97.

Christian Antiquities.

Ecclesiastical

Before I begin the description of the churches on these islands I shall give an abstract from the life of St. Enna written by Augustin Mac Raidin about the year 1390, and printed by Colgan in 1645, and write such observations upon the Topographical names occurring in it as will be necessary to my purpose. It is very fortunate for the antiquarian who investigates the ecclesiastical remains on these islands that Colgan published a list of them five years before the principal group at Killeany ^{was} ~~were~~ destroyed by Cromwell, and that Roderic O'Flaherty wrote an account of those existing thirty years after that destruction. It is to be regretted that no older life of the Archimandrite is now accessible, for Mac Raidin does not appear to have been well acquainted with the Topography of Aran, and it is obvious from his notice of Lamchoill that he mistook the text of the old writer from whose work he compiled the life of St. Enna. Either this is the case or Colgan has not given his words correctly.

14/C/22/17(L)

(C) Colgan's own notes are referred to by figures,
^{various marks and}
 mine by letters. I. ad

(a) St Enna was king of Oriel, a district in his time
 comprehending the present Counties of Louth Ar-
 magh and Monaghan; but he abdicated this
 dignity, which in those days, was inseparable
 from war and bloodshed, for the quiet dominion
 of ^areligious congregation.

(b) Ard Kiennachta is now the barony of Ferrard ad-
 joining the sea in the County of Louth.

Arann Islands

272
(99)

Aranna naomh

XXI. March - The Life of S. Endeus
Abbot of Arann

[Fols. 66 passages marked
with a diamond line]
are printed in Italics
in the MSS.]

in general all abstracts
[are written in a smaller
hand than the text]
A.R.S. 7. 704.

From a M.S. of the Island of all Saints (1) the
author being Augustin Magrader.

I. In that golden age the fifth (2) in which the
Saints of the
Sacred Island of Ireland almost equalled
in number ^{of} the stars of the Heavens, and
commenced the wonderful conversion and
the ^{amazing} extraordinary ^{conversations} behaviour of S. Endeus
Abbot, a man illustrious by the nobility
of his race, ^(a) but by far more illustrious
by the splendor of his heavenly virtues.
His father was Conall the son of
Vamerus (3) Lord of Oriell which was formerly
a very large territory in Ulster; and
his mother was Briga (4) the daughter of
Annirius Chief of Archiennacta: ^(b) parents
far-famed for a holy progeny, and very noble
ancestry. For the happy pair begat Endeus

(100) the bright ornament of his nation, four daughters viz: Tarchea⁽⁵⁾ Lochinia⁽⁶⁾ Carecha, & Darenia, the three former of whom seeking the marriage of the eternal King, merited to be inrolled in the list of the holy spouses of Christ; but the fourth being betrothed to an earthly King, although not numbered among the spouses of Christ, however did not want⁽⁸⁾ a progeny both royal and holy.

[col. 67]

II. On the death of Bonallus, Endeus by the universal suffrages of the people, is appointed Chief of War and administrator of the State by the Orcllians. But he that was to be the renowned soldier of Christ did not long manage that ^{majestic} high office, until being converted in a wonderful manner by the pious exhortations of his sister S. Tarchea, who being now some years betrothed to Christ, presided over a certain Nunnery^{*} that time, by a happy traffic, changed the leadership of worldly warfare into the service of Christ: in which after ^{an} humble noviciate, and

* In the notes to the life of St. Tarchea the name of the Nunnery is given as that of Lochinia's residence - a Nunnery in the Nunnery which she is said to have erected in her paternal country - We do not find in her life mention of any other establishment founded by her -

and many years passed in devout subjection,
 he made such a progress in every virtue, that
 at length being a man most renowned (p. 705.)
 for innumerable prodigies, he became
 the ^[spiritual] Father of many monks, and a distinguished promoter
 of propagator of the monastic institute.
 among his fellow-citizens, as is evident
 from his life, which we give here, from
 the Book of the Island of all saints,
 without a head [acephalam] (for one or two
 Chapters lost by chance among our papers,
 are wanting in the beginning.)

(LIII. 4.) Eudens in
 conversis a his sister
 Tancha at her convent
 dictus est iste
 juvenis Eudens (9)
 p. En. Deus, ut apparuit
 in ejus saluta conversione
 ut de parvo fieret stu-
 diosus. Auditis ergo
 sanctis marginis ser-
 monibus, spiritibusque
 mundi vanitatem
 habitum (10) Monachi
 ac tonsuram sus-
 cepit atque rem-
 per tonsuram sig-
 nificatione operis
 complevit.

[col. 5.]

III *

IV. *

the soldier of Christ
 turned himself to the building of a new place
 for the family of God, which place is called
 Gillaine (11) *

V. At the same time also there came some
 robbers from the territory of the ⁽¹²⁾ Corimtanini * Nawthe
 who were enemies to the tribe of Eudens, Barony of
 and taking a prey ~~now~~ passed near the
 monastery which he had built there. Co. of Meath.
 had

about: The people of the neighbourhood pursued them, and Eudens was going
 to assist his friends, but was prevented by his sister Tancha, who

14/c/22/17 (111)

[John] rebuked him severely, and desired him to quit his country:
 [tent] and go [wth her] to Britain to the monastery of Rosnacum⁽¹³⁾, and become an humble disciple of⁽¹⁴⁾ Mansenus, the Master of that monastery. Eudens hearing these things said to his sister. What length of time ought I to remain there? the virgin answered; until your good fame shall have reached us.

VI. Eudens accordingly did so, and after some time went to Rome where he was ordained priest.

Since, then, he was made a priest, seeing that he by reason of that, ought to shew to others the way to heaven, therefore having collected his disciples together he erected the monastery which is named Latinum. And indeed that monastery is fitly called Latinum⁽¹⁵⁾ where the ^{mandate} commandment of charity towards God and towards their neighbour is purely observed.

RIA

- ‡ This seems a story invented at a late period. I should like to see the originals from which Mac Raidin drew it. I believe that there is an ancient Irish life of St. Emma still extant, and I hope we will be able to get it among the College MSS.
- ⊕ This is the only derivation which has been given of this island by the ancient Irish; the modern Speculatists have supposed that Arann or Ara must mean a hill from its similarity to Ard. high.
- + The mouth of the River Boyne still retains this name. See Colp on the Ordnance Map of Meath.

- VII. After ~~some~~ ^a time some pilgrims from Rome came to S. Fanchea and gave her an account of her brother.
- VIII. Upon which she set out with three of her virgins to see him. She went to his Monastery, where among other subjects of conversation [p. 706] he told her he would return to Ireland in a year after his landing in that country.
- IX. And she added to Eudeus. When you shall have come to Ireland, do not first enter the land of your birth, but you shall seek a certain island, the name of which is Arann⁺, in the Western sea of Ireland, and there you shall ^{will} serve you God faithfully. This island is called ⁽¹⁵⁾ Arann i ren [a kidney] in Latin, because it is shaped like the kidney [col. 6.] in animals; being narrow in the middle, and wide in the extremities.⁺

X. after this S. Fanchea returns to Ireland.

XI. But after the space of a year S. Eudeus as he had promised went with a prosperous voyage, from his monastery, to wit Latinum by name, with 150 monks, to Ireland; and landed also on the coast of Meath in the harbour which is called Colp⁺tha. There also S. Patrick

(106) as is related, is said to have landed before him.
St. Brendan therefore coming on land, founded
many churches there on both sides of the
river which is called Boinn. ^(The Boyne River)

XII. He then wrote to Angus Mac-Nafrail King of Munster who resides in Cashel, to request leave to dwell in the island which is called Arann. The wife also of that King was the sister of S. Emdan, the daughter of Conallus Neary. But the Queen was called

XIII ¹⁷⁷⁷ Vairine * * * * Then the King offered the island to God and Saint Eudeus.

XIV. He sent them out to the harbor from which he could watch

Tradition says ^{consequently} crop over to the island [the name of the harbor is not
to set out ^{the} given] and having no boat a ship sailed across in a large
from Alima ^{bay} on the north stone which lay on the shore, and which 8 of his brethren
shores. But ^{consequently} shores to the sea for him. Therefore with a pros-
perage

perous voyage he arrived at the island, and also came ashore in the Northern part of the island, in a place which is called Leamchill.

XV. But there were then ^{certain} some gentiles of the
race of ^(now Corcomae in the Chelopee bay) Corcomuach there. These immediately
fled from the island, as darkness [flies] ^{at} the presence of light. * * * * *

297 The stone on which St. Enna is said to have sailed across from the north shore is still shown about 4 miles to the N.E. of Keshmulla Fort. It is a circular rock, and called the Curraick Stone of St.

Their leader alone ~~remained~~, who was called
 Corbanus, remained: he as another Pharoas
 obdurate in malice prepares snares in
 that place which is called Leamchoill.
 He supposes the saint to be a magician. When the gentle
 saw the man of God ^{enforce} shut himself in
 the scissure of a certain stone, he
 said within himself; that magician is
 not a corporeal man, but has an
 aerial body. Then the saint says to him,
 grant me this island that I may dwell
 in it. And Corbanus answered, I permit
 you to remain in it till the end of
 forty days, and on such an agreement
 he left the island, and ^{went} came to his own
 territory which is called Corannas.
 But the man of God passing through
 the island, saw the horses of that Corbanus,
 which were grazing in a place which
 is called Arduagaorach: and he drove

This is
 certainly
 the place
 now called
 Leamchoill
 Leam-
 choill is
 the pronoun
 Leamchoill
 in Canannagh
 could be
 choill be
 a modern
 corruption
 of this
 by a
 drinced
 topas?
 God

Arduagaorach

14/c/22/22 (20)

(108) them into the sea. And swimming they came prosperously to the middle island. Whence that place where they landed is called to the present day Traighnaneach*. ⁽²⁶⁾
^{And} But they swam from the island which is called middle, to the third island which is called the Eastern, whence the shore where they landed there is as yet ^(also) called to this day Traighnaneach. ^{ṡpáig na n-ṡpach}

XVI. In the place where the man of God first offered sacrifice to God in the island, he afterwards erected a monastery. But Corbanus ordered a large ^{dolium} barrel to be made, which filling with the seed of corn, he said; if ^{the} God, whom Endenius preaches wishes that he should possess that island, let him send this barrel full of corn to him, dwelling in the island. Wonderful to be said [et cetera,] — for the consolation of that Endenius the Lord by the ministry of ^{angelorum} ^{Angeli?} Angels transmitted this barrel of corn. And, ^{ṡob dybendac eoldig} as the skilful relate, the seed of this kind of corn

Notes.

281 (109)

* O'Flaherty writes that these names existed in his own time. In each of the two other islands is Tragh na-
"n-each, or Tracht each" i.e. the horses' shore, situated
[described]
"as in his life (Cap 15)." But Leamchaill (Cap: 14)
"where he is said to have first arrived in the north
side of the [Great] island should be ^{Coconll} Ochoill, for
"Leamchaill is in the West Continent, whence is a
"ferry Port into the island, and ^{Coconll} Ochoill in the
"island on the north side thereof, hath a port for
"boats to arrive named from ^{it} Ochoill." p. 85.

The situation of these shores is most accurately described in the life. The name is now corruptly pronounced Tragh teach for Tracht each. The name should be shewn on the Ordnance map.

(110)

* This name existed in a corrupted form in Roderic O'Flaherty's time. "There is on the east side of this island Port Daibhche i.e. Portus Dolii, mentioned in St Enn's life (Cap 16) now corruptly Port eiche."

This name is also preserved to this day, and I don't see how it is at all corrupted: O'Flaherty inferred from the rapidity of the pronunciation that the name was in his own time Port eiche, but that is in reality the present pronunciation of Port-Daibhche, the t of Port and the d of daibhche forming - as is the case in every language but one letter in the pronunciation.

The name is pronounced in its anglicised form as if written Port-ai-hä. This should be also shown on the Ordnance map.

is had in the island even to the present [times].
 They moreover assert, that the ^{trace} vestige of that
 barrel appears in the sea, as ^{remains} to the serenity of
 the sea; so that the sea does not become
 disturbed by waves in the way through which
 the ^{Dabhack} barrel passed; but a calm always remains
 there. The place where it was miraculously
 brought to the island, is called ^{portus dolii} portus dolii*
 even to the present day. But Corbanus
 seeing so great a miracle, coming himself
 to the man of God, gave the island to him,
 and to God for ever.

XVII. But after the island ^{was} had been granted to
 him, bringing into it the college of his disciples,
 he divided the island ^{among them} into ten parts; and built
 ten monasteries in it; (27) and in each he appointed
 one, superior, as if Father, and another as if
 second to him in power. For he ordained that
 these should so preside in each monastery, that on
 the death of the senior, the other ought to
 preside. He ^{also} appointed that the seniors should be buried
 with the rest; ^[of his people] but he ordered the other Prelates

who would succeed should be buried in ^{proper} their own cemeteries. But the holy man built for himself a monastery at the East of the island, which [monastery] is now called the church of Saint Eudeus ⁽²⁸⁾ [cella sancti Eudei].

Now
Killeany.
See it
noticed.

XVIII. And as formerly among the disciples ^{quæ quæ?} [of Christ] there arose a contention, which of them should be the greater, so in like manner among the disciples of Eudeus, concerning the division of the island. For Saint Eudeus wished to give half of the island to his own monastery; but the Fathers of the eight other monasteries and their disciples ^{opposed} contradicted him, alleging, that there was not the equity of justice in this division. They therefore performed a fast of six days, that the Lord might shew them, what they ought to do in this matter. And the prayer of the saints was heard: for the fast being performed an Angel of the Lord appeared to Saint Eudeus, carrying to him two gifts, sent

to him from God, namely a book of the
 four Gospels, and a sacerdotal case of ^{casula}
 ministerium? sacred utensils. For by these two precious
 gifts, it was given to be understood, that he
 himself was worthy above others of the double
 honour, viz. in teaching by the Gospel,
 and in presiding by the sacerdotal case.
 That Book of the Gospels is kept with
 great reverence in the Church of Saint
 Eudens: in like manner, also the case
 ornamented with gold and silver was held
 formerly among Ecclesiastical gifts, but now
 it is ~~only~~ covered ^{only} with the metal of brass:
 nevertheless it is held in great honor.

Saint Eudens therefore gave to his own monastery
 the half of the island; but to the other monas-
 tries another part of the same; and so the
 division remains even to the present day.

I could hear no account of this case or copy of
 the Gospels. It is probable that they are destroyed. And
 * that in by the Gospel was signified his title to teach,
 and by the case, to preside. Who should the Comdash entitle
 him to preside over them.

[The name
 explains casula
 by vestis sacer-
 dotalis, and
 we find the
 word used evidently
 in that sense
 in the MS. Life
 of St. Kieric
 Marsh's Library
 but it cannot
 have that
 meaning here
 see infra]

(114) 286

[p. 708.]

St. Hilary in A.D. 1147

XIX. But others relate this history differently.

For they say that three holy men went from
h^{ee}ap^{ee} Ireland into Britain that they might remain for
a time under the Rule of saint ⁽³²⁾ Monemus

Master of the monastery of Rosnat³². After some

time they went to Rome. At this time the Roman Pontiff died, and the
people and clergy sought to make saint ⁽³²⁾ Papeus ^{*} (one of the three) ^{Elates up}
Pope, but which he refused to consent to; accordingly saint ⁽³³⁾ Hilarius
is created comhart of Peter. At length the aforesaid three holy men
(whose names were Melicenus, ⁽³⁴⁾ Papeus, and Endeus) resolves to
return to Ireland; and to avoid circumlocution let us at once imagine them
landed there.

Therefore having taken with him his holy disciples
he [S. Endeus] ^{arrived at} came to the island which was
granted to him from heaven, namely Aearn,
and landed in the harbour, which is called
(Now Gochsill) ^{End} Leamhehoill. After they had fasted for the

space of three days. God sent them a
fish of wonderful size into the fountain,
which is called the fountain of ⁺ Leamhehoill,
with which fish the Almighty fed one hundred
and fifty monks who were along with saint
Endeus. At that time God sent a

Also is a
puzzle!

[col. 8.]

+ This is
the well
lying near
Monaster
and now
called after
St. Rieran

End

* This story about the Pope who was buried on the island of Aran has found its way also into the Leabhar Breac, and, I believe into the Feilic's Angus. They have no tradition of it now on the island. The only reminiscence of the connection of any Pope with this island is in connection with Gregory's sound which is said to have been named after Gregory the Great. who died on the 12th of March 604. But this Gregory was certainly not buried in Aran. but: "Moriens, in extrema porticu ante Basilicam S. Petri Apostoli propie Secretarium, quod nunc dicitur Sancta Maria de Febre (ubi etiam sepulti fuerant Leo, Simplicius, Gelasius, Symmachus, et aliquot alii Romani pontifices) conditus est."

See page 15. Supra where a quotation is given from Platina p. 78. O'Hearthy to the effect, that the memory of Gregory the Great was revered in Aran. See also Moshier's Sylloge first edition p. 13. "Quid plura? Ad Gregorii Papae Urbis Romae episcopi (a nobis in Commune receptis, et oris aurei appellatione donati) verba me Converti."

It is generally supposed that the real name of St. Ceamfhionnach was Gregory. See Ballynakille Parish Cumian's letter to Seamus Abbot of Iona.

Notes,

* Exactly similar stories are at this day told about many magical horses and Camps in different parts of Ireland. The lake here called Loch na Cannainne is the one situated in the townland or division of Coursoagh between Port-Murphy and Kilronan. This name is now lost to tradition, but (I think) it should be preserved on the Ordnance map, under the anglicised form of Loughnacanny. See notice of Gill-na-manach, p. 225, &c.

+ St Papey, an Aranite refused the tiara! I wonder did he wear the Pampties?

Spáid mo éiríse do uig a Sheáigáin!

wonderful cow, which was red in the body, and white in the head, to the relief of his poor [people]. This [cow] sent ^{from} by God was milked three times a day, the milk of which afforded abundance to all the disciples of saint Eudeus. And when one day she heard the lowing of another cow in the island ^{cow} which was given by a certain man to the faithful and holy Eudeus; then winding herself in a circuitous motion as if giving honor to the Divine Trinity, immediately immersing herself in a pool of sweet water, which is in the island, she nowhere [after] appeared*. Whence it is called from the name of that cow, Stagnum na Beanaime. The people seeing this together with all the saints of the island, assembled in one place, and entered upon a consultation, which of them should be Chief and the greater in that Island. S. Eudeus wished Rufus to be the person; he refused as in the case of the Narat. + * * Therefore by the unanimous consent of all the saints, three men worthy of trust, namely Finianus the younger⁽⁵⁶⁾ and Maccrethe⁽⁵⁷⁾ and Tartatheus⁽⁵⁸⁾, were sent to the

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Roman Court, that they might announce
 to them the will of the Pope. They relating
 the words of the people to the Sovereign Pontiff,
 he sent them back with his answer, saying; go to your
 Island, and assemble all the people, and to whom-
 soever of those assembled God will give the
 signal of Presidency or authority over others,
 obey him as Chief. And they did so, as the
 Sovereign Pontiff ordered: for when the messengers
 returned, and declared the Papal will to the
 saints of God in the Island, all assembled
 into one place, and beheld a great ~~sign~~ and
 unusual sign appeared before their eyes: for
 they saw three white birds flying from the East
 to the Island, one of which carried the Gospel
 of Christ; but the other two bore a case
 of a precious kind. They placed the Gospel in
 the bosom of Saint Eudens; but they laid
 the Case ^{case} beside him. And when they had
 accomplished all these things, flying three times
 round the island and going to the ~~hemispheres~~ off

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the Saints, they returned again. Therefore all the saints of the Island beholding this wonderful sign, shewing due reverence to saint Euseus, and giving thanks to God, ^{consequently} appointed him as their Abbot.

XX. When therefore Saint Euseus was serving God faithfully in his Monastery with his holy College it seemed troublesome to his Monks, that they had not a level passage to the sea. The man of God, therefore, coming to the harbor of the sea, signed with his ^{holy} staff that very hard rock, which offered ^{to ships} an impediment ~~to ships~~ to approaching the monastery; and afterwards returned home. But on the following night, an Angel of the Lord holding a flaming ^{spata} knife in his hand, cut that very hard rock into two parts, making a wide way through the middle, which even to this day affords a level passage, and without impediment, to those entering the Island * * * * *

14/12/17 (XII)

XXI. Saint Kieran, also the son of the Artizan,⁽³⁹⁾
 coming to this man^{of God} remained seven years in
 the territory of the monastery^{*} serving faithfully.

In his quoque septem annis sic diligenter
exercebat^{thresher} triturationis officium, ut in^{chaff house} paleis
territorii non posset^{roste} gramen^{stramen}, quod culmen^{Paul's}
faceret inveniri. Unde usque hodie manent
muri territorii sui apud Arann!

XXII. * * * * [See Kieran's]

XXIII. After these things S. Kieran having
 received the blessing of his Abbot Endrus
 prepared himself for building the monastery
 of Cloumacnoise. * * * * [S. Endrus predicts S. K's future celebrity &c.]

And when they said these things to each
 other, a cross was erected as a sign of the
 mutual brotherhood, which they entered upon
 there between themselves, and between their^{i.e. spiritually} posterity;
 and they said, whosoever after us shall violate
 the unity of our brotherhood, on earth, may
 he be deprived of our brotherhood and society
 in heaven.

* That is, the townland of Tearann na mainistreach now generally anglicised Monaster. It is called a Abbey land on Larkin's map of the County of Galway, and forms the northern portion of the island. Dr. Malachy Qualeus or O'Badhla in his list of the church of the diocese of Tuam transmitted to Colgan shortly before the year 1645 states that an abbey called Mainister Connachtach, i.e. monasterium Connachtense stood on this townland, but that it was afterwards destroyed and a church dedicated to St. Kieran erected in its place. See a description of this church in page?

+ This is an amazingly curious fable, but Colgan has misprinted one word which renders the sense very obscure. The following is the correct translation:

"During these seven years he (St. Kieran) so diligently
 "performed the duties of a ^{thresh}er that no straw
 "could be found in the barn of the townland
 "which would cover a roof, and hence to this day
 "the houses of that townland in Aran remain (without straw roofs).

This is a curious story invented by an inhabitant of
 14/C/22/17 (LXIII) of

(122) of the mediterranean parts of Ireland to account for the absence of straw roofs on the island of Aran. It is curious to see how every age adapts its theories to the kind of philosophy in vogue. The writer of this legend knew a certain fact viz that the houses near St Kieran's monastery had no thatched roofs as those of the more fertile parts of Ireland had. He wanted to account for this fact, and he does it very satisfactorily for the philosophy of that age, by stating that when St. Kieran was employed on the island as a thresher, he did his business so faithfully that he pounded the straw so ~~long~~^{well} with the flail to knock all the corn out of it, that it was ^{rendered} unfit for thatching; it being threshed into beres or minute particles. Hence the people of that place were obliged to thatch their houses with stone.

I do not know of any thing ever written to equal this in point of gravity and wisdom... but the following passage in Baron Swedenborg on the
Spirits

Spirits who inhabit the planet Venus.

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(123.)

" I did not discourse with those Spirits who are
" on the side that looks ^{up to our earth} this way, and who are
" savage and almost brutal, but I was informed
" by the angels concerning their nature and
" quality, and whence it comes that they are so
" brutal; the cause is this, that they are exceed-
" ingly delighted with rapine, and more espe-
" cially with eating of their booty: The delight
" thence arising, when they think about eating
" of their booty, was communicated to me, and
" was perceived to be most extraordinary. That
" on this earth there have been inhabitants
" of a like brutal nature, appears from the
" histories of various nations; also from
" the inhabitants of the lands of Canaan,
" and likewise from the Jewish and Israelitish
" nation even in the time of David, in that they
" made yearly excursions and plundered the Gentiles,
" and rejoiced in feasting on the spoils. I was in-
" formed further that those inhabitants are
" for the most part giants, and that the men
" of our earth reach only to their navels: Also
14/2/22/17 (LXIV) that

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"that they are stupid, making no inquiries
"concerning heaven or the eternal life, but
"immersed solely in earthly cares, and the
"care of their cattle." Translation. p. 127.

These were very material spirits no doubt.

* Medraighe is latinized by O'Flaherty Medrigia.

It is a peninsula lying to the south of Oranmore
and to the west of Clarin Bridge, and com-
prising the entire of the parish of Bally-
nacourty.

+ I am not aware that this name exists. See named
books of Kilcolgan, Ballynacourty and Oranmore

+ See Parish of Ballynacourty.

⊕ This is unquestionably that part of the Bay of
Galway opposite the mouth of the River Gaillimh
or, as it is now called the Corrib. The boy who is
mentioned here as having given his fish to St
Enna was a native of the Claddagh; and this
is the oldest reference to the Claddagh fishery
preserved in history. The Claddagh may now
be considered a part of the English town of
Galway, but the ~~men~~ inhabitants of it are as
Irish now as they were in the days of St. Enna.
They have scarcely a single word of English.

XXIV. After these things S. Endeus went into
 the land, which is called ^{* (41)} Maaree, south of Galway
 a harbour, which is called portus Luabann;
 and there saint Endeus asked Keran, to go
 to a neighbouring place, which is called
 Achadh-Draighnich, ^{(Achadhnamagh) +} and from that place
 to banish a beast, which had devastated
 the entire country around the aforesaid place.
 Now one of the disciples of S. Endeus, who
 was called ⁽⁴²⁾ Gigneus, dwelled there. But he
 was one of the ^{transmarinis} foreign saints, who had
 come to Arann with Endeus, and had there
 a place of dwelling. they therefore expelling
 the beast from the aforesaid place, he
 possessed his Hermitage in peace.

XXV. After these things S. Endeus coming to the sea,
 and seeing fishermen there, asked them for some fish,
 which they refused, but one boy gave his fish to the saint. Endeus cursed
 the place &c. Going away from thence the holy Father
 Endeus came to the harbour, which directs to the
 lake named ⁽⁴³⁾ Orboen, and asked of God, that on account
 of the merits of that boy born there, who had
 given him the fish, there might be an abundance of fish
 there.

XXVI. After this the man of God arrived
 with a prosperous voyage at a certain island
 in that lake, which is called ⁽⁴⁴⁾ Echinis; and
 was received in hospitality by a certain prudent
 man named Crumther boclan ⁽⁴⁵⁾ who was
 the Head of that place, and not having any
 other food for his holy guests, running
 to the plough, took from thence an ox,
 and prepared ^{it} for the refreshment of
 the poor of Christ. * * * *

XVII. But S. Eudens afterwards returning
 to the island of Arainn, remained there
 up to a decrepit age. When S. Eudens
 saw in spirit all the Angels follow him, was much afflicted
 and wept for some fasting and praying, but an Angel appeared to
 him, saying him that the Angels would return again. —
 Therefore [says the Angel] discontinued your fast
 in the name of the Lord. Then Eudens says,
 I will not desist from my fast, until I
 obtain three petitions ⁽⁴⁶⁾ from my God. For I ask,
 that whosoever shall be contrite for his sins,
 and choose interment with me, the gate of
 Hell may not be shut on him. I mean

ask, that whosoever shall invoke my name
in his affliction, may be assisted by the Lord
Jesus Christ. Thundrly I pray, that I myself
may sit at the right hand of God together
with his saints. And the Angel of the Lord
said to him, as you have asked, so it is
granted to you to your God.

XXVIII. Also at another time the same Kieran
returning again to the island, both that he
^{For only} might make there the profession of a monk,
and there expect the end of his life. There
were then also in the aforesaid island Abbots
of most holy life and Founders, videlicet
S. Endeus, and saint Ginnian the ^{senex} elder. (47)

* * * * *

S. Kieran leaves Aran.

[6710] S. Endeus prophesies the fall off of religion and increase
of crimes which was to take place in after ages. &c.

After he had prophesied these and such
things concerning the end of the world, returning
to his monastery, and recommending his soul
into the hands of the almighty God, he expired.

* Was the life of Emma written by Routh Bishop
of Exeter ever published?

Notes p. 710

1. Ex codice Insule omnium Sanctorum. We have frequently remarked that the author, or collector of the lines contained in the Vellum Manuscript of the Monastery of Canons Regular in a certain island of Lough Ree, called the Island of all saints; was Augustin Magradin a monk of the same community. And since this author, more recent, as having flourished about the year 1390, is wont to relate the acts of the saints briefly, and having changed the style of the ancients, it were desirable, that a life of this saint written by some ancient Biographer should come to light. I heard that there is extant an ancient office of the most celebrated Abbot in the County of Galway, and his life in Ms. by the ^{Right} Most Rev. Dr. David Routh, Bishop of Ossory*. But as this alone has come to our hands, we give it without a ^{cephalum} head; supplying one or two chapters which are lost by chance among our papers, from the life of S. Fanchea his sister (which we have given at the 1st of January).
2. Aureo illo seculo quinto. C. I. [see appendix] * * *
- 3-4. [see Appendix] * * *
5. 6. 7. 8. Fancheam Lochinian, Carecham, & Dacrianam quo progenis, & regia, & sancta non caruit. See in the life of S. Fanchea at the 1st of January. * * *
9. Convenienter dictus iste jumentis Endens q. En Deus. C. 3
He alludes to the Etymology of the word Endens, as if he were so called on account of the wonderful manner in which it pleased God to convert him. But beyond a doubt the Irish name Enda, or Enna, by which this [Saint] is commonly called, as well as many others of his nation before him, who even were not Christians; is not derived from any Latin word; but Irish. For the Irish word En denotes

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at one time a bird, at another lonely or solitary, and the
 adjective Enda denotes either solitary, or swift ^{like} a bird.
 Whence the Scholast of the Philology of Bogue in the words ^{English} to
 be cited in the Appendix C. 2. indicates that he, when by inadvertence
 being already a Monk, he sprang up against the enemies (who were)
 fighting against his relations, he was related by his sister, and
 called Enda, that is like a bird. He could also justly be so
 called from his desire of a solitary life, which he has led
 in the solitude of the sea, like the solitary sparrow
 on the house-top. But as I have remarked before I
 think that this name was given to him in baptism,
 as it is ^{also} found given by their Parents to their first-born
 countrymen who were not as yet imbued with the faith
 of Christ.

10. Walutun maweli, ac tonsuram suscepit. C. 3. I think
 that he received the Walut not from the hand of S.
 Fanchea, but of the Spiritual Father assisting these
 monks.

11. Quia locus vocatur, Rill-ame. C. 4. The Church of
 Killamey in the Rill-ame is at the foot of Mount Bregha in the
 County of Monaghan, and is venerable on the 9th of April. See our notes to
 the life of S. Fanchea at the 1st of January. n. 13.
 12. De Regione Branthamorum. C. 5. The district
 is commonly called Branthama, is in the confines of
 the Counties of Wick and Meath.

13 14. Ad Britanniam ad Rosnatum Monasterium
Resto humilis discipulus Marchen Magister illius
monasterii. C. 5. See what is said of the monastery
 [called] Rosnatense, and of S. Marchen an Irishman
 its Abbot in the notes to the life of S. Marchen
 (at the 1st of January) n. 15 & 16. and to the life
 of S. David of Menevia (at the 1st of March)
 n. 14.

[In note to life of S. David, Bede says it is in the same place
 as Menevia, and is called ^{from Rosna} from Rosna in Wales in
 Pembrokeshire in which it (Menevia) is situated]

15 16 17 * * *

18 Mac insula dicta Aran of reud in latine. C. 9.
 More correctly called Ara, reud. For the Irish word
 denoting a king is reud in the rectus case Ara, and
 in the genitive or second case Araun. Whence the island
 is commonly called Ara-na-mach i. e. Ara of the Saints,
 from the multitude of Saints, who lived in it formerly
 in the time of S. Endrus, and his successors. It lies
 in the Ocean, between the extreme boundaries of Con-
 naught and Thomond, belonging at the present day
 to the Province of Connaught, and the spiritual juris-
 diction of the Archbishop of Tuam, although that it
 formerly belonged to the rights of the Kings of Munster,
 the life and the life of S. Alban indicates. But
 there are three islands of the same name, full of churches,
 the sacred remains and tombs of saints, ^{near the island} ~~in the~~ near
 each other, and separated by the Ocean which flows between
 them in the channel of Ara.

Continually * * *

14/12/17 (12611)

27. In a constant decem Monasteria c. 17. By the injury of Time these have degenerated into so many chapels; concerning which see what is to be said more at large in the Appendix c. 6. that which is now
28. ~~called~~ the church of S. Eudens. c. 17. is commonly called Kille-Euda; and is now only a Parish church in the first Island of Aran; of which in the Appendix c. 6.
29. Alia vero hanc Historiam narravit. c. 19. The author seems not to approve of this narration of others: which even can perhaps seem fabulous in part: as nothing is related by any [writer] on Pontifical affairs, or any other writer of good note, concerning that election of Papeus to the Popedom made by divine interference, and by so many prodigies.
- * * * * *
30. Sub regula Monachum Magistru Rovanthius Monasterij See what is said more diffusely concerning the saint Monemius, or Nemius the master of St. Dygarnach, English, Gwynedd, Eudens &c. at the 1st of March in the notes to the life of S. David.

31. * * * *

32. Examinat S. Papeus The author of the life of S. Brendan in the life of the Island of all saints, who seems to be also the author of this life, relates that S. Papeus was ^{by} with S. Eudens in the island of Aran. But since I find nothing about him in our Calendar under that name, I think that that name of Papeus was not his proper [name], but that it was given to him from that gift of the Popedom, which he refused [&] which is attributed to him. Whence

* Colgan seems constantly to labour under the mistake that the monasteries of the primitive Irish were like the large Anglo-Norman ^{ones} Monasteries, or those erected by the native Irish princes in imitation of them, which he had seen in Ireland. Nothing however can be a greater mistake, for the chapels into which, he thinks they degenerated, were actually the original churches of those monasteries, and the monasteries ^{themselves} were only a collection of wooden or stone-houses ~~is~~ erected around them, in which the monks lived. In the primitive times the great church of the monastery was scarcely ever more than 60 feet in length and about 24 in breadth, and the houses or cells ~~etc~~ erected around them were seldom more than 20 feet long. See St. Columbkille's house at Kells and St. Kevin's Kitchen at Glendalough.

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Ipse est papa. I should like to see the oldest authority for this tradition, which states that one of the saints of Iran was known by the designation of "the Pope". It must be a fable founded on the name Pap-eus. See however page 155 where his name is said to have been Benedict.

~~see my~~ conjecture, not without foundation, that he is the person of whom the calendar of Enchel speaks that at the 14th of June, S. Benedictus filius Liagrenus, filii Lethfricini, filii Birnii, de Dal-Birn Osoria Comorbannus, sine successor S. Endici Aranensis, & spate Mierani Sagirensis; ipse est Papa*, quem perunt epe in insula Aranensi. These there.

Or perhaps he is the person who is venerated under the name of Papamus on the 13th of July according to the martyrology of Talcafit and Marian.

33. Elegant Romani S. Hilarius c. 19. The election of S. Hilarius happened in the year 461 at which time I do not think that S. Endius was a monk, and consequently not at Rome.

34. Hi Sancti viri Meluensis, Papens c. 19. S. Meluensis, or Milbens Archbishop of Munster is venerated on the 12th of September at which we will give his life: in which it is also related that he was familiar with S. Endius.

35. * * * *

36. 37. 38. Finnianus junior, & Macerethe nomine, & Erlathens c. 19. He seems to call S. Finnian of Maghile whose life we have given at the 18th of this month, Finnian the younger: for he who flourished after the year 560, could be called junior in comparison with S. Finnian of Clonard, who flourished before the year 520, and died in the year 548 according

ref/c/22/17 (LXX)

to the Four Masters or at least before the year 500.

See the life of S. Maccretius, at the 11th of August
and of S. Serlatius Bishop of Suam at the 26th of
December and 11th of February.

39 40 * * *

41. In terram quæ Medrinche dicitur. C. 24. It is a
maritime little district of Southern Connacht in the
County of Galway. *

42. Nomus de discipulis S. Condei, qui Gigneus dicebatur
c. 24: see Appendix below. C. 2.

43. Ins. Echimis [†]dicitur c. 26. It is an island of
Lough Reben in the County of Galway.

44. Crimthor Baclan, qui erat Princeps illius loci. c. 27.
Crimthor Baclanus i. Priest Baclan, who is here
called ^{Rege} Chief of that place, was a holy man, and
is venerated in the aforesaid island of Echimis
on the 25th day of April. according to the
Mart. of Tallaght, Marian Gorman. and others.

46 * *

47. S. Finianus c. 28. This is S. Finian of
Clonard, whose life we have given above at the 23rd
of February.

48 * * * * *

* It is well known to this day, being a penin-
 sula lying to the south of ^{that} Orammore, and
 to the west of Clarin Bridge, exactly coex-
 tensive with the parish of Ballynacourt
 which is still locally called Meadhraigh^{Maigue}.
 It is the Peninsula called Medrigia
 by O'Flaherty, and the western extre-
 mity of the famous boundary called
 Eiscir Riada, which divided Leath
 Cruinn from Leath Mhogha or
 the northern from the southern
Scoti.

+ New Irishgarraun in Lough Corrib near
 the Castle of Aughanure

Appendix p. 11.

C. I. * * * * *
 Of the Birth-day of S. Enderus from
 divers Martyrologies -

Domestic and foreign Martyrologists hand
 down that the Birth-day of S. Enderus is
 celebrated on the 12th of March: at which
 day the Mart. Leuthusianum, In Hibernia
Enderi Abbatis, Canisius; Enderi Abbatis
in Hibernia, Philip Heru, in Hibernia S.
Enderi Abbatis, Martyrol. Jamlact, Enderus
Araniensis filius Annirii, filii Romani
de Crimthamus, where erroneously filius
Annirii is read for filius Briga filia
Annirii * * * * * Marian Gorman
Enderus virginens de Arania, filius
Conalli Rubei de Blochar; quiescit a
Arania, Calend. Cassel, Enderus de Arania,
filius Conalli Deirg p. Rubei, filii Damerii,
filii Casprei (Diumh-airgid Regis Ogiellia).
Briga sine subfina, filia Annirii, filia
Romani Principis Herardorum pnt ejus mater * * *

14/6/22/17 (Lx11)

[1712]

C. 2. Some things concerning S. Endeus
from the Acts of other Saints.

It appears from the life of S. Albens to be given at the
12 Sept. that S. Albens was along with Enna when they
obtained the island of Aram from King Angus, S. Albens
having made the request from the King. Also, that under
S. Albens, S. Enna erected the monastery in Aram.

C. 3. Of the parents and family of S. Endeus

[C. 3.] In the Sanctilogium Genealogicum C. 13 we read

[C. 3.] S. Endeus Araniensis filius Conalli Rubci,
filii Dameni, filii Corprei cognomento
Damb-airgid, filii Cochodii, filii Crimthami,
filii Tiegii, filii Deodadi, filii Rochadi,
filii Calla cognomento Dachrioch. &c.
Arania

C. 4. De sanctis ex familia Orgielliorum
sive stirpe Calla Dachrioch, oriundis.

[C. 4.] 31. S. Albens de Arania, iusta Congregatum Heli.
[1714] C. 5. Of the time in which S. Endeus
flourished.

Concerning the year of the death of saint
Endeus I find nothing observed in our Annals,

and other histories.

He must have returned to Ireland before the year 489
 in which Ruyse King of Munster died according to ^{Quint. Smyth} Muller's
^{Quint. Smyth} says that he (Cormac) lived till the year 530.
 In the life of S. Brendan it is mentioned that he visited Ben-
 man, and in that of S. Kieran that he remained in Aran
 till he left it for the purpose of building Glumacnois.
 These things happened about or after the year 540 as
 appears from their lives of these Saints. Ruyse says
 that they are wrong to say that Bonall the son of
 Damer Prince of Oriel (& father of Cormac) died A.D. 605.

C. 6. Of the Disciples of S. Endrus.

* * * * *

*(omitted names, but none
 of these in the list)*

S. Kieran everywhere called the son of the
 Artificer, afterwards Abbot of the Arch-
 monastery of Cluain is numbered amongst
 his first and principal disciples in the
 life of both, and by Ruyse, or his
 Scholiast in the words above cited C. 2.

S. Finian the younger, that is Abbot of
 Maghile, and Bishop, is numbered amongst
 the same by another ancient author
~~also~~ cited by the author of the present life. C. 19.

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S. Calatus afterwards Archbishop of Tarragona,
The same author, same place

S. Maccerecius the Hermit, (whose life we give
at the 11th of August) The same author ibidem.

B. Guigneus the Cook of S. Eudens, and
afterwards Hermit. The same ibidem, &
Angus. above C. 2.

S. Papeus, the life of S. Eudens C. 19. &
the life of S. Brendan quoted C. 2.

S. Coemginus Abbot of the most celebrated
monastery of Glendalough; S. Angus and
his Scholiast. cited in C. 2.

S. Moehudus the founder of the Arch-monasteries
of Rathen, & Lismore, and the Father of
more than eight hundred monks in
both places; The same author.

[Not the
small
writing]

S. Louanus cognomen'd Kerr (of whom on the 6th of June) The same author.
S. Nechatas or Necchanus (of whom on the 3rd of May) the life of S.
Brendan above C. 2.

S. Libeus the brother of S. Eudens begins the book cited C. 3 & 4.

S. Colum Killes, whose Irish Life hands down that he dwelled
for some time in the island of Aran in the time of S. Eudens. Whence
I think that this Father of many monasteries and Father of both Scotias is to be numbered
among his disciples.

C. 7. Of the three islands of Aran [Arann] and their Churches.

* * * * *

But the first, and principal [one] is called ^{See this} ~~mistakenly~~ ancient writers Ara oirthir, the Eastern ^{corrects} ~~page~~ Ara, because [it is] nearer to the main-land towards the East; and ^{commonly} vulgarly Ara-na-naomh, that is Ara of the Saints, because in it S. Enda's built ten monasteries, subject to one more principal one (which is called Kill-Enda), the church of Enda's, and full of the ^{innumerable} relics and sepulchres of Saints, as the author of the life of S. Kieran of Cluain indicates. * * * * *

and this ^{first} island besides the convent of our Seraphic order of S. Francis contains 13 Churches. The second island commonly called the middle, only two Churches. The third, called by the ancients from S. Coeman the patron Ara-Coemhan, and every where commonly Ara-oileu contains three Churches.

(144) And these three islands, and all their inhabitants and Churches are under one supreme parish-priest, residing in the first island.

But concerning the Churches of these islands, and first of the first island, and their patrons, and other Saints, receiving the following from List of the Churches of the Diocese of Tuam (in which it lies) lately transmitted to us, and faithfully written by the most Illustrious Lord D. Malachy ^{Don} ~~Archbishop~~ ^{of Cashla} [Qualam] Archbishop of Tuam, a man distinguished for his zeal in religion, and adorned with every kind of virtues, extracted as they lie.

- * 1. The parish Church (^{at first of the first island} ~~to wit of the first island~~) commonly Kill-Enda lies in the County of Galway, and half-barony of Aran: and in it S. Enda is venerated as patron on the 25th of June.
2. The Church called Teglich-Enda: to which is annexed a cemetery in which the sepulchres of S. Enda with one hundred and twenty other sepulchres, in which none but Saints were ever buried.

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10. The Church called Tempull an cheathruir aluim
i. Quatuor pulchrorum; who are Saints Furseus,
Brendan of Birr, Conall, and Bircarnus: &
whose bodies are said to be buried in one [X]
the same tomb, lying in the cemetery of the
same Church.

11. The Church [called] Tempull-mic-duach, i.
the Church of S. Macduach (who is also called
Colmannus cognomento Mac-duach), which is
a handsome Church dedicated to that Saint.

12. The handsome Church, and formerly Parochial,
called Templum Breccan. i. the Church of Breccan;
dedicated to the same Saint Breccan; in
which also his feast is celebrated on the 22nd May.

13. The Church near the aforesaid Church of S. Breccan,
which is commonly called Tempull a phuille.

These concerning the Churches, and Chapels of this
first Island from the just-mentioned List of the most
illustrious Prelate of Innam. Moreover in our Martyrologies
we read that the Birth-day of S. Enderus is celebrated on the
21st of March, that of S. Gibran on the 30th of March, &
30th of May. S. Cronan on the 8th of March, S. Nehemias on
the 14th of June, and S. Benedict on the same 14th of June.
Whence I think that he is the same Saint, who is called
by the Calendar of Basel Benedictus, [X] by other Martyrologies Nehempis.

Ex. 715, vol. 87 In the second, or Middle Island, according to the aforesaid List there is one Church called Tempull Iseannamach, dedicated to the same S. Iseannamach. And another Church consecrated to the Divine Virgin: and both subject to the Parish of S. Enders.

In the third Island of Aran, which is also called ^{S. Ard-oilen}

1. The Church of Kill-choemhain, dedicated to S. Coeman: and in which ^{also} he is venerated.
2. The Church consecrated to the Divine Paul.
3. The Church called Kill-gradh-an-Domhain: in which Gobnata is venerated on the 11th of Febr.

In this island there was formerly a celebrated monastery called Kill-choemhain, (of which above), in which S. Coeman ^{was} is venerated on the 12th of June. from whom also the island itself is called Arachemhain. In the same is also venerated on the 5th of August S. Gormgalins: Of whom the Four Masters in the Annals at the year 1017. write, S. Gormgalins de Ard-oilen, precipuus Hibernorum Synodus, sive Spirituales Patres ibi.

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Also Blessed Caroranus an author of the same age in his Panegyric on S. Goringalis and other Holy Hermits of the same island, relates that along with S. Goringalis rest there Saints, Maelsuthanus, Celecharius, Dubthacus, Munadach, Cellachus, Trepsachus, Ultanus, Maclmartinus, Coromacchus, Connachus, and many others.

Ard oilen, the third of the isles of Aran (158)
Supplementum Vita S. Fechinii XX Januarii
 A.A.S.D. p. 135

XXI. S. Fechin went also on another occasion to a certain place ^{situated} in the territory of St. Giachrach Aidne ^(Lough Corer), which is called Loch-Cutra; and when a ship was not [to be] had in the harbours, he marked the sign of the cross on a stone placed under his feet: and immediately being carried on the stone as if in a swift ship (a wonderful spectacle) he passed safe into ^{an} the island, which lies in the middle of that lake. And in witness of this miracle the stone is seen there in the aforesaid island, and through it grows the herb which in Irish is called Flothcheip or Goltchib. ^{a rock}

[X per illud crescit herba que Hibernice Flothcheip, seu Goltchib nuncupatur]

XXII. On a certain night the holy man being in the Monastery of Casdara, was by an Angel instructed in his sleep that it was the divine will, that he should go to a certain island off the Ocean, which is called Imaith, ^{(Omey Do) states} placed in the western district ⁽¹²⁾ of Connacht: S. Fechin obeys the admonition

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of the Angel, with the intention of gaining many souls to Christ, and increasing the monastic institute, he, accompanied by some disciples sought the just mentioned island where he proposed to dwell, and build a Church.

But the inhabitants by the suggestion of the Devil contrived by all means to exclude him, whence at night they several times cast into the sea, the ^{hinges} spades, ^{hinges} axes, iron ^{servants to God} tools, and other instruments which his monks used in the work of building: but as often as they were thus cast, so often being cast back on shore, they were found by the monks in the morning. But when the man of God and his monks, thus meeting with the opposition of the people, persisted in continual labours, watchings, and fasts, and the people hardened in malice denied them all ^{nourishment} nutriment, at length two of ^{the} his brethren perished, being exhausted through want. But S. Pechin, having poured forth for his servants a prayer to the Lord in complying with whose will those

who were thus exhausted had perished, merited that they should be recalled to life. And when the rumour of the occurrence had reached the ears of the King Guarinus the son of Colman, he took care that sufficient nourishment in meat and drink should be brought to S. Fechin: he added also his royal phial which even to this day is called Cuach Fechin & the Phial of S. Fechin. Afterwards all the Islanders being converted to Christ were baptized by S. Fechin, and consigned themselves and their Island to the use ^{and his successors} of and service of S. Fechin. The man of God founded also another Monastery in a neighbouring island, which was formerly called Inis-iarthuir, [-but] at present ⁽³⁾ Ardailen).

Notes p. 141.

11. Ad lacum quendam in regione Hwa Fiehrach-aithne qui Loch-Butra dicitur. c. 21. This is in the County of Galway in the territory which at present is called Glan-picard. (Dr. Mac-Lod)
12. Ad insulam quendam Oceani nomine Immagia c. 22. This from being a noble Monastery was made a parish Church of the Diocese of Lism, in which S. Fechin, is held in great

54 veneration as the patron of the Church of Ireland: from which
also we have received the Irish Book of the life of S.
Fechin, of which we have made mention above in the
notes to the former life of S. Fechin. m. t.

13. In aliâ Insulâ, quæ volim Inis-^{vide iarthurg. 200} arthur, hodie

Ard-oileu. c. 22. this Island is also in the Ocean, and
is distant a few leagues towards the West from Immagia,
and after S. Fechin S. Gormgalinus, a man of celebrated
sanctity, who died in the year 1017 on the 5th day of
August, on which day according to Marian his birth-
day is observed, ennobled it very much by his anachoretic
habits and most exact life. The elegant and very
pious poem of B. Carranus, who flourished at the
same time, concerning his praises and relics, is
extant in my possession. See the Non-Masters
in the Annals at the year 1017, who say the blessed
Gormgalinus the ^{father Confessor} Archbishop, or principal Father
of all Ireland died.

Appendix to the Life of S. Kieran V. Martin.
 A.S.S. p. 472 - Ch. III.

Of saints sprung from the family of S. Kieran
 the Sanctilogium genealogicum relates the
 genealogy of fourteen saints, descended from
 the house of S. Kieran, or the family of
 the Oporians. To these the Calendar of Cashel
 at the 10th of June adds Benedict the
 brother of S. Kieran. * * * * *

To these the Calendar of Cashel at the 10th
 of June adds S. Benedict; S. Benedict
the son of Luaguerus, son of Leth-trium,
son of Bivin of Dal-Bivin of Osary,
Howard or successor of Endrus of Aran;
and the brother of Kieran of Saighir:
 he is the Pope, who they say was in
 the island of Aran. Where in the
 genealogy of this Benedict it omits some
 generations enumerated above in the genealogy
 of S. Kieran.

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VIII March. Qde S. Cronanus Episc. et Confes.
At N. p. 564.

In Ireland [the feast] of Cronanus, Conallus
and Cronanus, Bishops and Confessors, says
 the Mart. Carthusianum at the 8th of March.
 We have treated of S. Conallus above: but
 none of our domestic Martyrologists places
 the Birth-day of S. Conallus on this day:
 but four different ones of them "hand
 down that S. Cronan is venerated on this
 day in the island Ardnensis or Araniensis
 which lies between the boundaries of Southern
 Connaught, and Northern Munster, which is called
 Thomond, but they do not call him a
 Bishop, nor do they define the time at
 which he flourished. Whence I would rather
 believe that he was Abbot of the Monastery
 of Aran, unless he ruled an Episcopal
 see elsewhere. Of the many things, which
 I read in the lives of other saints concerning
 divers saints Cronanus, I cannot ascribe

any to this [saint] on account of the multitude of the saints of this name, to whom they seem the rather to be attributed.

Notes

Sed quatuor ex eis prædant S. Cronanum. coli hoc die.
Thus the author of the Martyrology of Tallaght,
S. Cronani Ardneensis, that is of Aran. Also
Marian; Maguire and the Martyrology of Donegal
at the same day.

Gr. H. p. 182. Tripartite Life part II. Notes 199, 200.

Gulacensem, cui Neherianum Episcopum præfuit cap. 190
It is the parish Church now called Gulach-knisc,
in the same Diocese of Connor; in the Deanery of
Dalmuine, of which mention is here made. S. Neherianus
Bishop is venerated in the Church of Drum-bertach
on the 18th of February, and another Neherianus
Bishop in Drum-dhallain on the 3rd of May, according
to the cited Martyrologies. Also according to the same
authors, and S. Angus, and the calendar of Cashel on
the 14th of June is venerated S. Neherianus Abbot of
Aran the successor of S. Brendan: who, as the calendar of
Cashel and the Martyrology of Donegal hand down, was
the brother of S. Kieran of Saighir, and therefore he could
seem to have been the disciple of St. Patrick, as was

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also his brother Mieran. But when the Four Masters in the Annals and the Martyrology of Donegal at the 14th of June hand down that the same Nehemias died in the year 654, he does not seem to have been the disciple of S^t. Patrick, and much less the Bishop placed by him over the aforesaid Church: as S^t. Patrick died before the year 493. And on account of the same reason he does not seem to have been the brother of S^t. Mieran: who, according to his own Acts flourished in Ireland before the coming of S^t. Patrick in the year 432. & as the Four Masters in the Annals hand down, died at a very advanced age in the year 548. The cause of the error seems to have been, that the father of both is called Luagnius springing from the people of the territory of Osory. But as the father of Nehemias according to the calendar of Cashel was Luagnius the son of Lethranus the son of Birmnius; he ought necessarily to be different from the father of Mieran, who, the Sanctilogium General. c. 21. & the Butler of Cashel in the Genealogy of the Saints of Ireland hand down, was Luagnius the son of Ruamand Duach the son of Conall, the son of Corpreus &c. Whence Nehemias the Bishop, the disciple of S^t. Patrick seems to be he who is venerated on the 18th of February or at least on the 3rd of May.

Fifth (O'Donnell's) life of S. Columba. Lib. 5.

Dr. Th. p. 407.

CV. S. Columba at one time visited S. Condus and other Saints, who in great numbers led an angelical life in the island of Ara: where when one day he himself and S. Baithenus, and many others of the Holy inhabitants were passing through the ^{chapels} churches and cemeteries, they met with a very old monument covered with a large stone. But when all admired both the size of the stone, and the antiquity of the tomb, S. Baithenus asks, who is buried in that monument? and when the Holy men, who inhabited the island, answered that that was by no means known to them; Columba who knew hidden things hearing the discourse, says, under that tomb rests Santal the Abbot of Jerusalem, ⁽⁸⁹⁾ whom the fame of the exalted behaviour, austere life, and celebrated sanctity of the Saints of our country, formerly excited at Jerusalem, and having arrived hither death freed

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160) him from exile, and transmitted to heaven his soul which was a stranger in the world, the remains of his flesh being deposited in this island). Saying these things he met with the admiration of the by-standers, and faith in his words which lest it might be dubious, a good Angel was immediately present, who confirmed the same things to Eudeus and the rest of the company present.

CVI. Moreover S. Columba earnestly importuned Eudeus that he would deign to grant him even a moderate portion of ground, in which he could either build a monastery or leave behind him some vestige of his solicitude, in that island, which being trodden on by the foot-steps of Saints, and renowned for monuments, he loved exceedingly and venerated with great affection. But when Saint Eudeus refused that resolutely, at least, says Columba, you will deign to indulge me with even as much as this

our cowls spread on the earth shall cover at the same time). But Cerdus assented to that, because it appeared very moderate. Therefore Columbus having obtained his wish, immediately puts off his cowl, and having put it off spreads it on the ground.

But O stupendous occurrence; the very small garment when spread out began by the divine power to be expanded and extended to such a degree, that immediately it covered an entire acre, which even to this day is called ^{Topo an cucull} Gortan chochall, that is campus cucullis in memory of the miracle, and would have covered the entire island had it not been quickly prevented.

But Cerdus indignant at that occurrence as tending to his [own] prejudice and that of his [people], contracts the cowl; and totally retracting the grant which he had made before, affirms that he would never

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grant to Saint Columba even the smallest
portion of the aforesaid island.* de V. & de.

Notes -

[Fr. H. 451.] 89. Santal Microsolymitanus Abbas. cap. 100.
Sanctulus or Satanal seems rather the proper reading.
Sanctulus Priest is venerated at Nursia on the 15th
of December according to Philip Ferrarius in
his General leatologus &c. Also Satanal
martyr on the 20th of July according to
the Mart. of Talleynt & Marian Jonin.

* The present tradition on the island is that St. Columbkille was very anxious to settle on the island of Aran but ^{ordered him to depart so far from them as to be outside the hearing of, the} ~~that the~~ ^{place my St. Enn's (Cly. & up)} other spirits not liking him. It ^{is} added that St. Enna and he fought at a place in the townland of Killeany, where they still point out the impression of Columbkille's ribs in the rock, for it appears that both the holy men (who were kings by birth-) although they laid aside the sword of valour, still carried much of the regal pugnacity of their ancestors into their cloisters. But it appears that St. Enn's was not so dwindled or emaciated as his antagonist, as he was able to dash him against the rock with so much force as to stamp upon it the impression of his emaciated ribs. Columbkille was however ^a noble and symmetric figure before he wasted his constitution by fasting and mortification, but we learn from his Biographers that he mortified his body with so much austerity that he always left the impression of his ribs in the bed on which he lay. After his defeat by St. Enn's he was obliged to quit the island of Aran, and the saints of the island were so inimical to him that they would not give him a boat to go home. This was not very charitable, and the present inhabitants would scorn to be guilty of such, for they lent Captain Richardson the best boat on the island to transport himself over to Galway Gaol even after he had eaten an ass, and made a mighty effort to stab a gentleman on the island.

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When Columba found that it was impossible to obtain a carrack, he cast himself into the waves and swam across to the County Kerry with his clothes on! He landed at Bunnaghlaun, and at the place where he landed a clear spring of water issued from the ground, which is still held in veneration in that country and its origin traced to this circumstance.

There is still extant in the Manuscript library of Trinity College, a poem entitled Columba's Farewell to Aran, and which was published with a very faithful translation by O'Shanigan in the Transactions of the Gaelic Society of Dublin, p. 180 et sequent. If this poem can be depended upon as a historical monument, it would go far to prove that there is some shade of truth mixed up ^{with} in this fable. Of this poem O'Shanigan gives his opinion that it is unquestionably the composition of St. Columba, who flourished in the Sixth Century. I do not believe that it was ever composed by this Saint, but I believe that it may have been composed by an Irish Bard ^{as early} as the 9th or 10th century to commemorate St. Columba's visit to Aran, and to spread the fame of that island in order to induce the noble families of the west to select it as their Roisín Kondaree, or place of sepulture.

I shall here transcribe this poem as I think it throws some light on the early history of Iran. My translation will be found to differ from O'Hanigan's in some instances. Let the reader compare it with Baron Swedenborg's account of the spirits of the Planet Mercury, and he will perhaps come to the conclusion that the prophets of ancient times had visits from angels as well as the modern ones.

Cerleabpás uaim-rí d'Ápuinn,
 Cerleabpás spuaḡ, maí pálm;
 Míri com cup páir co h-í
 Í í foólaí o'n dílmn.

Cerleabpás uaim-rí d'Ápuinn;
 Í é épaúur mo éporde,
 San beic éap úi a tonduib
 Éap sponguib naem uime!

Cerleabpás uaim-rí d'Ápuinn
 Do épaú mo éporde cneúil
 Í é in cerleabpás pá deóid
 Uí ní do'm deóin an deḡaú!

Cerleabpás uaim-rí d'Ápuinn;—
 Í é an cerleabpás dúbúic;
 Í í lán d'anglib fnda;—
 Míri san ḡilla um épaúc.

A mósáin móir, mic Meirpéirḡ
 So-úḡ durt in ní páidm;
 Míri dom éur an aḡeip;—
 Tupa d'pápaú a n-Ápuinn.

Ué is éian, on ué is éian!

Rom cuipés o Apuinn éian,
Do pra rloz monaig ámae,
Ap inéuib na n-Albanac.

Mac debí, on mac debí,
Is é rom cuipí coisí;
S é tug d' Ennde, moí iníat,
Ara, Róm na n-ailéiead.

Ara éian, on Ara éian,
Mo éen loíger innti éian;
Inann beré pa n-a h-úir glom
Is po úir íórl is íedoir.

Ara éian; on Ara éian,
Mo éen loíger innti éian
Inann beré pa gúe a cluce
Do nee, is beré a poépuce.

Ara éian, on Ara éian,
Mo éen loíger innti éian;
Sae den téid po n-a h-úir glom
Noeá n-pascinn rúil díabórl.

Ara náim, on Ara náim,
Maíge is bróbur di maí aín,
Do tugair do cáir a éenn
Sairdi rúegúil is íppenn.

Ara náim, on Ara náim,
Maíge is bróbur di maí aén
Téid ar a élan is ípóid
Béid fenn cáil ar spae éiuil.

Quá náin, on áru náin
 maip̃s ip̃ b̃rob̃ur̃s d̃i maip̃ áen;
 ip̃ d̃o d̃-t̃is̃id̃ áingil̃ d̃o ñin,
 d̃á f̃ip̃ g̃áe áen lá ip̃ t̃r̃eet̃m̃áin.

T̃is Gab̃rĩel̃ g̃áe Doim̃ñãe,
 ũaip̃ ip̃ ẽ ẽip̃r̃e p̃o op̃id̃ãt̃s;
 ẽáeet̃ áingel̃, - ñi p̃.áe p̃áin,
 áe b̃enñãeas̃ á h̃-áit̃p̃p̃enñ.

G̃áeá lũáin, on g̃áeá lũáin,
 t̃is m̃r̃eet̃, m̃op̃ áin bũãid̃,
 t̃r̃uch̃á áingel̃, maip̃ á m̃-b̃ep̃,
 d̃o b̃enñãeas̃ á p̃ezl̃ep̃.

G̃áeá maip̃e on g̃áeá maip̃e
 t̃is R̃áph̃ael̃ áip̃á ñãt̃e
 d̃o b̃enñãeas̃ á t̃is̃e t̃áil̃
 Re p̃p̃eet̃al̃ áis̃e Q̃uáiñ.

Ced̃áiñ ẽp̃ũãid̃, on Ced̃áiñ ẽp̃ũãid̃!

T̃is Ũr̃ĩal̃, m̃op̃ áin bũãid̃;
 d̃o m̃-b̃enñãeas̃ p̃o t̃r̃ĩ
 á p̃õit̃s̃ĩ áip̃á áingil̃.

S̃ach̃a D̃ĩap̃id̃áiñ, on g̃áeá D̃ĩap̃id̃áiñ,
 t̃is S̃áph̃ãel̃, - m̃op̃ áin m̃áiñ,
 d̃o p̃g̃ãs̃l̃im̃ p̃at̃e d̃e d̃o ñiñ
 f̃op̃ l̃eet̃ãis̃b̃ l̃om̃a áin lá p̃iñ.

Dia h-aine, ón Dia h-aine,
 Trí Rómáel sa lín,
 Sup ab lomlan sae púil de,
 D'ainglib' pinna píp-áille.

O Cuim m'ápmáin ille,
 So h-áe laigen lechinde
 * * * * *
 * * * * *

Trí Muire, mátaíu m'ic Dé
 Co na muiríad m'áin pe
 bíd áingil áimí a spáíun
 bennacáid i Dia Sádaíun.

Sin co beo do beaíad áim,
 áit epteíet áimseal ápmáin,
 p'áin na sae beaíad fo ním
 Epteíet pe na s-cesleáíab.

Farewell from me to Aran
 A pitiful farewell, as I think,
 I about being sent eastward to Hy,
 And it separated since the deluge,

Farewell from me to Aran; -
 It is it anguishes my heart
 That I am not westward at her billows
 Amidst groups of the saints of heaven.

Farewell from me to Aran; -
 It has grieved my religious heart,
 It is the final farewell; -
 Alas! the separation is not by my consent.

Farewell from me to Aran; -
 It is the sad farewell
 And it filled of angels bright; -
 I without an attendant in my Curra^{*}ch.
 O! ^{great} Modan, son of Elerseng,
 Prosperity to thee what I say,
 I being sent on a journey
 Thow remaining in Aran.

* According to the tradition on the island he had not
 even a currach to sail across in!

Alas how far, alas how far,
I have been sent from Aran the west
To the host of Monach ^{*} away,
Depending on the Albanians!

The son of the living, - O! the son of the living God,
It is, who sent me to Enna;
It is he gone to Enna, - great the prosperity -
Aran the Rome ⁺ of pilgrims.

Aran thou sun, - Oh Aran thou sun,
My affection lies ^{with thee} in it westward
Alike to be under her. pure earth (interred)
As under the earth of Paul and Peter!

* This name occurs in the poem on Aileach published in the Ordnance Memoir, but we have not been yet able to ascertain what people the Monachs were. O'Flanigan takes for granted that they were the inhabitants of the Island of Mona now Anglesey, but I have great doubts on that point, as the Irish ^{altogether} called that Island by the name of Moin Chonain.

+ O'Flanigan mistakes the meaning of this quatrain altogether; for he takes the name Enna for a common noun substantive which destroys the sense of the whole context.

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Aran thou sun, - Oh Aran thou sun,
thy affection lies in its westward;
Alike to be under the sound of its bell *
For one, as to be in happiness celestial.

Aran thou sun, Oh! Aran thou sun,
thy affection lies in its westward
Each one who goes under its pure earth
Thine no eye of demon views.

Sacred Aran! Oh Sacred Aran,
Woe to him who is an enemy unto it;
For unto him is for it given
Shortness of life and hell! +

* The tradition is that the Saints of Aran ordered Columbkille ^{quit the island and} to depart outside the utmost limits of the Sound of St. Emma's bell, and that he was obliged to obey this command with heartfelt disappointment, as he wished to erect a monastery on the island for monks from his own country. There is not a single church nor well on the island bearing his name, and the only monument there with which his name is connected is the rock bearing the impression of his ribs. If St. Emma had not a sufficient force of character to oppose Columbkille the latter would be at this day the patron of Aran.
+ All this smells very strongly of the fabrication of an Aranite!

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Saintly A-ran, - Oh Saintly A-ran!

Woe to him, who is its foe;

His children and his cattle waste,

And himself shall in the other world be wretched.

Saintly A-ran, - Oh! Saintly A-ran,

Woe to him who is its foe; -

For angels come from Heaven

To visit it every day in the week.*

Gabriel comes on every Sunday

For it is Christ, who ordered so

And fifty angels, now weak cause,

Blessing its ^{sacrifices} Masses.

On every Monday, Oh, on every Monday

Michael comes - great the advantage,

With fifty angels - good their ^{best} custom,

To bless her churches.

* It hath been granted me of the Lord to discourse
and converse with spirits and angels who are from
other Earths with some for a day, with some for a week,
and with some for months.

The Hon^{ble} Emanuel Swedenborg

On every Tuesday, — oh on every Tuesday
 Raphael comes, of mysterious power
 To bless its houses ⁱⁿ which
 The strangers of Aran are attended.

On Wednesday hard, oh, on Wednesday hard
 Uriel comes, great the advantage;
 So that he blesses thrice
 Her cemeteries high, angelic.

On every Thursday, Oh! on every Thursday,
 Comes Sariel, great the treasure,
 So that he disperses God's benefits from heaven
 On bare flags ⁺ on that day!!

+ There are ^{whole} fields of ^{bare} stones in Aran, and in some
 places the surface is as smooth as marble polished.

The best benefits Sariel could shower upon the
 bare flags, or leached lands of Aran would be a ^{few} showers
 of clay, for after such showers the ^{+ it goup blit} spirits ^{of} the
 ancient Irish would follow. I fear that the good
 Sariel will never pour any of those benefits on the
 Bare stones of Aran. Loo

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On Friday, oh! on Friday

Ramall comes with his host

So that every eye is satiated with the sight
Of bright and truly beauteous angels.

From German's Bay along
Unto the Leinsterford at Leighlin

* * * * *

* * * * *

Mary, mother of the son of God comes
And her train along with her
And angels among her host
To bless it on Saturday

Tho' there should ^{not} be of life in it
But listening unto the angels of Atran.
Better than any life under heaven
To hear their solemn canticles.

This poem is curious though it bears internal marks
of fabrication. It was evidently ^{ficta est} written to draw
the attention of the chieftains of the west on
Atran, to induce them to be interred where
the angels would sing canticles over their
graves. See another farewell address fathered
on Columbkille in the Book of Atragh
in which the ^{Saint after blessing the people and sounding the praises of Atragh} says or is made to say that
the cemetery of St. Caillin should never
be forsaken by the Cummaigne.

Christian Antiquities —

Churches in ruins

On the great Island, or Aranmore.

We learn from the list of the churches of this island furnished to Bolgan by Maolseachlainn O'Badhla, or Malachias Quelaus that a group of churches stood at Killeany, and we learn from Rodrick O'Shaherty that they were destroyed by Cromwell's officers to build the adjacent fort or Citadel, as he calls it. Of the churches which existed on the townland of Killeany in Bishop Quelaus's time only two remain at this day. The list furnished by him runs as follows:

1. The parish church commonly called Kill-Enda, lies in the County of Galway, and half Barony of Aran, and in it St. Endeus is venerated as patron on the 21st of March.
2. The church called Teghlach Enda, to which is annexed a cemetery in which the sepulchres of St. Endeus with one hundred and twenty other sepulchres, in which none but saints were ever buried.

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"3. The church called Tempull Mac Longa dedicated
" to St. Mac Longus, is situated near the parish
" church, which is called sometimes Kill Enda i.e.
" Bella Endei, and sometimes Tempull mor Enda
" i.e. the great church of Endeu,

"4. The church called Tempull Mhic Canonn
" near the aforesaid parish church.

"5. The church called after the Blessed Virgin
" Mary, not far from the same parish church.

"6. The church which is called Tempull Benain
" i.e. the church of St. Benignus.

Of these six churches which were not far asunder
only two remain, as I have already stated. Four
of them formed a group and stood at the ^{hamlet} village
of Killeany immediately to the north of Cromwell's
fort, but these were all destroyed about five years
after Malachy Queneus had furnished his list
to Colgoon. These were "the parish church which
seems to have been a Templemore of the primi-
tive ages, 2. Tempull Mac Longa, which was no
doubt a small chapel or oratory, 3. Tempull Mhic Canonn
of the Blessed Virgin, which was surely a work of
the 13th century (Compare with Templemurry on
the middle island.)

On these churches O'Sullivan writes as follows in 1684.

"Near the Castle of Arkin was St. Enna's church
[with its chapels],
"and an abbey of St. Francis both demolished
"for building the citadel with their stones. So
"all devouring time!

"Diruit, adificat, mutat quadrata rotundis."

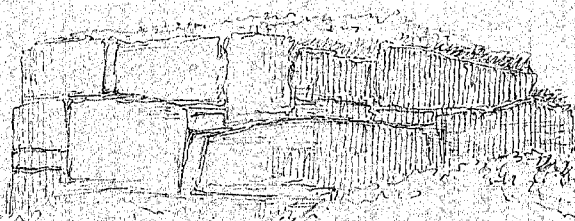
Of the six churches mentioned by Bishop Quelen, two remain, because they were too far away to carry their stones for building the Citadel. These are Tempull Benain and Teaghlach Enda. The former to the south of the fort ^{on the top of the hill} and the latter to the east near the sea shore, but the foundations of the churches destroyed by Cromwell's people are still to a great extent traceable, and the stump of a round tower still called Clogar Éinne. I made every cautious enquiry about the tradition preserved among the oldest inhabitants on the island in connection with this stump, and after much trouble found it to be this. It was a slender round tower five stories high and about 48 feet in circumference at the base. It was erected by St. Enné as a Clogar or Belfry for his Templemore which ^{stood} in the hollow beneath it to the north. In the top of it St. Enné had a sweetly bell, which is believed to

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 to be buried in the ground some where in the vicinity
 of St. Enn's well. This tower as well as the Templemore and
 some chapels which stood in the hollow were pulled down by
 Cromwell's people to obtain materials for building their fortress.
 The stump of this tower now remaining measures ^{feet} 48.9 ^{inches} in cir-
 -cumference and ^{feet} 16.0 in diameter. The greatest height is
^{feet} 4.10 but the ground is many feet raised. The greatest
 thickness of the wall is 4 feet. Most excellent cement is used.
 A curious question here proposes itself in connection with
 the Round towers of Ireland about which modern writers
 have so ignorantly scribbled. Was this tower built by the
 same people ^{by whom} and at the same period at which Dun Aengus
 and Dun Conchosbhar ^{more erected}? Dun Aengus was built in the
 first century. When was this round tower at Killeany
 erected? Dun Aengus has no cement whatever; the
 round tower at Killeany was built of hammered and
 chiselled stones and cemented with most excellent lime
 and sand mortar! Is the round tower at Killeany as
 old as Dun Aengus? Will any rational antiquary answer
 this question in the affirmative? If the Pagans
 of Aran built the Round tower at Templemore Enn's,
 with hammered and chiselled stones cemented with
 excellent mortar, why did they not erect their more im-
portant fortresses in the same style? If the pagans
 of Ireland erected Round towers of this description any
 where, why are they not to be found at Tara, Emania,
Craichain, Tailteann, Nileach?
 Close to the stump of a Round tower is St. Enn's well
 called Dabhach Enn's, Dolium Endei, and in the hollow
 beneath it another holy well called Tobar na m-brathar.

* This well was called Tobar na m-brathar i.e. well of the fratricide from its having been situated
 immediately to the west of the Franciscan monastery erected here in 1450.

Clógár Éinde a n. Áraind.



*Stump of a round tower
at Kill-Lany - W.H.W. del.*

Nearly due East of Clógár Éinne near the sea shore stands the little church called by Colgan Teaghlach Éinda. Of this church O'Flaherty writes as follows in the year 1684.

" Not far from thence (Cromwell's Citadel) to the East re-
 " mains a small chappell of St. Enna ^{in which} wherein Sir Morogh
 " O'Flaherty of Bonowan was buried Anno Domini 1666. The
 " outside of this chappell N. East is the church yard where
 " anciently were 120 graves of saints, in one of which Saint
 " Enna was buried, where the stone laid over him is as
 " yet to be seen together with divers other tombstones

14/c/22/17(xci) still

"Ura grian, ón Ura grian,
" Mo cén loíger innti tui,
" Inánn beirte pú gúe a **duis**
" Do nee, ir beirte a foípuce."

St. Columbkille's Farewell.

Dr. O'Flannery states positively that the Round towers of Ireland are not those buildings called Cloig-theach, ^{in the origin angels} but I must reject the authority of that clever and turbulent man with the same disdain as I do that of Bred Gay O'Brien. Why should Doctors be telling lies? Déanpam fid neiméd dár pleagúib gaircúis ind aígúis 7 noco n'pácpam fíó d' mór-péadúib aígúine san corcúir no taircúis áic fíó neiméd náma; acor rin uile do corcúir ná fíúinne nemoir: uair ir no mór acor ir no án ar b'púgúin acc aópaic do'n fíúinne ceirp aópa a d'egúin púic. Ir i ind fíúine bándra na b'pallpam acor na feneúis n-uipat, acor in corcúir fíúin ná feneúis do taircúis do neoi san lúe. náe n'corcúis d'í p'eb d'adpúic fíleá do b'púic inzen in Dádaí, no púgúic ná sen Romáic d'í p'eb-d'ebéib fern hi fíó neiméd ioib.

Translation

We shall make a tree navy of our warlike spears against him, nor shall we suffer one of his fees of argument to remain unprostrated or unfelled excepting only his ^{fid neiméd} celestial fees, and all this in defence of sacred truth, for our enthusiasm in the adoration of truth, ^{where-ever we meet her} is very great and very remarkable. Truth is the Goddess of philosophers and noble historians and no one in the world deserved the name of antiquary or historian who does not worship her with the same fervent ardour by which the Irish poets adored Brigit the daughter of the Dagda, or the pagan priests of Rome their own divinities in the tree navy of Jupiter.

^{This is not a rebus though it looks very like one. The}
^{fid neiméd, án and fíúgúin}
words are used in their real meanings in the above sentences.

Uirceóir 7 uairceóir in tán ir dloc Cloigéige 7 íreál uirceóir in tán ir lám-dloc Commentator on the Brehon Law.

"still extant. Here numerous saints interred (as in other (181)
 "parts of the island) rest in peace till the day of
 "[the] General Resurrection."

This old chapel is still extant in good preservation, and measures 24 feet in length and 14 feet in breadth. It has been remodelled at a comparatively, and the only parts of it now remaining which could ~~be~~ at all be attributed to the time of St Enna is are the East gable and part of the north side wall. The east gable is built of large stones cemented with very good mortar of which but a small complement was found necessary to be used in consequence of the size of the stones. This gable contains a small window (furness in) in the primitive style measuring on the outside 1.7 in height and in breadth 8 inches at top widening gradually to 10 at the bottom. On the inside it is 2.3 high, 1.2 broad at the top and 1.8 at the bottom. The doorway is placed in the north wall within 2.8 of the west gable. It is in the modern pointed style and about five centuries old. It is 2.2 in breadth, and 4.6 high but the ground is a good deal raised. There is a small narrow window in this north wall 2.7 in height and 0.7 broad below, and 0.6 above. This window is decidedly of the same age with the doorway and was inserted when the building was remodelled. The east gable which is ^{certainly} coeval with St Enna ~~and~~ is as perfect as the day it was first finished. It is ^{56 inches} 13.8 high and 14 feet broad and the wall 2 feet thick.

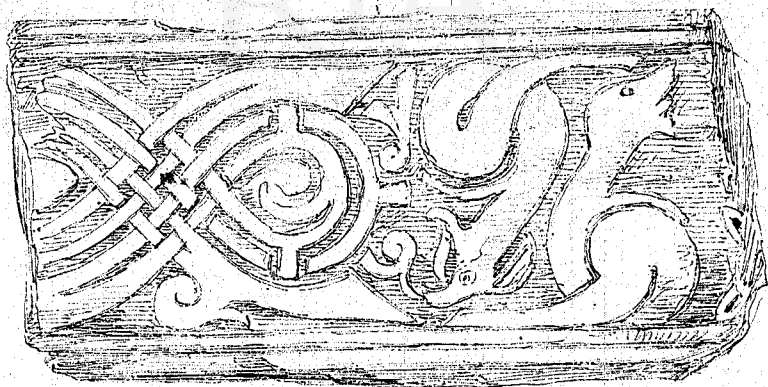
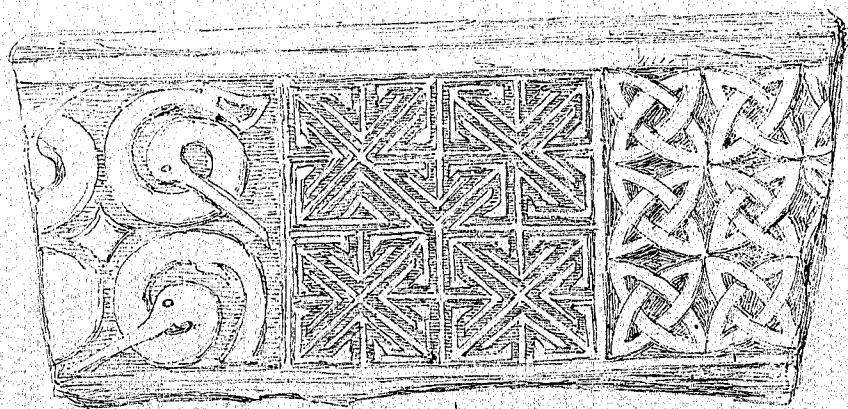
The tomb of St. Enna and those of the other saints men

14/22/17 (XCII) ^{done}

(182) tioned by Bishop Quelenus and Roderic O'Slaherty, are now all buried in the sand. There is a very ancient holy water font within this church and attached to it is a cemetery of considerable extent, but no tomb of any antiquity appears at present.

In comparing the west gable of this church with the east one, the most striking difference of style is observable: the former is built of small stones and a copious quantity of mortar, but the latter is formed of enormous stones with a very small quantity of cement. One of these stones placed near the ground extends nearly the whole breadth of the gable.

The entire of this east gable is in the same style and of the same age with the Round tower mentioned on page 178. It is to be regretted that the Templemore of St. Enné has been destroyed, for if we judge by this specimen of the masonry preserved in his chapel, we must come to the conclusion that it was a fine specimen of primitive Irish architecture. One stone either belonging to this Templemore or to the round tower has been found in the wall of Bromwell's fort and removed to Mr. O'Mailley's house. It is elaborately ornamented, and seems to be a part of the pedestal of a cross very similar to the one at Tuam, but several centuries older. A sketch of it is annexed, to ask the question, Was it carved by the same people who erected Dun Conchobhair?



Ornamented stone found at Killarney,
and now removed to Mr. O'Malley's house.
sketched by W. J. Wakeman

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(184)

RIA

14/c/22/17(xciii)

Colgan gives the following list of the successors of St. Enna in Aran from the annals of the Four Masters.

" Concerning the principal church of this island and
 " its prelates take the following from the Four Mas-
 " ters in their Annals:

" Anno 650. St. Nemius or Nehemias Hua Birn Coarb
 " (i.e. successor) of St. Endeus of Aran died on the 14th June.

" 755. Goindibla, abbot of Aran, died

" 865. Maelcutha, the son of Gobhann, abbot of East^{*} Aran died

" 916 Egnechus Coarb of St. Endeus of Aran; Bishop and
 " Anchorite, died.

" 1010. Flann Hua Donnchadha, Coarb of Endeus, died.

" 1020. Aran was destroyed by fire.

" 1081. Aran was devastated by the Northmen or Danes.

" 1110: Flann Hua Fladhha, Coarb of Endeus of Aran
 " died.

" 1114. Maelcolumb Hua Cormacain, Coarb of Endeus
 " of Aran, died

" 1167. Gilla-fhuair O'Dunegan, Coarb of Endeus of Aran, died.

* Arania Orientalis is Inis Birn not the Great Island
 14/C/22/17(XCIV) Ld

1846 355

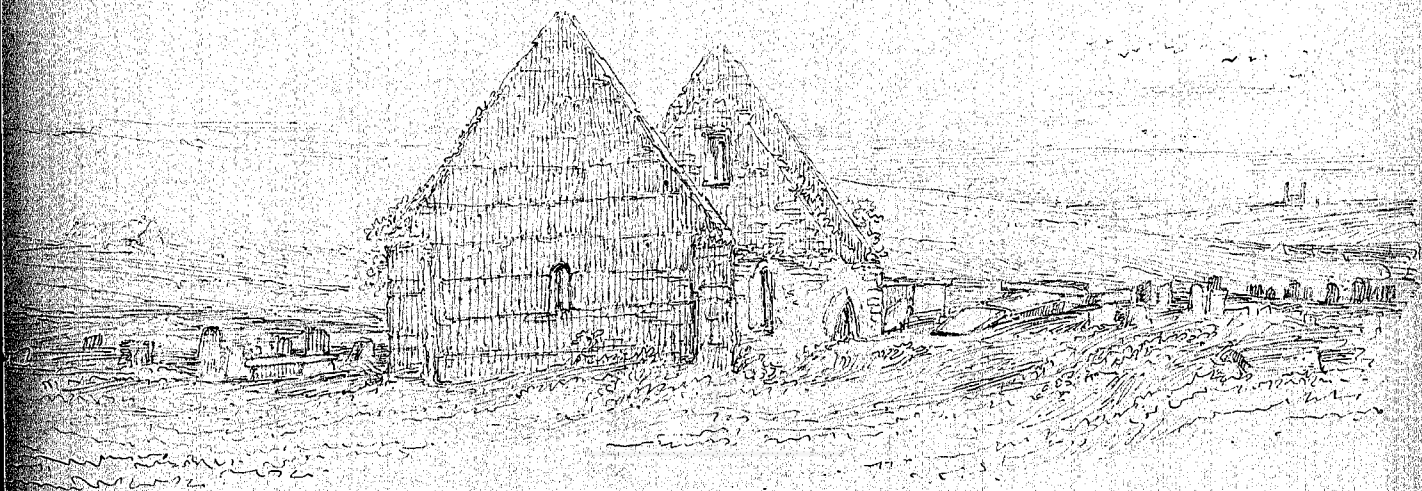
It appears from Blynn's annals, that the isle of ebran and Bofinne were plundered and burnt, and hostages taken from them by Sir John Darcy, Lord Justice of Ireland, who surrounded these islands with a fleet consisting of 56 sail.

The last abbot of Killeany of whom any account is given was (Donatus O' ^{O' ^{Asim}} Leyn), as we learn from Roderic O' Flaherty. "His (St. Enna's) successor abbots of ebran continued, as I suppose, to the time of the suppression of Abbots: the last of whom I find recorded was Donatus O' Leyn, abbot of ebran Anno Dni 1400."

We learn from Colgan p. 714. of Acta SS. that a Franciscan monastery* existed near Templemore Enne, and if we can depend on Allemande (who is not very trustworthy) it was founded in the year 1485. Archdall quoting Allemande and Colgan makes mention of this monastery, but he ^{does not} know which of the three islands it was on; whereas Colgan distinctly mentions that it was on the Great island, which however, as I have already shewn, he makes the most eastern.

"Et hac prima insula praeior Conventum nostri Seraphici ordinis
"St. Francisci, continet 13 Ecclesias." Acta SS. p. 714 col. 2. cap. 7.

* "Aranna (Insula est in oceano jacens inter extremos Conatiae et Momoniae fines olim ad Momoniam nunc vero pars agri "Galviensis") Canobium fundatum A. 1485"



View of Teaghlach Einde from the North east with Team-
full Beanaid in the distance to the right on the summit
of the hill.

(186.) 354

14/c/22/17(xcv)

RIA

The church called Tempull Benain by Bishop Quilans is still in good preservation, it being too far away from the gramp near Cromwell's fort to have its stones carried thither, and the ground between it and the fort too rugged. This saved it from destruction!

Tempull Benain, ^{situated on the top of the hill to the South west of the Round Tower} is now corruptly called Tempull Mianain in Irish and "The hermitages" in English from some modern maniac who took up his residence in it. It is a very small church built of enormous stones with a small quantity of cement.

This little church lies North and South, which is very uncommon with churches of the primitive ages, which are in a thousand instances to one placed East and West. The altar however was placed on the East side for the only window in the little edifice is placed in the East wall. We have an instance of another church having been erected at Derry in this very. It was the celebrated Div. Regles of St. Columbkille of which Manus O'Donnell, prince of Tir-Connell, wrote as follows about the year 1520:

"Many other signs and miracles were wrought by this servant of Christ in the same place, in which he himself dwelt for a long time, and which he loved above every other; and particularly that beautiful grove very near the monastery of Derry, which he wished should be always left standing. And he gave orders that should any of its trees be prostrated by a storm or through decay, it should not be removed until after the expiration of nine days, after which one tenth part should be given to the poor, one third

(188) 359

he reserved for the hearth of the guests, and the
remainder be distributed among the people. From
this veneration for the grove when the holy man
was about erecting the church commonly known
by the name of the Dur. Regles he preferred that
the foundation of the building should be laid
in a transverse position, leaving the grove untouched,
which by its density and contiguity rendered the
place narrow, ^{rather} than that the building should, ac-
cording to the usual custom, be made to look to
the East, by clearing away a part of the
grove for that purpose. But that he might not
appear to deviate too much from the usage
of the church, he ordered that the sacred
altar, upon which he himself offered Sacri-
fice, should be placed at the east side of
the building. The ruins of that church, re-
maining at this day (1520) shew clearly that
such was its situation. Trias Shaw, p. 398.

The little church of St. Benignus measures on the outside
ft in 15.1 in length and 11.3 in breadth. Its doorway is placed
in the north gable, and commands a beautiful view of
Casla bay and Cean an Fhir Mhoir. It measures
in

360

in height ^{feet in} 6.3, and in breadth at top ^{ft in} 1.3 $\frac{1}{2}$ & (189)
at the bottom ^{feet in} 2.0. The thickness of the wall
in which it is placed is ^{ft in} 1.11. The lintel which
traverses this doorway at the top is ^{ft in} 5.6 long,
^{ft in} 1.1 in depth and ^{height} ^{ft in} 2.0 in thickness.

The little window in the east wall under which
the altar was placed, is a genuine specimen
of the windows in the most ancient churches
in Ireland, being several centuries older
than the lancet headed and shamrock headed windows
erroneously supposed by some antiquaries to belong
to the primitive ages. It is ^{ft in} 1.3 in height to the top of the little
arch, and in breadth on the inside ^{ft in} 1.4. on the outside it is 4 inches wide.
The original height of the side walls of this little oratory
was ^{ft in} 7.4. The north gable is now 15 feet high, but
it can be calculated to a demonstration that
when perfect it was 17 feet.

In the west wall there is a large flag stone placed
edgewise which is ^{ft in} 4.8 broad, ^{ft in} 4.4 high and 11 inches
thick. (See sketch.)

This little oratory is curious as being a coeval erection
with Benignus the disciple of St. Patrick and his
successor in the See of Armagh. See my letter on
Kilbarnaw near Luan, and on Leacht Mionain
at the foot of the Conical part of Croaghpatrick.
M/C/ 62/17 (xviii)

At the distance of 13 feet to the North ^{west} of Tempull-
-Beanaíin are the ruins of a little Cloghan partly under
ground" measuring 10 feet in length and 5-4 in breadth.
Its doorway is in the east side and measures ^{feet} 2.3 in
breadth. The thickness of the wall is 3 feet.

From the contiguity of this Cloghan to the church
one must feel inclined to think that it ^{was} built
as a dwelling house for the saint of the church,
but why was it not cemented like the church, or
like St. Columbkille's house at Kells?

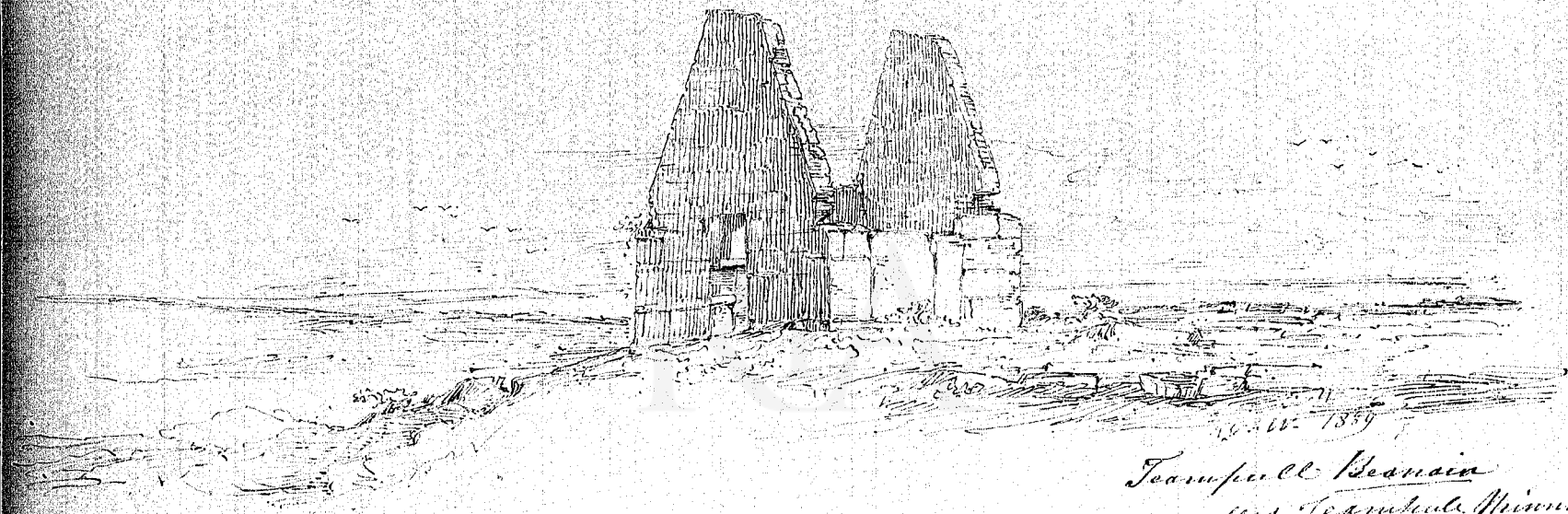
A short distance to the North-west of this little
Cloghan is another Cyclopean house of angular
form and very rude masonry. It measures from
north to South ^{ft} 11.8 and across in the other direction ^{ft} 6.10. It
was entered by two doorways, of which one is nearly destroyed
and the other in a tolerable state of preservation measuring
in breadth ^{ft} 2.2 and ^{ft} 3.3 in thickness; but its height could
not be ascertained without going to great trouble in
clearing away the stones. Its lintel is ^{ft} 4.8 in length ^{ft} 1.8 in
thickness and 8 inches high. There is a little chamber off it at
the west side measuring ^{ft} 4.9 in length ^{ft} 4.0 in breadth and
^{ft} 4.1 in height.

At the distance of 139 paces to the North-west there is another
Cloghan of the same kind but so ruined that no accurate dimensions
of it could be given. It consisted of several small cham-
bers leading from a larger one in the centre.

(192)

RIA

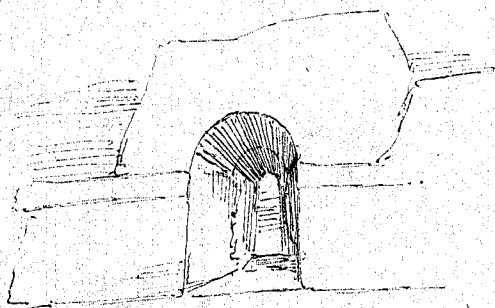
14/c/22/17(xcviII)



1846-1859
Teampall Beandain
now called *Teampall Mionnaid*



Stone to the south
of Teampull Beannain



Window in the East wall of Teampull Beannain

(194-1)

RIA

14/C/02/17(xcix)

Teampull Chiarain in Monaster.

The oldest reference to this church hitherto discovered is to be found in the list of the churches of the Diocese of Tuam sent to Colgan by Bishop ^{Arch.} Quelous shortly before the year 1645. In this list it is stated that a monastery called Mainistir Connachtach occupied the site of this church but the writer does not inform us whether he drew this from tradition or written authority, though it is probable he drew it from both as will presently appear. The words of the Catalogue are: "Ecclesia Mainistir Connachtach q. Monasterium Connaciense, appellata, cujus postea danti loco extructa est capella Sancto Kierano dicata." i.e. The church ^{called} Mainistir Connachtach, that is the Connacian Monastery. This was afterwards destroyed and "on its site a chapel dedicated to St. Kieran was erected."

It is very probable that the Connacian Monastery was also dedicated to St. Kieran, as the spot on which it stood was the theatre of his labours while he was serving his apprenticeship with St. Enné, for it was here he performed the duties of a thresher ~~so well~~ for seven years, and so well that he threshed all the straw into corn, and thus obliged the islanders to roof their houses with stone. (Why had they not recourse to Straw island?)

The oldest reference to the ^{townland of} Abbey Land on which this church stands, is to be found in Augustin Mac Raidin's life of St.

St. Enna, in which the following strange passage occurs: I quote it here to have an opportunity of correcting a word misprinted by Bolgan:

" Ad hunc quoque virum Dei Sanctus Kieranus filius Thabre
" perveniens septem annos in ^{Peapann na mainmroide} Monasterii territorii fideliter ser-
" viens mansit. In his quoque septem annis sic diligenter ex-
"ercebat trituratoris officium, ut in palea territorii non
" passet ^{ser amen} granum (recte, Stramen*) quod culmen faceret inue-
" niri. Unde usque hodie manent muri territorii sui apud
" Arann, ^{(Lepidibius (lecti))} Acta SS. pp. 708, 709.

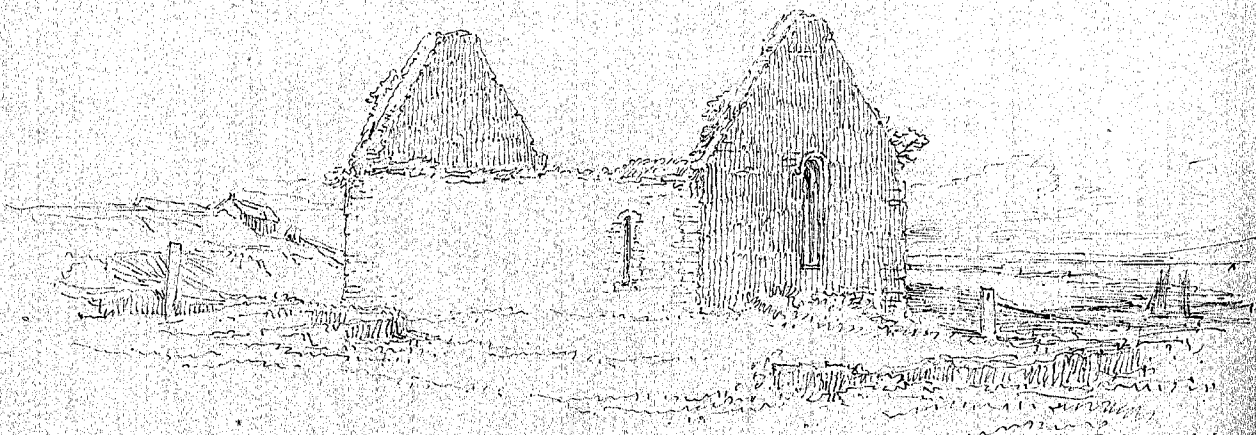
(Enna)

" St. Kieran (Mac Intyre) coming to this man of God remained for
" seven years diligently serving in the territory of the monas-
" tery. And during these seven years he performed the
" duty of a thresher so diligently that no ^{not grain} Straw could
" be found in the Barn of the ^{Abbey land} territory, which would
" make a roof (i.e. fit to thatch withal). Hence to
" this day the houses of ^{muri} his territory remain in
" Arann; (that is without ^{thatched} straw roofs)

Quelous O.C.D. 187

This chapel of St. Kieran, which, as Archbishop Quelous
states, was erected on the site of Mainistir Cunnachtach,
is still in very good preservation, and evidently modern.
It is 43.6 in length and 25.0 in breadth, and the walls 2.9 1/2
in thickness. The west gable contained a square doorway
now built ^{up}, and another doorway was broken into the north
wall. Neither ^{of them} is very ancient though the former presents
some of the characteristics of the primitive doorways
found in the west gables of primitive churches, it being
^{ft in} 2.11 wide at the top, and 3.1 at the bottom, ^{6 feet high} and covered
at the top with a lintel ^{ft in} 5.1 long and 11 inches high

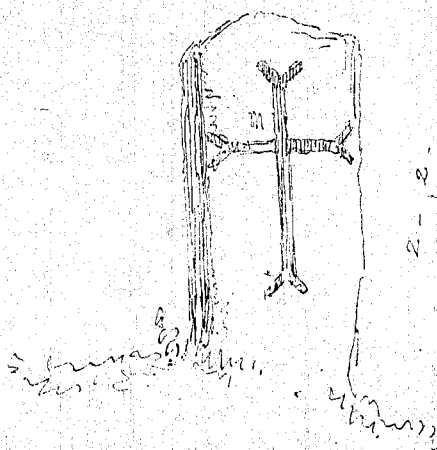
* See Stramen Enna, a College and Monastery 5. 147.



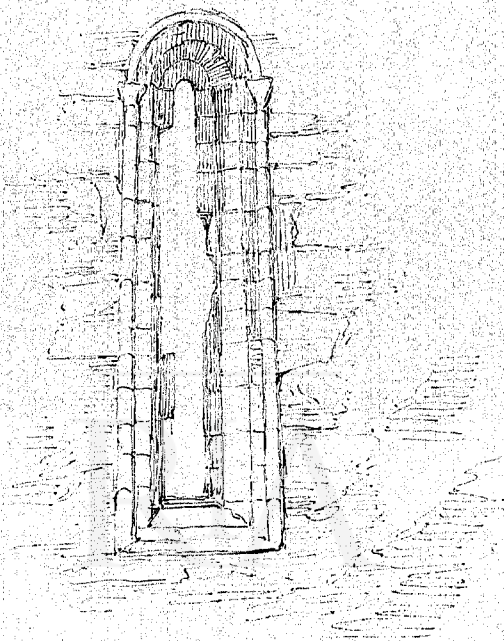
South East view of St. Kieran's chapel, which was erected
on the site of Mainistir Connachtach, with St. Kieran's
well in the distance to the left.

(198) 364

14/c/22/17(c1)



Stone on a small mound a musket shot to the North east
of St. Kieran's chapel.



View of the window in the east gable of St. Kieran's
chapel in Monaster, from the outside.

RIA

14/c/22/17 (211)

Tempull Afurnuidhe in oghil on the north side of the island.

This is the ninth church mentioned by Dr Quellaup as extant on Aranmore in his time. He says that it was held in the highest veneration by the islanders.

"Ecclesia vocata Tempull Afurnuidhe, quæ dicata fertur S. Afurnuidhe (vel Essernino forte): et hæc est in maxima veneratione apud Insulanos." Acta S.S. p. 715.

It is a very small and rude church measuring 20 feet in length and 14.6 in breadth. ^{6 in} The walls are 3.5 thick. There was a window in the east gable but it is now so injured that I could form no idea of its ^{original} characteristics. Its doorway, which was in the west gable is rendered featureless. The masonry is of very inferior character.

There is a small apartment adjoining the east gable called "St. Doorney's Bed", in which people ^{expecting} sleep, to be cured of diseases, and about 20 paces thence to the east there is a holy well called Bullaun na Surnaighes.

It is now believed that St. Doorney (whose real locality is near Clarin Bridge to the south of Galway) was a woman! See my letter on Lough Berg in which I shew that oral tradition has unsexed St. Dabhog. See also the notice of Kill Canonach given in page

The doorway inserted in the north wall is in the pointed (199) style, and not worth description.

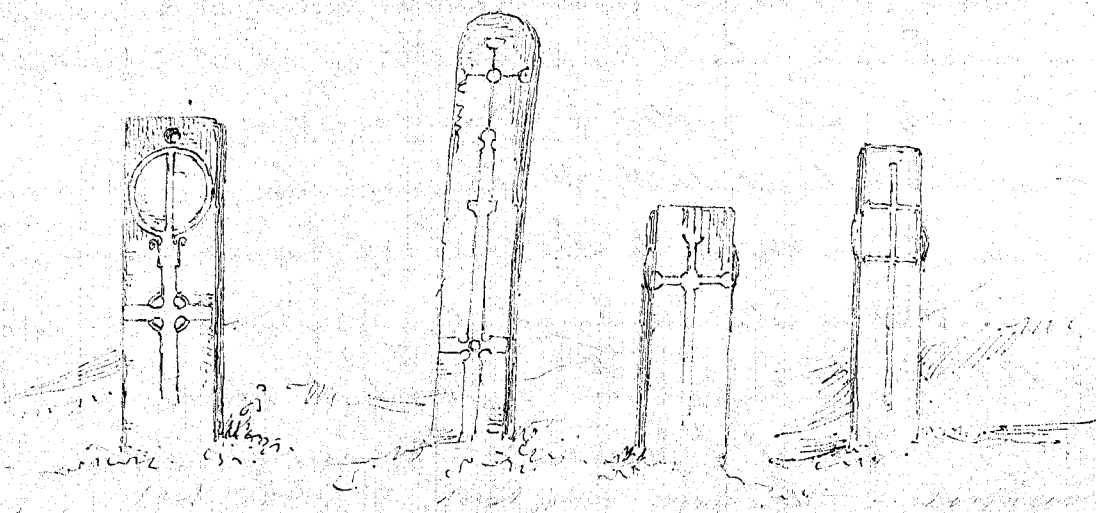
14/c/22/17 (CIII)

The east gable contains a window of considerable size and beauty, but a good deal injured. It is very narrow on the outside but gradually widens on the inside to ^{ft in} 5" 2. On the outside it ^{ft in} 7.9 in height and in breadth 5 inches at the top and 6 inches at the bottom.

On the inside it is ^{ft in} 11.9 in height

A stone, ^{ornamented with a} cross stands opposite this window on the outside. It is perforated near the top and seems to be used for superstitious purposes, but I have not ascertained how it is used. There is another stone with a large cross sculptured on it opposite the south west corner, and two others in a field to the N. East. From these crosses it is probable that ancient Maimister Chonnachtach was erected into a termon or Sanctuary.

Termon Stones



No 1

No 2

No 3

No 4

Teampull an Cheathrair aluinn.

This church, ^{which} is situated near the little village of Couraogh, is, like the last mentioned, very rude in its masonry and very much ruined. It is 28 feet long and 12.5 ^{ft} ⁱⁿ broad. The doorway is in the north wall but nearly destroyed; it is 2.5 ^{ft} in breadth. The east gable contained a window 2.5 in breadth on the inside but its characteristics cannot now be ascertained as it is just destroyed.

To the south east of this little church there is a holy well called Bullaun an Chehair aluinn, ^{i.e.} the basin of the four beauties, which is held in great veneration by the islanders.

Outside the east gable there is a small square enclosure called Leaba an Cheathrair aluinn, i.e. lectus quatuor pulchrorum in which the islanders are wont to sleep from a belief that they will by so doing obtain relief from diseases. (See my letter on the church of Kill-Barry in O'Hanly's country in the Co. of Roscommon)

To the west of this church are shewn four flags said to mark the graves of "the Four Beauties." But as they exhibit no inscription, cross or ornament

I incline to doubt that they are the grave stones of these beautiful and holy men. Immediately ^{to the west of this church} there is a large pillar stone said to mark the spot where another saint rests, but as it exhibits no cross I feel more inclined to suppose it a pagan monument. Farther to the west there is another very high pillar stone said to mark the grave of a great saint. Is it not extraordinary that these pillars were never inscribed?

I requested Mr. Wakeman to cut the following inscription on it, but in consequence of the constant rain, while he was on the island, and ^{the} great labour he had to undergo in sketching the antiquities, he has not erected a monumentum ere perennius.

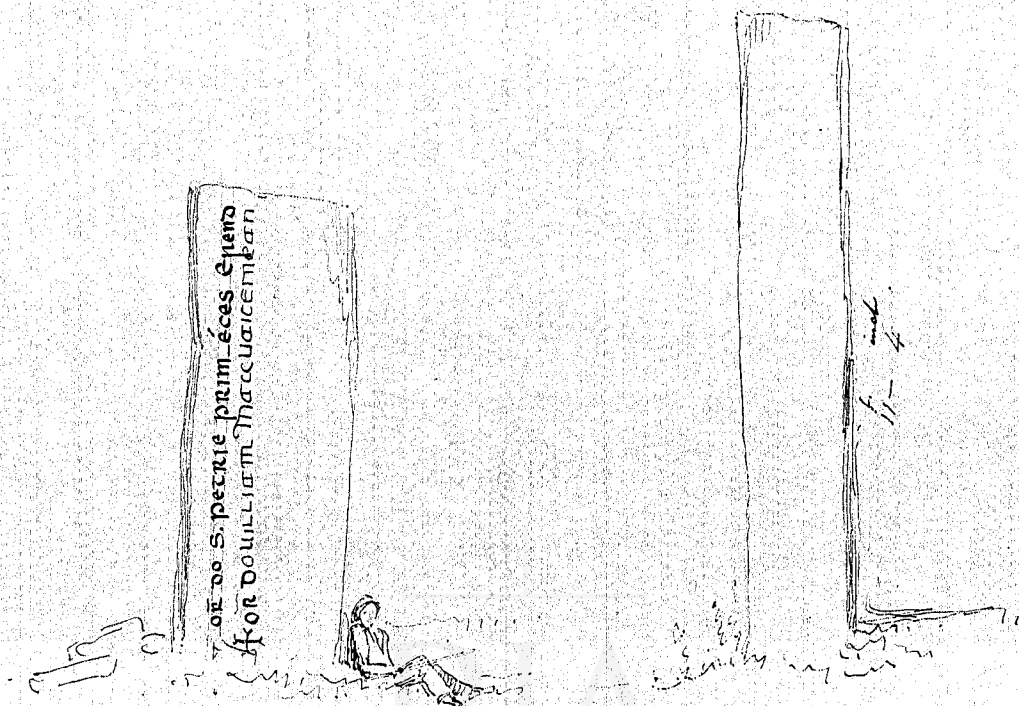
Lie in cētrairu áluinn i. puppa, Brennan, Conall
ocur Berchán.

Oñ do S. pēprie pūm-ēcep h. Érend hi neolus in t senchuir ocuṛ pēp tinaisgēti cēē neize benur
do ná penub. Oñ do Sheuṛṣán mac Émoind óis mic sen Émoind, mic Uiliam, mic Choncobair, mic
Émoind Uí Donnabairn o'n m-báin leatán, do pēpṣuṛis pēncuṛ ocuṛ sen-pōisgēnē Ápuinn iṛ in m-bladairn
s'oeṛ Chriṣt mḁcccxxxix. Oñ do Uiliam oṛ Wakman pūp ap hēdelbas pēglepa Ápuinn
iṛ in m-bladairn cēznau.

A cētrairu áluinn bennuigēte bercheṛ ap n-áútrāct tṛib. s. i. fīadnurse in Duleimán, ap
mic fīu pūm fēin ap n-ētecht.

"Rerum gestarum monumenta et vetustatis exempla
nota esse debent. Cui? oratori! Cicero.

"Exegi monumentum ere perennius." Horace.



RIA

14/c/22/17(cv)

The names of these four saints who were beautiful and virtuous are now forgotten on the island of Aran, but Archbishop Qualeus has fortunately preserved their names for posterity in the list of the churches of the diocese of Tuam sent to Colgan shortly before the year 1645.

"Ecclesia dicta Tempull an ceathrar aluinn
" 1. Quatuor pulchrorum; qui sunt sancti Fursaeus,
" Brendanus Birrensis, Conallus & Berchanus: quorum
" et corpora uno eodem feruntur sepulchro sepulta,
" jacentes in coemiterio ejusdem ecclesiae."

There is no cemetery now attached to this church but it ^{is} probable that the tomb here mentioned by Dr. Qualeus is the very place now pointed out as the ^{burial, or, indeed} of the ceathrar aluinn; but then this should be called ~~is rather~~ four graves rather than one grave, and the Dr should have written "quorum et corpora quatuor diversis feruntur sepulchris ^{sepulta} jacentibus in coemiterio ejusdem ecclesiae." For the flags lie in a row and are so far asunder that they could not be properly called one grave.

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I have not the lives of any of those saints so as to be enabled to form any idea of the correctness or incorrectness of the tradition of their being interred here, but I would venture on the opinion that the great St. Tursey of Peronne was not buried here. nor is it very probable that St. Brendan of Birr was either.

I do not know the locality of St. Berchan the Comely, for I never saw a life of him nor any notice whatever of his acts or period, except that he was ^{and a disciple of} cotemporary ^{with} St. Kevin who was also a remarkable specimen of Irish ^{Coim-lj-ndes} comeliness. The following nice little story about him in the life of St. Kevin preserved in the Codex Kilkenniensis now deposited in Marsh's library, is amusing, as illustrative of the ^{moral} simplicity of the times in which it was written:

"A man named Cronamus who was first a tanner
" but afterwards became a holy and pious

"man before God and men and built a
 "noble ^{little} cell for God, sent a message to Saint
 "Kevin requesting that he would send a
 "faithful and proper brother to him
 "through whom he might transmit his
 "own secrets to St. Kevin. St. Kevin with-
 "out hesitation sent him Berchan a
 "monk, alone according to the custom
 "of ancient times. That brother commencing
 "his journey through woods and desert
 "mountains, met a woman alone on the way wait-
 "ing for a guide to conduct her through the
 "desert, and she seeing Berchan, said to him: O
 "man of God! for the sake of the omnipotent Lord,
 "permit me to go with you through the wilderness.
 "The ^{monk} brother therefore, for the sake of the Lord permit-
 "ted her in her faith to go with him until he should
 "conduct her through the desert as far as her
 "own village. On observing the beauty of Berchan she
 "was captivated in his love for he was truly beautiful and
 "then in the flower of youth. She tempted him frequently
 "with alluring languages. At length on their coming to a cer-
 "tain river she said to him: I request of you ^{Domine's} in the
 "name

(206) 317

" name of Christ to wait for me till I take a drink of
" water, and bathe myself in the river, for I am now
" wearied with travelling. She did this wishing to
" shew him the beauty of her person. On her stripping
" off her clothes St. Berchan laid his head on the
" ground not wishing to look at her, and he was
" overcome on the spot with sleep. The woman
" coming out of the water and seeing him asleep
" was very desirous of lying along with him, and
" lifting up the cloak of the ^{man} brother began to lie down
" by his side embracing him with her hands. But
" the soldier of Christ being roused from his sleep,
" resisted her with fortitude, and extricating himself
" from her grasp began to strike her with his staff on
" the back and sides.

" Now St. Kevin and St. Cronan saw all these proceedings, by the
" divine power, far off in their cells, and St. Cronan
" said: act manly O! good brother Berchan by scourg-
" ing the immodest woman; but the most holy Kevin O!
" spare Berchan indulgent spare, and do not beat the wretched
" woman. ^{By the will of God} The blessed monk Berchan ^{far off in the desert} heard these words,
" expressed by the saints sitting in their own cells, and
" hearing the command of his master St. Kevin, he ceased
" from striking the woman, who doing penance was con-
" ducted by St. Berchan through the wilderness as he
" promised

3148 (207)

"promised, and magnifying the sanctity of the man of
"God told her friends what had been done on the
"way. Saint Berchan coming to the cell of Saint
"Cronan was received with joy, and St. Cronan on
"account of his manly resistance," &c. 14/C/22/17 (CVIII)

How would the author of the pamphlet printed in Dublin
in 1710, savour this story? That Christian ^{titles} entitles his
Pamphlet "Reasons humbly offer'd to both houses of
Parliament ^{liment} for a law to enact the Castration or gelding
of Popish ecclesiastics in this Kingdom as the best
way to prevent the growth of Popery"

"Un-man the Fryar

"Your wives and daughters soon will leave their cells
"When they have lost the sound of brass bells."

Dryden.

Alpa ġman, ón Alpa ġman!

Ma ċen laiġer immetti t'ida,

Immetti bert fa' ġut a claus

Do nee, ir bert a pochnucc!

Turn over the pages of his history and see what a brute man
is! and why is he, was he, and will he be so? No man that
is, was or ever will be, could answer this question to my
satisfaction. If men had no other cause of difference
those who have long noses would feel it their duty
to wage war on those who have short noses and
make long and powerful speeches to justify their motive.

Whether this very handsome saint was interred in Aran or not is more than I am prepared to affirm or deny. Is it not most extraordinary that no inscription is to be found on any of the gravestones of those saints?

Tempull Mhic Duach.

This church is situated in the townland of Kilmurvy and close to the house of Patrick O'Shaherty Esq. Justice of the Peace, and is a curious specimen of the ancient and modern styles mixed up together. Dr. Qualeus calls it "pulchra ecclesia".
 "Ecclesia Tempull^{Mac Duach}, i. Templum S. Mac Duachi (qui et Colmanus cognomento Mac Duach appellatur); quæ est pulchra Ecclesia ei Sancto dicata."

This church is a little Damhliag being divided into nave and choir. The nave is 18.6 ^{ft in} long and 14.5 ^{ft in} broad, and the choir 15.9 ^{ft in} long and 11.9 ^{ft in} broad. The south wall of the choir contains a triangular headed window 4.1 ^{ft in} high and 2.7 ^{ft in} broad at top and bottom. The east gable contains a round-headed window measuring inside 7.7 ^{ft in} in height, and in breadth $4.1\frac{1}{2}$ ^{ft in} at top and 4.3 ^{ft in} at bottom; on the outside it is only 4.1 ^{ft in} in height and in breadth 5 inches at the top and 6 inches at the bottom. The stones forming this window are small but beautifully chiselled. The choir arch is 12.4 ^{ft in} high, and in breadth where the arch springs 9.2 ^{ft in} and at the bottom 9.6 ^{ft in}. The thickness of the wall of this arch 2.10 ^{ft in}.

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RIA

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The south wall of the nave contains a window ^{8 ft in} 4.0 high; ^{6 in} 1.5½ broad at the top inside and ^{6 in} 1.9½ at the bottom. On the outside it is only ^{6 in} 2.4 in height and its breadth is 8 inches at the top and 10 inches at the bottom.

The doorway is placed in the west gable and is the finest specimen of the Semi Cyclopean style I have yet seen. I here annex its dimensions.



Height ^{6 in} 5.5

Breadth 1.11½ at top

Breadth 2.3 at bottom

Wall 2.6 in thickness

The Lintel is ^{6 in} 5.1 in length and ^{6 in} 1.7 in height, and extends the entire thickness of the wall.

The lintel is a splendid block of granite, but it was somewhat disfigured by a Scotchman who wished to ~~drag it out~~ ^{remove it} for the purpose of converting ^{it} into a quern, but before he had time to drag it out of the wall Mr. P. O'Shaherty, who has a great veneration for St. Mac Duagh, came upon him and prevented him from committing what antiquarians and people of piety must term a sacrilege.

St Mac Duach's well, a deep and cool waran lies in the immediate vicinity of the church near Mr. O'Shaherty's garden. It should be shown on the Ordnance map as a most important feature.

14/c/22/17(cx1)

Temple Bay? Petrus.

Temple Bay? Petrie.

The side walls of this church are 2.6 ^{ft in} thick and 11.1 ^{ft in} high. A stone ornamented with a cross stands nearly opposite the west gable and measures 7 feet high and 2.1 ^{ft in} broad.

The west gable of this church and the side walls as far as the choral arch are of the original building without any doubt; but the choral arch, and I think all the choir has been remodelled, for the stones in the choir and middle gable are much smaller than in the other parts of the building, and much more mortar has been used in cementing them. The triangular headed window in the south wall is hardly ancient." Note by Mr. Wakeman written on the spot. Compare with sketch p. 209. For some notices of the age and acts of this Mac Duach, who is the patron Saint of the O'Shaughnessys see my letter on Kilmacduagh written at Gort Inse Guaire.

To the south east of Mr. P. O'Shaherty's house at Kilmurvy there is a square little church in ruin, measuring 15.5 ^{ft in} in length and 11.5 ^{ft in} in breadth. The walls are 1.1 ^{ft in} thick. There was a window in the east gable which is now totally destroyed and a doorway measuring 1.1 ^{ft in} in breadth in the west one, which is also destroyed. No name is now remembered for this church.

In the north west of the townland of Kilmurvy there is a little water in the rock (the surface of this part being a solid lime stone rock with large chinks) called Ballán maol O'ar, Maloder's basin, which is considered holy, though no one remembers who Maloder was.

14/C/22/17 (EXII)

In the same townland of Kilmurvy about $\frac{1}{2}$ mile East of Mr. O'Shaherty's house, are visible the indistinct foundations of a church which is said to have given name to the townland of Kilmurvy, which means the church of the Muirbheach or Sea plain. It is at present however called Eatharla, a name which seems to signify a cemetery. (See notice of Eatharla na Kimerge on the middle island)

Stations are performed here with great solemnity on Good Friday, on which the pilgrims walk round the whole island keeping ~~keeping~~ as near the strand or edge of the cliffs as they can.

There is another little square enclosure at Kilronan with an elder tree growing in the centre of it, called Eatharla, but I do not believe that it was ever a burial place. There is a tradition that there was a church near it called after St. Ronan, but it must have been a long time destroyed as Dr. Quaebeus takes no notice of it in the list of the churches of Aran which he sent Colgan shortly before the year 1645. It is however certain from the name Kilronan that a church must have existed here at some period, whenever it was destroyed. It is stated that there was a well here called Tobar Ronain, but it was lately stopped up.

Churches continued

Templum Breccain

This church is situated in the townland of Onaght which forms the western part of the island. It is said to have received its name from a Saint Breccan, ^{according to tradition} who was ~~was~~ contemporary with Saint Enné, and who was buried in the church yard nearly opposite the south east corner. It is said that this saint's grave was opened about fourteen years ago, and that his head stone was discovered with this short inscription Cenn Breccain, i.e., caput Breccani; but an enquiring for this stone I was informed that it was carried away some ten years since ^{by the consent of the priest} by a gentleman of taste for antiquarian research. Where it is now no one knows. One old man says that it was first dug out of the ground by Don Pedro a Spanish gentleman, who said that it was the head stone of St. Breccan, the patron saint of this side of the island. Who can this Don Pedro have been?

Dr. Quælus writes the following short notice of this church shortly before the year 1645.

"Ecclesia pulchra et olim parochialis, Templum
"Breccain. i. Templum Breccani, vocata; eidem Breccano

dicata
14/c/22/17 (cxvii)

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"dicata: in qua et ejus festum celebratur 22. Maii."

This church contains some features in the primitive style but the greater part of it is the work of comparatively modern times. It measures in length 56 feet and in breadth ^{ft in} 18.4. It is divided into nave and choir, and, what is very unusual, both are exactly the same breadth. The choir arch is ^{ft in} 9.10 broad and ^{ft in} 11.0 high; and from the ^{present} level of the floor to the point at which it begins to spring ^{ft inches} 6.3, where its wall is exactly ^{ft in} 3.0 in thickness.

There is a ^{lancet headed} window in the east gable measuring on the inside ^{ft in} 4.11 in breadth and ^{ft in} 10.8 in height, and on the outside ^{ft in} 6.7 in height, and in breadth only 6 inches at the top and 7 inches at the bottom. The south wall contains a window which measures on the inside ^{ft in} 7.6 in height, and on the outside 4 feet in height and in breadth 4 inches at the top and 5 inches at the bottom*. There is a very rude triangular-headed window in the north wall near the ground, measuring ^{ft in} 3.5 in height to the apex and ^{ft in} 2.0 in breadth. The south wall contains another window which is nearly destroyed and a doorway in the round style measuring ^{ft in} 6.2 in height and 2.10 in breadth

and

* This window and the whole of the gable in which it is placed are many centuries more modern than other parts of the church. See sketch on page 223, and compare with Temple Kir on p. 198, Temple Beamin p. 192, and Trugbald's Guide p. 186, and you will see the obvious difference between ancient and modern windows.

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and the ^{thickness} ~~breadth~~ of the wall ^{ft in} 2.11. The choir arch is also round and the stones very beautifully cut.

A short distance to the south of St. Breacan's church is situated Tempull a Phail, i.e. the church of the hollow, which is ^{also} noticed by Dr. Qualeup in his list of the churches of the Diocese of Tuam in the 17th century.

"13 Ecclesias predictae Ecclesiae S. Breacani vicinae,
in qua vulgo Tempull a Phail appellatur."

Acta, ss. p. 715.

It is a small and evidently modern church measuring 26 feet in length and ^{ft in} 13.7 in breadth. The window in the east gable is on the inside ^{ft in} 5.3 high and ^{ft in} 3.10 broad, and on the outside ^{ft in} 4.7 high and 6 $\frac{1}{3}$ inches broad. It does not vary its breadth inside or outside like the primitive windows.

The doorway is in the north side wall and measures ^{ft in} 5.3 in height and ^{ft in} 2.9 in breadth.

Tradition says that there was a group of seven churches here, but I feel very sceptical on this point, for even though the ruins of several buildings remain they do not appear to me to have been churches but monastic houses;

14/c/22/17 (CXIV) besides

besides Dr. Qualeus, who was ^{is} no slender authority mentions two churches only as ⁱⁿ existence here in his own ^{time} viz Tempull Breacain and Tempull a' phuill, and these ^{as we have seen} remain to the present day.

A short distance to the north of St. Breacan's church are the ruins of a house 36 feet long and 12.6 broad. It faces north and south and was entered by two doorways facing each other, ^{the} one in the east and the other in the west side. ^{and near the latter} North of St. Breacan's church there is also another similar house measuring 34 feet in length and 16 in breadth. It is now featureless and only a few feet of the height of the walls remain. The ruin of another house is traceable a short distance to the east of the same church, and that of another to the south east, near which is shewn the grave of St. Breacan, out of which Don Petro dug the saint's head stone exhibiting his name. To the north of St. Breacan's church there is a hole in the ground said to have been a holy well called Tobar an Spiora - aid naomhtha fons spiritus sancti, but it contains no water at present. The people are wont to say their prayers at it with great devotion when they perform stations at the place of St. Breacan, who was a true believer in the Trinity.

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(219)

Tradition avers that the entire of the buildings just described were surrounded by a wall, ^(or rather doorways in which) one gate of which is yet extant, which is in the round style and very well built.

Not far to the north of the group of buildings just described are still distinctly traceable the walls of a square tower called by the natives An yean charpleán, i.e. the old castle. When I first saw it I was convinced that it was a square tower Belfry like the one on Inis Cloithrim, but I have been convinced from the traditions connected with it, that ^{it} is a modern tower, perhaps of the 16th century. It was very small but strong, and measures 33 feet from East to West, and 29 feet in the other direction. The walls, which are not now far above the level of the ground, are 9 feet in thickness, which is enormous considering the dimensions of the building.

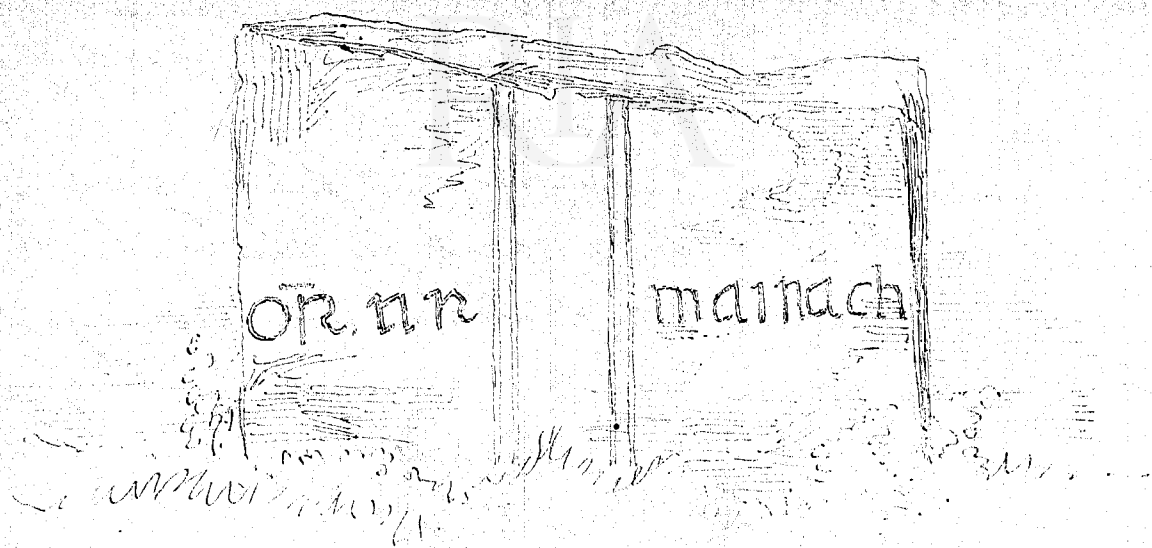
Near the North west Corner of St. Breacan's Church, there is a stone exhibiting the following inscription.

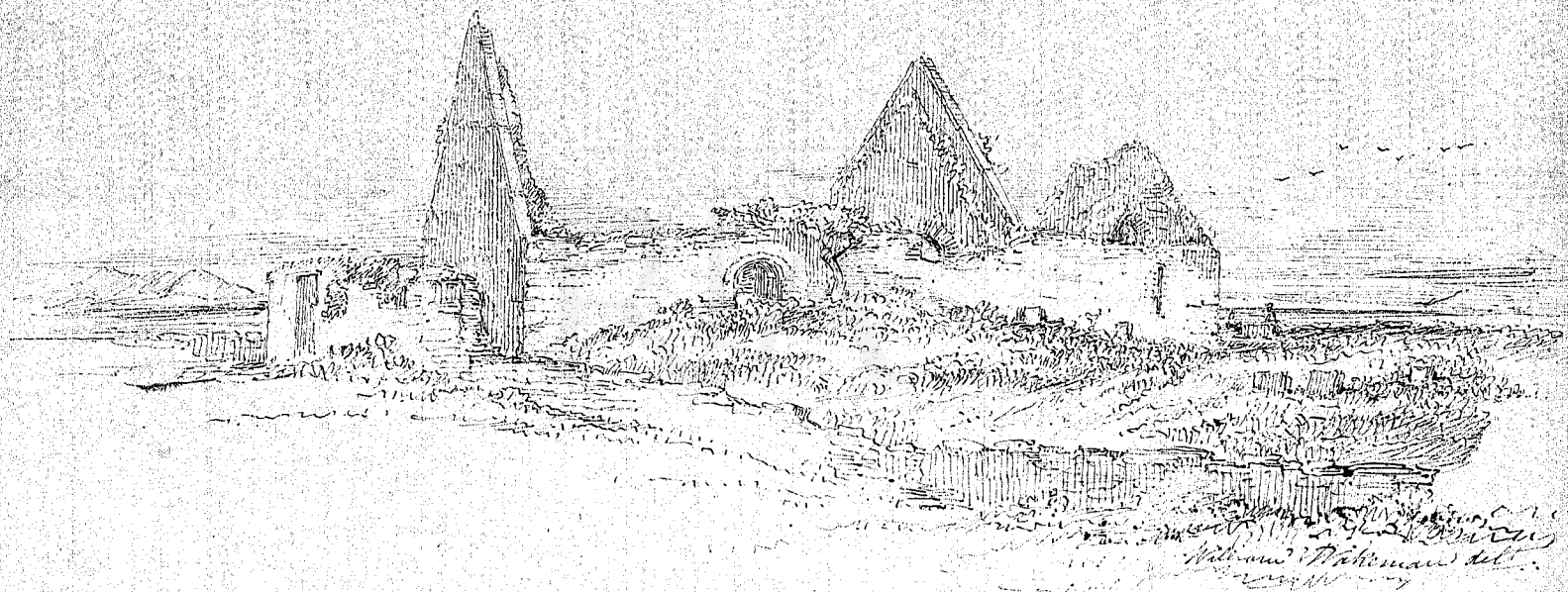
14/c/22/17 (cxv)

OR OR MAC MACH. oratio pro Maenachs.
Maenach was a proper name very usual among the O'Flahertys.

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The name which is written here Mainach would be spelled according to the modern orthography Maonach, and in ~~some~~ ancient times Moenach or Maenach. In the account of the subdivisions of O'Flaherty's Country I find that the name which is written Gailan in a M.D. in Trinity College is spelled Caclan in the Book of Ballymote. See Pedigree of the O'Flahertys in which the name Maenach, now anglicised Mooney occurs very frequently.

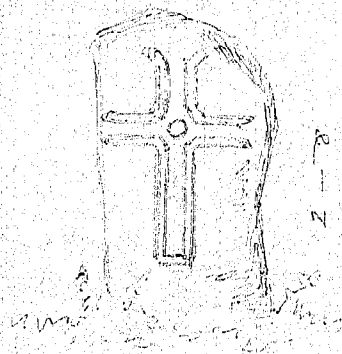




The church called Teampull Breacain
on Aonach more.

Of this church the north portion of the west gable and about half the north are of the original work; all the rest is modern.

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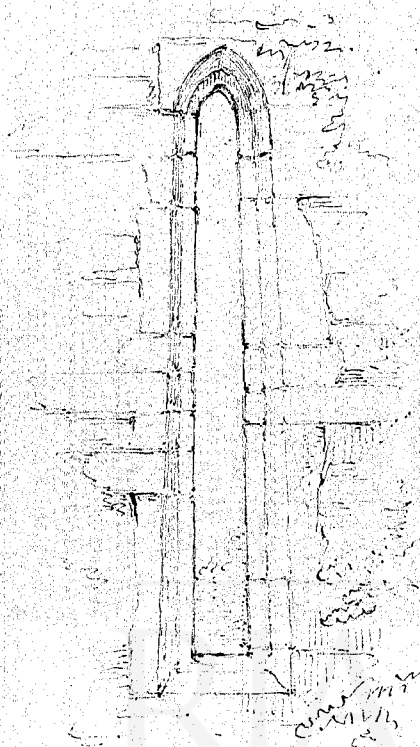


Lapis cruce ornatus fonti nunc exsiccatō, spiritui Sancto, dicato,
incubans.

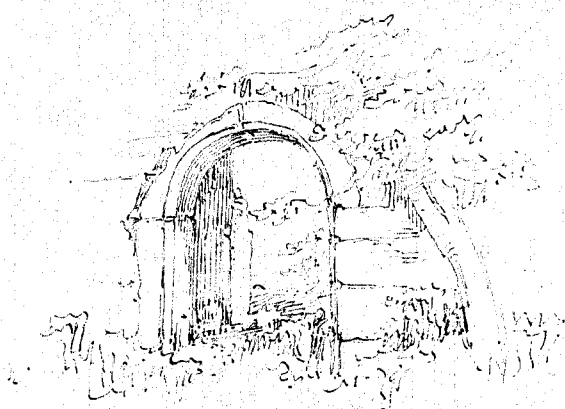
RIA

14/c(22/17(CXVII))

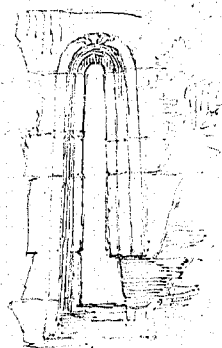
Features of Leaning Rock



Window in the east gable



Doorway in the south-west wall

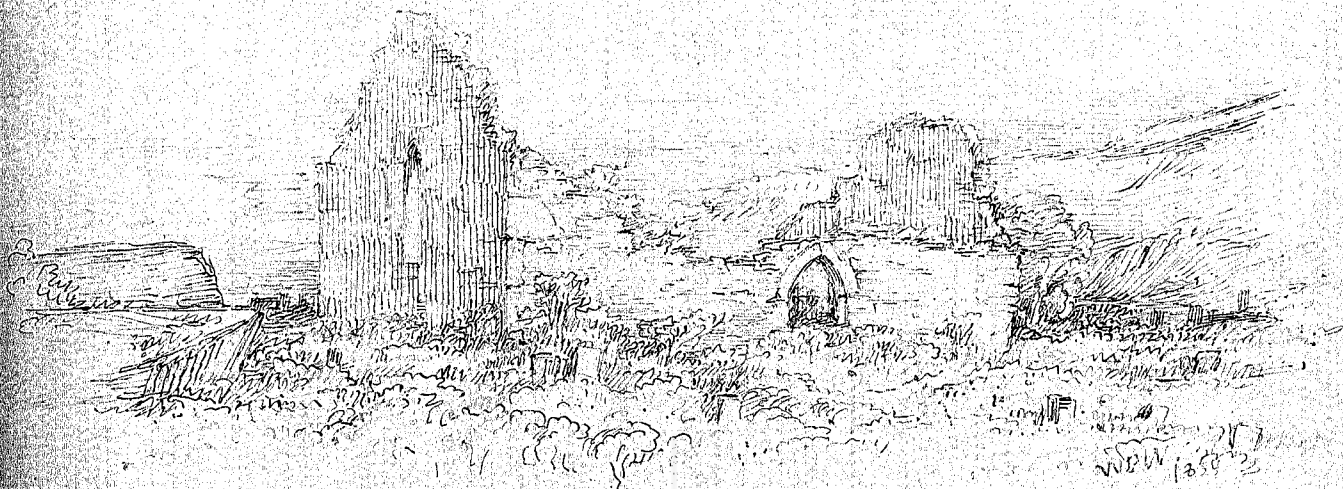


Window in the south wall

All these features are of the 13th century as will be evident from a comparison of them with primitive features described on pages 185, 192, 198.

RIA

14/c/22/17 (cxvii)



Teampull a Phoill near St. Breacan's

St. Breacan the patron of these churches was of the royal blood of Thomond being the son of Eochy Balldearg. He is set down in the Irish Calendar of the Four Masters at the 1st of May, thus:

Breacan Earbas Arpne
mac Eochaid Baildearg do Dail gearr.

" Breacan, Bishop of Aran
son of Eochy Balldearg of the Dal Cair.

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RIA

14/c/22/17(CXVIII)

as on Aranmore)
 All the churches mentioned by Dr. Quaeles, are now identified with the exception of one which he calls Kill-na-manach. The name ^{is} no longer in existence and it is not now easy to discover its site. Quaeles writes:

"8. Ecclesia Kill-namanach i. cella monachorum, dicta, quae S. Cathradhoco, sive Caradoco Monacho, cognominata garbh i. aspero, dicata est."

O'Shaherty also notices this church, but he does not tell us on what part of the island it stood:

"There is another port for boats called Port Caradoc from St. Caradoc garbh, to whom Killna-manach church in the island is dedicated:

"near the port is the pool of Lough na Can-aimne, whereof mention is made in St.

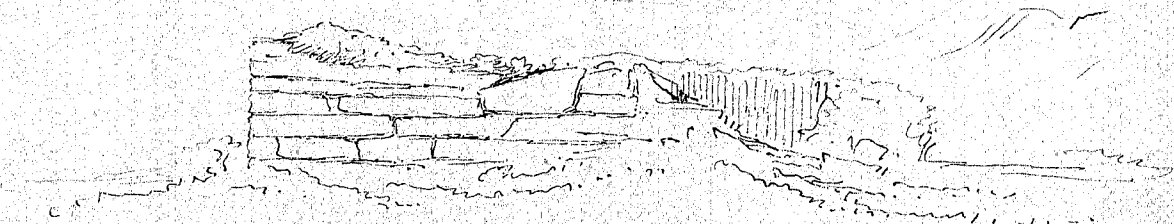
"Enna's life" (c. 19. col. 2.)

A subdivision of the island near the Chapel is still called after this saint Curoogh, and it would appear from the order in which Doctor Quaeles enumerates the churches that Killnamanach stood on this division. He begins at Killeany and after enumerating the group destroyed in the time of Cromwell, and the other churches on that townland, he proceeds westwards to Monaster, immediately after

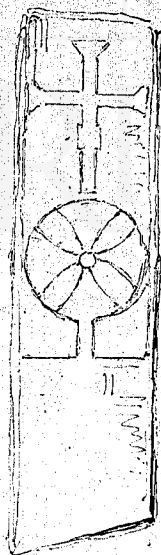
14/c/22 (17) (XIX) which

which he mentions the church in question, and after it Teampull Apsurnuidhe and Teampull an cheathair ahuinn. After this he moves still westwards and names Teampull Mhí (Duach, which is at Kilmurry, from which he proceeds to the most western on the island, viz Teampull Breacáin and Teampull a' phuill. From the position of Killnamanach in this list and from the situation of Port Courroogh I would infer that Killnamanach which was dedicated to Courroogh Garra, the Monk must have stood somewhere on the subdivision of Courroogh. Perhaps the old chapel occupies its site? The pool of Lough macanony is still in existence near Port-Courroogh where O'Flaherty places it, but the tide now mixes with it.

Nearly in the middle of the island between Mr. O'Malley's house in Killeany and the village of Kilronan and a little to the west of a small pool of fresh water, are the ruins of two ^{buildings, evidently} ecclesiastical. One measures 18 feet in length and $11\frac{1}{2}$ in breadth, and the highest part of the wall is $6\frac{1}{2}$. About 40 paces to the south west of this stands a stone 6 feet in height with a beautiful cross within a circle sculptured on it. The upper part of this cross is very faintly delineated, but the lower part is strongly marked. See sketch.



Ruins of a building said to have been
a church lying near the lake in
Stranmore.



Ancient stone near the lake on Stranmore
17/11/17

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RIA

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of the castle of Arkyn and Cromwell's fort.

I have no document to prove the period at which this castle was erected, nor even any distinct reference to its history but the following reference in Roderic O'Shaherty's account of West Connaught:

"The King's ^{and manner} castle of Arkyn stood on the north side
"over the ship harbour, for the service of which
"castle all the patents in capite of West Connaught
"granted by Queen Elizabeth and King James were held;
"in place whereof now stands a citadel in the Usurper
"Cromwell's time erected." And again. "Near the
"Castle of Arkyn was St. Emma's church, and an
"abbey of St. Francis both demolished for building
"the citadel with their stones. Do all devouring times!"

"Diruit, edificat, mutat quadrata rotundis."

It appears from the Connaught Inquisitions that the three islands of Aran were, ^{after the usual English custom,} called the ^{5th} Barony of Arkyn from this castle. In an Inquisition taken in the reign of Elizabeth the following passage occurs:
"Extent supervisus et divisio omnium illarum terrarum et
"tenementorum infra insulas de Aran de capite apud
14/c/2d/17 (XXI) Arkyn

"Arkin infra predictas Insulas" &c.

This Castle of Arkin must have been erected in the reign of Queen Elizabeth to command the O'Flahertys, and a better situation for such a fortress could hardly have been selected at that period. On the 16th of August 1607, it was found by Inquisition taken at Galway, that Teige na Buille O'Flaherty of Arde was chief of his name, and that he had the title of O'Flaherty since the time of Sir Henry Sidney, Lord Deputy; that he was seized in fee of the Castle of Arde*, and two cartons called the two Ardes, and, under a division between him and others of his competitors of one half of Ballyndorwin and Ballinachinch; that as chief of his name or Taniest, he was seized in fee, of the castle and island of Ballinachinch, and the fishings of the River of Owenmore until one Teige Mac Morrough ne subh (C. na d-tudg) his two sons, and Morrough ne more (na map) O'Flaherty dispossessed him of the same; that by the composition with Queen Elizabeth he was to hold the entire by Knights service, as of the castle or manor of Ardkyn in the Great Island of Arren." See History of Galway p. 45. note

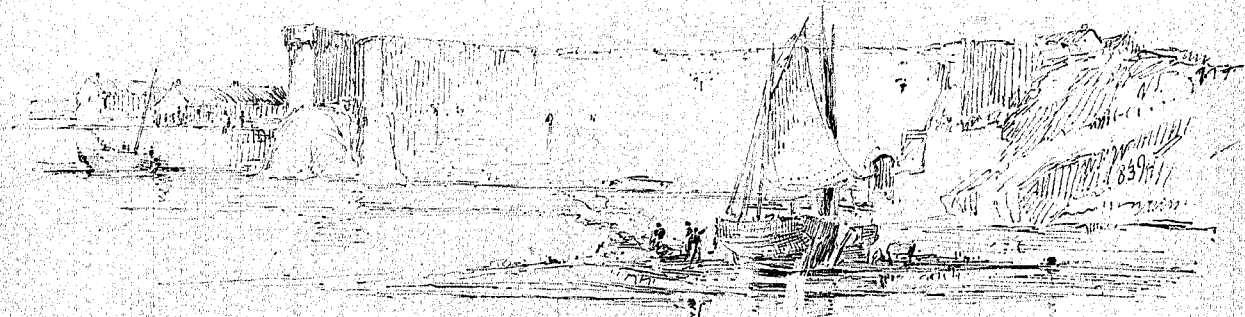
401
(231B)

Cromwell's fort, or Citadel as O. J. Flaherty calls it, is situated in the village of Killeany on the edge of a low cliff. The outer wall facing the sea is nearly perfect, but the inner parts have been demolished with the exception of a small round tower & some fragments here and there, now forming parts of the walls of the fishermen's ^{cabins} houses. Edas atas! 14C/22/17 (CXXII)

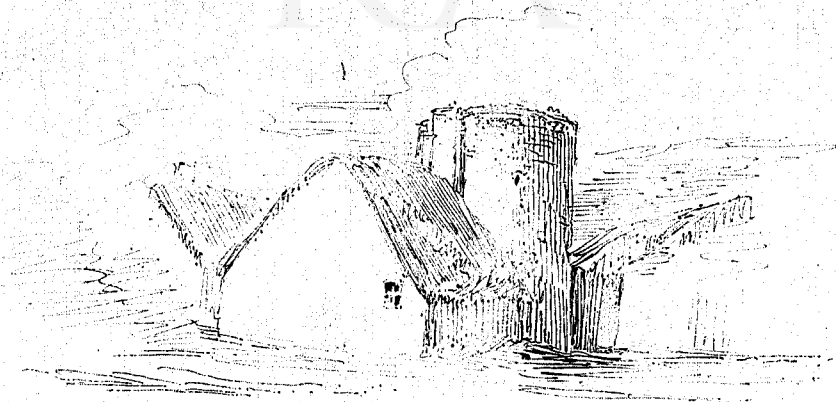
"Nihil semper floret; atas succedit atati." Cicero?

I find no other remain on the large island but a ^{solid} small tower of loose stones, ^{locally} called Tor Martin, ^{i.e. Turris Martini} situated on a hill in the Eastern extremity of the townland of Killeany. On Larkin's County Map it is called Gregory's monument, but ^{this} name was ^{probably} made by Larkin himself from its contiguity to Gregory's sound.

It is a solid tower of loose stones about 12 feet high and 40 feet in circumference. Whether this be a Pictish monument or a modern landmark, I would not undertake to decide. Those who view it as an honorary monument of St. Gregory regard it with religious veneration, and it is said that the boats passing Gregory's sound were wont to reverence it by "striking salt".



The castle of Arkin or Cromwell's fort



Tower of Cromwell's fort

(234)

RIA

14/e/22/17 (cXXIII)

On Inishmáán or the middle island

Dr. Quaeleus mentions only two churches as existing on this island in his time: In insula secunda sive Media "máán"
 "est Ecclesia una Tempull Ceannannach dicta eadem
 "S. Kennannacho nuncupata. Et alia Ecclesia diva
 "Virgini consecrata; et utraque subjecta Parrochia S. Endei."

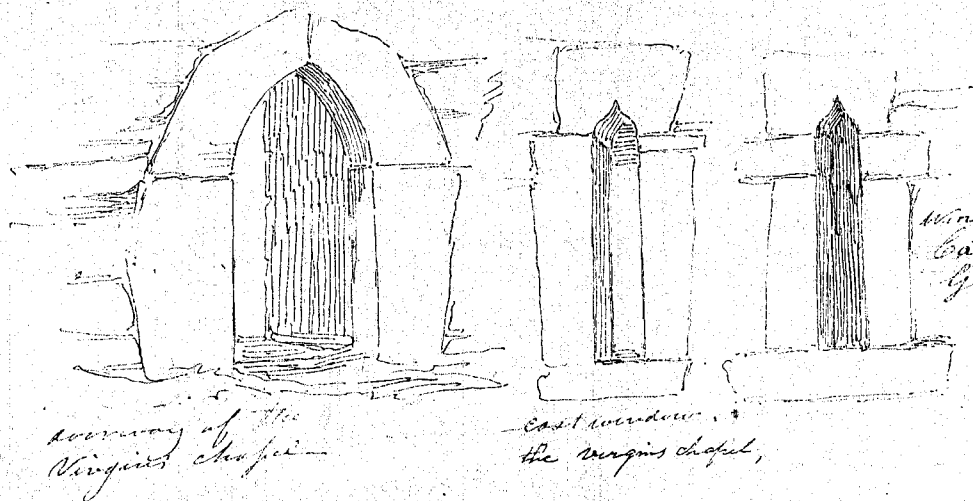
Mr. Flaherty however mentions more churches on this island and that he examined the place more carefully than Quaeleus will appear from the present remains:

"The Middle Island contains eight quarters of land;
 "where there is the like old fortification as in the
 "Great Island named from Connor Mac Shuathmore bro-
 "ther to Angus of Dun-Angus as the tradition goes.
 "Hallowed places in the isle are, our Blessed Lady's
 "chappell; St. Kennanach ^{i.e. Kennanach's chapel} his chappell; a hallowed
 "place Atharla Kenirge; the chappell of Seacht mic
 "riogh, or the seven sons of a King: Tradition goes that
 "St. Kennanach was a King of Leinster's son, and
 "Kenirge, a King of Leinster's daughter. Her well is
 "in a rock and never became dry. In this island is a
 "great deal of Rabbits. Hence eastward to Tracht each
 "in the third island is another ^{i.e. strait} straight road called
 "Bealach-na-fear-boi" (now Bealach na Fearbhach)

The Blessed Virgin's chapel is situated on the Middle Island not far from the fort of Dun Conchobhair to the east. It is decidedly not more than five or six centuries old as will be apparent from a comparison of it with Temple Benain and Temple Mac Duagh on the Great Island. It measures in length 39.5 ^{ft in} and in breadth 15.0 ^{ft in}. The doorway is in the north wall, and measures 5.1 ^{ft in} in height and 2.7 ^{ft in} in breadth. It is in the pointed style. The window in the east gable is exactly like one in the Cathedral of St. Nicholas at Galway of which a sketch is here annexed.



Temple Muire.



doorway of the
Virgin's chapel

East window,
the Virgin's chapel,

Window in the
Cathedral of
Galway

and doorways
Pointed windows of this description are found in ancient Irish churches but there were unquestionably inserted in the 12th, 13th and 14th centuries.

The church of the seven sons of the King is a remarkably rude one, now nearly destroyed. It is 41 feet long and 22 feet broad. All its features are effaced.

Within 3 feet of the south wall of this church is situated the Bed of the Virgin St. Kenderg, which O'Flaherty calls Atharla Kenirge. It is now called ^{by some} Leaba na Cennndhirge and by others Eatharla na Cennndhirge, Leaba and Eatharla being ^{according to them} synonymous terms for a bed or tomb. It is not set down in any Irish dictionary nor do I remember having met any examples of its use unless it be the same word as O'caplize, which is constantly used in the Irish annals to signify a burial place, a family vault. Ró haónaicead é a n-O'caplize a ríopeap a Rop Chomáin. 4 Masters.

Eatharla na Cennndhirge is a small oblong enclosure measuring 10 feet in length ^{ft in} 5.3 in breadth, and 4 feet in height. There is a small stone cross at the east end of it measuring ^{ft in} 2.0 in height and ^{ft in} 1.5 in breadth.



The islanders sleep in this Bed or Eatharla with a strong belief that they would be cured of certain diseases.

A short distance to the south of St. Kenirge ^{Bed} is her well Lobermakenirge, a beautiful spring, which is never remembered to have been dried up.

Cill Beannannach.-



This church is situated on the East side of Irish Maan on the subdivision of it called Moor or Mohar not far from the sea shore. This is perhaps the most perfect of the primitive Irish churches now in existence. It is a most precious re-
 -main to the antiquarian as by it he will be enabled to test the ^{age of those} parts of the other churches which have been inserted or remodelled. It is a small church or ^{apside} Oratorium measuring in length ^{ft in} 17.0 on the outside and ^{ft in} 12.6 in breadth, and the side walls are ^{feet in} 9.0 high and ^{ft in} 1.1 thick. It contains only one doorway and one window and these prove the extreme antiquity of the building. The doorway is, as usual, placed in the west gable, and is in the semi-Cyclopean style. It measures in height ^{ft in} 5.8 and in breadth at top ^{ft in} 1.7 and at bottom ^{ft in} 1.9. Its lintel is ^{ft in} 4.8 long, 9 inches high and extends the entire thickness of the wall. The window is placed opposite it in the east gable, and is a pure specimen of the primitive Irish ^{triangular-headed} windows which however are very rarely found in the east gables, but generally in the south walls. Compare with the East window of Mac Dara's church, also with the east windows in the little churches of Teaghlach Eide and Teampull Beannain. See pages 185 and

This little window measures on the inside $3\frac{1}{2}$ in height to the apex of the triangle, and in breadth at bottom $2\frac{1}{3}$, and where the triangle begins $1\frac{1}{11}$. On the outside it is $1\frac{1}{7}$ high; and 9 inches broad at the top, and 10 inches at the bottom. A stone extends the whole length of this gable, which is truly remarkable!

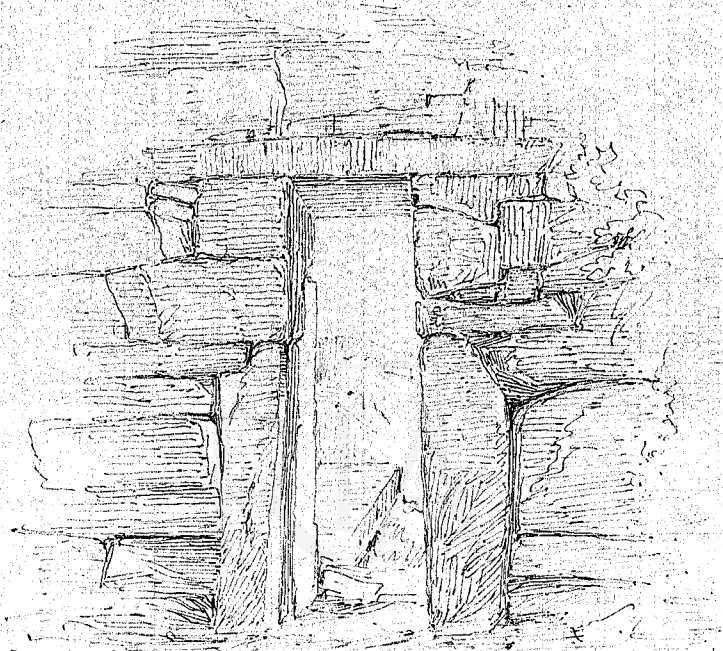
The Ceannannach from whom this church was named, was, according to the tradition preserved in Roderic O'Flaherty's time, son of the King of Leinster; but now tradition is positive that Ceannannach was a female! See also my notice of Teampull na Surnairge, and my letter from Pettigo on St. Daibheog of Loch Berg.

Close to the north of Kill Ceannannach are shewn the graves of seven saints and among the rest that of Ceannannach, the mother of the other six! A few paces to the west of the doorway there is a holy well now corruptly called Tobar na Ceannainne for Tobar Ceannannach.

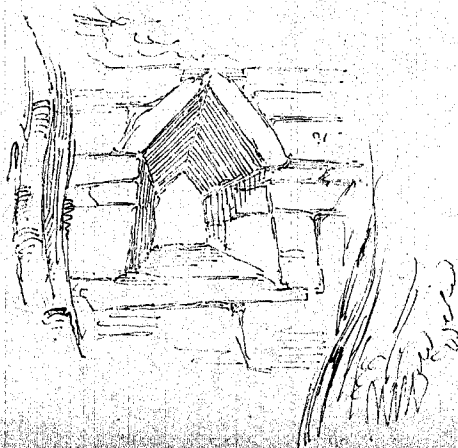
This St. Ceannannach is the patron saint also of the parish of Ballynakill, where his name is anglicised Gregory, which is supposed to have been his real name. If there be any truth in this tradition, and that there may be I have little doubt, Gregory sound must have been named after him. The tradition preserved at his church of Ballynakill states that he was a vehement
14/c/22/17(cxxvi), preacher

(240) 409

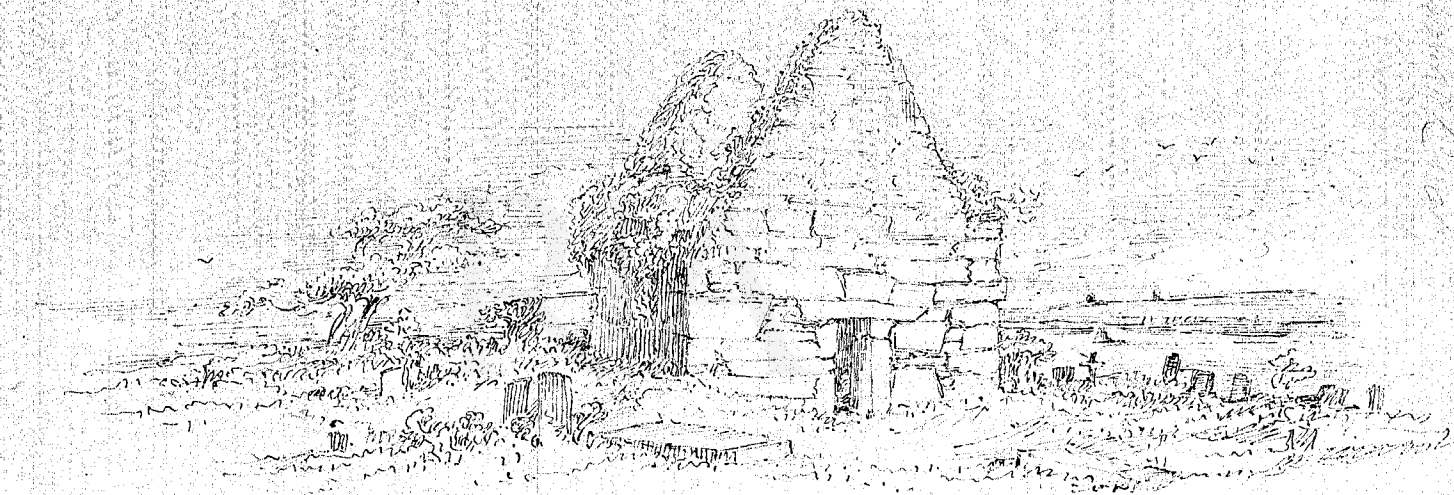
preacher, and that he was beheaded near the village
of Blaggan or Cleggan about six miles north of
Blifden, where a monument is still pointed out, said
to have been erected on the spot where St. Gregory
Ceannfhionach's head was cut off by a tyrant.



view from the doorway of
Kilcannonagh.



East window



The old church of Kilcannonagh
on the middle Island. W. B. Watson. 1841.

(242).

RIA

14/c/22/17(CXXVII)

On Inis airthir or the south-east island.

Dr. Quælus, or Colgan from his Catalogue, has confounded this island with Ard Oileán near Omev, but O'Flaherty, who knew those islands better than either denies that this island was ever called Ard-Oileán. Let me add here that it could not have been so called because it is by far the lowest of the three, ^{and that} if any of the three islands of Aran were called Ard Oileán it would have been the Great island for its cliffs are remarkably elevated above the waves, whereas this southeast island is comparatively low. See my letter on High Island situated in the ocean to the west of the island of Omev and to the south of Irish-Bofinne. Colgan or Quælus writes as follows on this island.

"In insulâ tertiâ Araniensi, quæ et Ard oileán dicitur:

"1. Ecclesia de Kill Chaemhain, S. Coemano dicata; in quâ
et colitur,

"2. Ecclesia (Sivo Paulo consecrata,

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" 3. Ecclesia Kill-gradh-an-domhain appellata; in qua
 " Gobnata colitur 11. Febr.

" In hac insulâ fuit olim celebre monasterium, Kill-
 " Choemain (de quo supra) appellatum; in quo colitur

" S. Coemanus 12. Junii à quo et ipsa insula à

" Choemain appellatur. Ibidem etiam colitur S.

" Gormgalus die 5. Augusti: de quo Quatuor Magistri

" in annalibus ad annum 1017 scribunt. S. Gormga-

" lius de Ard-oilem præcipuus Hibernorum Synedrus,

" sive spiritualis pater obiit.* Memorat etiam Beatus

" Corranus ejusdem sæculi author in suo panegyrico

" de Sancto Gormgalio aliisque sanctis Eremitis ejusdem

" insulæ quod cum S. Gormgalio ibi quiescant Sancti,

" Maelpithunius, Celecharius, Dubthacus, Dunadhach,

" Cellachius, Tressachus, Ultanus, Maelmartinus, Coro-

" macchus, Coumachus, et alii plures."

* Gormgal ino Árd-oilem, ppim ^{Synedrus} anmchapa Érend, d'eccl.
 4. Masters

I cannot at all understand why Colgan came
 to the conclusion that ^{ie High island} Ard-oilem was the East
 Island of Aran, for it is not so in any sense of
 the word Árd; and in the Life of St Frechin
 he might have seen very clearly that ^{Ard-oilem} ~~it~~ could
 not be any of the isles of Aran as it is described as being
 near Ormesy.

415
(245)

On this account of the Southeast island of Aran
Roderic O'Shaherty with his usual sagacity and
knowledge remarks as follows:

"The third island of Aran, - Inis Airthir or the
" eastern isle, so called ^{is from} of its situation from the two
" others, containing four quarters of land with a castle
" on a height.

" This island was also called of old Ara Choemain
" ^{from} of St. Coemhan, of the ancient Dal Meppincorb
" family descended of the kings of Leinster, bro-
" ther to St. Coemgin, abbot of Glendalough, and
" likely disciple to St. Emma, as his brother was.

" He lies buried in the island ^{on} in the north side
" of the church dedicated to his name, where
" he is worshiped the 3rd of November. There is
" a marble stone over his tomb with a square wall
" built about it on a plain green field in pros-
" pect of the sea: where sick people used to lie
" over night and recover health of God for
" his ^(Coemhan's) sake. I have seen one grievously tor-
" mented by a thorn thrust into his eye, who by ly-
" ing so in St. Coemhan's burying place, had it mira-
" culously taken out, without the least feeling of the
" patient, the mark whereof remains to this day in
" the corner of his eye.

14C/22/17(CXXIX)

* Similar stories are told to this day, but it is not easy to
believe in the sceptic age in which fabulosa antiquitas is
laughed at.

(246) 4/4

" As this St. Coemhan gave the name of Ara Choemhain
" to the Island, so he from the Island [received the name of]
" Coemhán Airne i.e. Coemhan of Aran; for Ara (signi-
" fying a kidney) the common name of the three islands
" in the Nominative is Airne or Arann in the Genitive
" of the Irish: whence Father Colganus (26 Mart. p. 750)
" thought Byrne a distinct name of one of the islands.

" There is another St. Coeman, disciple of St. Pa-
" trick, abbot of Ardr-Coemhain or Airdne Choe-
" mhain abbey (nũ 12 in Colg in Vita Septimã Sancti
" Patricii. parte 2. cap. 54. ibid pag. 177 nũ 88) near
" Wexford, wherein his feast is celebrated the 12th of
" June. This likeness of the name of Airdne
" Coemhain and Coemhan-Airne and other cir-
" cumstances induced Father Colganus (ibid. prope finem)
" to believe Coemhan of Ardrne-Coemhain, and Coemhan
" Airne were the same person, and worshipped
" the 13th June (Colg. 12 March. p. 386. nũm. 6. & 21
" Mar. p. 775 prope finem) But it appears from
" an old author Engus Bèlè Dé, quoted by
" Father Colgan (12. Mar. p. 586. nũm. 4, 5, 6)
" that Coemhan Airne was brother to St.
" Coemhgin and elsewhere (supra, p. 177 nũm. 88,
" Vita Septimã Sancti Patricii) that Coemhan,
" i.e. Coemhgin's brother
" St. Coemhgin his brother, is worshipped the 3rd of
" November. It is another mistake of Father
" Colganus

" Bolganus (21 Mar. p. 714, 715. cap 7) to write that Brd
 " Olen was the same with this island, for Brd Olen
 " lies, as elsewhere he hath (20. Jan. y. p. 135 cap. 22, &
 " p. 141 num. 13.) of which hereafter. Neither is the
 " most eastern the chiefest of the three isles, as he
 " took it (21 Mar. p. 714 cap 7) but rather the
 " smallest, where besides St. Coemhan's church
 " is a chappell of St. Gobnat, worshipped 11th
 " of February, and another of St. Paul."

" On the South-east side of this island is a
 " great rock in the sea remarkable for ship-
 " wrecks, called Finnis, which gave ~~the name~~
 " the name of Bealagh na Finnise ^{*} to the
 " shiproad between this island and the County
 " of Clare. All the ships bound for or
 " from Galway must sail by the isle of Aran
 " in either of the four roads, viz Bealagh-
 " Lough a Lurgan (so called of old Lough-
 " Lurgan, de quo p. 26) between the west ^{con}

* Now always called the south sound in English
 but Coadaic na Finnise in Irish. 14/c/22/17(CXX)
 + The ship-road from Galway to the Skerds rocks is still
 universally called Bealach Loch Lurgan by the fishermen.

"Continent and the great island; Bealagh na
 "h-aite (So called of Binn aite*, the next land
 "over it in the Great Island) between the Great
 "Island and the Middle island; Bealagh-
 "na-fear-boy[†] (so called of the land next it
 "in the Middle island and the east is-
 "land, and Bealagh na finnis between
 "that and the County of Clare."

* Binn aite is the name of an elevated part
 of the Great Island in the townland of
 Killeany. It is not set down in the
 name Book, but it should be shewn
 on the Ordnance Map. Bealach na
 h-aite is now always called Gregory's
 sound.

† The Sound between the Middle island
 and Irish-Arior is always called in
 English the Faul sound, and in Irish
Bealach na Fearbhach^{†-ae}. It is so called
 from Fearbhach, the name of a part of
 the middle island verging out it. It is not
 in the name Book, but it should be shewn on
 the map.

Teampull Choemhain.

This church is situated on Síob Airthir in the townland of Barrowcastle near the sea-shore. The sand is raised about it to a considerable height on the outside, but there is very little of it on the inside, it being removed by the natives who are accustomed to say their prayers in it every Sunday. It consists of nave^{and choir} and it can be demonstrated by comparing it with Teampull Mhic Dara, Teaghlach Ginde, Teampull Beannain and Gill Beannannach, that it was remodelled in the 13th century or perhaps in the beginning of the 14th. The highest part of the side walls is now 10 feet from level of floor, ^{ft in} 16.5 and in breadth ^{ft in} 12.3; the choir is ^{ft in} 11.4 long and ^{ft in} 10.6 broad; the choir arch is ^{ft in} 6.4 in breadth and ^{ft in} 10.8 in height from the present level of the floor (which is a little raised,) to the vertex of the arch, which is in the pointed style. The east gable contains a round-headed window measuring on the inside ^{ft in} 5.8 in height, and in breadth ^{ft in} 3.3, where the arch begins to spring and ^{ft in} 3.5 at the bottom. On the outside it is ^{ft in} 3.6 high, and 7 inches broad near the top, and 8 inches at the bottom.

The south wall of the choir contains a triangular-headed window measuring ^{ft in} 3.9 in height to the vertex of the little triangle, and in breadth ^{ft in} 2.0 at the base of the triangle, and ^{ft in} 2.1 at the bottom of the window, but it is so injured on the outside that no measurements of it on that side could be given. — 14/c/22/17 (CXXXI)

418
(250)

The west gable contains a doorway built in the semi-cyclopean style. It is $4''^7$ high (but the ground is a good deal raised) and $1''^{10}$ wide at the top and $2''^1$ at the bottom. The thickness of the wall is $2''^8$. The lintel of this doorway is an enormous stone measuring $4''^2$ in length, $1''^2$ in height and extending a little more than the entire thickness of the wall, for it projects a few inches on the inside.

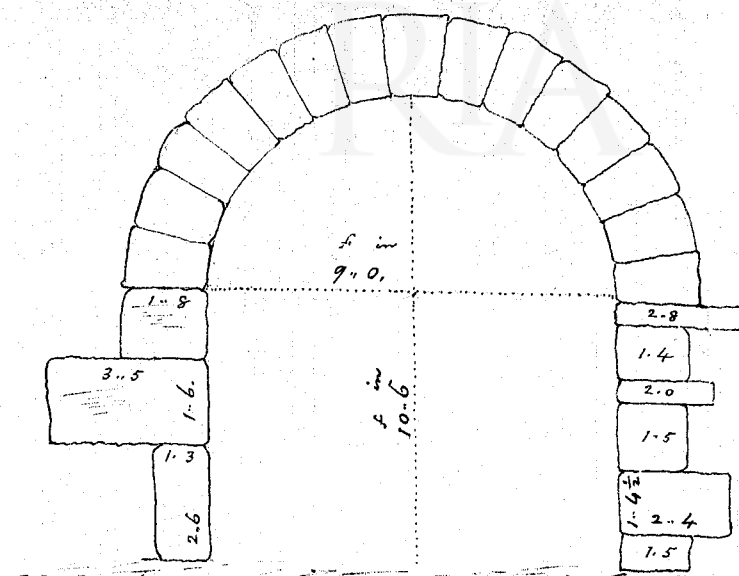
The south wall of the nave contains a pointed doorway of the same age with the choir arch but ^{at least seven} centuries more modern than the doorway in the west gable. The ^{sand} ground is a good deal raised outside it. It measures $4''^9$ in height to the vertex of the arch, and $2''^6$ in breadth. The inside part is, as usual in doorways of this age, ^{quadrangular} and wider and higher than the external part which is arched in the pointed style.

There is a square little room off the west gable (like the ^{that of} Ivy church at Glendalough) into which the semi-cyclopean doorway leads. It is $9''^8$ long, $7''^6$ broad, but its walls are reduced to the height of $5''^8$. A question here naturally proposes itself. Is this little chamber off the west gable the foundation of a round tower like the one at the Ivy church at Glendalough?

I here add a description of the Ivy church at Glendalough written ^{on the spot} the day after the big storm 7th January last, in order that the antiquarian may see how far they agree and when they were remodelled.

The Church of the Blessed Trinity, called the Long
church by Ledwich Grace and Brewer "from the vest-
ment which screens its decay," is one of the most curious
and, of its age, the most perfect specimens of a primitive
Irish Daimhliag that I have yet seen in Ireland. It ^{extends east and west &} con-
sists of nave and choir; the nave measures on the inside
^{ft in} 29.7 from the west gable to the choir arch and in breadth
^{ft in} 17.6 $\frac{1}{2}$; the choir which is remarkably narrower than the nave
is on the inside ^{ft in} 13.6 in length and only ^{ft in} 9.0 in breadth. The
choir arch is 9 feet wide, ^{and} is nearly semicircular. The annexed
figure will give an idea of its construction.

Síuas Copas Teampull na Tríonóide a n-Glenn dá Lucha.



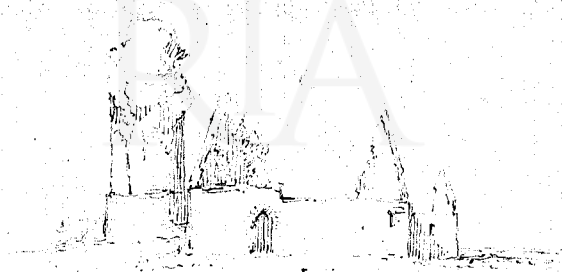
This figure shows every stone in that face of the choir arch
opposite the west doorway. The semicircular part consists of
15 stones of nearly equal size, but the other face of it opposite
the East gable consists only of 13.

m/c/22/17(ex XII)

(252)

The Nave contains two doorways, one in the west gable which is in the semi-Cyclopean style and still in beautiful preservation, and the other in the South wall at the distance of 6.6 ^{ft} from the west gable. This latter doorway is now nearly destroyed but its form and characteristics have been preserved by Ledwich Antiquities second edition p. 155, and better by Grose, vol II. p. 96. From both it appears that it was pointed at the top

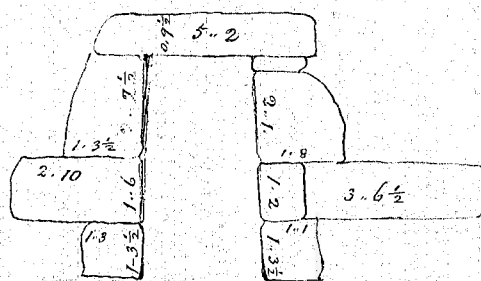
see also Ledwich Antiquities p. 155.



View of the Ivy church at Glendalough as given by Ledwich.

The doorway in the west gable is older than the other by at least six centuries. It measures in height $5'' 0$ (but the ground is raised) and in breadth 2.5 at top and 2.7 at bottom. The lintel is 5.2 in length $9\frac{1}{2}$ inches in depth, and extends the entire thickness of the wall which is 2.6 .

Inside view



This doorway leads into a small chamber over which a round tower was raised which fell in the year 1818, as Brewer informs us: "At the west end was lately a circular tower, of moderate height and diameter, evidently designed for a belfry; but this part of the building was of very different masonry to the tall pillar towers of Ireland and fell to the ground in the winter of 1818." *Beauties of Ireland* vol I, p. 313. London 1825.

As, however, Brewer never saw this tower his testimony as to its agreement with or difference from the round tower still standing at Glendalough cannot be received according to all the laws of evidence. Ledwich, who was a better antiquary, writes of it thus while it was nearly perfect: "A view of the *Irish church* is given to shew a most curious and ancient example of the approximation of the Round tower Belfry to the church; this ^(i.e. the Round tower) in St. Kevin's Kitchen becomes part of the building."

14/C/22/17(CXXXIII)

(254) 422

"It must be extremely pleasing to the lover of antiquities to be able to trace in existing monuments the insulated Belfry gradually advancing to a junction with the body of the church, and that this happened in very remote times the stone-roofed fabrics to which it is attached sufficiently demonstrate."

Antiquities of Ireland, Second Edition, p. 170..

From an examination of the oldest churches in the North, West and East of Ireland I have come to the following conclusion on the subject of this church at Glendalough: that it originally consisted of Nave and Choir, as its primitive characteristics suggest; that it ^{originally} had but one doorway viz the one now in the west gable; that when this doorway was used the round tower into which it led did not exist (which must follow of consequence); that in the 12th or beginning of the 13th century the round tower-belfry was attached to the west gable; that the doorway in the west gable then served as an entrance into the apartment under this tower; that it became ^{generally} fashionable at this period to remove the doorway from the west gable to the south side wall, and to

build it, in the pointed style. If this tower had not been built when it became the custom to remove the doorway to the south wall, the semi-Cyclopean doorway in the west gable would have been stopped up, as in the Cathedral of Kilmacduagh, and other churches which I have already proved to have been remodelled after the year 1172.

Now I maintain that it is highly probable that there was a similar tower attached to the west gable of Teampull Chaemhain on the south Island of Aran into which the semi-Cyclopean doorway led, for if this were not the case it would have been stopped up when it became the - perhaps religious - custom to remove the doorway to the south wall. See my letter on Kilmacduagh and Mr. Petrie's observations on it.

The next point of agreement between these two churches is in the window in the south wall of the choir, for in both it is triangular headed and placed in the same position. They agree also in the position and form of the window in the east gable of the choir, but I suspect however that the one at Glendalough is some centuries older. One thing is certain on this point that the east window in the Ivy church is coeval with the west doorway and that it has not, 14/c/22/17 (CXXXIV) been

(256) 424

been remodelled nor ^{even} repaired since the period of the first erection of the building, whereas on the other hand there is every reason to suspect that the east window in Temple Coemhain was not only repaired, but remodelled.

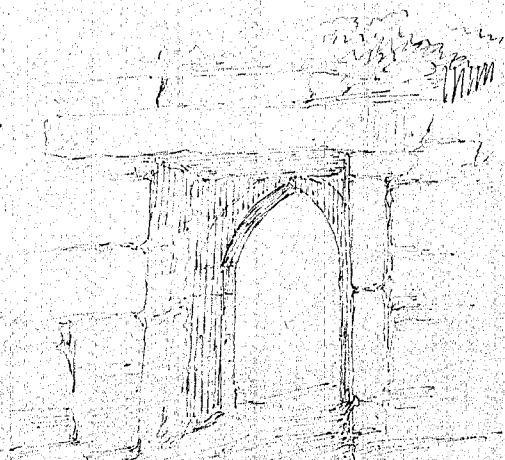
From a careful examination and comparison of these two churches of Coeman and Coemgen, who were brothers and consequently contemporary, I have come to the following conclusion: that every stone in the Sky church is of the original work except the doorway which was inserted in the south wall about the middle of the 12th or beginning of the 13th century and the round tower belfry (with a square base) which must have been erected at the same period: that Teampull Chaemhain also contains a considerable part of the original work, but that the following parts were remodelled in the 12th or beginning of the 13th century, viz. 1. the painted doorway in the south wall, 2. the square chamber ^{probably the base of a round or square tower} into which the Semi-Cyclopean doorway leads, which must of consequence have been erected at the same period; 3. the ^{pointed} Choir arch which is beyond any doubt of the same age with the pointed doorway in the south wall; and 4. the window in the east gable, which

though it is much older than any of the other features, appears to have been remodelled about the tenth century). 14/C/22/17 (CXXXV)

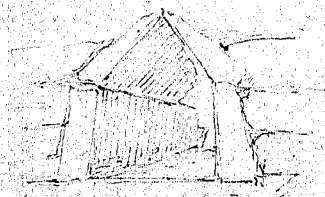
Those who advocate the pagan antiquity of those towers will here laugh at the idea of my stating that the tower attached to the Iuy church must have been erected after the year 1172! But I laugh at them in return and state upon good authority that the large tower at Clonmacnoise was erected by Sen Fergal O'Rourke in the 11th century and repaired by O'Mallone in the 12th that Brian, Imperator Scotorum, ^{at-nua 848} ^{rebuild} repaired the Cloigtheach of Tamgreany in the 11th century, and that a Cloigtheach was erected at Annadown near Lough Corrib so late as the year 1213. (See Annals of the H. Masters, and my letter on the abbey of Annadown)

I have taken the trouble to compare these churches of the two brothers Coiman and Coengene that the antiquarian may compare the general features of both, and particularly that he may see ~~that he may see~~ at a glance that the pointed choir arch in Teampull Choemhain is the work of comparatively modern times*. Mr. Petrie is positive in his observations on my letter about Kilmacduagh, that the pointed arch is of the 6th. I am now equally positive that it is not! who will decide?

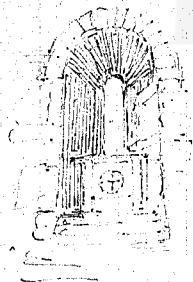
* see sketch. The character of the masonry is entirely different in both, and the part of the arch of Teampull Choemhain which was modernized is obvious at first sight.



(Drawing in the south wall)
of the 10th century.



Window in the south side wall
of the 7th century



East window
of the 10th century



This side to the spring of the arch
is ancient.

View of Teampall Choemhdain
from the inside NW

Compare the hybrid character of this arch with the uniform
simple characteristics of the choir arch in the Ivy Church at
Glendalough, and say, are they of the same age?

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(260)

To the North east of the church within a few paces is shewn the grave of St. Coeman, which is believed to have the miraculous power of adapting itself to the size of every person who lies in it. It is now nearly covered with the sand.

An fear 17 mo d' fearaib fáil

An fear 17 líga in a dár

Cotpurme doib ceactar de

17 d' iongantar na líge.

*Aranda Coemari tumulum, jacens mirundum, in quo
Vir, puer, aut infans tues, et non amplius aequat,
Quisque pedes longo: numerum discrimine nullo
Multiplicat, minutae pedum proportio dispar.*

This is the tomb of which O'Shaherty writes as follows:
" He (St. Coemham) lies buried in the island on the north
" side of the church dedicated to his name where he
" is worshipped the 3rd of November. There is a mar-
" ble stone over his tomb, with a square wall built
" about it on a plain green field in prospect of
" the sea; where sick people used to lie over night,
" and recover health of God, for his sake. I have
" seen one grievously tormented by a thorn thrust
" into his eye, who, by lying so in St. Coemham's

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burying

"burying place had it miraculously taken out
 "without the least feeling of the patient: the marks
 "whereof remains to this day in the corner of his
 "eye."

In Mr Petre's account of Tara this saint is
 incorrectly called Coemgene, instead of Coemán;
 the former is the name of the patron of Glen-
 salough; the former name is pronounced

Kaeveen and the latter Kavaunn according to
 the rules for pronouncing the Irish languages.
 See Tara. p. 157.

This St. Coeman of the South Island is by
 far the most celebrated of all the saints
 of the Aran islands and indeed of all
 the neighbouring saints with the exception
 of Mac Dara and Mac Duach, who are
 highly venerated by the marines of these
 western parts. St. Coeman is believed to
 have often abated storms and dissipa-
 ted ^{fogs} mists after having been duly invoked.

On a recent occasion a South island man
 and two of his sons were fishing but

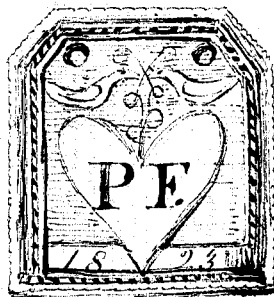
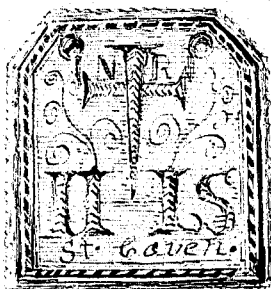
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(262)

were overtaken by a violent storm, which agitated the waters so furiously that the father and one of the sons were washed out of the little boat, ^{and drowned.} The other son, who was at all times an ardent venerator of St Coeman cried out O! ^{O! Coemani ubi es?} Coemárn ^{ca} b-puill tú? And immediately the tutelary Saint came to his assistance, and calmed the storm:

"He smoothed the sea,
"Dispelled the darkness, and restored the day.

Not far from Teampull Choemháin in a field is a square altar called Suidheachan na noemh ^{i.e.} the seat of the saints, the original use of which I can hardly conjecture. It must have been a Penitential Station?

This is a token
of the faith
of the Islanders
Peau hominum
salvator.



Amuletum S. Coemano consecratum. Hibernice vulgo Opáige
appellatur.

The islanders also carry a paper containing the first verses of the Gospel of St. John in token of their belief in the divinity of Christ. The authenticity of this chapter was denied by Arians. Hence the Orthodox believers caused all their flags to carry it about them.

Kill Gobnait.

According to Dr. Quaker this church was also called Kill gradh an domhain, i.e. the church of the love of the World, but by this is not to be understood amor divitiarum but amor generis humani.

"3. Ecclesia Kill-gradh-an-Domhain appellata,
in qua Gobnata colitur 11th Feb."

O Flaherty also mentions this church in his account of West Connaught written in 1684:

"Here besides St. Coemhan's church is a chapel of St. Gobnat worshipped 11th of February
and another of St. Paul.

This church is now always called Kilgobnet, and the name of the Virgin Saint to whom it is dedicated is cut ^{in modern letters} on a stone over a little altar within it placed under the east window.

This little church is situated on the west side of the Island. It is not of the primitive Irish churches, but it is probably a re-edification of
14/C/22/17 (CXXXVIII) one

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one in the 10th or 11th century. It is 18 feet long and 14^{ft in} 6 broad. The doorway is placed in the west gable but not built of ^{very} large stones like those of the primitive ages. It measures at top ^{ft in} 1.7 in breadth and 1.11 at the bottom, and in height ^{ft in} 5.5. The walls are ^{ft in} 2.7 in thickness and built of small stones. The lintel over the doorway is ^{ft in} 4.5 long ^{ft in} 0.7 deep and extends the entire thickness of the wall. The east gable contains a roundheaded window measuring on the inside ^{ft in} 3.5 in height. Breadth at where the arch begins to spring ^{ft in} 1.10; at the bottom ^{ft in} 2.0. It is ^{ft in} 4.8 from the present level of the ground and measures on the outside 1.6½ in height to the top of the little arch which is formed of one stone, and in breadth at top 6 inches and at the bottom 8 inches.

This Church is built of stones of considerable height and very little mortar is used which is a characteristic of ancient churches, but still the antiquary on comparing this with Temple Beandain and Kell Cennannach must come to the conclusion that it is not near so old as either, because antiquity has

488 (265)

not stamped it with the marks of age so much as it has either of the others. Antiquity always stamps a certain ^{impress} of age upon all ancient buildings which the experienced eye of the antiquarian can never mistake.

A few paces to the N. W. of this church are the remains of a small Cloghann nearly all under ground, measuring ^{ft in} 9.4 in length and 5 feet in breadth. Its doorway faced that of the church.

About $\frac{1}{2}$ mile to the South-west of Kilgobnet is a Ballán or well in a rock called Tobar Eindrí where stations are performed on Sundays.

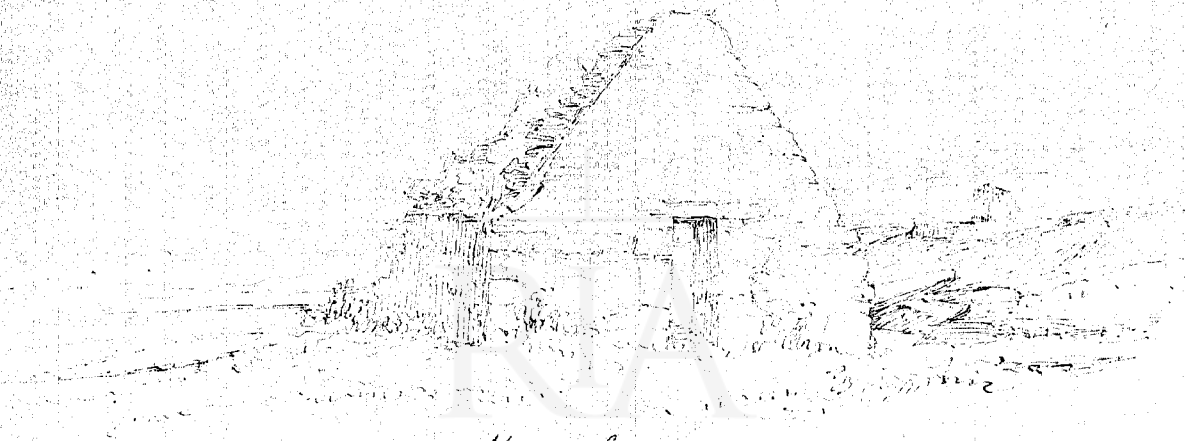
To the North-west of O'Brien's Castle already mentioned, ^{about $\frac{1}{4}$ mile} there was a church which is now buried in the sand. This is probably the church called by Dr. Quelenus "Ecclesia Divo Paulo consecrata" though the present tradition avers that it was always called Killeany-Beg. If it be not the site of St. Paul's church on this island ^{it} has been effaced from the surface of the ground as well as from the memory of tradition.

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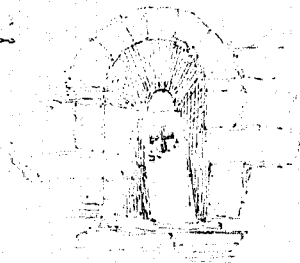
Inis Oithir is divided into four quarters which are known by the following names: Carraw (Drum Belamain), Carrawcastle, Carraw an locha (so called from a lough called Loughmore) and Carraw an phoillín. Off the east side of O'Brien's Castle there is a place called Gill na Seacht n-inghean.

Gill Gobnet



Kilgobnet.

The History of St. Gobnet will be given in connection with her own church in the County of Cork.



East window of the Church called Gill Gobnet
anglican Kilgobnet

A short sketch of the History of Aran

"History can ^{only} take things ~~only~~ in the gross."

Having dwelt so long upon the description of the pagan, Christian and other remains on the Islands of Aran, I shall next attempt to draw a meagre sketch of its general history, but for want of materials this (outline) must be more shadowy and indistinct than that which the magic lantern produces on a wall.

I have already ^{stated} that the tradition connected with Loch Lurgan is so indistinct that no historical fact can be inferred from it. The modern Irish historians have stated that the Irish annalists record a violent shock of elements which tore the Isles of Aran from the neighbouring continent, but the Irish Annals have not a single word about such an earthquake, and those bombastic historians have found materials for their gratuitous assertions in a conjecture of Roderic O'Flaherty's, that the islands of Aran were originally connected with the main land
 "Loch Lurgan"
 "qui quondam fortasse firmâ terrâ a palo decretus."

See p. 23. *supra*
 14/c/22/17(61)

(268) But Roderic O'Flaherty does not state that the Irish annals record any such earthquake.

Mr. Kirwan, the celebrated philosopher and Chymist, states ^{however} in a note on his primitive state of the globe p. 58. that the bay of Galway must have been originally a granite mountain which was shattered and swallowed during some awful ^{concussion or} commotion of the earth. But this concussion which shattered the granite mountain which ^(if we believe the philosopher) originally stood in the Bay of Galway is certainly beyond the period of written history, and therefore falls within the province of the Geologist's enquiries not mine. Mr. Kirwan writes:

" The Bay of Galway appears to have been
 " originally a granite mountain shattered and
 " swallowed during this Catastrophe; for frag-
 " ments of granite are found on its north
 " ern shore, though none in the neigh-
 " bouring mountains, which are chiefly
 " Argillitic. And so a vast mass of granite,
 " called the Gregory, lately on one of the
 Isles

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"Isles of Aran, one hundred feet, at least,
" above the level of the sea, ten or twelve
" feet high, as many broad, and about
" twenty in length; though the whole mass
" of this island consists of compact lime-
" stone, and no granitic hill within eight
" or ten miles of it. This was shattered
" by lightning in 1774."

Primitive State of the globe, p. 58.

As I said before some mighty geologists must
grapple with this question: It is beyond the
grasp of the historian who draws facts from
written monuments.

The oldest historical reference (if historical it can be considered)
we have to the islands of Aran is preserved in the
Book of Lecan and in Duaid Mac Firbis's
account of the Firbolgas, in both which it is stated
that ^{some of} the remnants of the Firbolgas who survived
the battle of Moy-Tureg ^{of fought A.D. 2737} fled to the islands
of Aran and other islands around Ireland
where they fortified themselves against the
Tuatha De Danans. O'Riabherty in his Ogygia
understands that it was in the north Aran isles
14/12/22 (12/12) off

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off the coast of Donegal that the Firbolgs settled after this battle, but the earlier accounts mention "the islands of Aran without specifying whether North or South, This and my notice of Dubh Chathair will go far towards proving that the Firbolgs established themselves here immediately after the battle of Moy-turey. It may with every appearance of probability, however, be presumed that they were afterwards permitted to settle on the Continent, as we know from history that there were Belgic chieftains very powerful in Connaught so late as the time of St. Patrick, but it is more than probable that they ^{still} held the Aran Isles as a stronghold down to a comparatively modern period, when they were obliged or perhaps consented to resign them to another Colony of their own race, who arrived in Ireland ^{from Britain} a short

short time before the birth of Christ. The
 MSS. above referred to give a detailed and
 rather interesting account of the arrival of
 this Colony. They first settled in Meath near
 Tara, Tailteann and Thachtgha under the
 monarch Cairbre Niafer, but the haughty
 Celtic monarch treating them as serfs and
 men of plebeian blood, they emigrated
 privately with their cattle and other poss-
 -essions to Connaught where there were many
 of their own old race respected as men
 of noble though Celtic blood, and here they
 sought the protection of Oilioll and Meave,
 King and Queen of Connaught, who having
 already many of the same old stock their
 most devoted and valorous subjects, received
 them into favour and gave them lands
 in Aran Islands and along the sea in
 the west and southwest of their pro-
 -vince of Connaught. The chief of this
 swarm from Britain (probably from Devonshire)
 was Sengus the son of Humore, who ^{appears} seems
 14/c/22/17 (ex 11) to

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(27²) to have been a man of rude magnificence
and considerable power from the fortresses
which he erected on Aranmore to command
not ^{only} all the other islands near the bay
of Galway but all the western coast
of Connamara; for it was from a similar
consideration of the commanding situation
of this island that the officers of Queen
Elizabeth placed the Castle of Arkin on
the same island to command the O'
Flahertys and other disaffected na-
tives dwelling on these western coasts.

The power of the Belgic families in Connaught
seems to have been very great at this period,
for after the death of Queen Meave they appear
to be the most powerful tribes in Connaught in
appointing her successor. O'Flaherty writes as
follows on this subject:

"Mandā defunctā Manius Aithreamhuil unus ē septem
"Maniis homonymis, quos Ollo peperit, filius, a
"Cruachania incolis, Tuatha Taidhen, Gabradus de
"Duca, Fireraibis, Galtraigis et populis de Badhna
Rex

"Rex Connactie acclamatur; reclamantibus posteris
 "Magach Blann Huamoris, posteris Gananni
 "et Senganni regum Hibernie aliisque Damno-
 "noniis qui Sambum Magacha è Keato filio
 "nepotem armis proferre contenderunt Manium
 "excepit Sambus per annos 26. usque dum senex
 "admodum grandævus Tuathalio rege, in acie
 "occubuit."

"After the death of Meave, Maine Aithreamhuil,
 "one of the seven of the same ^{name} whom she had by
 "Oilioll is proclaimed King of Connaught by the
 "inhabitants of Cruachain, the Tuatha Taiden,
 "the Gavradian, the Fir Craibhe, the Cathro-
 "gians, and the inhabitants of Badhna (now
 "Glieve Baun na doe); in opposition to the
 "posterity of Magach, the Clann Huamore,
 "the race of Sengann and Ganann, Kings
 "of Ireland and other Damnonii, who struggled
 "to set up by force of arms, Sann, the grandson
 "of Magach by his son Ceat. Sann succeeded
 "Maine for 26 years, until he fell at a very
 "great age in an engagement against King
 "Tuathal."

14/12/17 (XIII)

(274) 442

We find the Damnonii also very powerful in the province of Connaught in the reign of the Scotch Monarch Cormac Mac Art against whom they rebelled but without success, for he wrested the sceptre Connaught from their race and conferred it on a Scotch prince of his own blood, as O'Silaberty faithfully relates from authentic Irish history thus:

"Aidus Conalli Bruachan regis Connactia
" ex Achaio filio nepos post Kedgin Bruachna
" Connactia rex Cormaci Regis indignationem
" meritus, praelio apud Elloy ai in Roscomano
" ab eo devictus est; et Connactia principatu
" à Damnoniis translato, Niamorus Lugni
" Firtriú filius, et Cormaci Regis frater uteri-
" nus factus rex Connactia. Sed brevi post
" Niamoro ab Aido interfecto, Aido cum
" Damnoniis à Connactia exterminato, Lugadium,
" Niamori fratrem substituit, qui Aidum à
" medio sustulit, et triginta annos in Connac-
" tiâ regnavit." *Ogygia*, p. 334 and 335.

" Aidus, the grandson of Conall, King Connaught,
 " after Kedgin, incurring the just resentment of
 " King Cormac, was defeated by him in the battle of
 " Moy-ai in Roscommon; and the sovereignty
 " of Connaught was wrested from the Damnonii,
 " and Niamor, the son of Lugny Firtry, the bro-
 " ther of King Cormac was made king of Con-
 " naught. But in a short time after Niamor
 " was assassinated by Aidus, and Cormac ^{having} exter-
 " minated Aidus and the Damnonii ^{? in} from
 " Connaught, substituted in his place Lugad,
 " Niamor's brother, who killed Aidus & reigned
 " thirty years over Connaught."

Though the Damnonii at this period lost the
 sovereignty of Connaught it is by no means
 probably that they were totally exterminated,
 for it appears from an ancient life of St.
 Grealan, the patron of Lly-Manny quoted by
 Duaid Mac Firbis that the Belgic Damnonii were
 powerful in Connaught and especially in Lly-
 -Manny in the sixth century, when that saint flourished.

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In course of time the Belgic families of Connaught become so mingled with the predominant Celtic race that their very origins became unknown, their names having been assimilated with those of their rulers, so that when Roderic O'Flaherty wrote his Ogygia there were only two gentlemen in Connaught who acknowledged themselves to be of Firbolgic origin.

"Denique illoy-Sachnoliam, hodie Hy-Maniam
"in agro Galviensi post Sancti Patricii adventum
"incederunt; atque ibidem O'Layn, et in agro
"Sligoensis O'Beunachan ad nostra usque
"tempora non spernendi latifundii domini,
"ab his originem derivantes restant familiae."

after the arrival of St. Patrick
"Lastly they settled in illoy-Sachnoly now called
"Hy-Many in the County of Galway, and
"there, ^{the family of} O'Layn, and in the County of Sligo
"O'Beunaghan, to our time the lord of no
"despicable territory, deriving their origin from
"them are still in existence.

See my letter on the families interred
in the church yard of Lissonuffly in
the County of Roscommon.

It is not easy however to discover when (277)
 the Clann Muamro of Aran were driven
 thence, or ^{perhaps} emigrated thence of their own accord.
 That they were not there in the time of St.
 Enné would appear sufficiently evident
 from the life of that Saint which states
 that when St. Enné, after having received
 a grant of the island from his brother-
 in-law Aengus King of Cashel, it was
 inhabited by a tribe of Pagans out of
 Corcomroe headed by a wicked chieftain
 of the name Corbanus. This tribe was ba-
 nished from the island by St. Enné, or
 perhaps, quitted it of their own accord at
 the request of their King.

The next tribe mentioned in history as located in
 Aran are the Eoganachts of Aran, a branch
 of the race of Eogan, the son of Bilioll Olum
 who were widely spread over Munster and
 other parts of Ireland and Scotland wh^{ch} I
 have already particularized in pp. 50 and 51
 14/c/22/17 (ex iv)

446
(278) We have as yet discovered no documents to prove the precise period at which the Eoganachts fixed themselves in Aran, nor into what families they branched in after times. It is probable however that they were established there shortly after the period of St. Endé, who received a grant of the Great Island of Aran from ^{King} Aengus, the head of all the Eoganachts about the year 490. Nothing is ^{at present} known for certain about this tribe but that the western third part of the Great Island.

From the period of the establishment of Christianity on the Great Island by St. Endé down to the reign of Queen Elizabeth the notices of Aran are very few and meagre, and relate merely to the monastery of Killeany. The deaths of abbots of Killeany, who are styled Comharbs of Endé are recorded at the years 650, 755, 865, 916, 1010, ~~1020~~, ~~1081~~, 1110, 1114, 1167, 1400, and at the year 1020 the destruction of (the monastery of) Aran by fire is recorded, and at 1081 the devastation of the island by the Danes is mentioned; but no other particulars of its history are handed down.

Mr. Hardiman in his addenda to the history of Galway writes that "in the year 546 it was agreed between the
 " Kings of Munster and Connaught that the islands of Aran
 " were to acknowledge no superior, or pay chief rent to any
 " but their native princes, in whose possession they remained
 " for many ages afterwards." p. 319. I do not know what
 authority he found for this statement.

Giraldus Cambrensis writes about this Island in the 12th
 century.

" Est insula quaedam in occidentali Connactia solo posita,
 " cui nomen Aren à S. Brendano, ut aiunt, consecrata. In
 " hac hominum corpora nec humantur, nec putrescunt, sed
 " sub dio posita, et exposita, permanent incorrupta. Hic ho-
 " mines avos, atavos, et tritavos, longamque stirpis suae retro
 " seriem mirando conspiciunt, et cognoscunt. Est et aliud
 " ibi notabile: quia cum per totam Hiberniam copiose nimis
 " mures abundant, hac tamen insula mure caret. Illus
 " enim nec nascitur hic, nec vivit inuectus, sed si forte
 " allatus fuerit, statim præcipiti cursu in proximum mare
 " se præcipitat: sin autem impeditur emoritur."

Top. Hib. Dist. 2. c. 6.

" There is a certain island situated in the western dis-
 " trict of Connaught, called Aren consecrated, as they
 " say, by St. Brendan. In this island the bodies of men
 " are not inhumed, nor do they putrify, but being placed
 " in the open air and exposed they remain uncorrupted.

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with wonder
 " There men behold, and recognise, their grand-fathers, great-grand-
 " fathers, tritavi, and a long series of their ancestors. And there is
 " another thing very remarkable there: while ^{mice} rats are ^{very} abundant through-
 " out all Ireland, this island does not contain a single rat. For
 " no ^{rat} mouse is produced here, ^{nor} does it live when carried thither;
 " and if by chance a rat should be carried thither it imme-
 " diately precipitates itself into the adjacent sea; but if it be
 " prevented, it dies at once.

Gratianus Lucius thus criticises these assertions of
 Giraldus. " In the whole series of this narration Giral-
 " dus is very lame: for the Island of Iren was
 " consecrated not by St. Brendan, but by St.
 " Endaus; As hence the Irish call it ^{nests him} Einne Airne.
 " The former is said to have visited it while on
 " his seven years navigation ^{voyage of discovery!}. But at the present
 " day the state of things is altogether different
 " in that island, for carcasses do not lie unburied,
 " but rot under the earth. Yea it appears from
 " remote tradition that it was always the custom there
 " to bury dead bodies there: for Colgan and many
 " others assert that that island is ennobled by the
 " sacred relics and sepulchres of innumerable
 " saints, and it is stated in the life of St. Al-
 " beus that no one knows the number of saints
 " there interred but God alone. And hence it
 is

commonly
 "is called Ara na naomh or Ara of the saints.
 "This island is frequented by rats as well as other
 "parts ^{re the other} places in Ireland. And Camden has at ^{one blow} over-
 "turned this ^{back} heap of fables about Aran and
 "the Island of the living (Inis na mbeo) when he says:
 "Insula Arren dicta fabellis, quasi insula viventium fami-
 "gerantur. I think that Giraldus has by an inverse narra-
 "tion, applied ^{to Arren} those things which are related of
 "Inis gluaire ^{lying off} Inis in the County of Mayo. For
 "those interred there are observed to remain unputrified
 "with their nails and hair growing, so that one might
 "recognise his grandfather."

See O'Flaherty's remarks on these words of Giraldus already quoted in page 16, from which it will appear that he was far superior to Gratianus Lucius in sense and judgment.

We have no document to prove when the islands of Aran came into the possession of the O'Briens but it can be inferred from collateral evidences that they occupied ^{at least} two of them from a very remote period, but it is more than probable that the O'Flahertys contested the great island with them since the 14 century.

The most curious document on this subject

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I have seen is preserved in a pedigree of the O'Briens preserved in the MS. Library of Trinity College H. 1. 7. It runs as follows: (I translate the Irish part)

" Teige O'Brien, yet living and in the possession of Gluain, &c
John son of 1762
Teige, who was son of
Torlogh
Donogh
Donnell
Teige
Morogh, # who had the island of Aran, Letter near
Ennis, and twelve ploughlands lying between
Kilmurry and the sea.
Torlogh
Donnell
Conor oge
Conor

Compare with Dermot More
History of
Galway p 51.

Donogh ^{and cior} to watch the harbour.
Sean Teige, who was called Teige aluinn, i.e. Thaddeus Formosus. See Baithreim Toir dhe albhagh at the year 1277 where express mention is made of Donnell, the son of this Teige, and of Mahon and Donnell, the two sons of Donnell then dwelling at Tromra.

Dermot

Donogh

Dermot

Conor Bellicosus

Donogh

He had the Island of Aran, Letter, &
 Thomra in the County of Clare.

Teige of Glac

Dermot

Turlogh

Teige

Brian Boru, a quo O'Brien, slain 1014.

"Here follows a copy of an authentic certificate of the
 " Mayor and Bailiffs of Galway (whose original
 " is in Mr. John O'Brien's hands) in favour of the
 " above Morogh # Mac Turlogh O'Brien in Queen
 " Elizabeth's time."

"To all Christian people to whom this present
 " writing shall come, we the Mayor and Bailiffs
 " of this Her Majesty's town of Galway, send
 " greeting in the Lord God Everlasting; for as
 " much as it is both meritorious, and also the duty
 " of our Office to testify in all matters the truth
 " whereunto we are demanded. Know you therefore

that
 14/c/22/17 (xviii)

(284) that we, being required by one Morogh Mac Torlogh
 " O'Brien of the sept of the Mac Teiges of Arran,
 " to testify the truth concerning his ancestors, who were
 " under her Majesty and her Highness's predecessors,
 " the temporal Captains or lords of the Islands
 " of Arran and their territories and hereditaments
 " elsewhere, under the names of Mac Teige O'Brien
 " of Arran, time out of man's memory, do let
 " you know universally, to wit, that during
 " our lives, and, as we have heard of our fore-
 " fathers declaring of their predecessors before
 " them, that the Mac Teiges of Arran
 " were chief Captains and lords in the tem-
 " porality of the islands of Arran, to whom
 " their Underlings were answering thereout
 " for temporal and spiritual rents as there-
 " out was due, which they successively
 " enjoyed time out of mind as aforesaid;
 " and that we have seen the said Morogh
 " Mac Torlogh O'Brien authorised by all
 " his sept as chief of that name, in possession
 " of the premises, as his own lawful inheri-
 " tance, as more at large doth appear
 " in our books of Records, wherein he

continued

" continued, until of late he was by the usurping
 " power of the O'Flahertys expelled, from whom
 " it is taken by some Inquest found in her
 " Majesty's favour. We say moreover that the
 " Sept of Mac Teige O'Brien of Aran,
 " since the foundation of this City and town
 " were aiding and assisting both to ourselves &
 " our predecessors against her Majesty's enemies
 " in all times and places whereunto they
 " were called, as true, faithful and Teige
 " people to the crown of England to main-
 " -tain, succour and assist this town. This
 " much we cannot do less than testify to be
 " true, in witness whereof we have here-
 " unto set our signs and our Mayor-
 " -alty's seal of office the 30th day of
 " March 1588 in the 30th year of her Majesty's reign.

Alexander Dermott
 Notary Publick

(Loc. Se.)

(Ls)

John Blake Mayor

(Ls)

Walter Martin Bailiff

(Ls)

Anthony Kirriwan Bailiff

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Dr. O'Brien in his Irish Dictionary (voce Thomra) states that an authentic copy of this address ^{was} is possessed by John O'Brien of Blontis in the County of Limerick Esq. who was then (1768) the worthy direct chief of that princely family.

Though the Aran Isles were under the protection of this powerful sept of the O'Briens, it did not save them from being plundered and burned by Sir John Darcy, Lord Justice of Ireland, who sailed round the western ^{coast} in the year 1834, with a fleet of fifty six sail - (O'Byrne's Annals) The next historical notice of Aran is found in Aldebrand and Colgan who mention the erection of a Franciscan ^{monastery} on the Great Island in 1485.

In the sixteenth century the O'Briens were expelled from these Islands by the O'Flahertys as can be inferred from the above address of the Mayor and Bailiffs of Galway. I have met no authority for this fact in any of the purely Irish annals. I find however the following notice of Aran in the annals of the Four Masters. (I give the original with the contractions lengthened out as it should be published.

Alor Chríst 1560. Maḡáin mac Toirdealbais, mic Tairḡ, mic Domhádá, mic Donnúill, mic Toirdealbais méir, do ḡal i n-Deap. múnámluic lunge agus árpais á h-Aráinn. Óráighe do ḡabáil do ir in tír teap, agus at beac aroile nap bo maḡ a b-páighe, agus sup ab ap tairpírecc tairḡdóap agus

agus as fillend do tur ar le a éadairb do fúr garbha rian n-éolr, agus
 fuartha rian b-riormament agus do deálad me rola an long agus an t-áitpá.
 agus acc déanm do'n lunn co n-a luct 1 n-áitpá oide ar Chaim do puadaiged
 a peol a gléarib fear agus féindeo d'ionairb téd agus táclad in a coiténnaib
 com-mbloota h1 b-ppaigrib na riormament, agus do buaidend an long d'a
 éirí rin fá cappaice 1 m-beol cuin an pír mór 1 n-áitpá Chormáic agus
 po báidead í co n-a fuarinn cen mo tá Maigáman agus dom tpiar oile; a-
 agus do báidead tuillead ar céo rian éalad rin dib, in Tuadál ua Máille
 ptiurpman coblaig páda ba fearr in a dimpí.

2. D. 1560. Mahon (son of Torlogh, son of Seige, who was
 the son of Donogh, son of Donnell, who was the
 son of Torlogh le Gros) O'Brien set out from
 Aran with the crews of a ship and boat:
 to make an incursion into Desmond. He
 took hostages in the ^{i.e. Kerry} southern country. (But
^{42 other annals} others say that their accoutrements were bad and
 that they only went on a visit to their friends.)
 On their return with their ^{booty} acquisitions roughness grew
 in the wind and tumult in the firmament, and
 the ship and the boat were separated from each
 other, and as the ship and her crew were making
 for Aran at nightfall, her sail was ^{dragged} torn from
 the hands of the men ^{*} and heroes (and) from the
^{indairb} ends of ropes and tackles, torn to pieces, and
 wafted into the ^(on the wings of the storm) firmament; and afterwards the ship

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herself was driven against a rock in the mouth of the Great Man's Bay in Car. Connaught, and was sunk, and all her crew perished except Mahon (O'Brien) and three others. More than three hundred of them were drowned in this harbour, and among the rest Tuahil O'Mailley[†] the best ^{Nauclerius} Steersman of a long fleet in Ireland in his time.

* In this passage the sentence ^{is curious} do púadaiéas an peol a glacaisí peap d'ionnaisí téo agur táclais h1 b-pnaizíó na p1opmament1. The sail was torn from the hands of men and from the ends of ropes and tackles into the ^{consequence} region of the firmaments."

In taking down the sail in a storm all the crew set to work, and in some instances the sail is forced from their hands and torn from the pcoírd and other ropes, as if shot from a cannon, and wafted on the wings of the storm through the agitated fields ^{fields of the air} of the firmament!

At the present day the Stripsdymann is very much afraid of the treacherous squalls of the Foul sound and Gregory's sound, and to guard against them he holds the pcoírd or rope securing the boom in one hand while he guides the helm with the other, and when the squall comes down suddenly he looses out the sail and thus shakes the wind out of the canvass. Mucáó a'p báideasí ope a mte na cáillíge, írlis an pcoírd!

+ The O'Mailleys are proverbial among the Irish as

A.D. 1584.

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Carradonta d'earde i n-iarctar Chomdait etir rlioct
Eógarm Uí Flaitbearcáir, agus rlioct Murcháda, mic Bhrain na
n-óinreac Uí Flaitbearcáir. Ro b'é a ásbair sin. Shoct Eógarm
4. o' Flaitbearcáir, Táos, mac Táos na bairle, mic Murcháda, mic
Eógarm, agus clann Domhnaill an coccas, mic an Giolla Dubh, mic Mur-
cháda, mic Eógarm, do gabáil oilein báile na h-innir ar Táos, mac
Murcháda na d-Tuath, mic Táos, mic Murcháda Uí Flaitbearcáir, uair
báttur rlioct Eógarm as a pása gur bo leo féin ó ceart an t-oilein
sin, agus gur ab tar papúccas baí Táos as á tógbáil, agus
as a cúindac. agus céib cruic a mbaí a fíir, do cuais Táos por-
ra-roim a n-óir na gabála, co náir pagabó míl n-innle gur a
ráinnic ar a cuis do tír san a marbáid, no san a d-tabairt lair.
Do pondá d'ógbála móra leo-roim do Táos dion gur b'ionann cu-
mangb-aois aca.

Feáit dá n-deachas an t-ádh sin, mac Murcháda luic ártairis
ar ionnraige oíche 1 mí iún 1 n-deáirg pleacta Eógarm Uí Flait-
bearcáir do h-Árainn, tucc t-ádh forra i sin ámadam co h-an-
ullam etir coislaó agus dúccas ar dác t-ádh do cuirp t-óirg
na lunge, agus ba earccáirdeamail an tarbeánad tucc fé d'óir ar
an tráit sin, agus níor b'fíú an t-oilein a n-deáirg an lá sin
amán 1 n a timceall; uair no marbáid ann sin Murcháid, mac
Eógarm óice, mic Eógarm, meo Aléa fer Leirpach Mealláin, do cōrd

being good navigators: hear the testimony of O'Dugan in 1360.
Dúine marbair n'í raib, d'uib Maile áit na máirde
fáide na síne ríbe, úine báid i' b'raicre!!
"There was never a good man of the O'Malleys but a mariner!"

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éóid 1 5-comhbárd pleáda Eógán Uí plarbearraig. Ro marbaid
 ann, dan, mac feneircáil Cloinne Muirir baí in a b-foear ar an
 b-foearl céadna, agus mac an Uí plarbearraig sin (Taidg) péin
 .i. Murchad palach. Ro marbaid beór dhonn móir do mhuintir pleáda
 Eógán Uí plarbearraig cen mo táta ná h-uasle sin.
 báttur amlaib sin as coiced púra poile co ro gradáiríot goill
 eatarra is in b-foemair ar ceind, agus do rabaid an t-órlén
 do ríocht Eógán Uí plarbearraig.

" A.D. 1584 A contention arose in Iar Connaught
 " between the descendants of Owen O'Flaherty
 " and the descendants of Morogh, the son of
 " Brian na-m-oineach (Brianus Stultorum)
 " O'Flaherty. The cause was this: The head
 " of the Shiocht-Queen O'Flaherty (Teige
 " the son of Teige na Buile i.e. the Mad
 " son of Morogh, ^{and the race of Donnell Balli son of Gilguff*} who was son of Owen) took
 " the Island of Ballynahinch from Teige
 " the son of Morogh na Doe, who was the
 " son of Teige O'Flaherty; for the Shiocht-
 " Queen were saying that that island was
 " theirs by right, and that Teige took and

" keep possession of it by unjust violence. But he
 " thus as it may, as the taking of the island
 " Teige prevailed over them, and he left
 " not a single head of cattle in any part
 " of their country to which he came that he
 " did not kill or carry off. And the others
 " though unequal in power did great in-
 " juries to Teige.

" On one occasion this Teige, the son of
 " Morogh went with the crew of a boat
 " in the month of June on a nocturnal
 " expedition in pursuit of the race of Owen
 " O'Flaherty to Aran, and overtook them
 " at break of day, when they were unpre-
 " pared (for defence) between sleep and vigi-
 " lance on both sides of the prow of the
 " ship. And unfriendly was the salutation he
 " made them on that shore, and indeed the
 " island was not worth all that was done
 " about it on that one day, for Morogh,
 " the son of Edmond Oge, son of Edmond son of

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" of Hugh, the proprietor of Letter-Kellan, who
" joined the race of Owen O'Flaherty was
" killed, as was also the son of the Seneschal
" of Clann Maurice, who was along with
" them on the same predatory excursion, and
" also Leige ^{dirty} Salach, the son of the O'Flaherty
" (Leige) himself, and a great party of
" of the race of Owen O'Flaherty besides
" these nobles. Thus they continued
" at war with each other, until the
" English made peace between them in
" the succeeding Autumn, when the Island
" was given to the race of Owen O'Fla-
" -herty."

4 Masters.

Marogh Mac Doe O'Flaherty, the chief of the
Eastern part of West Connaught, though
not the head of his name, was a very
powerful chieftain. ^{Captain of Iar Connaught} He was appointed, in
(20th October 1569)
the reign of Elizabeth, for the valuable
assistance he rendered the English go-
vernors

-vernment in putting down other disaffected (293)
 members of the Munster Moroghoe, and more
 particularly for his great power in his own
 Country. He was ^{wards} after knighted & lorded over
 the entire of West Connaught, ^{put down the real} O'Flaherty
 the O'Briens out of aban. His son Teige
 was also very powerful, and deprived the
 real O'Flaherty of all power and possessions
 as we learn from an Inquisition taken at
 Galway on the 16th of August 1607, in w^{ch}
 it is stated that Teige ne Bally O'Flaherty of Arde
 was chief of his name, and that he had the
 title of O'Flaherty since the time of Sir
 Henry Sidney, Lord Deputy; that he was seized
 in fee of the Castle of Arde and 2 Cartrons
 called the two Ardes, and, under a division
 between him and others of his competitors of
 one half of Ballyndorwin ^{down} and Ballinahinch;
 that as chief of his name, or Tanist, he was seized
 in fee of the Castle and Island of Ballyna-
 hinch, and the fishings of the River of Owen-
 more, until one Teig Mac Morronghe ne
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ne dubh (i.e. na d-tuagh) his two sons, and Murrough
ne more (i.e. na maor) O'Flaherty, dispossessed him
of the same; that by the composition with Queen
Elizabeth, he was to hold the entire by Knights
service, as of the castle or manor of Ardrin in the
Great island of Arren. It was also found, that he
had mortgaged several lands to Richard Martin of Gal-
way, merchant. See History of Galway p. 41.

On the 12th of January 1587, upon his surrender of his
estate and name of O'Flaherty, and all Irish cus-
toms thereto belonging, Sir Morogh Na d-tuagh
received a grant from the crown of all the
manors, castles, &c in Sar Connaught and Joyes
Country, to hold to him and his heirs for ever by
the twentieth part of a Knights fee, as of the
manor of Arkin in the Great Island of Arin
paying all compositions.

The original of this patent is in the pos-
session of Thomas Henry O'Flaherty of Lemonfield
the lineal descendant of Sir Morogh na d-tuagh.
It appears from it that Sir Morogh in making
his surrender, resigned every claim to the islands
of Aran.

Up to the period of Sir Morogh na d-tuagh the O'Briens were in possession of the islands of Aran, but this powerful chieftain enjoying them so important a position struggled to dispossess them, and succeeded in doing so. Information of his success having been sent to Queen Elizabeth, a commission issued under which it was found that these islands belonged to her Majesty in right of her crown*. She accordingly by Letter patent dated 13th January 1587 (instead of restoring them to the O'Briens) granted the entire to John Rawson of Athlone gentleman, and his heirs, on condition that he should retain constantly on the islands twenty foot soldiers of the English nation: Rot. Pat. 87 Eliz. The Castle of Arkin was doubtlessly erected by this John Rawson. It was on this occasion that the Corporation of Galway addressed the Queen on behalf of the O'Briens as already stated; but their appeal proved ineffectual. Elizabeth continued inexorable, well knowing the advantage of having a loyal English garrison in so important a position. It is more than probable that the O'Briens had to ascribe, at least remotely this alienation of their inheritance to their own domestic feuds, for if they had not been put down by Sir Morogh na d-tuagh

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* It was found by this Commission that the islands of Aran were monastic lands, and therefore were the property of the crown.

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na dlúagh O'Shlacherty Queen Elizabeths commission
would have never issued to take the islands from
both parties. At the north extremity of the great
island not far from Port Murny a field is
shewn where human bones and skulls are
frequently dug up, and for which reason it is called
Fearam na g-ceann, the land of the heads.

(Golgotha) Here, according to tradition, the O'Rienns
are said to have slaughtered each other almost
to extermination.

Not long after the transfer of Aran to John
Rawson, Sir Robuck Lynch of Galway merchant,
became proprietor of the islands, but no parti-
-cular of the manner in which they came into his
possession have been preserved. The following
instrument however, dated 20th June 1618, will
throw some light on the subject.

" Indenture between Henry Lynch of Galway
" Esq. and William Anderson of Aran, County
" of Galway Gent. - Whereas Queen Elizabeth
" 21st November 1586 demised to Sir Thomas
" Lestränge Knight in reversion after the de-
" termination of a lease made to Robert Bar-
" rison for 50 years, all those three islands

late

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late parcel of the possessions of the late religious
houses of Finbarr, Anaghcoyne, Kilsenrye and
Corcomore whereof the first is called Aranmore contain-
ing by estimation 16 acres, the second called Innyph-
many alias Inishmain and the third called Inish-
arye or Inisharry (i.e. Inis-oirther) the one moiety
whereof was come by some assignment to the
said William Anderson during the residue of
Sir Thomas Lestranger's 50 years lease, being
36 years from the 13th August last, said Henry
Lynch by this Indenture, for the sum of £50
English, and for the better assuring and
confirming the said moiety to the said William
Anderson, demised and assigned all the
said moiety of the said three Islands to
him, excepting ^{!!} great trees, mines, minerals,
and great hawks, at the rent of £3 Irish,
or a proportion of port corn as therein
mentioned." (Patent Roll)

The Clann Teige O'Brien, however, still
claimed the Islands as their legitimate inhe-
ritance, and, taking advantage of the troubles
* This is very curious! were there large trees on Aran?
14/6/22/17 (C/V) in

in 1641. prepared to attack the people of Aran,
with the aid of a gentleman of considerable pro-
perty and influence in the County of Clare.
Boetius oge cillac blanchy; but their project
was frustrated by the opposition of the Earl
of Blarickard and the Earl of Thomond.

Memoirs of Blarickard p. 71.

In 1651, when the Royal authority was fast de-
clining, the Marquis of Blarickard resolved
to fortify these islands; where he placed 200 mus-
keteers, with officers and a gunner, under the
command of Sir Robert Lynch. The ^{Castle} fort
of Arkin, ^{first erected about the year 1587} in the great island, was then en-
larged and furnished with an additional
supply of Canon; and by this means it held
out against the Parliamentary forces for near
a year after the surrender of Galway. In
December 1650, the Irish having been routed
in every other quarter, landed 700 men here,
in boats from Lar Connought and Iris-
Bofin; but on the 9th of January fol-
lowing 1300 foot with a battering piece
were shipped from the bay of Galway to
attack.

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attack them; and 600 foot more marched from the town to Carr Connaught, to be thence sent, if necessary, to the assistance of the assailants. On the 13th the Islands surrendered on the following articles," concluded between Major James Harrison and Captain William Draper, on behalf of Commissary General Reynoldy, Commander in chief of the Parliamentary forces in the isles of Aran, and Captain John Blackwall and Captain Brien Kelly, Commissioners appointed by Colonel Oliver Symnot Commander of the fort." 1. It is concluded and agreed that all the officers and soldiers, both belonging to sea and land, shall have quarters, as also all others, the clergymen and other persons within the fort. - 2 That they shall have six weeks for their transportation into Spain, or any other place in amity with the state of England; and that hostages be given by Colonel Symnot for the punctual performance of these articles. - 3. That Colonel Symnot shall deliver up the fort

with
14/c/22/17 (C/N)

“ with all necessaries of war, by three o’clock
“ this instant 15th January 1652, before which
“ time all officers and soldiers belonging to
“ the said fort shall march, with drums
“ beating, to the church near Ardline, and
“ there lay down their arms. — 4. That Colonel
“ Symnot, and the Captains, eight in number,
“ shall have liberty to carry their swords;
“ the other officers and soldiers to lay down
“ their arms; that Commissary Reynolds shall
“ nominate four officers of the fort hostages. —
“ 5th That Colonel Symnot, with the rest of his
“ officers and soldiers, and all other persons
“ in the fort, shall, upon delivering their arms,
“ and delivering their hostages, be protected
“ from the violence of the soldiers, and with
“ the first convenience be sent to the County
“ of Galway, there to remain in quarters for
“ six weeks, in which time they are to be transported
“ as aforesaid: provided that no person whatsoever,
“ belonging to the fort of Ardlyn, and found
“ guilty of murder, be included or comprised in
“ these articles, or have any benefit thereby.”

Orig. Mss.

The Parliamentary forces on taking possession of the fortifications, found seven large pieces of Cannon, with a considerable quantity of arms and ammunition: they seized also a French Shallop of 28 oars, and several large boats. The garrison was soon after rebuilt on a larger scale, as we learn from Roderic O'Flaherty and other authorities

"Near the Castle of Arkin was St. Enna's church and an abbey of St. Francis both demolished (in the Usurper Cromwell's time) & to build the Citadel with their stones. So all devouring time!

Diruit, aedificat, mutat quadrata rotundis!

The late proprietor of the islands Sir Robert Lynch was declared a forfeiting traitor, and his right made over to Erasmus Smyth Esq. one of the most distinguished of the London adventurers. This gentleman's interest having been purchased by Richard Butler, Created Earl of Aran in 1662, the title of the latter was confirmed by the following document.

On the 9th September 27 Car II, the King by Patent under the Act of Settlement
14c/22/17 (CLVII) granted

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" granted unto Richard Earl of Aran, the
" great island, containing as followeth - viz
" the 6 quarters of Killemy 153 acres profit-
" - able, 211. 2 ^a ^r unprofitable. Oghill 6 quarters
" 227 acres profitable 620 acres unprofitable
" Killmoacre alias Killmurry (recte Killmurry ^{Lo})
" 6 quarters, 308 acres profitable, 504. 2 ^a ^r un-
" - profitable. Oghenight (recte Oghenaght ^{onaght})
" 6 quarters 214 acres profitable, 512 acres
" unprofitable. The island of Inishmaine
" containing the 4 quarters of Kileannon (recte ^{Lo} Kilcannonagh ^a ^r ^p) 258. 2. 20. Lörke (?) 4 quar-
" ters 177. 2 ^a ^r profitable, 257. 3 ^a ^r unprofitable.

In the small island 4 quarters 123 acres profit-
" - able. Total 2376. 1. 7 ^a ^r ^p statute measure, all
situate in the half Barony of Aran and
County of Galway at the annual rent
of 14. 7. 0 ¹/₂ payable to the King his heirs
and successors." See 15th Annual Report of
the Irish Record Commissioners
p. 219, and Lodges Peerage, vol. IV.
p. 55.

On the surrender of Galway to King William's forces, in 1691 Aran was garrisoned, and a barrack built, in which soldiers were quartered for many years after.

It appears from Lodge's Peerage vol. 3 p. 116. that Sir Arthur Gore was created Earl of Aran by Patent at (Dublin, 12th April. 1762.

At present the Islands of Aran are the estate of Mr. Pigby of Landenstown in the County of Kildare; they having been mortgaged to one of his ancestors by a Mr. Fitz Patrick of Galway for £4000. On failure of payment the mortgage was foreclosed.

How the Fitzpatricks obtained possession of these islands I have no clear stream of evidence to shew. I suppose they purposed them from the Butlers.

We set sail from Galway on the 11th of July for Aran in the Mountain Maid one of the best boats in the Gladdagh the property of - Conneely alias Connolly to whom I paid 18 shillings for transporting us to Aran.

We set out from the old quay of Galway at 3 o'clock, the wind being very scant and from the South East. When we had sailed three miles into the Bay of Galway there came a dead calm, and the boatmen began to feel certain that we could not reach Aran till the following day. They therefore wished to lie at Blackhead till the break of day from fear of fogs which often lie brooding on the sea between Blackhead and the isles of Aran. I would not consent to their doing so, not wishing to sit shivering in the boat, nor to lose the next day; so I desired them to sail away, and tack away whatever time they might reach the island. I saw the sun set in the Atlantic, a glorious sight, but so often described that I won't say one word about his meteor eyes, but the Aran light house shed such a stream of light as astonished ^{me}. It is a revolving light, and the reflectors are so good that while it remains in view, (it takes $3\frac{1}{2}$ minutes to revolve) it looks like a meteor. It sheds such a flood of radiant light upon the ^{within, the} sea and eyes of the spectators, as ^{apparently} to put

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put out the nocturnal lamps blazing in the fir-
-mament (as a tasteless poet would say.).

We neared the little harbour of Kilronan exactly
at two minutes after three, when the day began
to show the first symptoms of its birth in
the east, by streaking the North east with its cerise
glimmer, and filling the ^{canvass} with a colder & fresher breeze.
We climbed up the big stones of which the little
quay of Kilronan is built, and finding ourselves
on the solid rocks of Stran we proceeded by
the guidance of two fladdaghmen, and one
native ^{stranite}, to the head Inn of Stranmore, in. wch.,
being now chilly and fatigued we were very
anxious to get our heads in, and to lay down
our heads to sleep for a few hours. I was
astonished as I trod upon the ^{smooth and} level lime
stone pavement of the village, and many
wild associations of ideas flitted across
my brain, about creation, earth-quakes, and
other incomprehensibilities before we reached the
head Inn. On arriving at the house our sailors
rapped at the door several times, but no an-
-swer was made, which made me believe that
they brought us to the wrong house, at which
the youngest of them pushed in the door!

10/10/22/17 (L/x)

(306.) Immediately after this, I observed a glimmer of light, and heard a voice inviting us in. The man of the house was drunk, and having been very unruly the evening before in quarrelling with his wife and all that came in his way, he was after getting a beating from the priest, who deemed it his duty to beat him into something like rationality. I heard a good deal about his history since but I disdain to waste my time ⁱⁿ talking about such a being.

"The low life which in hovels grovels, novels may paint." —

I gave each of the sailors two glasses of little still whiskey ~~and~~, and then after paying the Maclure 18 shillings, I took one glass of mountain dew-punch, and went to bed. My sleep was feverish and by fits and starts, being excessively hungry and not having been able to get any bread. We got up at 10 o'clock and after breakfast set out for Kilmurry, where being attracted

* While I was conversing with old Mr. Maguire the oldest man on the island Mr. Mathew was sketching the stump of the tower, but I could not wait for him to sketch every remnant we met, as all appear evidence of the destruction of the original structure.

attracted by the towering barbaric splendour of Dun-Bengus, we made to that fortress at once and spent the entire of that day in examining the nature of its architecture and measuring its extent.

We returned in the evening at 8 o'clock to Kilronan - a distance of $4\frac{1}{2}$ miles.

I never felt so fatigued from any journey, having all day walked about ^{on} the solid rock.

The next day we directed our course to

Killany, where we were very much disappointed at finding the group of churches mentioned by Dr. Quaker as existing there in his time nearly all destroyed. We were however at once able to identify the names of those which remain. I viewed the stump of the Round tower with great interest and lamented that the curse of Cromwell came over the Templemore of St. Enn's.

From the stump of the round tower we proceeded to the little Hermitage of St. Benignus situated on the summit of the hill too far ^{from the Citadel of Arkin} off to have fallen a victim to the profane plunderers. From this we proceeded to Teaghlach Enn's near the sea shore, but were much disappointed at founding that the tomb of St. Enn's ^{and those} of those of the 12th other

14/12/22/12 (X)

other saints were buried in the sand. From this we returned to Killeany to view the great fort of Cromwell, which we found in a state of great dilapidation. Here we met Martin O'Malley Esq. a very civil gentleman who told us that this fort was built on the site of the Castle of Arkin for the purpose of defending the Dutch fishermen to whom the English government in the reign of William III. sold the fisheries on the western coasts of Ireland. I did not feel inclined to believe this to be a fact.

On the next day (Sunday) we set out to view the fort of Cochoil, and spent all that day in examining it and the light house, the reflectors of which are very brilliant. King Angus, when he erected his mazy fortress never dreamed that science would advance so far at any period as to erect such a tower as this for the purpose of guiding the ships passing Bealach Locha Lurgan. The glass in this light house did not receive the slightest injury from the memorable storm of the 6th of January last, though exposed more than any other object on the island to the fury of its lornados.

On the 15th we sailed for the Middle Island from the little harbour of Kilronan employing the boat of Mac Dara Costello, the son of our host to whom
we

we were obliged to pay ⁵ before he would pull (474
309)
an oar or hoise a sail (the Aran men are well
paid for all their ^{work for} even the priest must pay them)

We landed on the Middle island at 35 minutes
past 11, and proceeded directly to Dun Can-
-chobhair terrifically crowning the summit of
the island. I arrived at this fort precisely at
12 o'clock and fixed a line north and south,
^{marking it} for the purpose of describing and measuring
it with accuracy. I was delighted with the
state of preservation in which I found it
but lamented that its doorway was to-
-tally destroyed. It is a much finer spe-
-cimen of the Cyclopean style of architec-
-ture than Dun-chenques. From this fort
we proceeded to the Virgin's chapel and the
Church of the seven sons of the King &c. Thence
we set out for a stone fort in the townland
of Mohar, and thence to Kilcannonagh,
which is near the sea shore. Here after
examining the church, we employed a Currach
and three men to get across to the South
island. They ferried us across in one hour.
We got finished on the South island the same
day and employed a Currach late in the
evening in which we returned to Kilbrannan
R/C/22/17(C/xi) sheet

that night. This was working hard no doubt. On the following day we proceeded to Kilmurvy and thence to St. Breacan's church in the townland of Onaght, and on our way back examined several churches lying between Port Murvy and Monaster. On the next day we examined the most ancient and most curious fortress on Aranmore, i.e. Dubh-Chathair with ^{the antique aspect of} which I was much gratified.

On the next day I was determined, if possible, to sail back to Galway, or get myself landed somewhere on the north shore, leaving Mr. Wakeman to go over the three islands again to make careful sketches of all the remains which we had identified with their ancient names. The priest procured the best boat on the island for me, for the moderate charge as the ^{owner} _{avered}, of 12¹⁰ 6. Up to near 12 o'clock the sea presented too angry an aspect to venture on it at all, but about 12 exactly the storm abated a little, and Páidín O. Flaherty, the proprietor of the boat, said that he would venture ^{out} his boat being so very good. I embarked at the little quay of Kilronan and ^{the men} _{hauling} the sail with great courage

312) 480

I got into the fore-castle of the boat to avoid the dashing of the waves which annoyed me ^{not being able to bear much wet} but there I got quite sick from the smock and water dashing down the scuttle hole which served for a chimney. When the storm had subsided a little the sailors reefed and hoisted the sails again and found to their great satisfaction that during the squall the wind had veered about a little to the S. West, at seeing which the Skippermann cried out in Irish all is right now, thank God, we shall get to Galway now in a few half hours. In this, however, he was disappointed for we did not reach Galway till 10 o'clock.

I commenced writing about the Islands on the 3rd of August, and finished my lucubrations on the 25th. your obt. &c. servant

John O'Donovan

Taylor's hill near Galway
August 26th 1839.

Ceileadpáid uaim-re ó Árpánn; -
re céideap anu tream Árpánn
Scapámm leat a gpad mo coim,
Uair duit-sí náma ádpom.

a fepc mo éroide y mo Árpánn,
Árpáns mé a n-nre Árpánn
Sopúis uaim éugat gáic luán
Uair duit-sí náma ádpom.

Go dtigís cec' bre Sárpánn
De nim éugat a n-Árpánn
Ángst mópa ag cunatán ceol
ad beacás a Áine Árpánn.

S. O. D.

END

14 C 22/18

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Taylor's Hill, Co. Galway, in which he refers to his recent visit to the home and grave of Roderic O'Flaherty, author of 'Indexes of Ogygia', near Spiddal, Co. Galway and O'Flaherty's association with the area.

27 August 1839

2p.

23 cm

RIA

Tuesday

Taylor's Hill Aug. 27th 1839.

Dear Sir

I shall start for Dublin to-morrow morning at 6 o'clock. The next day I shall call out to see you (having to stop for securing myself against the winter &c in Dublin) and the day after I shall start for Kilkenny.

To-day I paid a visit to the ruins of the house of Roderic O'Flaherty author of the Ogygia and made a pilgrimage to his tomb. I never felt so much moved as when I sat on the little hill on which he was accustomed to study in summer.

Mr. Petrie has been all along under the impression that the author of the Ogygia lived at a place called Park lying between Galway and Oughterard, but it is a mistake which he cannot support by any argument that could for a moment satisfy me.

Roderic O'Flaherty, the author of the Ogygia lived at Park midway between Forbagh and Spiddal exactly seven Irish miles to the west of

of Galway. The ruins of his house are still shewn about 20 perches to the north of the road exactly $1\frac{1}{2}$ mile west of Frosbagh. It is a small rude house built of small stones with lime and ^{sand} mortar cement, about 60 feet in length and having a rude chamber off it on the west side measuring about 15 feet in length and 10 in breadth. The ruins of several small cabins, and the site of his garden are also to be seen. It is said that he ordered his body to be interred in this house for the purpose, as it is foolishly supposed of keeping possession for his heir.

Tradition calls him Ruadhri mac Aodha, and states that he was a great shanaghie and scholar.

A ^{very} short distance to the south of the ruins of his house there is a low rock covered with a mossy sward (commanding a panoramic view of the sea, the three islands of Aran and of a considerable extent of the northern coast of the Co. Clare) on which the historian is said to have spent a great part of his time in the summer season studying and enjoying the beauty of the prospect before him.

That this is the Park at which the Ogygian
 lived and not the Park between this and Ough-
 terard, will appear as clear as day light
 from Malynes's visit to him in 1709.

"Wednesday April 21st

I went to visit old O. Flaherty, who lives very old
 in a miserable condition at Purke some three
 hours (journey) west of Galway in Aris or west
 Connought. &c. (see a former letter) "I never saw
 so strangely stoney and wild a country! I did not
 see all this way three living creatures, not one
 house or ditch, not one bit of corn, nor, I
 may say one bit of land ^{but} for stones; in short
 nothing appeared but stones and sea." &c.

Now it is evident from all this that he was
 not going in the direction of Oughterard, for
 from the Park in that direction he could not
see the sea at all. I wish Mr. Petrie
 to compare this with his note book, for when
 there he did not feel inclined to agree
 with me on this subject.

The story which the old people tell about

O. Flaherty dates his historical letter addressed to Lynch "from near Galway 1694".
 Among here is a translation of his charge the name of the district is
 put in.

14/6 122/1864

481
Rory and Cromwell is curious but not worth at-
tention. He was 29 years old when the devil
went to Cromwell's funeral!

I can see very plainly why Rory Mac Hugh O'Flaherty
was never restored to his Estate, from the following
Inquisition about his father.

"Be it knowne &c. that the aforesaid Hugh O'
Flaherty died on the 20th of October 1631. and that
Roger O'Flaherty is his son and heir (he was $\frac{1}{2}$ year
older than Charles II. according to his own statement
in Ogygia) aged two years; that the aforesaid Hugh
had four daughters, viz. Doroa, Una, Emmellin, and Maria;
that Elizabetha Flaherty alias Darcy, the late wife
of the aforesaid Hugh is now living and detable out of
the premises; that the aforesaid premises of Moy-
cullen &c. are held by Knights services; that
the Earl of Clanrickard claims the Castle &
& quarters of Moycullen to be his and his here-
editary estate; that Morogh O'Flaherty claims
the $\frac{1}{3}$ of Carrumore, and Andrew Linch Fitz-
Thomas claims the $\frac{1}{4}$ part of the village of
Moycullen."

The Earl of Clanrickard was the man who
ruined the minor. See the Chapter of Ogygia in
which O'Flaherty corpse at Walsh, the protector of
Clanrickard
your obedient & import.

END

14 C 22/19

[Unknown]

Maps of County Galway, 'Traced from a Propect of the most famous parts of the World by John Speed, 1610.'

Nineteenth Century

2p.

23 x 27 cm

Indicated in both maps are the main topographical features of the county, including its baronies, main towns and settlements, lakes, waterways, hills, islands and lands owned by the Earl of Clanrickard.

14 C 22/19 (i,ii)

Outsize map

Filmed at the end of this reel

END

14 C 22/20

[Unknown]

Maps of County Galway 'Traced from Mercators Atlas 1636.'

10-12 May 1838

2p.

26 cm

Indicated are the main topographical features of the county, including towns and settlements, sites of ecclesiastical interest, rivers, lakes, hills and islands.



14/c/22/20(1)

GALWAY *Traced from* MERCATORS

ATLAS

1636



14c/22/20(1)

九二

Galway



W/C 11/2001



Miliaria Flandica communis

22/00000

END

14 C 22/21

[Unknown]

'A Mappe of the Province fo Connaght.'

Nineteenth Century

1p.

49 x 72 cm

Indicated are the county and baronial boundaries and main towns and settlements within the counties of Clare, Galway, Mayo, Roscommon and Sligo. Also indicated are some of the main rivers, loughs and islands within the province.

RIA

14 C 22/21

Outsize map

Filmed at the end of this reel

END

14 C 22/22

[Unknown]

Copy map of County Galway, 'Traced from the Down Survey by G. Chalmers,
O[rdnance] S[urvey] O[ffice].'

1 July 1838

1p.

58 x 92 cm

Indicated are main towns and settlements, sites of ecclesiastical interest, hills,
woodlands, mountains, lakes and rivers within the county.

RIA

14 C 22/22

Outsize map

Filmed at the end of this reel

END

14 C 22/23

[Unknown]

'Trace of the Parts of Ireland Comprising Leinster and Munster from a Map among the State Papers R.I.A.'

Nineteenth Century

1p.

39 x 37 cm

Indicated the main towns and settlements, ecclesiastical sites, rivers, islands, woodlands and mountains within the provinces of Connaught, Munster and Leinster. Also indicated are the lands of the Earls of Thomond, Ormond, Desmond and Kildare, Viscount Barrymore and other Irish families.

14 C 22/23

Outsize map

Filmed at the end of this reel

END

14 C 22/24

[Unknown]

'A Trace of Leinster & Munster from a Map among the State Papers, R.I.A.'

Nineteenth Century

1p.

38 x 54 cm

Indicated are the main towns, castles, ecclesiastical foundations, waterways, woodlands and mountains within the provinces of Munster and Leinster. Also indicated is the ownership of lands by the leading Irish families.

RIA

14 C 22/24

Outsize map

Filmed at the end of this reel

END

14 C 22/25

[Unknown]

Trace map of the barony of Athenry, County Galway.

Nineteenth Century

1p.

18 cm

Indicated are the parishes and townlands located within the barony of Athenry.

RIA

14/c/22/25

Tigum

Viare

Killeen II

Doonkillin

14/c/22/25

END

14 C 22/26

[Unknown]

Trace map of the barony of Ballemoe (sic), Co. Galway.

Nineteenth Century

1p.

19 cm

Indicated are the parishes and townlands located within the barony of Ballymoe.

RIA

184



184

END

14 C 22/27

[Unknown]

Trace map of the barony of Clare, Co. Galway.

**Indicated are the main parishes and townlands located within the barony of Clare,
Co. Galway.**

Nineteenth Century

1p.

20 x 22 cm

RIA

14 C 22/27

Outsize map

Filmed at the end of this reel

END

END

14 C 22/28

[Unknown]

Trace map of the barony of Killconnell (Kilconnell), Co. Galway.

Nineteenth Century

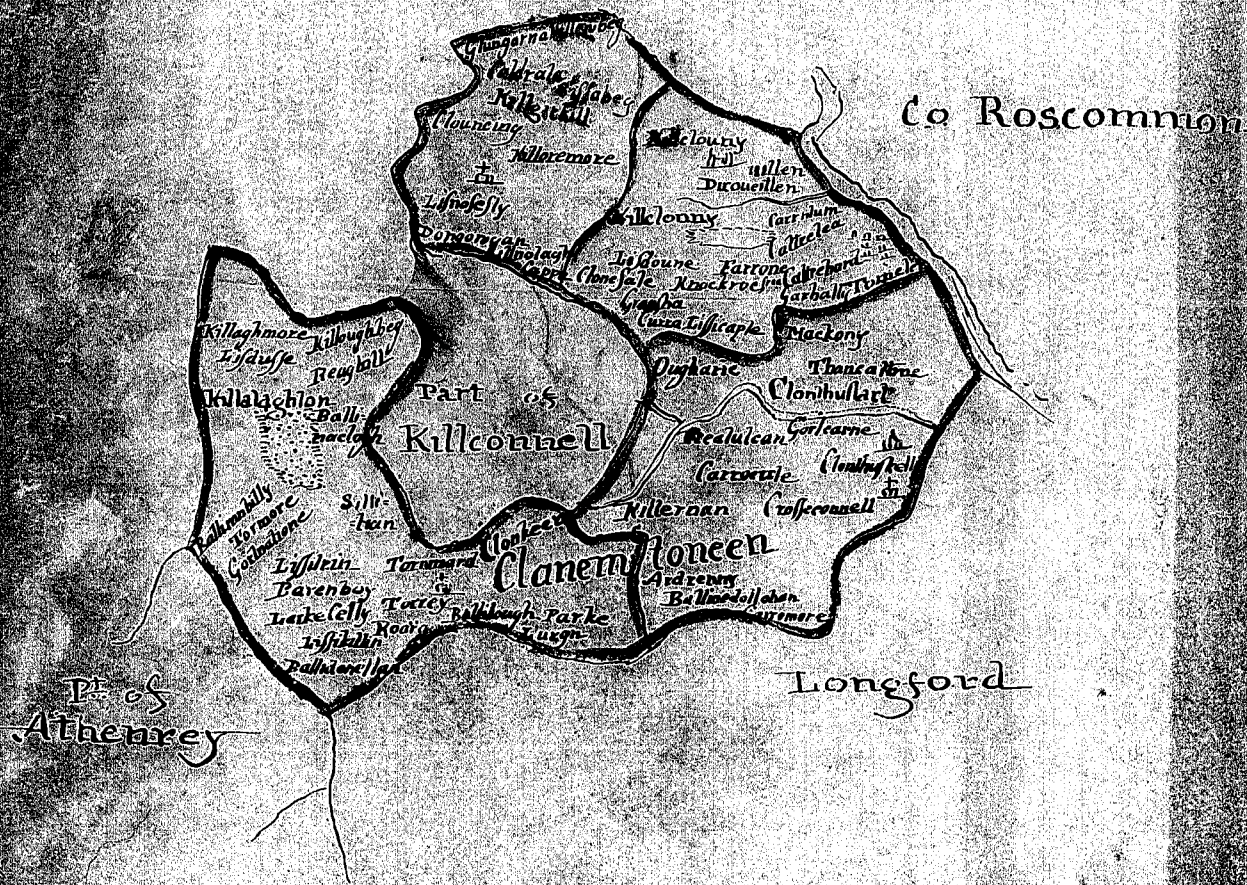
1p.

19 cm

**Indicated are the main parishes and townlands located within the barony of
Kilconnell, Co. Galway.**

RIA

14/c/22/28



14/C/22/28

END

14 C 22/29

[Unknown]

Trace map of the barony of Downamore (Dunmore), Co. Galway.

Nineteenth Century

1p.

20 cm

**Indicated are the parishes and townlands located within the barony of Dunmore,
Co. Galway.**

RIA

14/c/22/29

Part of the County Mayo

Balleenoe



Clare

Thaquin

14/c/22/29

END

14 C 22/30

[Unknown]

Trace map of the barony of Doonkillin (Dunkellin), Co. Galway.

Nineteenth Century

1p.

21 cm

Indicated are main parishes and townlands in the barony of Dunkellin, Co. Galway.

RIA



14/C/22/30

END

14 C 22/31

[Unknown]

Copy map of the barony of Gallen, Co. Galway 'from S[ir] W[illiam] Petty's Map
R.I.A.'

Nineteenth Century

1p.

31 cm

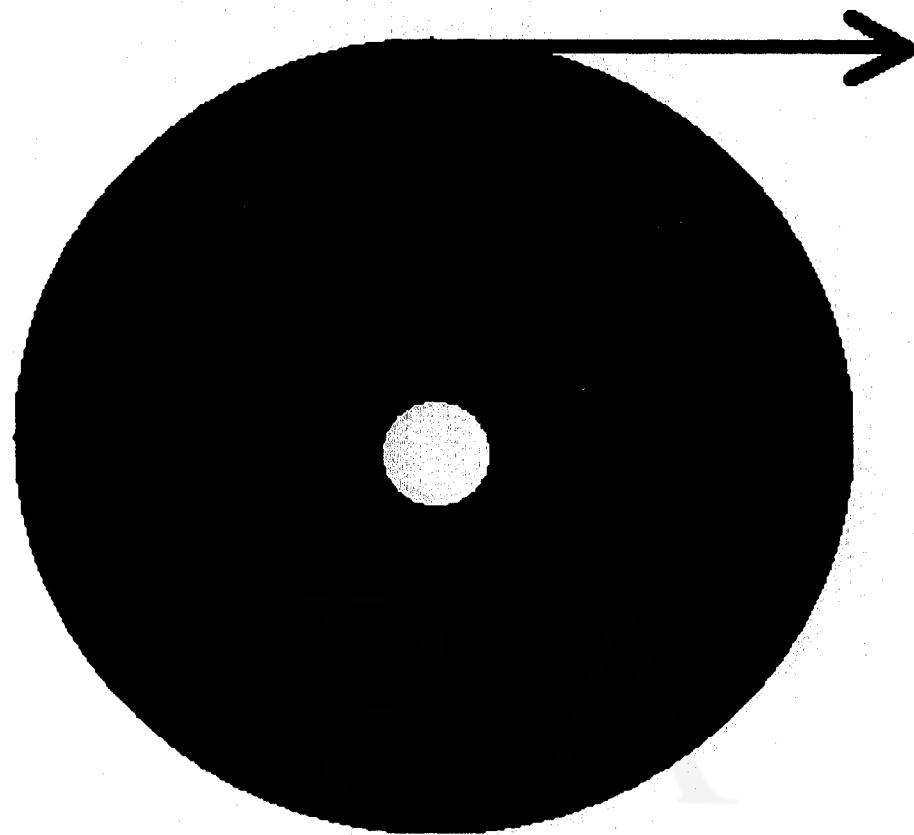
Indicated are the parishes and townlands located within the parish of Gallen, Co.
Galway.

14 C 22/31

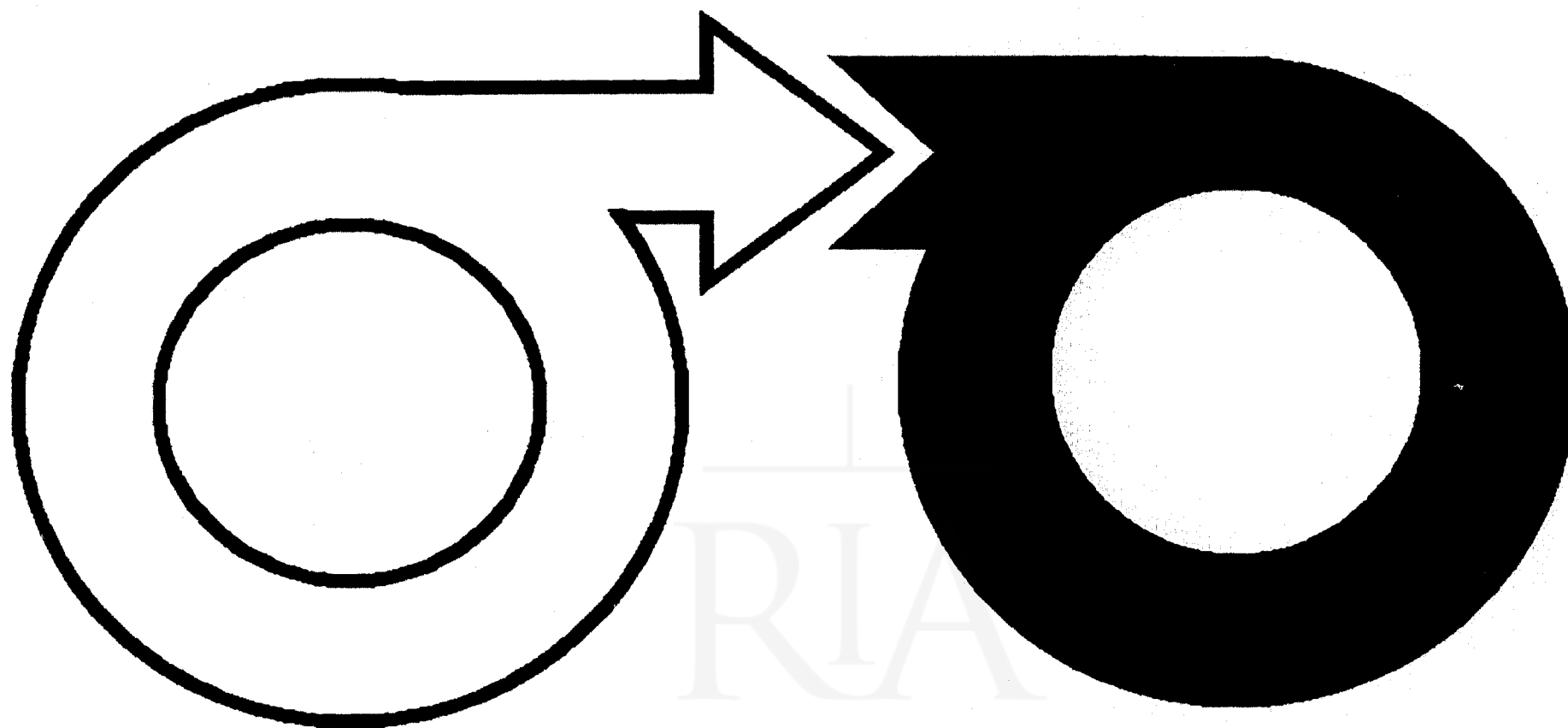
Outsize map

Filmed at the end of this reel

END



START OF REEL



CONTINUED FROM
PREVIOUS REEL

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Microfilmed at Trinity College.**

November 2006

REEL N 4018

THIS REEL CONTAINS

14 C 22/32 – 14 C 30/26

Letters; Galway (Vol. 3) – Kerry

14 C 22

Ordnance Survey of Ireland: Letters, Galway (Vol.3)

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

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; 517p.

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 30

Ordnance Survey of Ireland: Letters, Kerry

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

Assorted letters, notes, extracts, maps and sketches, relating to the history, antiquities and topography of Co. Kerry, with particular reference to its early churches, burial grounds, monasteries and the origins of its place names.

ill. 1841; 318p.

Disbound, conserved and boxed by the Delmas Conservation Bindery. Conservation funded by Atlantic Philanthropies, January 2004.

23 cm (approx).

Includes outsize material.

Donated by the Ordnance Survey Office, 1861.

**BLANK PAGES
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REDUCTION

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KODAK Gray Scale

C



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12

13

14

15

16

17

18

19



14 C 22/32

[Unknown]

Trace map of the barony of Killconnell (Kilconnell), Co. Galway.

Nineteenth Century

1p.

Indicated are the parishes and townlands located with the barony of Kilconnell, Co. Galway.



END

14 C 22/33

[Unknown]

Trace map of the barony of Killibane (Killian), Co. Galway.

Nineteenth Century

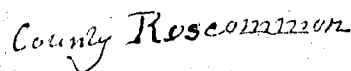
1p.

12 x 14 cm

Indicated are the parishes and townlands located within the barony of Killian, Co. Galway.

RIA

Ballemoe



ақын

Killconnell

4/22/93

END

14 C 22/34

[Unknown]

Trace map of the barony the barony of Kiltartan, Co. Galway.

Nineteenth Century

1p.

14 x 17 cm

Indicated are the parishes and townlands of the barony of Kiltartan, Co. Galway.

RIA

July 22/53



END

14 C 22/35

[Unknown]

Trace map of the barony of Letrim (Leitrim), Co. Galway.

Nineteenth Century

1p.

22 cm

Indicated are the parishes and townlands located within the barony of Leitrim, Co. Galway.

RIA

14 C 22/35

Outsize map

Filmed at the end of this reel

END

14 C 22/36

[Unknown]

Trace map of the barony of Longford, Co. Galway.

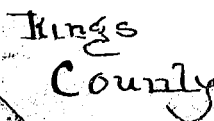
Nineteenth Century

1 p

19 cm

Indicated are the parishes and townlands located within the barony of Longford,
Co. Galway.

RIA

C^v Roscommon

14/C/22/36

END

14 C 22/37

[Unknown]

Trace map of the barony of Loughreagh (Loughrea), Co. Galway.

Nineteenth Century

1p.

19 cm

Indicated are the parishes, townlands, rivers and mountains located within the barony of Loughrea. Also indicated is Lough Reagh.

RIA

END

14 C 22/38

[Unknown]

Trace map of the barony of Moycullin (Moycullen), Co. Galway.

Nineteenth Century

1p.

25 x 34 cm

Indicated are the parishes, townlands, islands and uplands located with the barony of Moycullen, Co. Galway. Also indicated is the location of Lough Corrib.

RIA

14 C 22/38

Outsize map

Filmed at the end of this reel

END

14 C 22/39

Trace map of the barony of Ross, Co. Galway.

Nineteenth Century

1p.

16 x 22 cm

Indicated are the main parishes, townlands and waterways located within the barony of Ross. Also indicated are some of the islands of Lough Corrib.

RIA

END

14 C 22/40

[Unknown]

Trace map of the barony of Tiaquin, Co. Galway.

Nineteenth Century

1p.

22 cm

Indicated are the parishes and townlands located within the barony of Tiaquin, Co. Galway.

RIA

END

14 C 22/41

[Unknown]

Trace map of the barony of Ballinanen (Ballinahinch), Co. Galway.

Nineteenth Century

1p.

22 cm

Indicated are the parishes, townlands, mountains, waterways and islands located within the barony of Ballinahinch, Co. Galway.

RIA

14 C 22/41

Outsize map

Filmed at the end of this reel

END

14 C 22/42

[Unknown]

Trace map of the lands in County Galway, as copied from Mercator's Atlas.

Nineteenth Century

1p.

20 cm

Indicated are the parishes, townlands, waterways, islands and uplands, located in western County Galway.

RIA

14/c/22/42



Mercator's Map

END

14 C 22/43

[Unknown]

Trace map of lands in County Galway, taken from Mercator's Atlas.

Nineteenth Century

1p.

20 cm

Indicated are the parishes, townlands, waterways, uplands and islands in western County Galway.

[illegible]

Thurston's Map

147-22-13

END

14 C 22/44

Map of lands in counties Galway and Mayo, as taken from 'Norden's Map of Ireland,
State Papers, R.I.A.'

[Unknown]

Nineteenth Century

1p.

24 x 25 cm

Indicated are some of the towns, parishes and townlands, rivers, lakes, uplands
and islands located within western Mayo and Galway.

RIA

14 C 22/44

Outsize map

Filmed at the end of this reel

END

14 C 22/45

[Unknown]

Trace map of part of County Sligo, as taken from Norden's Map of Ireland.

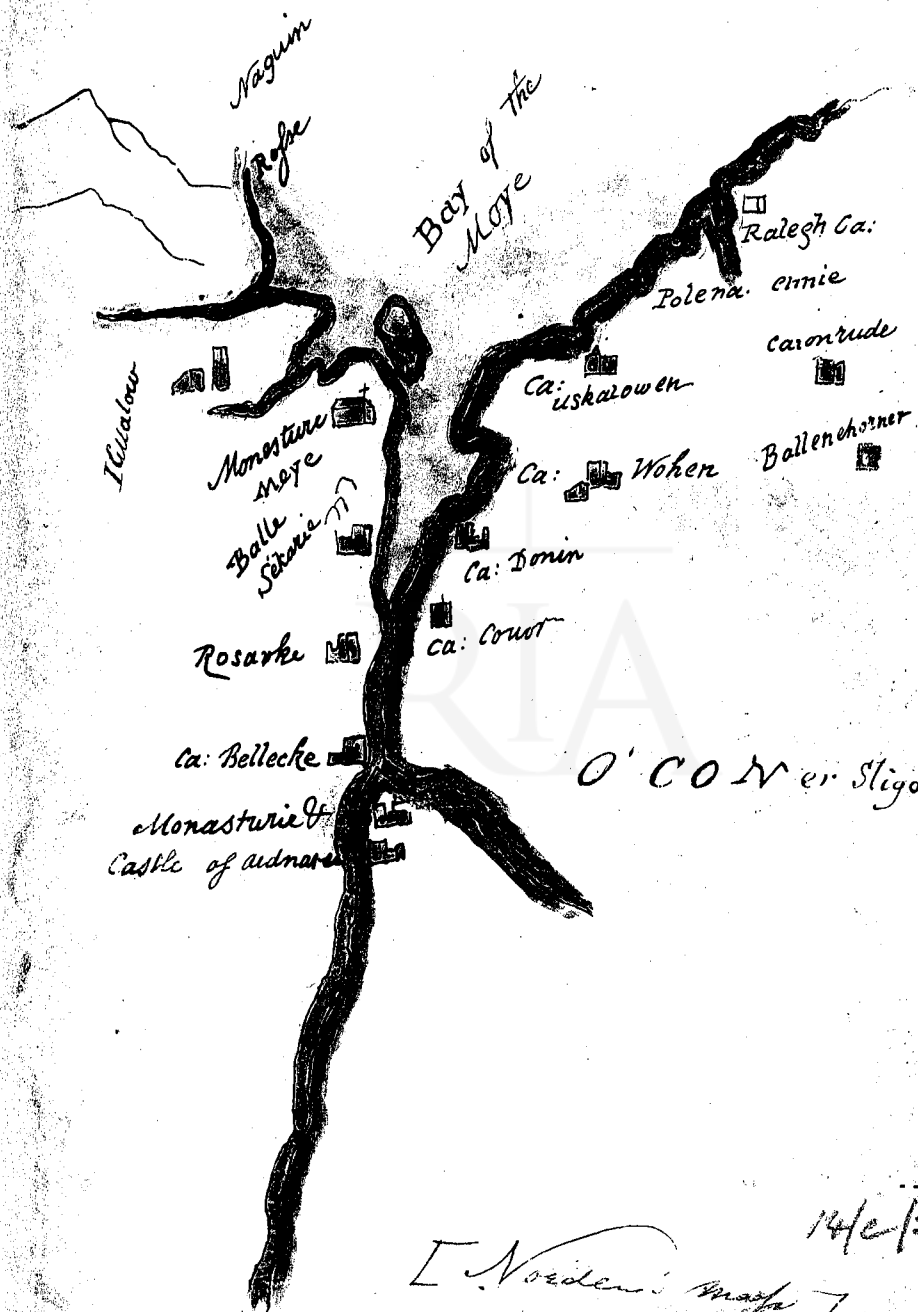
Nineteenth Century

1p.

23 cm

Indicated are the main ecclesiastical settlements and castles found within the vicinity of the 'Bay of Moye' as indicated on Norden's map of Ireland.

RIA



END

14 C 22/46

[Unknown]

'Province De Conna[ught] divisee en Dynasties pour les premiers siecles du Christianisme. Par les Robert De Vaugondy Geor. ord. du Roi, de SM. Pol. Duc de Lorraine et de Bar et associe de l'Academie Rle. des Sc. et Belles Lettres de Nancy. 1757.'

Nineteenth Century

1p.

20 cm

Trace map of lands in counties Galway, Mayo, Sligo and Roscommon, indicating their main towns and cities, baronies, ancient lordships, lakes and islands.

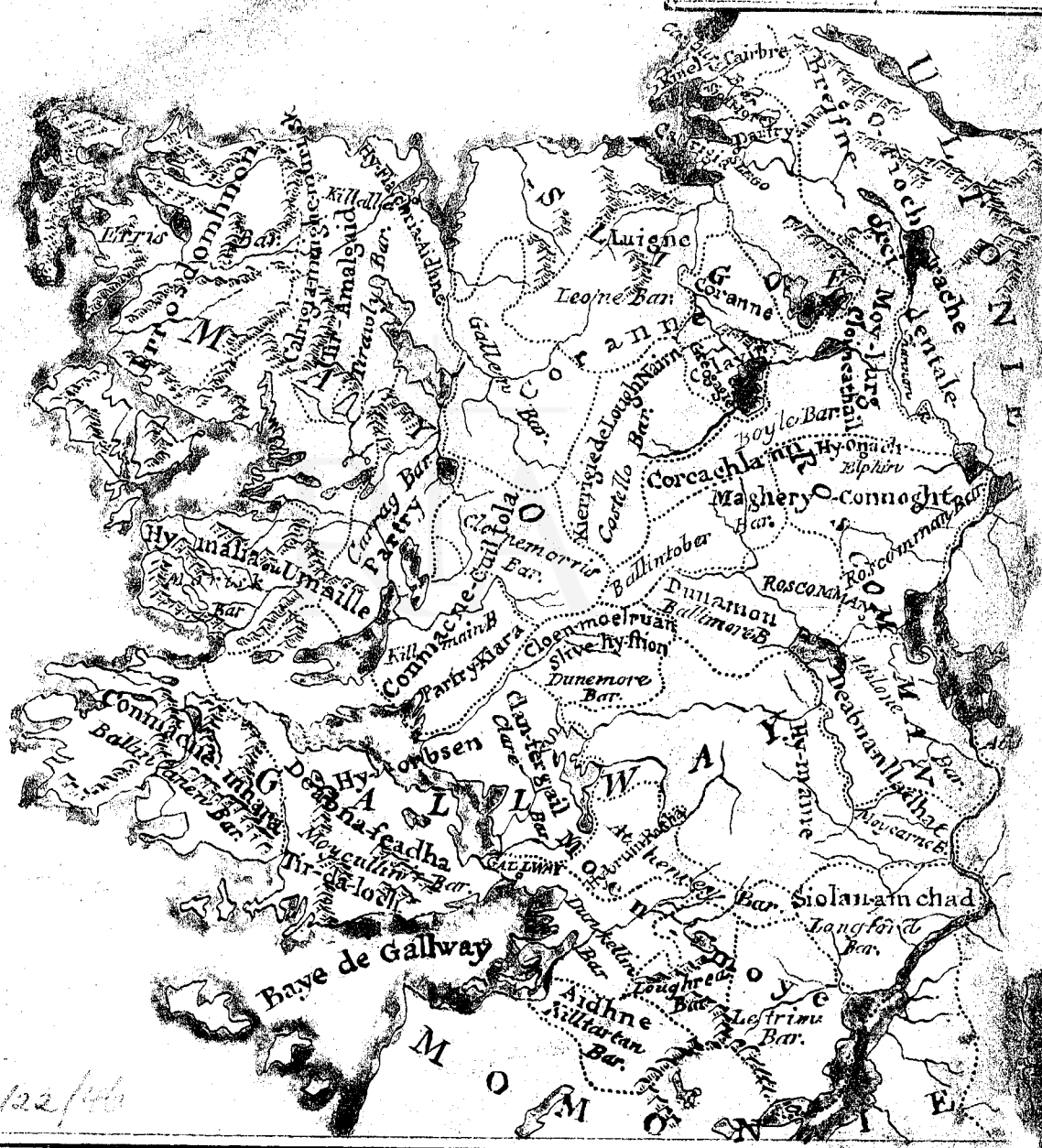
*Divisee en Dynasties pour
les premiers siecles du Christianisme.
Par le S. Robert de Vaugondy
Evog. ord. du Roi de S. M. Pol. Duc de Lorraine
et de Bar. et associé de l'Academie R^{lle}
des Sc. et Belles Lettres de Nancy.
1754.*

divisée en Dynasties pour les premiers siècles du Christianisme.

Par le S. Robert de Vaugondy

Geog. ord. du Roi, de S. M. Pol. Duc de Lorraine
et de Bar. et associé de l'Académie R.^{lle}
des Sc. et Belles Lettres de Nancy.

1754



14/0/22/46

14/C 22/40

END

14 C 22/47

[Unknown]

Map of county Galway.

1838

1p.

49 x 78 cm

Indicated are the baronial and parish boundaries located within County Galway.

RIA

14 C 22/47

Outsize map

Filmed at the end of this reel

END

END OF

14/C/22

START

OUTSIZE MAPS

Outsize maps

part of

14 C 22

Galway (Vol. 3)

REDUCTION

8 ×

RIA

Filmed: October 2006

Operator: Ms C. Waterloo

Original: black & white

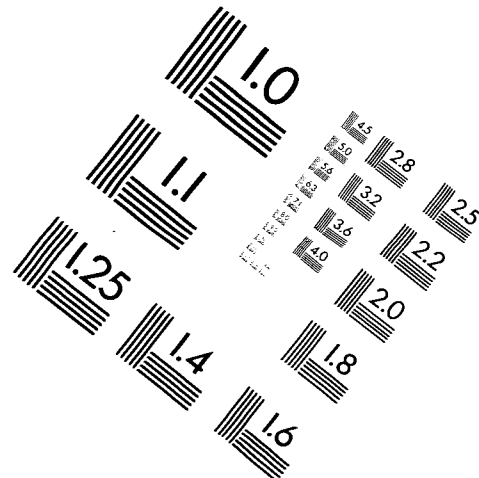
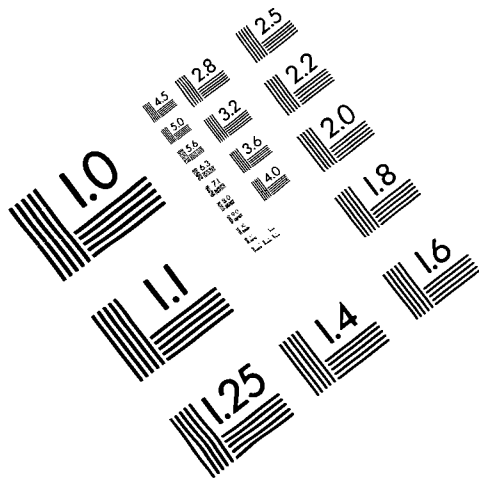


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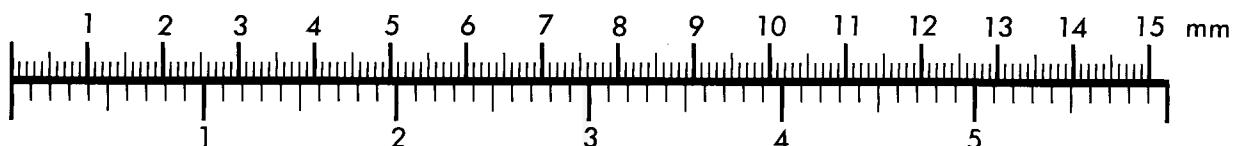
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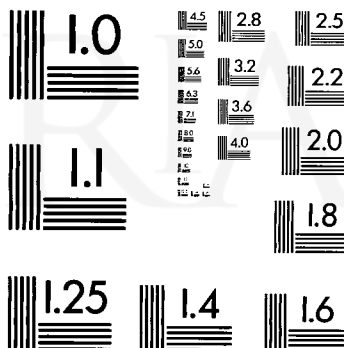
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Centimeter

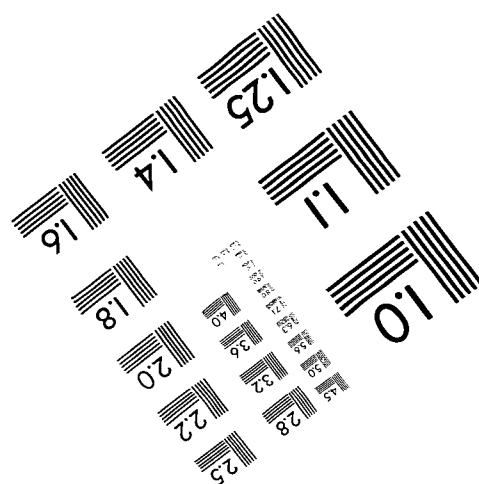
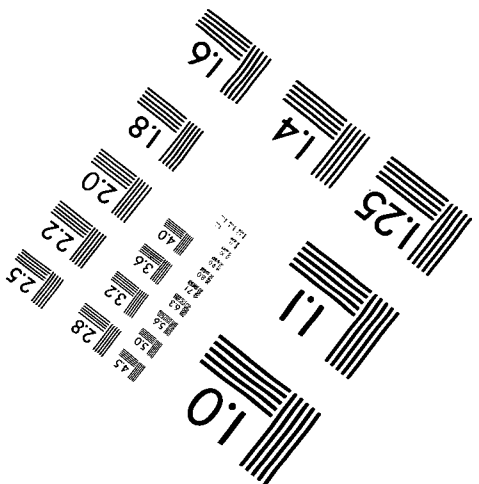


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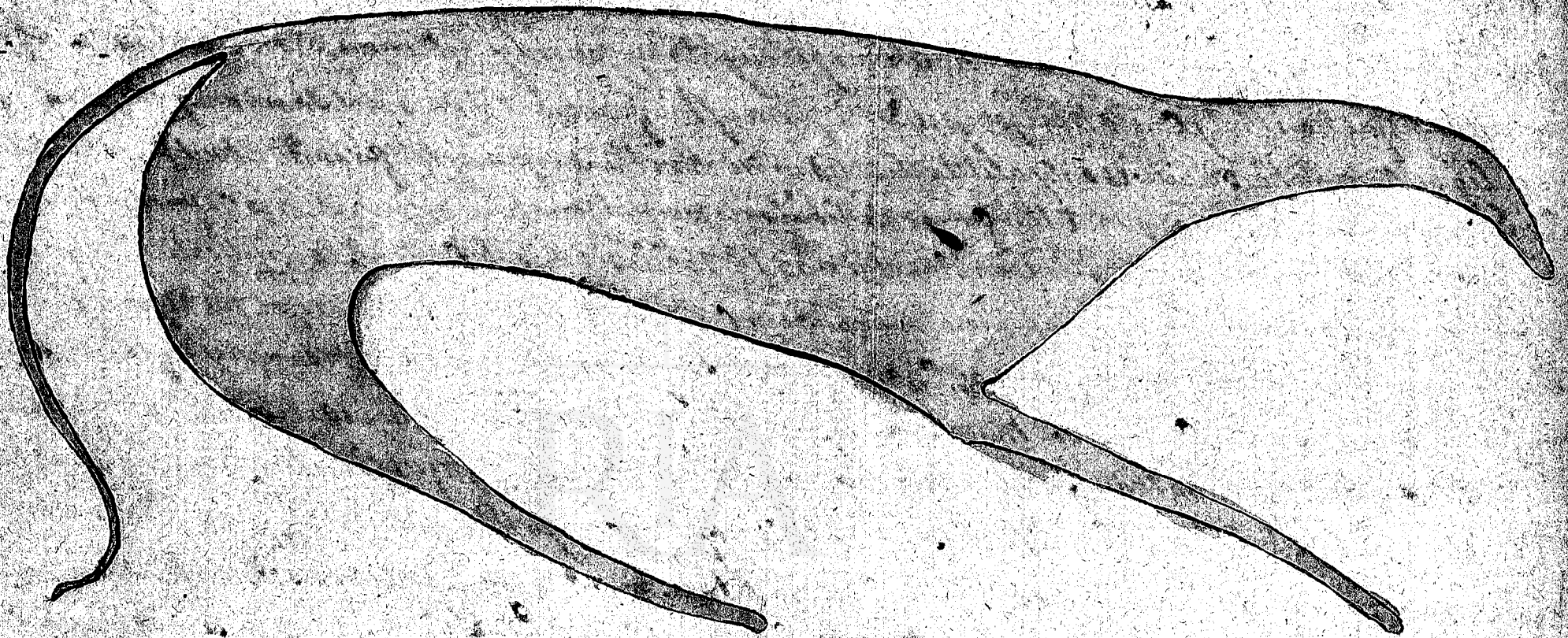


Outsize map

14/C/22/14 (ii)

19 x 31 cm

RIA



Sampla na Cion arda an yhaioo faine
 na fpaup ar laf Sam bneag cor yhaioo

Ille d'p'chge fince

The above ^{figure} portrait I have draft of at the grave of this Extraordinary Greyhound at Lugian Copoid in ^{Maree} ~~maree~~
 within 7 mile of Salway and 2 1/2 of oran more in the County of Salway near the Seaside. the tide Ebbs and
 flows up to the grave of this greyhound. what renders it the more Curious and Extraordinary is that in spite of
 all the depredations Committed by Swine and trailing of cows and Horses it keeps its form as above every ~~day~~
 turn over

every succeeding summer. which I found to be manifest truth. the ground where this grave is without any kind of fence by
 the road side adjoining the station. on my coming to the place which was the 25th of June 1815 seeing so many pigs rooting
 with a number of Cows mules asses and Horses I thought my journey hither w. prove abortive, but I found to my
 satisfaction that I could trace perfectly the form of the grave. but it does not show only the form of the hind and
 fore leg only. and the grave is only a little elevated ^{above} more than the surface of the ground about it, which renders it the more
 curious and extraordinary that the grave exhibits its perfect form. &c. Lynch. This is certainly a curious Circumstance
 and worthy of the attention of the Curious Traveller and the Philosophical Critick to investigate the Cause of what I have
 seen and deem only a fiction and quite incredible. which caused me to try if it was true or not the report I heard of this Dog
 which belong to ^{Don Mac Sanyaro} Cadm. Jappod, you may Chaper in your learn. researches meet with some acc. of this man. the following
 are the dimensions of the Greyhound they are nearly as distinct as that if the animal was expos. dead to the ground is the form
 on the surface of the ground that describes its form. from the neck to the tail 10 feet long the hind leg 6. 9. the fore 2. 3. 3
 the length of the tail 5. 3. breadth across the body 3. 6. Breadth across the rump 2 feet from the breast or the fore leg to the
 flank 5. 5. from the flank upwards to the but of the Tail 1. 4. from the fore leg upwards that is the shoulder blade 2 feet
 length of the neck 2. 3. thickness of d. 1. 3 inches length of the head 1. 4. ^{but} Lynch you will be good enough to excuse
 this rough and uncouth plan I have sent you. as I have no other instance my rule and pen depends on it that the figure
 represents the natural shape of the object I attempt to represent its form. and if you should deem proper to have
 it drawn in a more complete manner these above dimensions shall be a good guide to the performer. the representa-
 tion in a dead attitude. which the dead object represents to the view of the beholder uncommonly so. more so than if
 the animal itself lay dead in my presence and had more effect on my feelings. the dimensions show what order and
 the animal must be at the time of his death. I am Sir your most humble Serv. John Kennedy
 London in Curade

Outsize map

14/C/22/19 (i,ii)

24 x 28 cm

RIA

486

GALWAY *Traced From a* PROSPECT

*of the most famous Parts
of the*

WORLD

By

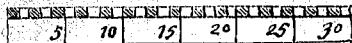
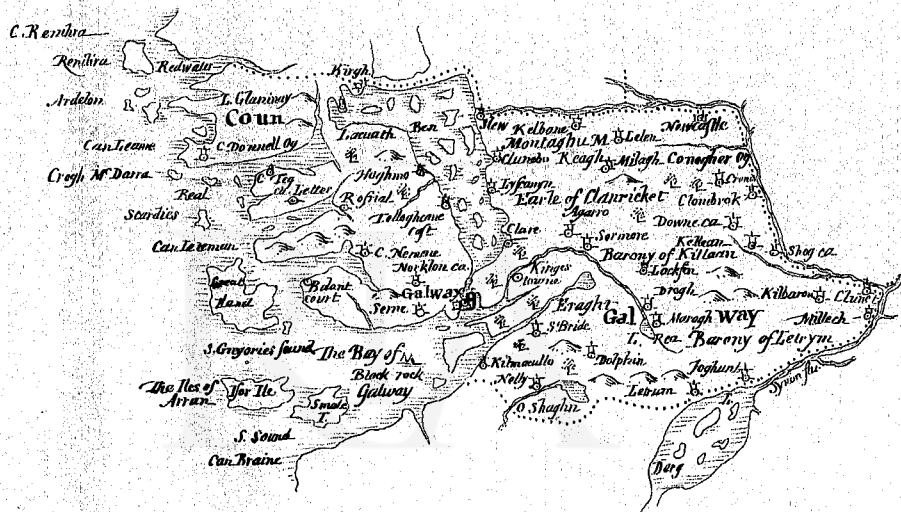
John Speed

1610

14/c/22/19(1)

Traced from

*A Prospect of the most famous
Parts of the World, performed by
John Speed
1631.*



The Scale of Miles.

14/c/22/19(1)

*A Prospect of the Most famous parts
of the World, performed by
John Speed.
1610.*



4	8	12	16	20	24
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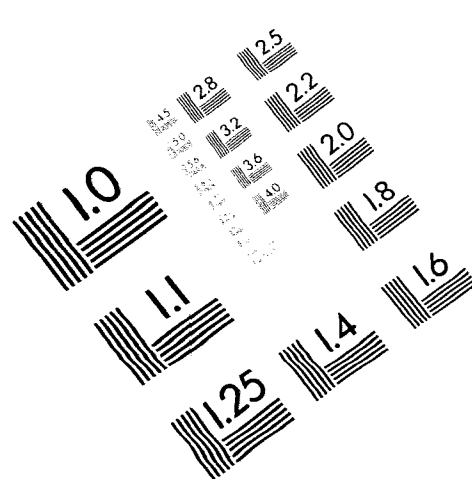
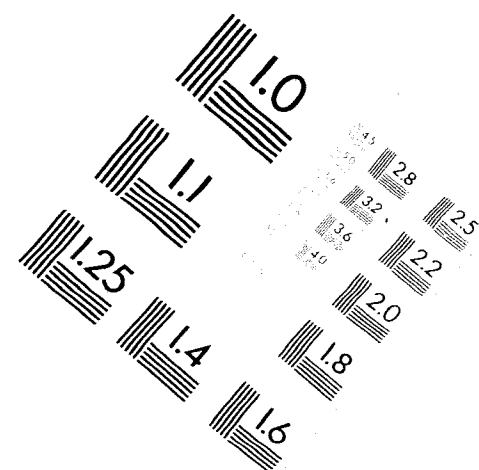
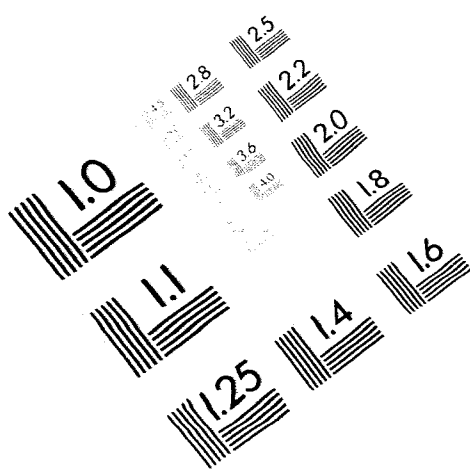
14/C/22/19(ii)

10/10/22/19 (w)

REDUCTION

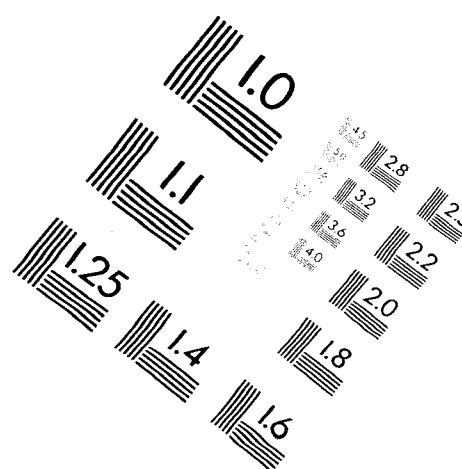
18 ×

Filmed: October 2006
Operator: Ms C. Waterloo
Original: black & white

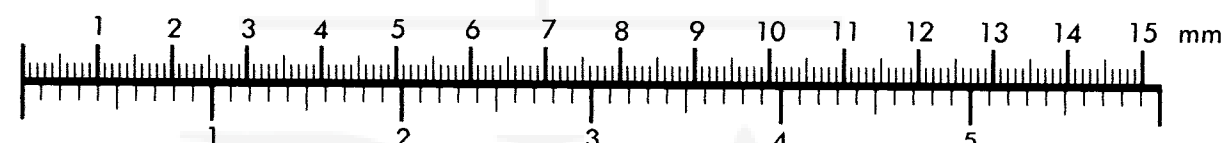


AIM

Association for Information and Image Management
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Silver Spring, Maryland 20910
301/587-8202



Centimeter



Inches

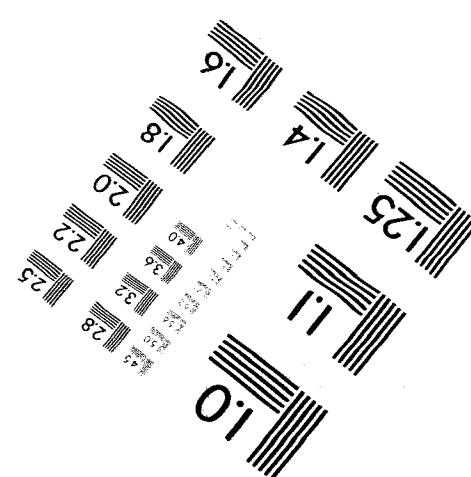
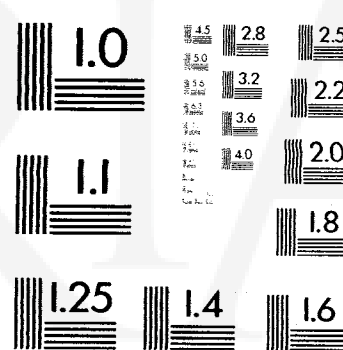
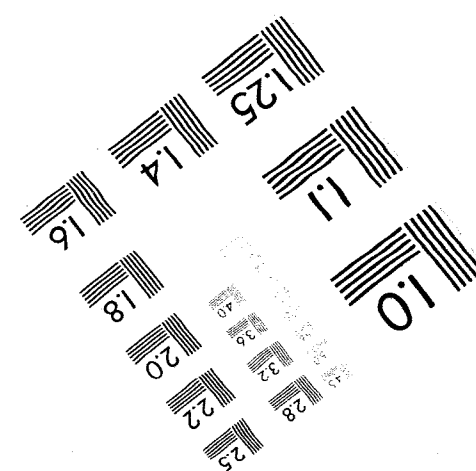
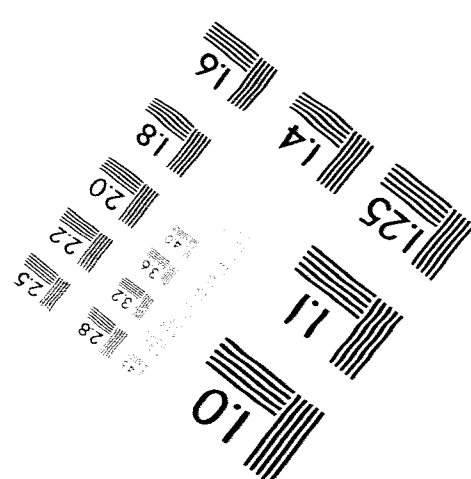
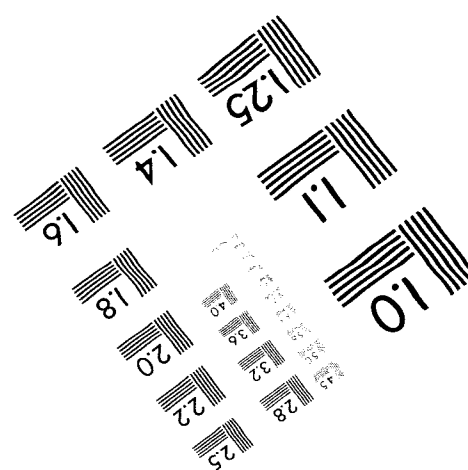


IMAGE EVALUATION
TEST TARGET (QA-3)

MANUFACTURED TO AIM STANDARDS
BY APPLIED IMAGE, INC.



Outsize map

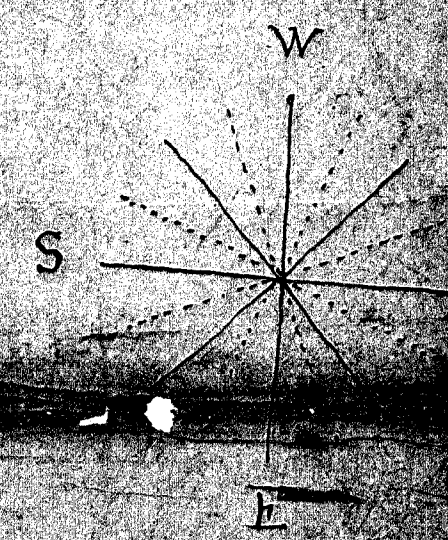
14/C/22/21

49 x 72 cm

SEA

49°

A MAPPE OF
THE PROVINCE OF
CONNAUGHT



Outsize map

14/C/22/22

58 x 92 cm

498
THE
COUNTY OF
GALLWAY

498

of

ROSCOM

MON

KING'S
COUNTY

TIPPERARY

County

CLARE

Barony

Derghart

of

147 c / 22 / 2

Outsize map

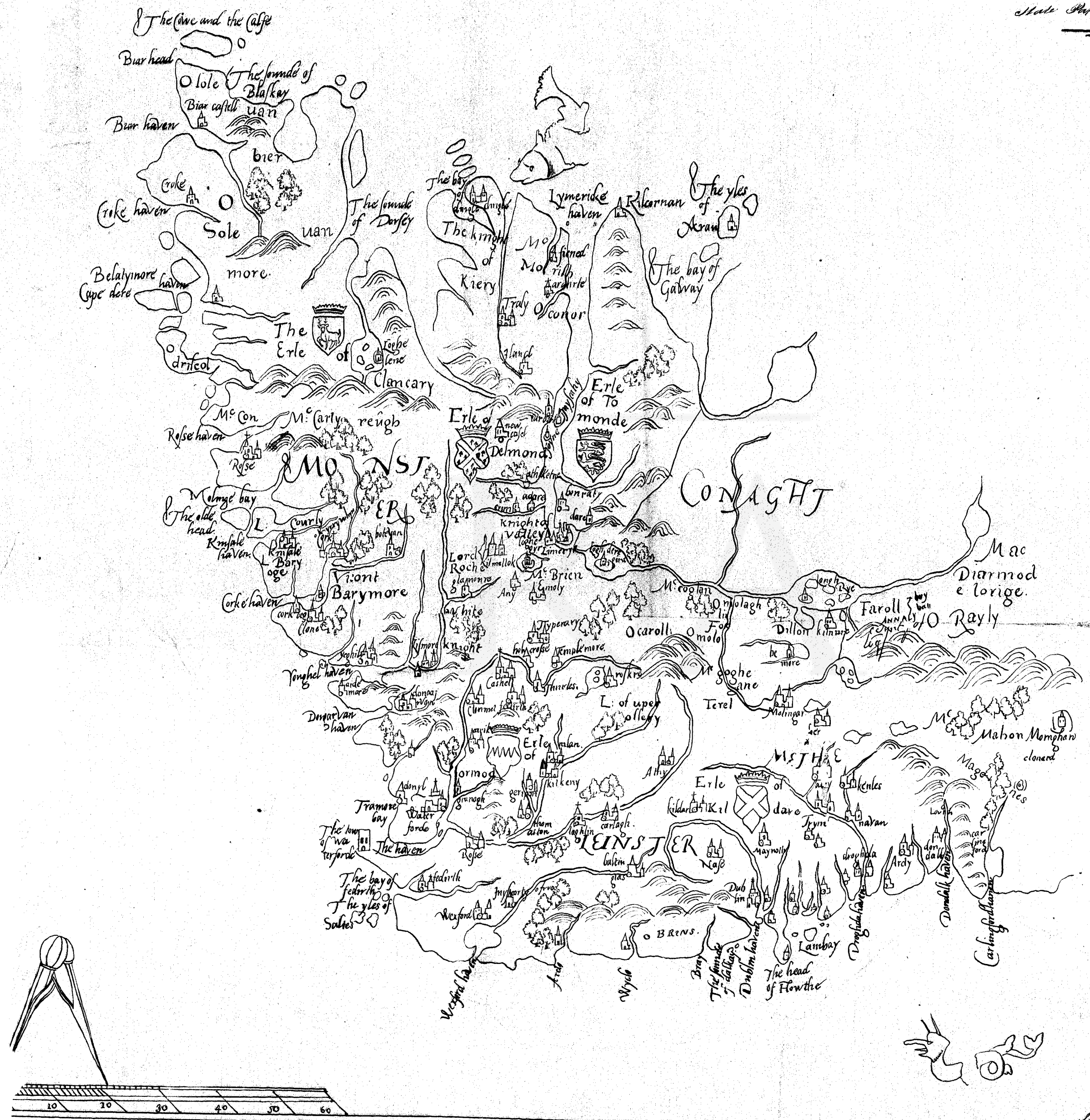
14/C/22/23

39 x 37 cm

501

14/c/2/23

*Truce of the Parks
of
Leobard
Comprising Limerick
and Munster
from a Map among the
State Papers R.I.A.*



S. J. Sullivan del.

Outsize map

14/C/22/24

48 x 55 cm

RIA



REDUCTION

8 ×

RIA

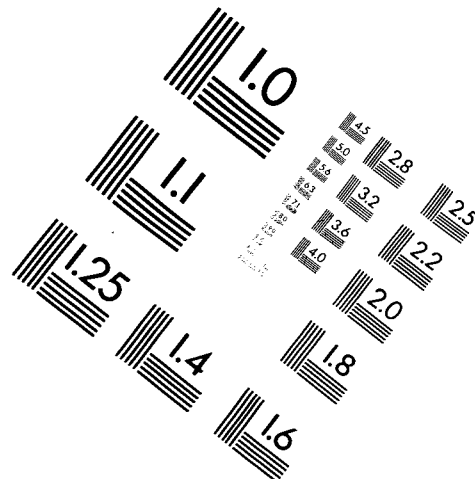
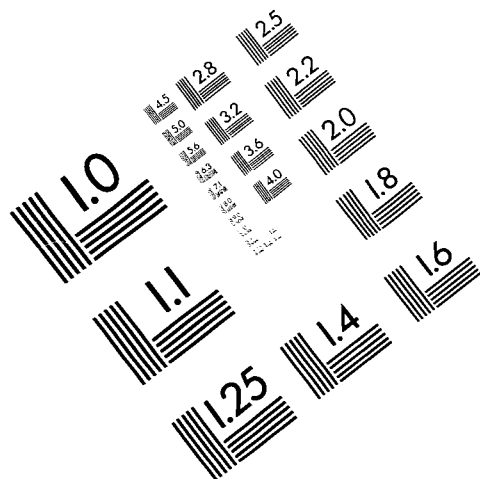
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Operator: Ms C. Waterloo
Original: black & white



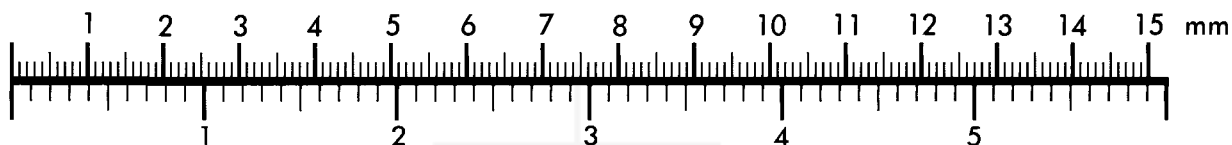
AIM

Association for Information and Image Management

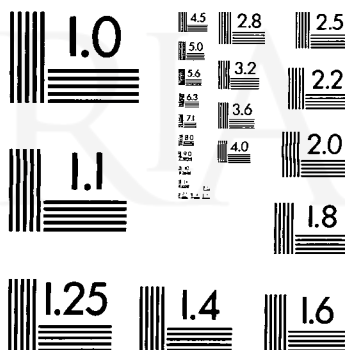
1100 Wayne Avenue, Suite 1100
Silver Spring, Maryland 20910
301/587-8202



Centimeter

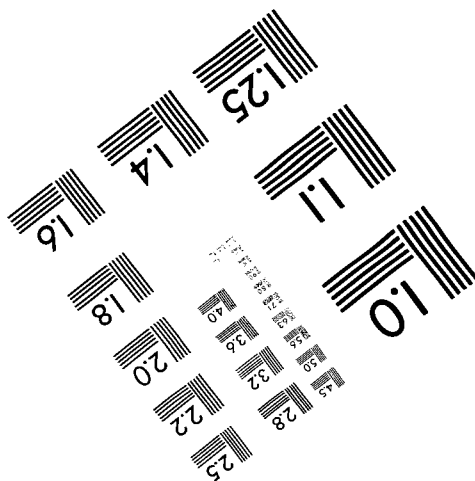
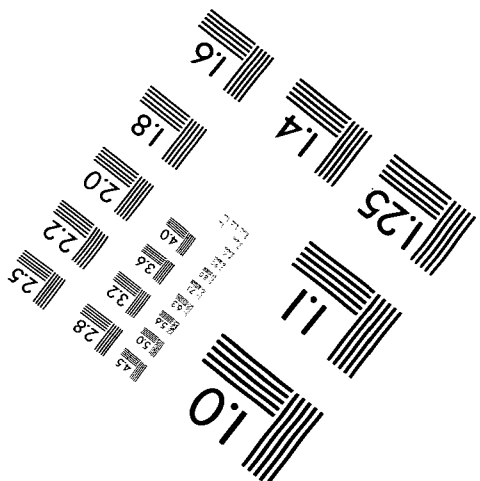


Inches



**IMAGE EVALUATION
TEST TARGET (QA-3)**

MANUFACTURED TO AIM STANDARDS
BY APPLIED IMAGE, INC.



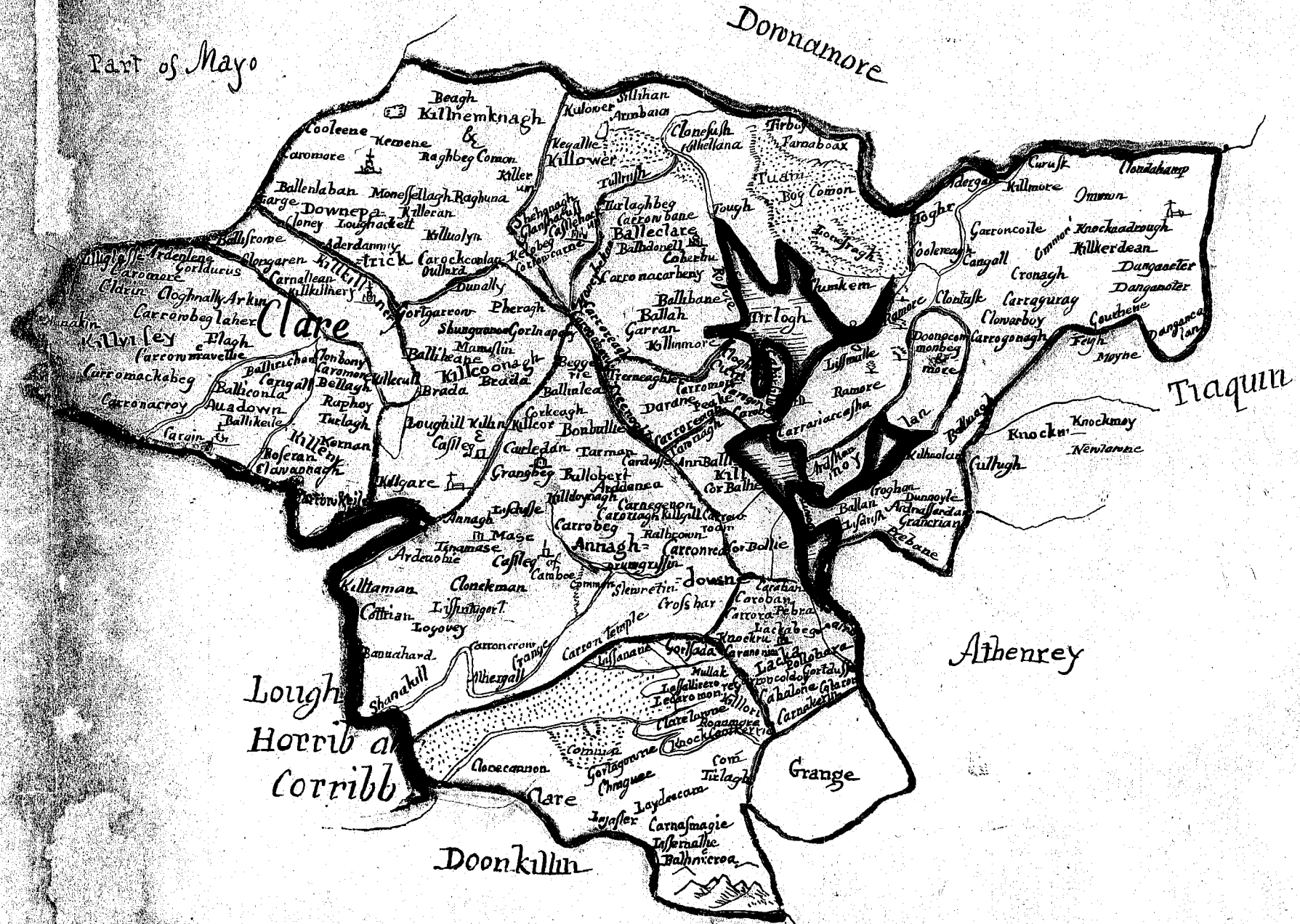
Outsize map

14/C/22/27

21 x 28 cm

RIA

14/c/22/27



Outsize map

14/C/22/31

32 x 20 cm

RIA

Barrony of Crotham

Wm. M. Barry

1851

Corrah

SLEG

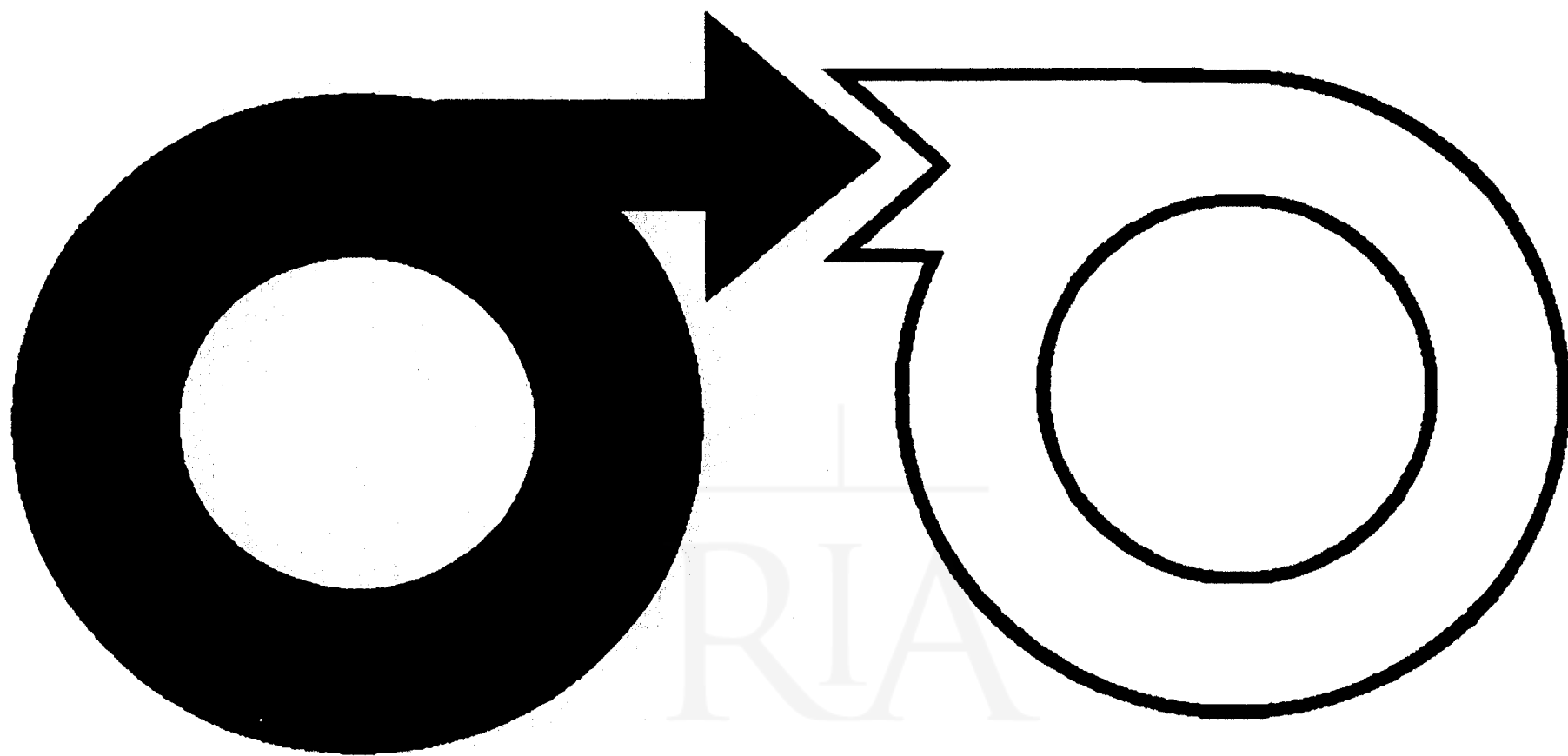
Gallen

Clon

MORELS



END



CONTINUED ON NEXT REEL

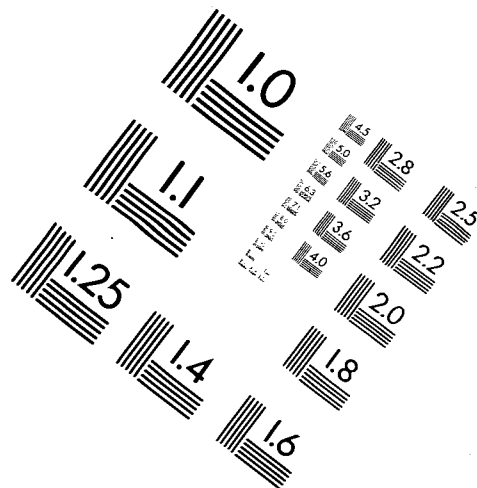
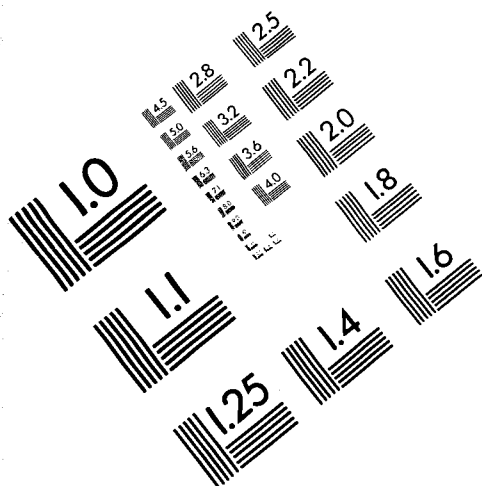


AIIM

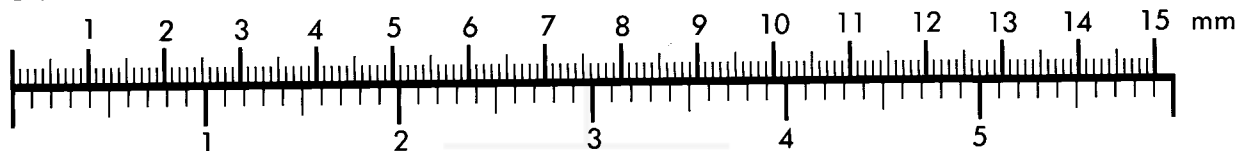
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Silver Spring, Maryland 20910

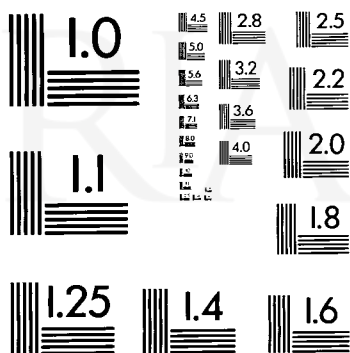
301/587-8202



Centimeter

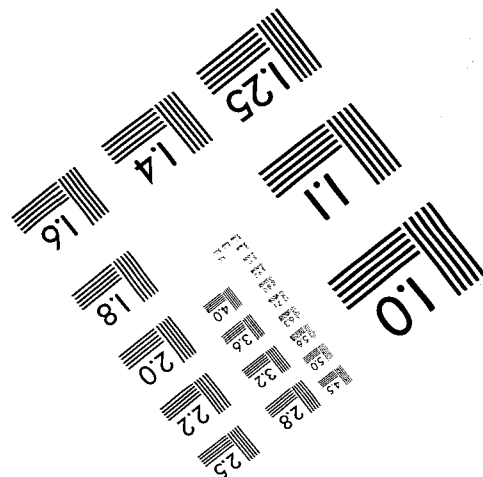
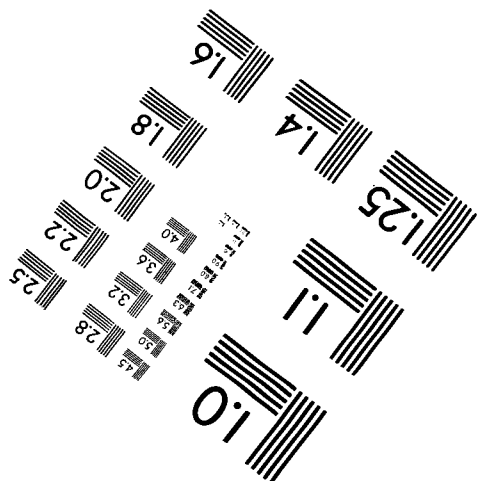


Inches



**IMAGE EVALUATION
TEST TARGET (QA-3)**

MANUFACTURED TO AIIM STANDARDS
BY APPLIED IMAGE, INC.

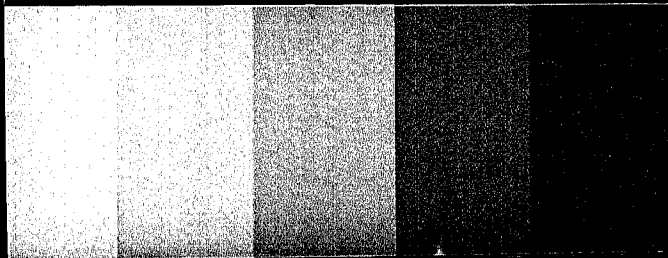


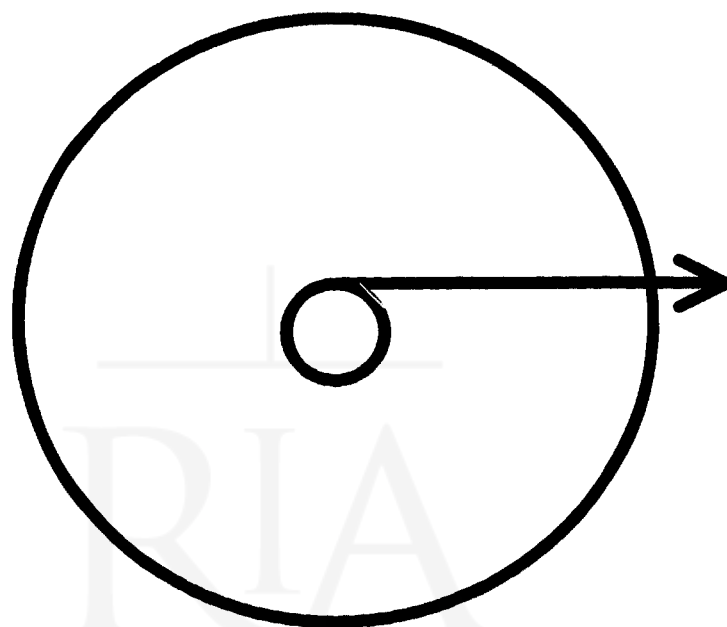
KODAK Gray Scale

C



M





END OF REEL
PLEASE REWIND

START

OUTSIZE MAPS

Outsize maps

part of

14 C 22

Galway (Vol. 3)

REDUCTION

8 x

RIA

Filmed: October 2006
Operator: Ms C. Waterloo
Original: black & white

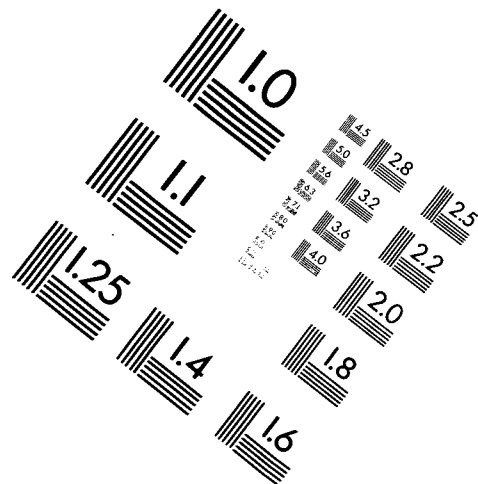
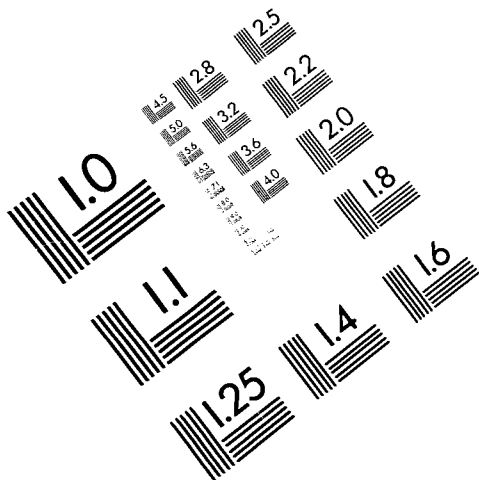


AIMM

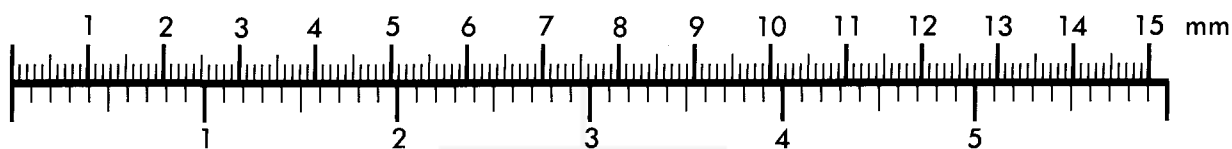
Association for Information and Image Management

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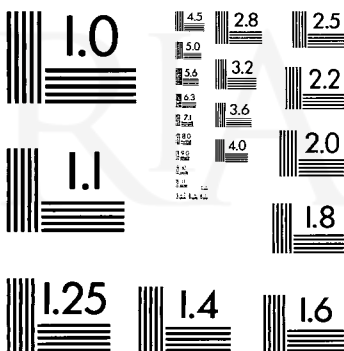
301/587-8202



Centimeter

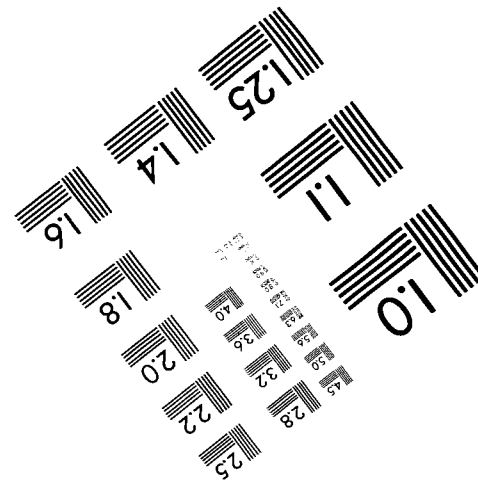
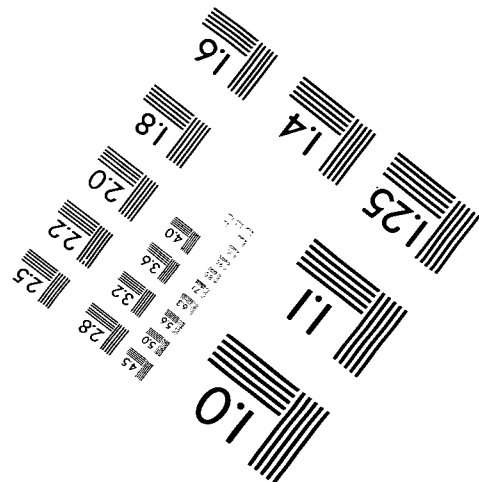


Inches



**IMAGE EVALUATION
TEST TARGET (QA-3)**

MANUFACTURED TO AIMM STANDARDS
BY APPLIED IMAGE, INC.

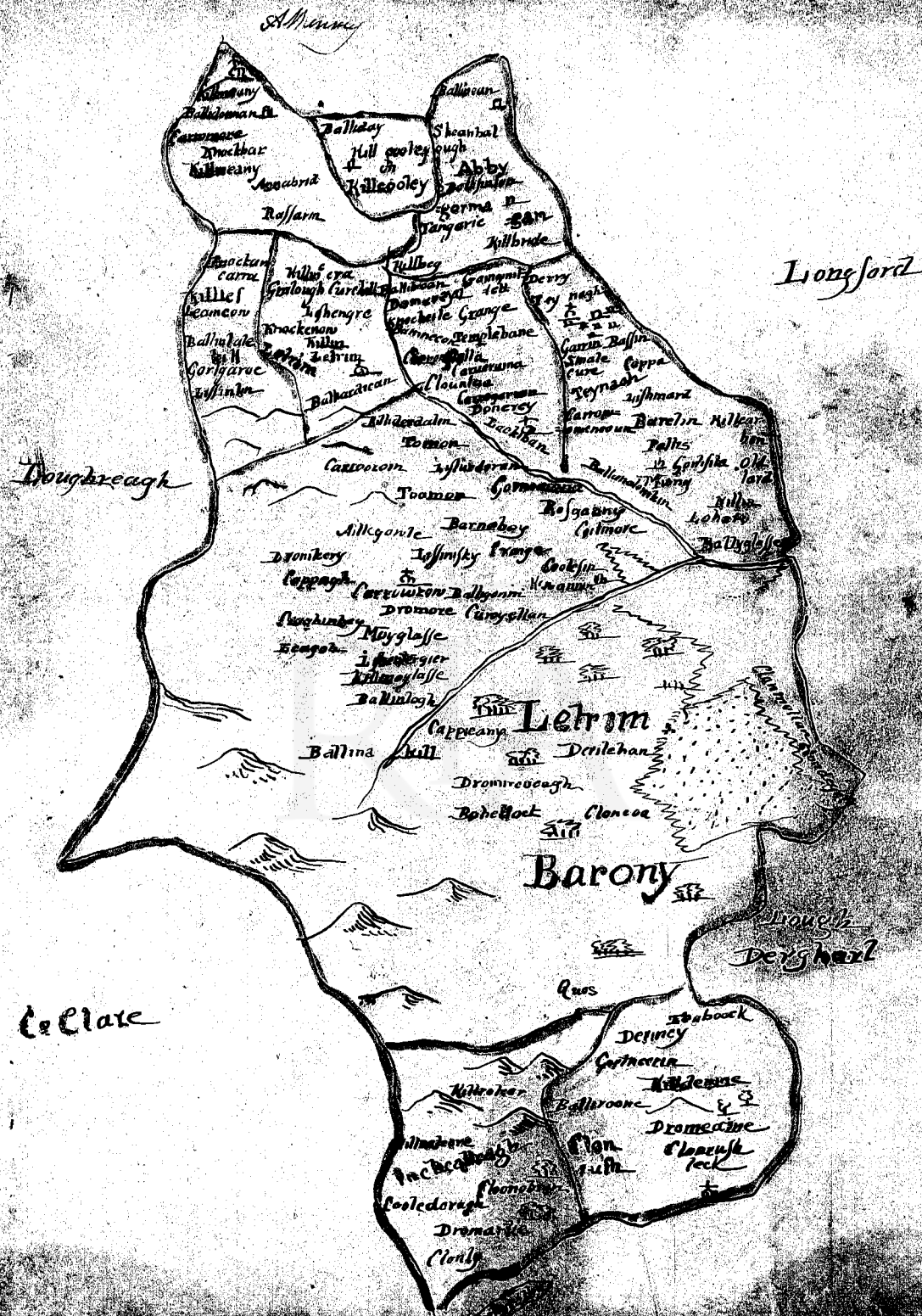


Outsize map

14/C/22/35

22 x 23 cm

RIA



Outsize map

14/C/22/38

26 x 35 cm

RIA

Outsize map

14/C/22/41

23 x 24 cm

RIA

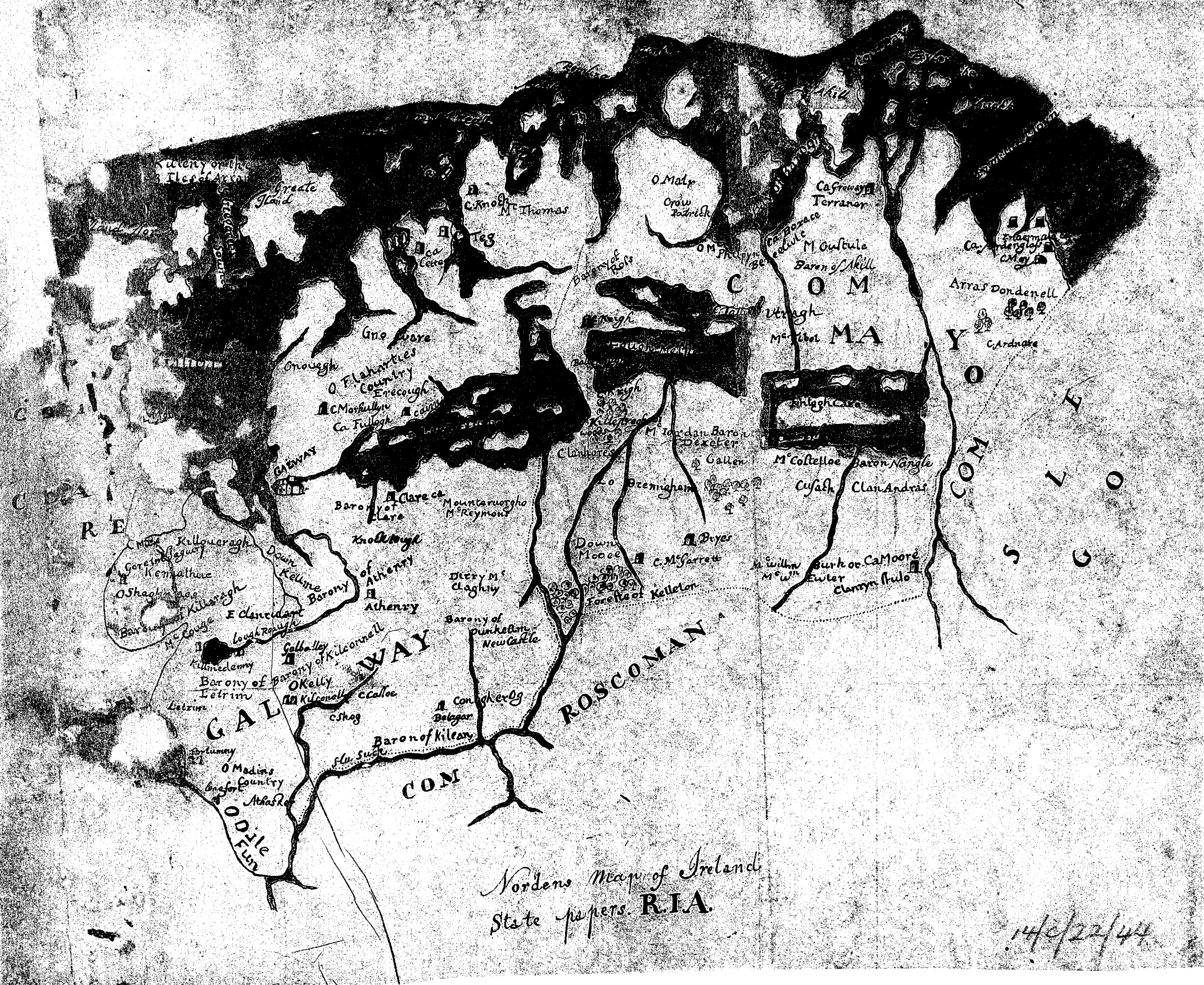


Outsize map

14/C/22/44

23 x 29 cm

RIA



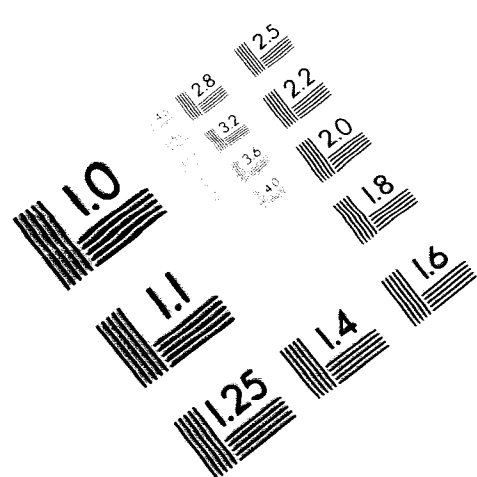
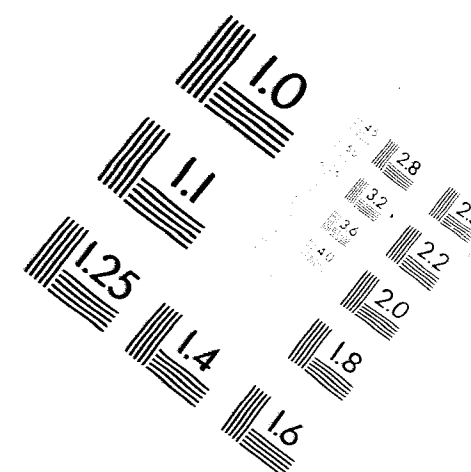
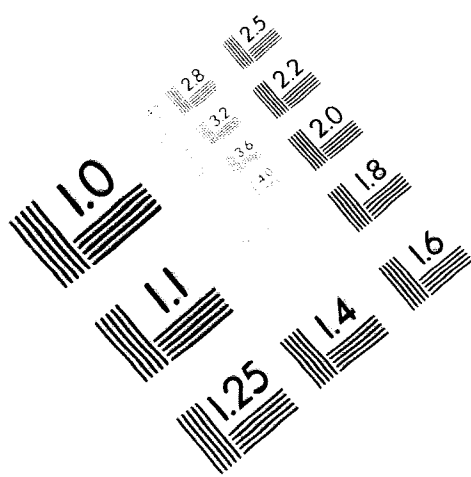
Nordens Map of Ireland
State papers. R.I.A.

14/2/22/44

REDUCTION

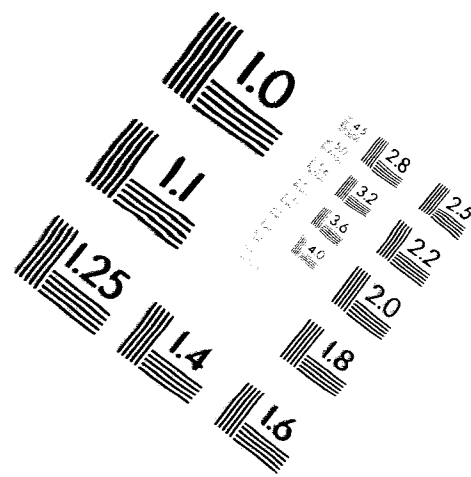
18 ×

Filmed: October 2006
Operator: Ms C. Waterloo
Original: black & white



AIM

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Silver Spring, Maryland 20910
301/587-8202



Centimeter



Inches

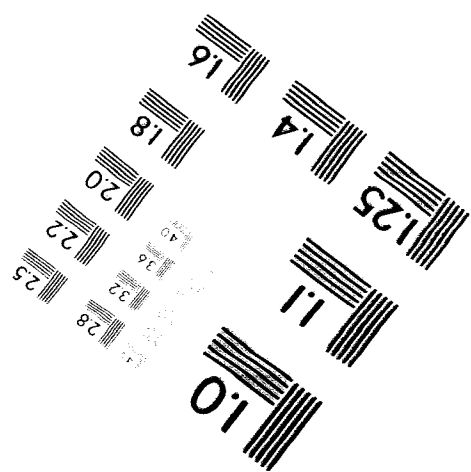
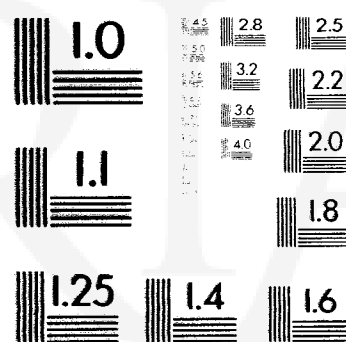
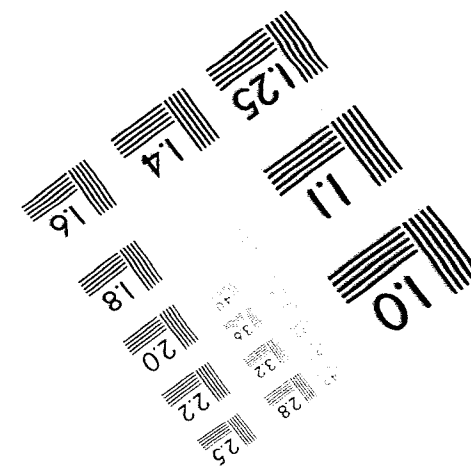
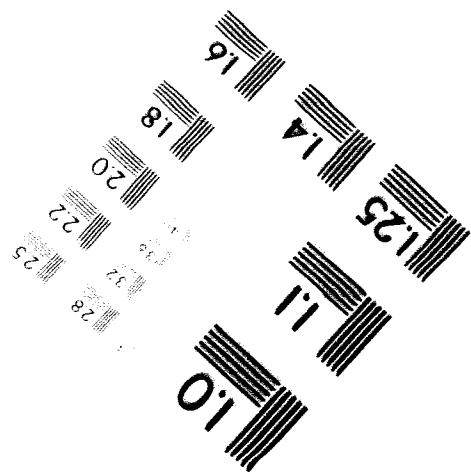
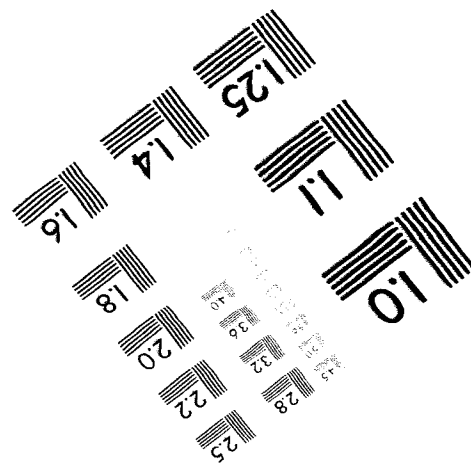


IMAGE EVALUATION
TEST TARGET (QA-3)

MANUFACTURED TO AIM STANDARDS
BY APPLIED IMAGE, INC.



Outsize map

14/C/22/47

50 x 80 cm

