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

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

Assorted letters, extracts and maps, relating to the history, antiquities and topography of the County Kildare, with particular reference to its early churches, castles, forts and place names.

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Settlers
containing information relative
to the
Antiquities
of the
County of Kildare
collected during the
progress of the
Ordnance Survey
in
1837
Vol. II

14/D/4/1(1)

Kildare Letters, Vol. II.

India.



14/2/4/1(ii)

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Maps

(Traces)

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D^o D^o with the 4 principal territories marked upon it

250

END

14 D 4/2

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athy, Co. Kildare, concerning the history, topography and antiquities of the parishes of Dunnamanoge (Dunmanoge) and Ballaghmoon and the monasteries of Moone and Timolin.

26 November 1837

6p.

24 cm

Included are related extracts from the Annals of the Four Masters and from an early Irish poem concerning the plain of Magh Ailbhe in Leinster.

1
1
Athy 26. Nov 1834

Ó Aí doí pop beapba báli
Tmállam go maein colaim cille
féam air caoin speac . r air deall
na típe na habaí . r na cille

Dear Sir, I went to the genealogies of the Leinster tribes
of Mi Faolain ^{di Bunnphadha} and Mi Muireaschaigh in whose
territories several ancient churches and Rathes
of celebrity were situated. I went also all the
references to these territories to be found in
the Annals. I have the Annals of Mi Faolain already.
I visited the Monastery of Moone, which is situated
near the River Liffey about 6½ miles east of
Athy, but was entirely disappointed at finding
so little of interest about it. Archdall writes
of this place:

"Moone. Near Tinnahin. Here is a large old
church which is said to have been a Monas-
tery of Conventual Franciscans, and an
old Cross still remains here and several
Irish inscriptions." (Tour thro' Ireland 1748)

This large church still remains in tolerable preser-

14/D/4/2(1)

aa

-vation but it is decidedly modern, being in the rude Gothic style; there is also not far from the church a square tower of considerable height said to be coeval with the church.

That this was the place called Maen Cholain Cille by the Annalists scarcely admits of doubt, from the fact that there is a beautiful spring in the hollow beneath the church to the N. E. still called St. Columbkille's well: and from the character of the crosses which stand in the church-yard. ^{"Two of"} These crosses ^{were} dug out of the earth not many years since by Mr. Yeates the present proprietor, who states that the ^{old} ~~markings~~ point out other spots in the church yard where other crosses and tomb-stones with Griph inscriptions are buried ⁱⁿ under the earth. These crosses are certainly sculptured in the same style with Columbkille's other crosses at Kelly, Drumcliff, Durrow, &c. and are seven or eight centuries older than the present church with which tradition makes them coeval.

3
(3)

Columbkille's well has been lately cleaned and enclosed by Mr. Geater, who finds its excellent water for the use of his house. He placed a curious rude flag stone ^{with a hole in the middle} found at the bottom of the well in clearing it out. over the enclosure as a curious monument of antiquity.

I think that the present church and tower of Moone were erected five or six centuries ago by the Fitzgeralds or some others of the Anglo-Norman conquerors of the Hy-shir-a-shaigh, and it seems strange to me that we should have no record of the re-erection ^{of this house}, or obituaries of the abbots or Priors ~~of this house~~.

A small fragment of a stone lying near the large Cross in the church ^{exhibits Michael blowing the trumpet and} ~~is to be seen~~ a fragment of an inscription, which, from the style of the characters, would appear to be coeval with the Anglo-Norman monastery.

** Mortui adjuditi

** ex justis - - -

Michael O'HALLAHER

14/10/4/2(11)

(4) ^H
Colgan does not appear to have known where
Maoin Cholaim Chille was; he merely refers
to it as in Leinster. The following is the
amount of what history has preserved about
the place.

"A. D. 1014, Columb O'Flanigan, Coarb of
" Maoin Cholaim Cille, died."

" 1040, Maoin-Cholaim Chille, Dixert. Diarmada

" Moghna-Mopenog, and Chainmor Maadhog

" were plundered by Dermot, the son of

" Maelnambo, lord of Hy-Kingellahe, who

" ^{led} took many prisoners, out of their penitentiaries."

4 Masters

There ought to be some English Irish record
of this place.

A short distance to the N.E. of Moone on the same River, lies Timolin, another ancient Monastic establishment, which was re-edified by the Anglo-Normans, but of which we have ^{scarcely} no historical account, for all the references to Tigh Moling in the Annals seem to refer to St. Mullins in the County of Carlow.

Do the Ballandits in their Acta Sanctorum give a life of Moling Luachra? He was a celebrated ecclesiastic, who ~~visited~~ travelled in foreign parts, and it is more than probable that Ballandus or his continuators have given some sketch of his life. Does Colgan make any mention of him? Lamingan? I find the following notice of him in the Irish Calendar:

- " Moling Luachra, Bishop and Confessor of Tigh
 - " Moling of the Stream in the Cananagh Country
 - " in Leinster. His first name was Dairchell.
 - " One night that Moling went a fishing to
- 14/P/4/2 (11) lake

6
"lake fish, he caught a large salmon in the
"net. When this salmon was opened a time of
"gold was found in his belly. Malin divided
"this gold into three parts, of which he gave
"one to the poor, the second he used for ^{ornaments} ~~covering~~
"reliquies, and the other third part he reserved
"for paying for work and labour. &c. He died
"in the year 696." June 17th

This passage is very valuable for the light it
throws on the meaning of the word time
which occurs so often in the Book of
Rights and other ancient Irish tracts.
It can mean nothing but a ring or a chain.
We use ring at present to denote a link of a
chain. Does not Colgan give a Latin trans-
lation of this passage?

It is very probable that Malin established ~~an~~
~~other~~ manastery at this Tinnahin in Kildare
as well as at Tigh Malin on the stream in
the Country of the Cavanagh; It is curious

to observe that Machina and Evin had also ^{my 77}
two establishments a piece, the former Timahoe
in the Queen's County and the latter Timahoe
in Kildare, the latter Ros-mac-Tresin in
Wexford and Ros-glas in Clannaliere; but
this latter remains yet to be proved as
Dr. Lanigan stands boldly in the way!

Ware finds that Robert, the son of Richard
Lord of Moragh about the beginning of the
reign of King John founded a monastery
at Timolin in Kildare under the invoca-
tion of the Virgin Mary for nuns of
the order of ~~St~~ Proacia, and placed
therein his own grand-daughter Cecelina.
(for remainder see Archdall)

8
(8)
Of the Parish of Dunnamanoge

The old church of this parish which lies about 6½ miles to the south of Athy is decidedly not an erection of the primitive ages, as may be seen from one ^{small} gothic arch still remaining perfect. The church itself is in a very rude style of architecture, and presents nothing of antiquarian interest unless as affording a specimen of the kind of parish churches erected by the Anglo-Norman Irish about five or six centuries ago. I am of opinion that Dunnamanoge is a corruption of Mózná Mojenócc mentioned by the 4 Masters at the year 1040 (see the passage cited above under Moone) because the old church now called Dunnamanoge is not situated in or near a Dun

9 (9)
Is st Mopenoe from whom Moghna Mosheróc
was named mentioned by Colgan or in
the Colg Calendar? It is a name sy-
-nonymous with Denarr. The word moġna
or Múġna appears to be a topographical
term peculiar to this part of Ireland.
Does Peter Connell give any explanation
of it in his Dictionary?

of the parish of Ballaghmore

This place is not referred to in any of our
documents as an ecclesiastical establishment
and it is probable that it never had a
church in the early Irish times; but it is ce-
lebrated in the Irish Annals as the site
of a battle fought in 908 between the Irish
monarch and Cormac Mac Cullenan, King and
Bishop of Munster, in which the latter was killed.

14/10/42(V)

10
(10) Bealach Mughna signifying the pass of Moone
is referred to as situated in a celebrated plain
in Leinster called Magh Silbhe, and by
the Latin writers campus Albus. The ^{exact} situa-
tion of this plain has never yet been pointed
out, but from many ^{written} evidences to be quoted
hereafter I would venture to define it as
that beautiful plain of ample extent lying
between Sliabh Maingeach in the Queen's Co.
and the Wicklow Mountains and comprizing
the northern part of the Barony of Idrome
in the County of Carlow and the Baronies of
Kilkea and Moone in the Co. of Kildare.

In an ancient Irish poem describing the se-
pulchral monuments and other remarkable
features of Leinster, the Bard exultingly ~~says~~
says

"I hear of no plain
"In any province under Heaven
"Like the plain of Mag-Silbhe."

Est. campus spatiosus et speciosus inter Berram fluvium
et Cualandæ montes situs.

11 (11)

The following lines in the same poem ^{are} ~~is~~ worthy
of attention:

- "I hear, in no province
" Between earth and ^{sacred} holy heaven
" of a nun like Saint Brigit
" Or Cleric like Kevin.
" of three like the daughters of Bladma
" Who blessed the Gadeliangs
" of a Confluence like Mileadhach ^(at creek point)
" of a stream like the Dedhin ^(River Dineen)
" of a forest like Fidd Mergiche
" of a cascade like Eas Dubhthaigh
" of a Dun like Duibhlinn ^{Dublin}
" of a spring like the Eachlagga
" of a wood like Fionn Gaibhle
" of a stone like Lec Millincha
" of a plain like Slough-Silve
" A place so delightful
" At Lip-Lagha Mac Ethleinn
" A Regles like Tallaght
" A City like Leighlinn."

(12) 12

O'Keefe and I travelled two miles along the Barrow between Carlow and Leighlin in search of Dinree but finding the day too wet and stormy, and that Dinree must lie several miles to the south of Carlow we thought it prudent to defer the identification of Dinree till the County of Carlow is surveyed.

According to Keating the palace of Dinree lies on the western side of the River Barrow between Carlow and Leighlin.

There are ~~several~~ ^{their names and} several forts along the Barrow but the traditions connected with them in Irish times are totally lost.

I have not received the extracts &c. sent to Carlow yet.

your obedient servant

26,
N.Y. Nov. 26. 37,

John O'Donovan

END

14 D 4/3

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Athy, Co. Kildare, concerning the history, topography and antiquities of Athy town, with particular reference to the origins of its place name.

26 November 1837

6p.

24 cm

Included are related extracts from Keating's 'History of Ireland' and the 'Leabhar Oiris'.

th
Athy Novr 26. 1837.

Dear Sir,

We shall move to Kildare on Tuesday morning. please to send thither the books of the Barony of Offaly as soon as possible.

of the town of Athy

Athy is referred to in Irish times as a ford on the River Barrow near the Rath of Mullach-Maistean. It is called in Irish Át Nof which means the ford of Áe; Áe being a man's name in very remote times, as Áe, the son of Állquiba, from whom Magh Nof in the County of Roscommon received its name. The town is now called by ^{the} few old people who speak Irish there and in the Queen's Co., Baile Átá Nof, pronounced Blahé, the town of the ford of Áe. ^{But} There is no historical, legendary, or traditional account of the Áe, ⁺ who left his name on this ford on the Barrow.

+ There is: see further on. Ld

14/D/4/3(1)

(2) 14

According to Keating this ford was originally called
Ath-~~an~~ ^{tróidist} trap-dain but Connell Mageoghagan in
his translation of the Annals of Clonmacnoise
makes Ath-an trap-dain and Athie two different
fords. Keating in giving an account of the seven
Leix and seven Foharty, thus refers to Ath asi.

" In order that this account may be more clearly
" understood it is necessary to set down a little of
" the genealogies of this people. Be it known to you
" that King Felim, the Lagenian had three sons,
" viz Con of the Hundred Battles, Eochy Finn and
" Fiacha Suighe, as we have said before. The descen-
" dant of Con governed Temur, and his second
" brother Eochy Finn passed into Leinster and
" settled there. It was by this Eochy that Laoighsech
" ^{the son of Connell Cefnibach} Ceannmor was fostered. At this period Eucorb, the son
" of Mogha Corb was King of Leinster, and in his reign
" the Momonians obtained great sway in Leinster, so that
" they possessed themselves of Ossory and of Leix as
" far as Mullach Maigean. When Eucorb saw the Mo-
" monians thus overpowering the Lagenians, he requested
" of Eochy Finn to assist him in expelling the Momonians

15 (3)

" from Leinster. Eochy consented, and assembled his
" friends from every side until he had a numerous ^{body}
" of forces over whom he placed his foster son, ^{Laoighseach Kenmore} as com-
" mander. Then did he and Eochy with all their
" forces commanded by Laoighseach attack the ^{Munster} ~~Munster~~
" ^{Munster} ~~Munster~~ and they drove them from ^{Mullach Maigolion} ~~Mullach Maigolion~~
" to the River Barrow where they gave them a great
" overthrow at Abh Traipdin, which is called Abh ai
" of the Barrow. From thence they pursued them to
" Cointine in ^{now more} ~~now more~~ Abh Riada, where they defeated them a
" second time, and following up the ^{route} ~~route~~ they defeated
" them ^a ~~a~~ third time at Slighe Dala, ^{now Ballaghmore} ~~now Ballaghmore~~ in
" Offaly, and thus delivered the province of Leinster
" from the thralldom of the Munsterians. As a reward
" for this service Eochy Fionn obtained the seven Lo-
" charys for himself and his heirs, and his foster-
" son Laoighseach, the seven Leixis." &c. &c.

^{nearly}
Macgeoghegan gives the same account, but makes Abh Traipdin different from Abh Riada.

" Felim Macctuar succeeding to in the government of
" the Kingdom in whose time there was great war between
" Leinster and Munster. The Munstermen got from
" the Leinstermen, from the borders of Leinster to

(4) 16

" a little ford near the hill of Mullamaisden
" called Athanthrosden. The Lynstermen were
" then very bare by reason of the yearly pay-
" -ment of the Borowa, and therefore they could
" not of themselves withstand the great power
" of the Munstermen; wherefore the king was
" constrained to have recourse to the King of
" Ireland's Court, and there submissively to crave
" his aid. Whereupon the King of Ireland and
" Council deliberately considering how the case
" stood, and with the mature advice of his nobility
" thought fit that the King of Leinster and Lynster
" -men should be instantly aided, and the speedier
" to perform the same to send King Felym's ^{Eochy Fin} second son
" and the King of Ulster's second son
" named Lowaye Lysie with all the King's force
" with the King of Leinster against the Munster-
" men, who were already possessed of the best part
" thereof. The King of Lynster covenanted with the
" King of Ireland's son, and with the King of

* These privileges are detailed by Mac Firkin, but they belong to Lais and Robert.

14/5 (5)

" Ulster that if they would recover all that
" was in the Munstermen's hands of his lands
" and drive them out of the province by
" force of arms and withstand their force
" still, he from himself and his heirs would
" make good to them and their heirs all
" that was then possessed ^{by} of the Munstermen
" which was from the borders of Munster
" to the ford of Ath-an-trapdan with
" many other privileges* from the King
" of Leinster to them and their heirs.
" When these conditions were sworn and
" confirmed, Cechy and Lowaye Lepie marched
" on with seven thousand Ulstermen in Lowaye's
" company and 3000 Meath and Connaughtmen
" in Cechy's company, who, with all celerity
" came up with the Munstermen at Ath-
" -an-trapdan, where they assailed them at
" unawares, and gave them a great overthrow.
" The Munstermen thinking to have recovered

14/10/4/3 (iii) then

(8.)¹⁸
" their disgrace gathered all their forces toge-
" ther againe and met their enemies at
" Athie, where they were likewise discomfited.
" The Munstermen were likewise in two other
" battles overthrown at Leack-Riada in Leac^{Leix}
" and at Athlayen (which is a ford on the
" River limittin Lynster from Munster) and
" after these great overthrowes the Munstermen
" were quite driven out of ~~st~~ Lynster."

Is this account of the expulsion of the Munstermen from Leinster given in the Books of Leacan and Ballymote. I think that there is some mistake in Mageoghegan's account of it, but I cannot decide until some more ancient record of it be discovered.

The next reference to the ford of Athy is found in the Leabhar Airis of the Dal-Cais, and in Keating's history of Ireland, from which I transplate the following:

" After the fall of Brian and Morogh and
" of many of the Irish nobles, & after the defeat
" of

“ of the Danes and Lagenians, the greater part of
“ whom fell in the battle, ^{the surviving part of} the Dalcassians and
“ ^{the} dependants of Fiacha Muilleathan marched
“ to Mullach Maigdion on their way homeward.
“ Here the dependants of Fiacha Muilleathan
“ drew themselves up into one body and separated
“ from the Dalcassians, and they advised with
“ one another, that as the Dalcassians were
“ now few in number, they ought to send
“ envoys to Donogh, the son of Brian, to
“ demand hostages from him. They observed
“ unto him how his father and ^{his} uncle, Mahon
“ the son of Kennedy, had hostages from
“ them, and that they themselves were entitled
“ to the sovereignty of Munster alternately.
“ Donogh replied “ It was not willingly ~~but by~~
“ ~~compulsion~~ that you gave hostages to my
“ father and uncle, but they compelled you
“ and all the men of Ireland, by force of arms,
“ to submit to them, and he said that he
“ would not give hostages or pledges to them
“ or any other people, but that if he had

8) 20

" ^aequal force with equal to theirs he would
" not suffer them to go further without giving
" him hostages to ensure their submission to himself
" as well as to his father in the same way that
" they submitted to his father. When the people
" of Desmond heard this reply, they quickly
" rose up and armed themselves to give battle
" to the Dalcassians. Then Donogh, the son
" of Brian told his people to place their
" wounded men within the Bath of Maision
" leaving the one third part of their number
" to take care of them, and ^{to} let the other
" two thirds give battle to those people.
" At this time the Dalcassians were only
" one thousand in number - survivors from
" the slaughter, but the people of Desmond
" were in number three thousand. When the
" wounded men of the Dalcassians heard the
" words of Donogh, they quickly arose, stopped
" their wounds with moss and armed themselves
" and advised that the battle be given. No

21 (9)
" Soon after the descendants of Fiacha Muib.
" leathan perceived this courage of the Dal-
" cippians both ^{strong} hale and wounded, they refused to
" fight them, and proceeded home to their res-
" pectable houses without obtaining hostages
" from them.

" The Dalcippians then passed on to Stth. doi
" on the brink of the Barrow, and there com-
" menced to slake their thirst with water.
" But Donogh Mac Gillapatrick, ^{King of Ossory} met them
" ^{there,} having a numerous force of the Lagenians
" and Osorians assembled on the plain
" of Clan-Kelly, and he had a guard on
" every pass by which the Dalcippians had
" to go on their way home. His enmity tow-
" ards was great because Brian Boru had
" imprisoned and fettered his father.

I am anxious to know how Moore tells this story in his
history of Ireland. One of his poems has given it
great celebrity. "The Moss of the Valley grew red with their blood."
14/2/43(V)

There is no evidence that there ever was a town or fortress here in the ancient high times, but it certainly was a walled town of considerable importance some time after the arrival of the Anglo Normans. The South-East gate is still in existence.

In the reign of King John, Richards de St. Michael founded a priory here under the invocation of St. John or rather St. Thomas for Crouched friary. It was situated ^{ie west of} beyond the Bridges.

In 1253 the families of Boigeley and Hogan founded a Dominican abbey here on the east side of the Bridge. - Ware -

A.D. 1546. The Fitzgeralds and Donogh the son of Honor Faly plundered and burned the plain of Carbury and Castle Carbury.

Honor Faly himself (Brian) and O'More (Gillapatriks) afterwards took up arms to aid in this war. As soon as the Lord Deputy, Anthony St. Ledger, had received intelligence of this, he
marched

"marched into Offaly and plundered and burned the
 "country as far as Tochar Amachain, where he re-
 "mained two nights, but returned without com-
 "ing to a battle or obtaining submission. O'More
 "and the son of O'fionn (Mory) (in the mean
 "time) attacked the town of Ath ai, burned
 "it and the Monastery, and killed many
 "persons both English and Irish on the
 "occasion." &c, &c 4 Masters.

Ath Tuinsten is mentioned by the Four Masters
 at the year 936, but it does not appear from
 their words whether it is or is not on the
 Barrow. Is it not mentioned in the Dunseanchus?
 There are no ruins at Athy now, but that of
 the D. E. gate, and those of the two ^{old} parish churches
 of St. Michael and St. John's. There is a curious
 stone with a gothic inscription near the Bridge
 of which the officer, who is stationed in Athy
 ought to make a fac simile.

In the poem called Idors na Leice or poem of the sepul-
 -chral monuments it is stated that the monument

(12) 24

^{or rather}
of Longus lies on the hill over Kilkullen.

leict longus ^{of Oppide} op ^{note}
1111 and of cill cullind.

This is a Dunha or tumulus on the hill, ^{about 1/2 mile} to the S. W. of Kilkullen. There is a trig. station on it.

It is also mentioned that the monument of some Druids or learned men lies in the East of Moin Mhulagh

leict lete na tnom Sáime
1nd slpctup mōnd mulag.

Mōin-a-mhulagh is now the name of a Bog in the parish of Kilberry and Narraghmore. There is another Bog of the same name either in the County of Kilberry or Tipperary.

I want the account of the limits of the Dioceses of Meath and Leinster as settled at the synod of Rath-Breapail. It will be found in Lloyd O'Mulconry's copy of Keating. Also Cambrensis's account of the tower and fire-house of Kildare. Does he give any account of the ^{Cambrensis} Curragh of Kildare?

This weather is very unfavourable to our researches.

Your obedient servant

I have received the Co.
Name Book, redacted
from Carlow.

John O'Donovan

END

14 D 4/4

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Athy, Co. Kildare, concerning the history, antiquities and topography of the parishes of Usk and Davidstown, with particular reference to their early churches, castles, graveyards and the origins of their place names.

27 November 1837

4p.

24 cm



Uske Parish — Irish name of
explained.

Usige — occurs in Mac Firbis.

Usk townland — old burial place in:
but no remains of a church.

Uske - church of & its chapels, } in the
Aske - house & church of Deanery of
Christenedermot.

(Archdall)

On what authority &c.?

Uske townland — ruins of a dwelling
house called Castle
in S. W. side of.

Usk Parish — River Liffey bounds S.E.
corner of.

Usk alias Ask — Church of in
Repertorium Viride, as
lying in the Deanery of Christenedermot.

Davidstown P.O. —

Davidstown townland. Old walls of
a church in.

Collinstown T.L. — Billenagh graveyard in
St. John's well in
ruins of an old castle in.

Lipistown Lower townland — ancient stone cross in.

Blackhall T.L. — ruins of Blackhall Castle in.

Atty November 27th 1837

Sir,

Usk — the name of a Parish in the Barony of East Kinnagh and Reban, is ^{called} in Irish uisge, which signifies water i.e. aqua. It is so written by Mac Pilib, where he describes the limits of Kna Gallchla, which country he says, extended from lonil caig ^{ingenach} as far as Dubhatha ^{black ford of} Mais-din, and from Glaís Ciche in bluanaigh Cree as far as Huoda at Laigis, and as far as Hath ^{ford of} Beanocht at Heblhte until it reaches to Uisge ^{at} in Kna haince.

+ Will there
be more?

The parish it is obvious obtained this name from that of the place where the parochial Church was erected; but from what Circumstance the place itself got this name, remains to be investigated. The churchyard in which this church stood lies in Usk townland, and is used as burial ground. It is doubted among the people whether there ever was a Church within it, or not, as there are no vestiges of one at present to be seen there. a tradition, however, exists that there was formerly a Chapel within this grave yard, and we have on the authority of Archdall, where in his Monasticon, he speaks of the nunnery of Timolin, that William ~~Piro~~ Piro who was made bishop of Glendaloch in 1192 and died in the year 1214, as a further ~~grantee~~ ^{endowment}

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to this monastery (n.e. of Timolin) did grant
the church of Upke and its chapels in
the rural deanery of Christedermot.

And the same writer states that
'In the year 1220 Henry archbishop of
Dublin granted to the prioress and nuns
of this house a confirmation of all their poss-
essions, viz- the site of their own house together
with the church and all the appurtenances
thereunto belonging, the Church of St. Kevin
of Dumbore with its appurtenances ~~together~~
~~with that Carnate of land~~, and the Church
of Noragh Patrick and all its appurtenances
together with that Carnate of land, which
Robert son of Richard gave to the Church of
St. Patrick, the Church of Ederdrom with
the Carnate of land which the aforesaid
Richard did also grant to the house and
the Church of Aske which Millicim bishop
of Glendaloch granted on the petition of
William Calf. All these were confirmed
by the archbishop from an inspection of
their Charters. &c (3)'

(3) gn? - authority.

14/10/44 (ii)

In the S. W. side of Ush townland
are the ruins of a dwelling house called
a Castle by the people. The river Lysse
bounds the S. E. Corner of the Parish.

The Repertorium *videlicet* notices the ~~the~~
Church of Ush alias Ush as in the ~~Parish~~
Deanery of Trillick, using ^{almost} the same
remarks with Archdall, ^{alone} cited, respecting it,
but at greater length.

As I feel it my duty to give a translation in English
of this notice of the Repertorium, which is written in
Latin, I feel it also my duty to remark that
I cannot make a translation of the *Litica* Construction
in my hands, with an ~~any~~ accurate and unobjection-
able sense.

Davidstown Parish.

In Davidstown townland - the old walls of an intended church.
~~the church was never roofed in.~~

In Colbinstown T.L. ^{St. John's well in -} which is detached and lies on
the South of Uske Parish, - are Killen
Cormac grave yard and the ruins
of an old castle.

Lipstown lower, a townland in the South of
Davidstown Parish - is an
ancient stone cross, ~~with~~ but
there is no inscription on it.

In Blackhall townland. in South side of -
an old Castle in ruins.

Davidstown Parish.

The old walls of a church, which is said to have been never roofed, stand in perfect condition in the townland of Davidstown, in which is also a well called 'St John's well'. There ~~are~~ in Colinstown townland, which is ~~a~~ detached from Davidstown Parish, and lies to the South of Usk (ph), a grave yard called Cellij Cormac (i.e. Cellula S. Cormaci) and the ruins of an old Castle. An ancient stone cross, ^{without any inscription} is in Liff town Lower townland, which lies in the South of Davidstown Parish: and Blackhall old Castle is in ruins in Blackhall townland.

Your obedient,
humble Servt,

J. O'Honor

J. A. Larcom Esqr
J. A.
" "

14/10/4/4 (10)

END

14 D 4/5

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kildare, concerning the history and topography of the hill of Allen, Co. Kildare.

28 November 1837

6p.

24 cm

Included are transcriptions of Dubhaltach Mac Fhir Bhisigh's pedigree's of Fionn O'Baoisgne, the 'Annals of the Four Masters' and the translations of Charlotte Brooke.

81
Kildare Nov^r 28th 1837.

Dear Sir,

I could find no ^{ancient} antiquarian remaining at Athy, but the two old parish churches of St. Mich-
-chael's and St. John's, the castle of Woodstock
and the S. E. gate. Dr. Clayton's house near this
gate is called the Abbey house as having been
created on the site of the Dominican Abbey, but
no trace of the abbey itself is observable.

Is there any reference to the Curraoh of Kildare in
any of the lives of St. ^{Bridget of} Kildare?

In the Repertorium Virides, the parish of Moone is
called Moone-Columbkilly which ~~amounts~~ in connexion
with the other evidences mentioned in a former letter
amounts to a proof that it is the Maoim Cholaim
-cille of the Irish Annals. It strikes me that
Maoim Cholaim Cille should be Moghna Cholaim
Cille: 2. Have the Four Masters mistranscribed
the name?

1410/4/5(i)

Today (29th) I visited the hill of Allen, which lies about
 5 miles to the north of Kildare. It commands an ex-
 tensive view of the mountains of Wicklow, Carlow
 and Sluamargy as also of the plains of Moy-
 Kilbher, Moy-Liffey, and Moybra, but is itself
 remarkable for nothing. It ^{sides are} covered with furze
 but on the top there is a level area on which several
 forts could be advantageously erected. There are
 however, no traces of forts nor any other monuments
 excepting one small mound ^{called Suidh-~~ph~~ or Finn's ~~ch~~apir} which occupies the highest
 point of the hill. On every side of this mound there are
 faint traces of field-works, but so indistinct that
 I could not with any certainty decide whether they are
 traces of forts or of recent cultivation; for the hill
 was ^{on} tilled ~~to~~ the very summit. I traversed all this
 hill but could find ^{upon it} no monument ~~near it~~, from
 which it could be inferred that it was ever a
 royal seat, like Tara, Emmanis, Maigtean, Rasineam
 or any of the other places of ancient celebrity,
 whose localities have been identified. And still
 in all the Fingallian or Ossianic poems this hill
 is referred to as containing the palace of the re-

renowned champion Fionn Mac Cool who seems to have been a ^{real} historical character that flourished here in the latter end of the third century. Donald Mac Firbisce the last of the hereditary antiquaries of Lecan, makes mention of several Fionns, but he thinks that the renowned Fionn was the ^{great-great-}grandson of the Egerian ^{monarch} Nuada. I shall here translate his words, which, whether they be true or not, present all the features of voracious dryness.

" Fionn O'Baoisgne, Gaoille and O'ffin were
 " ^{O's} dependants of Nuada, ^{Neacht} as Seanachan Torpest
 " (Poet Laureate of Ireland) proves in his poem
 " beginning
 " Fionn tula. &c—

" Fionn was the son of Comhall, who was the
 " son of Treannor, who was the son of Dubalt,
 " who was the son of Calathan, who was the
 " son of Baoisgne, son of Nuada Neacht. This
 " is his parentage according to the Book of
 " Leinster

" Leinster and other records; The pedigrees of
 " Fionn (like those of Hercules) are however
 " variously traced, but it is not known for a
 " certainty, that they are the pedigrees of the
 " celebrated Fionn. However we shall set
 " them down here, thus:

Fionn, son of
 Cumhal who was the son of
 Basigne -
 Fear-da-roth,
 Gall
 Forgall
 Daive
 Deaghadh
 Din, &c. as before

" This is the Fionn, who had the first command of
 " Fians (militia)
 " ^{Some} ~~others~~ assert that Fionn, the son of ~~the~~ Cumhal, who
 " was the son of Basigne was of the tribe of
 " Bruim-Lomocht of Cora-riche in Hy-Fidhginte,
 " others say, and with every appearance of truth, that
 " he

" was of the Hy-Tarsy of Offaly, a tribe of the
 " Atbach Tuath, or of the Hy-Tarsy of Luaigne
 " Temur (now Loone) who were a branch of the
 " Sera-Cul of Bregia, for this was the third
 " tribe in Ireland from whom a commander
 " of the Ferians (militia) was selected, for
 " (it mentioned)
 " we find, that the commander of the Ferians
 " was King of Luaigne, and that the Luigh-
 " nians had the privilege of being royal com-
 " manders of the Ferians of Ireland.
 " so far from different authorities:

" Be this as it may, for the one authority that
 " opposes it, there are four that trace the
 " pedigree of Fionn to Nuada Necht.
 " Maternal pedigree of Fionn:

Teige, son of
 Nuada son of
 Aice
 Daithe
 Brocan

Fionnmountain, who was of the Tuath-Daithe in Bregia

" This Leige was otherwise called Diogmond. His
 " daughter Muirn of the fair neck was the
 " mother of Fionn Mac Cumhail. Others assert
 " that Storba or Tarbha, the daughter of Eochy
 " or Echuman^{one} of the Ernaing of Dun Bearma
 " was his mother, and that Fionn Mac Gleisic
 " was his half brother by the mother side.

" Fionn Mac Cumhail had seven ^{Balfys} townlands
 " in every Triocharched (Barony) in Ireland
 " according to this authority (which?) He
 " was born in the third year of the reign of
 " Conn of the hundred battles, and he died
 " received his death (was beheaded rather) in the
 " last month of the reign of Fiacha prair-
 " tine. A book of Annals however states
 " that Fionn O'Baigne was killed ⁱⁿ the year
 " before the death of Cairbre Liffechair, King
 " of Ireland, who was killed in the year 284
 " Fionn was accordingly killed in the year 283, and

"I think this is the truest account."

P. 435.

Tigernach records that Fiorm O'Baigne was
"decollatus" at Ath. Brea on the Boyne in the
"year 283[?]".

In an Irish poem called oigin, Buile or Rhap-
sody, published by Miss Brooke, p. 94. Almhain
or Allen is described as a splendid palace

"I saw in my time
" With Fiorm for all sorts of drinking
" Ten hundred goblets and fleasps
" With one quart of gold
" There were twelve Breens
" Great was the number in one Dun
" In the possession of the son of Teige's daughter
" Of Almhain of noble Fenians
" There were twice six fires.
" Exactly in each house
" And one man and one hundred
" At each of these fires."

11/10/4/5 (11)

Miss Brooke adds in a note that "Almhain, ^{was} the
 " palace of Fiann Mac Cumbal in Leinster." and
 that " It was built on the top of the hill of
 " ~~Allen~~ called from it " the hill of Allen", in the
 " County of Kildare".

The Antiquary may draw his own conclusion from
 the non-existence of a Dun on the hill of
 Allen at this day. It is possible that there
 were forts on it a thousand years ago, and
 that the progress of cultivation has effaced
 them, but it is strange that these alone should
 disappear, while those of Tara, Emoria, Aileach,
 Cruachain, Naas, Maigtean, Rasciann, &c. ~~shall~~
 remain in good preservation.

The Annals of the Four Masters make frequent
 mention of two places called Almhain and
Aillium in Leinster; the former is the present hill
 of Allen, but the latter remains to be identified.

" A.D. 526. The battle of Almhain was fought by
 " Moriartach Mac Eric as were also the battles of
 " Moy-alvé and Cinn-Bich (now Kinsagh near Castlebar)."

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" 718. The monarch Fergal was killed ⁱⁿ at the battle
" of Almhain by Damogh, the son of Morogh, King
" of Leinster."

" 904 Kervall, King of Leinster was killed. He
" was the last King of Leinster who resided at
Naas. A Bard composed the following little
verses in memory of his death,

" Great grief to Liffey of the heroes
" To be without Kervall, the honorable & wise

" A generous, forbearing, victorious man
" To whom Ireland paid obedience.

" Grievous to me is the state of the hill of
" Almhain.

" And Billin without youths

" Grievous to me is Carmam (Wexford)
" With grass growing over its roads.

" His (Kervall's) life was not long ^{in 903.}

" After the fall of Cormac Mac Cullenan."

Here the poet plainly shows that Almhain and
Billin were two distinct places.

14/10/4/5(V)

"942 The Irish totally destroyed the Danish City of
a Dublin.

In a poem commemorating this event Braen, King
of Leinster is said to have marched his war-
riors from the hill of Almhain.

"Braen of Carman to the destructive battle
"From the hill of Almhain passed with his host."

This is the last notice of Almhain in the Annals.
That it is the present hill of Allen in Kildare
is certain from the pronunciation ^{of its name} at this day
by the few who speak Irish in the County, and
from the fact that
the Bog of Allen is called Máin Almhain in
the County of Westmeath.

Is Almhain not mentioned in the Dinseanchus?
Where does Keating or O'Flaherty place Al-
mhain?

About two years ago an old man of the name
Donnelly dreamed or pretended to have dreamed
that Fisun Mac Cool's treasure was buried in
a cave near the S.W. extremity of this hill, and
communicated his vision to the people neighbouring
on

the hill, who ^{were} firm believers in the truth of
visions of this nature. He told them that in order
to make his way to the treasury it would be necessary
to blast some rocks which stopped the mouth of
the cave, for which ^{purpose} it was necessary to collect
some money. A sum was collected; the landlord,
who wanted to have some stones quarried consented;
the work went on, while Donnelly was present with
^{loads} a gun to shoot Finn Mac Cool's enchanted dog
Bran, which was watching the treasury as soon
as they should penetrate as far as ^{its} ~~the~~ treasury!
People went out from Naas to see the operation, and
lent money to have it carried into execution, but
after a long and laborious effort no cave or
treasury could be found. Donnelly however, after
having collected some money, and employed some
idle boys, declared that the fates might have
sporting with his imagination on the first occasion
as to the exact spot where the treasury lies, but
he expects a second revelation in which the prog-
-nostics will be more distinct and vivid.

In the townland of Carrick into which the S. W. extremity of this hill extends there is a holy well called after St. Colman, which is visited by pilgrims on St. Peter's day. Over it there grow several old trees and bushes and near it ^{stands} a large rock with a cave from which the townland received its name. I think this is the Carraic Clumain mentioned in the Dimpean-champ of Tara, where it says that "the cross of the holy pilgrim Fergus, who had been in Carraic Clumain, lies near the sheekin of Tara?"

I think that Cluman was the saint, who first lived in the rock and gave it and the well his name, and that the pilgrim Fergus might have succeeded him. There is little doubt that this rock was anciently called Carraic Clumain. The family of Clumain in Sligo now anglicise their name to Coleman.

Is there any mention of this St. Cluman or the pilgrim Fergus in the Calendar? Is there any record of Kilmeage in any of the Irish writers? Is there any record of Nurney (urney) in Kildare Co. in Colgan or the Calendar?

Your obedient servant
John O'Donovan

END

14 D 4/6

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kildare, in which he refers to the progress of his work for the Ordnance Survey and the discomfort and difficulties experienced travelling throughout the county.

29-30 November 1837

6p.

24 cm

Included are extracts from the 'Annals of the Four Masters', concerning Aillinn, residence of the Kings of Leinster.

Kildare, November 29th 1837.

Dear Sir, There is a passage in the Annals of the Four Masters which mentions the Ball of St. Evin, and that that saint was the patron of the O'Dempsey's. It occurs in the 15th or 16th century and I have ^{written} a note on it in the translation of the Annals. I want this passage as soon as possible, and any reference the same Annals may make to Rog glas. I shall visit Monaster Evin tomorrow or the day after.

We shall be done with this county immediately and hope that the Books of the King's County will be ready in a few days. Our next move will be to Portarlinton a town which seems to have been built by a French

14/D/4/6(1) colony

Colony, since the Down Survey was made. I have no idea whatever of the signification of the name, except that old Laurence Byrne told me that it is compound of Port, and Arlington, the name of the leader of the Colony of Huguenots who established themselves there after the French Revolution, but I can scarcely credit him. Can any records of the name or origin of this town be had? O'Honor is completely knocked up, and I fear that the task of traversing the King's County will devolve on myself, who am now a weather beaten traveller. The days are so short that we are obliged to grovel our way home in the dark, which is very disagreeable and attended sometimes with danger, at least in places where we are total strangers.

45

The King's County is larger than any of the four
we have traversed this season, and will take
at least a month to get through it. It
contains
~~forming~~ the last portion of ancient Meath not
yet examined, and I am therefore most
anxious to give it serious consideration.

Your obedient servant
John O'Donovan

Kildare Nov^r 30th 1837.

Dear Sir,

I could not attempt going to Monaster Evin to-day in consequence of the constant rain, and I shall now defer going till I receive O'Dempsey's Charter.

Of the situation of Killinn or Dun Killinne. We learn from various ancient Irish authorities that Killinn was one of the Royal residences of the Kings of Leinster. The Dinnyearnach states that it was first erected by Art Meadelmund the son of Fedna Sithbhair, the ancestor of the Royal families of Leinster. In that history of Dinny and Dun, Killinn is styled a place of assemblies, a Bath with royal roads, a Forradh a Burgh, a Mur raised by Meadelmund, a Cathair, a Grianan, a royal Dinn, ^{and the} Adholla of Kill. and it is stated that the Mur was raised by three mighty men named Buirech Fiach and Uruap.

14/D/4/6(10)

44
Tuirín ténípeán tuiálta clár

Buiréach, prách is Uiríúar

Ite cen meí monár nglé

at cláipéid múr n. a. líne.

Buiréadach pócepd uad do páiré

dar in múr n. r. bu pócláir

clóe póceirg oia púgíó pind

Conad ^{hír} áil in aillinn.

in the prose account
It is stated that it received the name of Billinn from
an ail or stone which Buiréach placed in the ^{boss} masonry
(clúdha) of the múr or Rath.

Mac Firbhisce speaks of it thus:

"Deudna Diolhbhaic was the person by whom the
" Rath or Dun of Billinn was erected, though (it
" is referred to) it was a Royal City before his time.
" Another authority states that it was Art Alex-
" -delmond that erected ~~it~~ the múr of Billinn
" and that it was from the deep delving of
" the earth at its erection, that the Lagenians
" were called Domnaniars."

It is also mentioned in the Book of conquests as
a palace of the King of Leinster in the reign of
Tuathal Teachtmair. Eocha mac Echdach d. Billinn,"

It is also mentioned in the annals of the Four Masters at the following years.

"A. M. 4169, Diarmaid mac Duib monarch of Ireland
" was killed at Skilinn.

" 5089, Ederceol monarch of Ireland was killed
" at Skilinn by Muada Mac Loch (King of Leinster)

" A. D. 722, The battle of Skilinn was fought be-
" tween the two sons of Morogh, the son of Bran.

" 766 A war broke out between ^{Donogh} ~~Coallach~~ monarch
" of Ireland, and Keallach, King of Leinster
" The Lagenians encamped at Sciath Machtain
" and the royal troops encamped at Skilinn. &c.

In 904, Kernal King of Leinster died. In a poem
composed in lamentation of him, the Bard laments
the desolate condition of Almhain and Skilinn
showing them to be two distinct places.

The present hill of Allen cannot be this Skilinn
because it is called at present in Irish Cnoc
Allowin. Dr. Young, in the Transactions of the
Royal. S. Academy says "Almhain is situated in
" Leinster on the summit of Allen, or rather, as

the natives of that country pronounce it, Allen.
 The village and Bog of Allen have thence derived their names. There are still the remainings of ^{some} trenches on the top of the hill, where Finn Mac Cumhal and his Fians were wont to celebrate their feasts."

These trenches however are only the tracks of hedges or ditches which divided the hill into fields, and which were, not long since, fenced.

Where then is Millin, the palace of the Kings of Leinster, from the ^{dominion} ~~deep~~ delving of the earth in its erection the Lagenians were supposed to have received the appellation of Domnionians?

To answer this question satisfactorily it would be necessary for one to be acquainted with Leinster generally, but if I were allowed to venture on a conjecture, I would say that the Lagenian palace of Millin crowned the summit of Cnoc Áiteán near Kilsallen, on which strong traces

of a very extensive Dun are still to be seen. It would appear from a poem in the Book of conquests that Chillinn was an gliabh Collain in Leinster, which can be no other than the hills of Kilcullen. If this can be proved (which I doubt not) it will be seen that the kings of Leinster placed all their palaces in the plain of Leinster, which comprised Moy-Kilke and Moy-Liffe. These palaces are Dincee, Maistean, Roeriv, Chillinn, and Magh-Luaghat.

Is the poem which treats of the marriage of the king of Leinster with the two daughters of Terathal Teachtmar, and of the levying of the Bormean tax on Leinster given in the old Book of Conquests preserved in the Book of Ballymote? The account given in that remodelled by the Four Masters is very unsatisfactory and in some instances contradictory.

14/10/4/6(V)

O'Flaherty who had access to the best authorities on this subject differs materially from the Leabhar Gabhala of the O'Learys. He writes.

" King Tuathal in the fourth year of
 " his reign, declared war on Achy King
 " of Leinster who was his son in law twice
 " enraged on account of the fate of his
 " daughters Darfinea and Fidera. Moy-
 " naohat or Rathimil otherwise Garbh-
 " thanach was the palace of the King
 " of Leinster at that time. In the
 " war the Ultonians lost Fergus Feabhail
 " and reduced to ashes (the palaces of)
 " Naas, Allen, Maipen, and Mairenda.
 " Achy was beheaded, and his brother
 " Eric, the son of Achy Domlen was
 " substituted in his place by Tuathal

" who imposed a very exorbitant mulct
 " on the Lagenians called the Boarians
 " to be paid alternately every year for
 " ever to himself and the Kings of
 " Ireland of his line: one third of
 " which was paid to the Kings of Ulster
 " until the destruction of Emania, it was
 " ceded by a decree of Muredach, mo-
 " narch of Ireland to the Ogiellians;
 " another third part to the Kings of
 " Connaught; King Luathal himself dis-
 " tributed the remainder between the
 " Queen of Temor and the King of Mun-
 " ster." Translation of Ogygia. vol II.

pp. 196. 197.

The Leabhar Gabhala of the O'Flahertys states
 that the King of Ireland resided at Rath-
 imil otherwise called Garbhthionach, and

14/10/4/6(V)

and that the Royal forces burned Maas
Silleen, Maigton and Ráirín and destroyed
 the murs of Borc Breapál ~~beside~~ a house
 of ^{fresh} green timber which Breapal Brathair
 Cheann had erected some time before.

Can it be ascertained where O'Flaherty
 found that Rath Ennil was otherwise
 called Maigh Cuaghat? 2? In the
Book of Leam?^v

In the poem given as authority by the others
 no mention is made of the palace
 burned, but it mentions that the King of
 Leinster lived at the time at ^{at Rath Collum} Silleen and
Maigton.

I am anxious to see the version of the story given
 in the older Leabhar Gabhala preserved in
 the Book of Ballymore.

your obedient servant
 John O'Donovan

END

14 D 4/7

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kildare, concerning the history, antiquities and topography of the parishes of Kilmeage and Ballaghmoon and with particular reference to their holy wells and the origins of its place name.

30 November 1837

2p.

24 cm



Kildare Nov^r 30th 1837.

Dear Sir, I want the ^{description of} limits of the Dioceses of Dublin, Kildare, Glendalough, Ferns, Leighlin, Ossory and Killaloe as given by Keating from the annals of Clonmacnoise, and also the account of the churches and chapels in the Deaneries of Kildare and Killarney as given in the Reperitorium viride.

The parish of Kilmeage lying to the north of the hill of Kilmeage seems to me to be an original Irish parish, but I could not ascertain from the present pronunciation what its original Irish name was. In an Inquisition taken in the reign of James I it is called Kilmeage, and in Ramsey's Statistical Survey 1807, Kilmooge, from which it would appear to be a corruption of cill maoisóg i. e. the church of St. Maigue or Maigoc, who was the patron of many churches in Ireland. It might be also cill moisíomóg, but there is no well, monument nor tradition in the parish from which

Is this the work given by Lanigan for the situation of Galenga?

14/10/47(c) any

any certain conclusion can be drawn. Doeg Colgan
Lomigan or any other of the church historians point
out where Gleann Uiggen, the church of St. Mo-
-dhionwg, was situated. The only well of a sacred
character in the neighbourhood is St. Colman's, but
it is not in Kilmeage parish, according to the
Field name Book, though the natives say it is.

Of the parish of Cloncurry in the Barony of Offaly
I have no ^{Irish} record. The Cluin Conaire ^{+ Connach} to which the
Bishop Macinenn and the learned monk Maoldubh
^{of Appalshury} belonged is the ~~present~~ Cloncurry lying in the north
of the county, as is evident from Keating who
places it on the boundary of ancient Meath and
the province of Leinster.

There are various small parishes ~~on both sides~~ in
the north of the Barony of Offaly which are of compa-
ratively modern erection as Thomas ^{=town} Grange, Newing-
town, Lullymore, Tully, Pollardstown, which are remark-
able for nothing but the smallness of their extent and
the ruins of small chapels with their grave yards.

56

We have no older record of these small parishes which appear to be of single Norman origin than the Repertorium Viride and the visitation Books of the reign of James I.

Of the parishes of Monamohenog & Ballaghmoon I am of opinion that these were originally one parish & called Mughna Mo-shenog. The district seems to have been called Mughna, and an ancient road which passed ^{the south part of} through it Bealach Mughna or the pass of Mughna. Near this pass a chapel was erected in comparatively modern times which was first a curacy attached to the parish of Mughna Mo-shenog, and afterwards upon the increase of population erected into a separate parish. Mac Firdesse speaking of St. Mo-shenog ^{at Dec 11th} (the son of Seanchan, who was the son of Sinell, who was the son of Conall, who was the son of Cochaich Lamsdoid) places him at Bealach Mughna on the brink of the Barrow in the west of Leinster. Neither of the two churches are accurately speaking on the brink of the Barrow, but the Church of Dunnamanoge (corruptly ^{so} written in modern times for Monamohenoge) is not far from the Barrow, and might in

these

14/D/4/7(II)

54
those ages when men were not very exact in their
topographical descriptions, be paid to be on the
banks of the Barrow, in the same way as they
described Glasnacothin now Glasnevin as on
the banks of the Liffey to the north.

Longman has been consulted but has not yet
and we cannot not at present

An introduction to a statistical account of
the County of Kildare was written some 30 years
ago by some person whose name I forget. The
work is mentioned and quoted as authority
by Dr. Lanigan. Is this work to be had?

It states that the territory of Galenaga embraced
parts of the Counties of Kildare and of the
Duchess County, which I will have to prove to be
incorrect. ^{it} If ~~this work~~ is to be had, I expect you
will send it me to Portarlington.

The King's County will form the key-stone of confirma-
-tion to the situation of the ancient territories of Meath
and contain several churches not yet identified.
I hope therefore that the extracts will be made as
perfect as possible.

your obedient servant
John O'Donovan

END

14 D 4/8

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Kildare, concerning the history, traditions, antiquities and topography of the parish of Castledermot, with particular reference to its early church, round tower, castle, holy wells, abbey, high crosses and the origins of its place name.

3 December 1838

21p.

24 cm

Included are related extracts from the Annals of the Four Master, McGeoghgan's 'Annals of Clonmacnoise', Archdall's 'Monasticum Hibernicum', Lanigan's 'Ecclesiastical History of Ireland' and Colgan's 'Acta Sanctorum' and annotations, concerning O'Connor's findings, made by George Petrie, head of the Topographical Section of the Ordnance Survey.

Castledermot Parish of -

Castledermot name of traced from Disert
Diarmada by argumentum a pari.
instances adduced showing the process

Disert Diarmada — is the Annals, in Colgan, in the Calendar.
of the Champs.

Castledermot Church Yard - Round towers in

two stone crosses -

one perfect.

- An ancient archway in

Cormac Mac Leiliana's
grave pointed out there in.

Battle of Bealach Mughna in which he was killed.
in A.D. 908.

McGeoghagan, Colgan, Keating and
Lanigan quoted relatively to it.

St John's Hospital - Castle of remaining.
mentioned in Archdall.
St. John's well.

Franciscan friary ruins of -

mentioned by Archdall.

St. James's Chapel - burned in 1799.
well.

Ballyvannon T.L. - Tobar na bhfeadan in.

Castledermot town. parliament formerly held in.
Castle built by Sir Hugo de Lacy ^{or in} at
Prumpeletown T.L. - Chapel formerly at.

14/10/4/8(1)

Kildare December 3rd 1837

Sir,
 The cause of delaying the description of the Parish of Castledermot to this day, was, waiting the receipt of more extracts than were heretofore collected, in order that from the evidences derived from all, Castledermot might be proved to be the same with Disert-diarmada of the Annalists and other writers, which appears to have been assumed by Archdall, who states in a note referred to by the letter (C) - under the article 'Castledermot' - that it 'was ^{called} anciently Discant diarmada, and afterwards Tristledermot.' This assumption appears to have been general with writers, who took notice of this place; but who never proved either by analogy of name or situation of the place, that the present Castledermot is the Discant-diarmada above alluded to.

It may be objected, - what is the use of going to the unnecessary labour of laying down proof of what was never doubted; but was always agreed upon, and is a fact? The fair answer to such an objection is, that many like assumptions were made before, and were afterwards found to be erroneous, a few instances of which are these, -

~~Roscom~~ - cell moir - (cella magna) ^{Killmore} in Co. Roscom
 is assumed by Archdall to be cell moir - sylva magna.
 And by the same writer, bluain coir ^{the} is said to be bloncraft

(Cloncraft)
 which is in reality Bluain creamh, in the same County
Sicill at which Seach. Letty was, is said by Mone
 to be Kells; in the County of Meath.

It must be remarked that these assumptions are wrong as to both name and situation of places. Ancient Silleach was said to occupy the site of O'Dogherty's Castle, which assumption is wrong as to situation, as the places, where both stood are two miles distant from each other.

Before adducing the circumstances which lead to the proof that the place anciently called Diseart Diarmada is the same with that ^{now} called Castledermot, it may be useful to lay down the popular explanatory and traditional account of the ^{latter} name.

The general opinion among the people is that, ~~the~~ Castledermot obtained this name from a Castle that stood there formerly, and Dermot, King of Leinster, who occupied the Castle. Now Dermot MacMurrough never resided in Castledermot;— There are no remains of a Castle at present there—

— There is a tradition that there was a parliament held at it in the time of King John, but it is ^{not} positively said that it met in a Castle of King John's— Schodall speaks of a

I am indebted to Mr. O'Connor for a supply of historical facts.

14/D/4/8(11)

about 15 years
ago, I saw
an old house
in the town
which was
popularly called
"The Parliament
house". From
its style of
architecture
I would suppose
it an old one
1499. J. Petrus
I believe it
has been taken
down some
years.

Dods Bogdan
relate the
history of the
erection of
this Abbey
by St. Dermot
? 9th.

parliament having met here in 1499, which
might be the traditional one referred to the
time of King John. The tower of John's abbey
as yet remaining and commonly called Castle,
is looked ^{upon} by some, as the object from
which the denomination, Castledermot
was taken. But such explanations are worth
little, when these inconsistencies cannot be
corrected by historical evidence. Let us
therefore try to establish a means of reconciling
ancient Dissent Diarmada with the present
Castledermot, which reconciliation, when effected,
will stand as proof that the one is the other.

1stly Then, we have it from Archdall, who cites
Gouge as authority, that, an abbey was founded by
St. Dermot about the year 500, at a place, according
to him, anciently called Diseart Diarmada and
afterwards Tristledermot, which is written by him
Castledermot and looked upon to be the succeeding
name to the just mentioned two former names.

That an abbey existed at Diseart Diarmada
is further certain from the Four Masters in the
Annals, to be hereafter cited, who record the names
of the Abbots of Diasart Diarmada, and also
at the years in which their deaths occurred.

At the year 874 - they record the death of
 Fedach abbot of Disert Diarmada, at 884,
 the death of Maclruain abbot of Disert Diarmada,
 Killachaidh and Teaghtelle; at 885 the death
 of Ineiclylus, sage of Disert Diarmada and
 preceptor to Cormac Mac Cullinan; at 895
 the death of Muirghios Bishop and Abbot of
 Disert Diarmada - at 921 - the death of Mael-
 Calland, Abbot of Disert Diarmada; - at 935 -
 the death of Bircachtach, abbot of Disert
 Diarmada - at 943 - the death of Guaire the
 son of Seallhaigh, abbot of Disert Diarmada
 at 963 - the death of Colman, Abbot of Disert
 Diarmada - at 967 - the death of Muiregan
 abbot of Disert Diarmada - at 1074 - the
 death of Bobhtach, abbot of Disert Diarmada.

Colgan in ~~Ann. Hibern.~~ *Ann. Hibern.* S. A. J. G. p. 107 - Col. I
 states that - A. D. 919 - 'Saint Garpreus, son of
 Fedach, Abbot of Disert Diernit, anchorite
 and head of religion among the Pagenians, grave
 by years, and merits, died'. And in page 153
 col. 2 - he states on the authority of the Annals
of Donegal (taken) from the Annals of Cluain-
macnoiss, and of Ulster, that 'A. D. 921' the
 Abbot of the Disert of Saint Diernit, Malcallan died?

We have now on sufficient grounds, the existence of an abbey formerly at Disert Diarmada. let us ~~now~~^{then} turn to the place Called Castledermot and see its present state — Though we find no ruins of an Abbey of so early a date as the latter end of the fifth century, or beginning

The old abbey church was in excellent repair & occupied the town — partly in ruins and hands repaired for a Parochial church. It was of the archaic form and age as the round tower —

of the sixth Century at Castledermot, there is a tradition that the present parochial Church is erected on the site of an old monastery; and within the Church yard we find two stone Crosses, one uninjured and another broken, the style of sculpture on which, being similar to that on the crosses at Moone, the cross at Kells in Meath, &c. indicates them to be of so early a date as the sixth Century. It might not be prudent to rest the whole argument of the antiquity of Castledermot solely on this tradition and the circumstance of these crosses being placed therein; for perhaps a sophist would say that, as these crosses are portable, they might have been brought from some other place to which they originally belonged — instancing that on Cross-hill in the Parish of Ballyloughloe, and within 3½ miles of Athlone, there stands a stone cross brought from a neighbouring Church-yard, and in Tipper-churchyard in Co. Kildare, there is a stone cross, which is said to have been removed from an Abbey at a place now called Beggars Inn. And so forth.

But let us turn to another more stable object, within the church-yard, - a round tower 63 feet in height (and the same in circumference, ^{externally} as the people say), which is certainly of equal antiquity with the above mentioned crosses, & is said by tradition to have belonged to the monastery formerly there, and to have been used as a bell-fry. No objection, but a groundless one can be raised against this position.

Disert Diarmada from what has been collected above respecting it, and Castledermot from these ancient objects found at it, seem to meet in point of antiquity.

This being established, let us now trace the process of the change of Disert diarmada into Castledermot. - In the first place, Diarmada, the terminational part of the former name, being ^{the name of} a Saint, according to Colgan, where he says, quoting the Annals of Donegal - 'The Disert of Saint Diarmid', was Anglicised Dermot, which is the terminational part of the latter name. This change is doubtless obvious, for the Irish name Diarmad ^{is} is always Anglicised Dermot.

See also
Archdall
cited above,
who says,
St. Dermot
was the
founder
of the Abbey.

6
Disert Diarmada (4 illrs) Disert Diarmada Diarmada
Disert (Colgan) ; 'O Disert Diarmada' (Calender)
Disert Diarmada (Repertorium Viride) Disert Diarmada

+ observe the process
 of change from
 Disert to Castle

As to Disert, the initial part of the name;
 it is well known that Disert Chiarain is made
Castle Keeran now the name of a Parish in
 Meath, the Disert being in the local Irish
 pronunciation of the name, corrupted into
Iostar (707747). Disert Iolladhan (the
 Irish Calendar at the 2nd of February
 says 'Iolladhan on Disert'. i.e. Iolladhan from
Disert). - is made Iristadellane in the
 Repertorium Viride, where it is ^{spoken of as a parish and} placed in the
 Deanery of Leixlip (sattu salmonis); and is
 now commonly called Castledillon Parish.
 Let it not be omitted here to observe that
Disert Muadhain is now called in Irish disert muadhain
 — Disert Muadhain, and made Easter snow,
 the name of a Parish in Co. Roscommon.
 The Iostar of Iostar Chiarain might be ex-
 pected to become Easter; but it has been
 erected into Castle. It is obvious from
 these and some other instances, that there is
 a wish among the people, of prefixing Castle
 to names of places, where Castles were never
 known to have been. Caos a tsiourraigh
 is made Castleterra, the name of a
 Parish in Co. Cavan; where there was never a Castle.

At Castle Keeran in Co. Meath there was no Castle — Nor was there ever one at Castledermot, as far as we as yet know. There was a Castle in Castle-dillon Parish beyond doubt, for its remains are observable there still; but it is a question whether Disert Dolladham was directly formed into Castle-dillon, or by transfer from the circumstance of the Castle being therein. [†] If it be in time to come ascertained that a Castle existed at Castledermot, — the transfer of the Disert diarmada to Castledermot can be immediately accounted for: if it be ascertained there was never one there, the process of the Change of the original name into the present name, is satisfactorily enough traced by the Argumentum a pari adduced above. So much for the identity of Disert diarmada with Castledermot through the medium of the equality of the historical antiquity of the former and the circumstantial antiquity of the latter. This identity receives further Corroboration from the Contiguity of Castledermot to Ballaghmoon, the scene of the battle in which Cormac Mc Cuillean was killed in ^{A.D.} 908, as will be hereafter shown. Ballaghmoon is now the name of a parish in the most Southern part of the County, ~~within~~.

† Since this was written, it has been ascertained See Letter near the end.

It is now left to the Judgement of any one who takes it upon himself to decide upon the origin of this name, to adopt either of the two names, viz. Disert, or Castle, admitting a transfer in the latter case.

v. antiquity proved from circumstances.

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Keating, whose words will be hereafter quoted, states, after relating the ~~death~~^{fall} of Cormac in the battle, that his body was interred at Diasart diarmada, where he was educated, as the four Masters record at the year 885, cited above, in which (year) Inisidhghus, his teacher, died. Archdall says that Cormac was slain in the year 907 or 908 and was interred here (- he states this circumstance under the heading 'Castledermot, and refers to War: Bps. - p. 466.). As also from its Contiguity ^{now the names of two P. 11. 78. 11 of Hill Head} to Moone and Dunmanoge, which bearing, ^{anciently}, the former the name of Maein Columcille and the latter Mogna Mosenoe, were together with Disert Diarmada, and blommoe Meehdog plundered in 1040. ^{A.D.} by Dermot, the son of Madnambro 'lord of Hy-Kinselagh, who took a great ^{by 1070} number of captives out of their penitentiaries? L. M.^{rs}.

We may now conclude with Certainty, from the equal antiquity above mentioned of Disert diarmada and Castledermot, and from the other circumstances now adduced, corroborative of their identity, that the ancient Disert Diarmada is the present Castledermot, and vice versa.

The Four Masters record at the year 811 that
'Disert Diarmada was plundered by the Danes of
'baeluisque'.

^{A.P.}
842 'Cumsadh the son of Derero and Maenach,
> the son of Sadchadsigh, two bishops and two
'Anchorites were these, died in one night in Disert
'Diarmada'.

867 'Codois, the son of Donnagall suffered Martyrdom
'by the Danes, at Disert Diarmada'.

874 — Vide supra. where the Abbots of Disert
Diarmada, are enumerated.

884 — Vide do

885 — do

895 — do

921 — do

935 — do

943 — do

963 — do

967 — do

1037 'Dunchadh the son of Dundering, i.e. the
'King of Leinster, was captured at Disert diarmada
'and his eyes were put out by Donogh the son of Giolla-
'patrick, of which, he died shortly after? -

McGeoghegan's Annals of Clonmacnoise record that in the year
839 'Disert Dermott was burned' by the Danes of 'Foyll-woye'.

A.D.

1038 'O'gabaidh, the sage bishop of Disert
'- Diarmada, died'.

1040. - vide supra. where Macin Columkille is
mentioned.

1042 'Mac Grath the son of Gormon Mac
'Grassy, Lord of Hy-mhairche, and his wife
'were killed at Disert Diarmada by the
'Hy-Ballain'.

1054 'Cuileann Claen lecturer of Leithghlinn
'and of Disert Diormada, died'.

1074 - vide supra. where the abbots are enumerated.

1076 'A great slaughter was committed by
'O'Loacan on the people of Lgiolla Comghoil,
'so that (they) brought sixty three heads with
'them to the ceall that is to the South of
'Disert Diarmada.'

1405 'Mac - Morogh waged war with
'the English, during which war he burned
'Contae Riabhach (Co. of Wexford) together
'with Carlow and Disert Diarmada.'

The Calendar says at 21st June 'Dyarmoid ua
'loda póm hpp o dyp't dyarmoida' i.e. Diarmoid,
the grandson of Ragha Aodha Roin, bishop
from Disert Diarmoida.

The round tower is now used as a bellfry
to the parochial Church beside which it
stands. Steeple is the only name commonly
known for it. Within a few yards of it, there
stands the stone cross, which is perfect, in a pedestal,
9 ft. high, including both. To the S.W. of the
Church, stands the shaft of the other cross, the
arms of which being broken off, are fixed beside
it, as a head stone ^{to a grave}. Its pedestal lies near an
ancient archway, which spans the entrance into
the Church. This archway is said to have
belonged to the old monastery, and was in
a ruinous state, till a few years ago, it
was repaired by the Rev. Mr. Hamilton, who
was then Rector of Castledermot Parish.

! it does
not belong
to a building
of so early
a date.

I think it
could with
the tower
J. P.

Near the Church, to the Left, as one
enters it, lies a ~~rough~~ stone rudely
formed into the shape of a Coffin, with
a cross indented in it. The lines cut

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to represent the cross, are not sunk deep, do not exceed more than between one and two inches in breadth, as well as I remember and extend, the one the whole length ^{of the stone} and the other the whole breadth, at its broadest part. Under this stone, tradition says, lies interred the King of Munster. These are the words of the tradition, which receiving some addition from persons who read Keating's history, and other writers' works, extend itself to a greater length; for such readers say that by this King of Munster, is meant Cormac Mac Cuillean, who was killed in battle, and brought to Castledermot and buried there.

Mr. Geoghegan's Annals of Clonmacnois speak of the battle in which Cormac fell, in these words - 'There was a great overthrow given to the Munstermen at Bálboghmore, by those of Leigh born and Lynster in anno 908 where Cormac mac Cuillean King of Munster and archbishop of Cashel was pitifully slain by the hands of a Cowheard. Donartagh mac Eoghan prince of Kerrykork, Keallagh mac Kervell prince of Ossory, Cillell mac Owen prince of Cork, Mullmorie prince of Rathlyn and

m2

'Mullmorrie prince of Kerry Luracha were
therein slain. Flann mac Moyledeaghlin
' King of Tara^{gh}, beorbhall mac Morgan
' King of Lynster and Cahall mac Connor
' King of Connoght were victors.'

Bolgan in A. A. I. I. p. 751 - col. I. c. 3,
treating of ^{Prop. 9. 4. 5} ~~the~~ ^{the} ~~town~~ ^{town}, which, he says,
grew into a large and formerly flourishing
town, states that 'in defence of this town,
' that famous battle of Belagh-Mughha
' in the plain of the Country of Hidrona,
' commonly called Mag-aillhe, was fought,
' in which, the Momonian invaders suffered
' great disaster, their King Corbmac Mac
' Culen an being slain.'

Subjoined is a literal translation of the account
given by Keating of the battle in which, fell Cormac
Mac Cuilinnan, King of Munster. The translation is
from an extract of a Copy of Keating, ~~made~~ which
(copy) was made in 1703.

' All the Munstermen exclaimed with one
' ~~unanimous~~ voice, that it was Flaithbheartach,
' son of Donnhuinn, that prevailed on them to
' come to Leinster. After that complaint, the Munster-
' men marched across Sliabh Maige, eastward

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to the bridge of Leithghlin. Tiobraid, the Comharch
of Aillbhe, and a great number of his Clergy together
with him made a stay in Leithghlin; as also
did the servants of the army, and their beasts of
burden remain ^{there}. And, trumpets were, then, blown
and shouts of battle raised by the Munstermen,
who proceeded forward over the plain of Aillbhe,
and were in the breast of a wood, and fastness,
waiting (the arrival of) the enemy. The Munster-
men divided themselves into three battalions of equal
number, of the first battalion of which, Blathbheartach,
son of Donnhuicin, and Beallach, son of Gearbhull,
King of Adruiothe, had the command: Cormac
Mac Luilionnan King of Munster lead the second
battalion: (and) Cormac, son of Mothla King
of the Deisies held the leadership of the third
battalion. They in that manner advanced to
the plain of Aillbhe; and complained on account
of the great number of their enemies, and the fewness
of their own forces, which were exceeded, according
to ^{authors} ~~recorded~~, by four times the number, on the
side of the Leinstermen. But pitiful were
the cries in that battle, as men of Knowledge relate,
the cries of the Munster army, falling, and the
cries of the Leinster forces exulting on account of
the slaughter. There were two causes of the sudden
^{defeat} ~~breathing~~ of the Munstermen, the first of

which, was - beiliochair, the brother of
 Cimgagain, ^{who was} King of Munster, mounted his
 horse, and going forward, said - ~~free~~
^{Nobles} ~~sons~~ of Munster, fly quickly from this
 detestable battle, and let the Clergy fight:
 since they did not ^{accept of} ~~make~~ any other agreement,
 than giving battle to the Lagenians, ^{be saying,} beileachar
 and many together with him, went off, from
 the field of the Contest. The second Cause
 was - beallach, son of bearbhuill, seeing
 his people slaughtered with violence in
 the battle, mounted speedily on horseback,
 and commanded his ^{people} ~~army~~, saying, Mount
 on your horses, and repel those who are
 opposed to you; and though he said so, he
 did not give orders, ^{for the purpose of} ~~for the fighting~~, but for
 flight. The result of these two Causes was,
 that, all the Munstermen took to flight
 at once, - alas! great was the Carnage over
 the plain of Sillbhe, at that time; for there
 was no protection extended to a Clergyman.

more than to a laic — they were in-
 - discriminately slain; and when any
 of them was spared, it was not out of
 mercy towards them, but with a covetous
 view of getting a ransom for them.
 Cormac Mac Lailionnann marches
 in the van of the first battalion; his
 horse sprang into a pit, and he himself
 was thrown off, whereupon a party of
 his people who were flying from the battle,
 seeing him, came to his assistance
 and replaced him on his horse. Cormac,
 then seeing a noble foster son of his own,
~~whose~~ named was Soch, who was a
 philosopher, a lawyer, a historian, and
 understood the Latin language, said to
 him — Dear son, do not follow me,
 but betake yourself to the best place you
 can — I told you. I should be killed
 in this battle. Cormac proceeded forward,
 and so great a quantity of the blood of
 men and horses, was there spilt ~~along~~ over
 the pass, that ~~the~~ ^{this} horse, losing the command of
 his feet,

in consequence ^{of} the slippery state of the way, fell
 backwards crushing Cormac under him, so
 that Cormac's neck and back were ~~to~~ both
 broken by the fall. When he was falling, he
 cried out 'In manus tuas, Domine'. - And
 the executioners came and piercing him
 with darts, cut off his head. Hammer in
 his Chronicle says, that by the hands of the
 Danes, fell Cormac Mac Builionnan and
 Beorbhall ~~the~~ son of Muiregein, King of
 Leinster in the year of our Lord 905. But
 he is in error, for Beorbhall did not fall
 in the battle, which was undertaken, not
 by the Danes, but by Flannsianna King
 of Ireland, as is manifest from the History
 entitled 'the battle of Bealach Mughna' in
 which Cormac Mac Builionnan fell. And
 in the very beginning of this battle, Beallach,
 son of Beorbhall, King of Ossuiothe, and his
 son were killed.

* * * * * And then
 a party came to meet Flannsianna,
 King of Ireland, carrying with them, the
 head of Cormac Mac Builionnan, and

and said to Blann, long life and health to you,
 victorious (and) powerful King, we have here.
 for you, the head of Carmac, King of Munster,
 and as it is the Custom with other Kings, take
 the head, and placing it between your thighs,
 crush it with them, for it was customary
 among the Kings, your predecessors, when
 a King was killed in battle by them, to
 take off his head, and crush it between
 their thighs. The King, however, did not re-
 turn thanks to the party, but reproached
 them very much, and said; it is lamentable
 to cut his head off the holy bishop, and refused
 to crush it; and taking in his hand the ^{consecrated} head
 of the holy bishop, kissed it, and handed it
 three times around his own body. The head
 was, afterwards, taken from him, and borne
 with honor, to the body, where Maonach Mac
 Siadhail, the Comharch of Binnghoill, was,
 who brought the body of Carmac to Disiort
Diarmadae, where it was interred with
 due honor. † Some other historians, however,
 say, that it was brought to Inis Cathaigh, to
 be interred there.

+ This is not
 added in
 O'Curry's
 copy of text,
 which is the
 oldest extant.

' What heart does not lament for that
 ' act — the killing and decapitation of
 ' that holy man, who was possessed of
 ' more wisdom than all his contemporaries
 ' in Ireland — learned in Irish, and Latin,
 ' and an Archbishop full of devotion,
 ' pure, given to prayers, Chaste, godly:
 ' the head of instruction, and of true wisdom, and
 ' of morality, and King of the ^{two} provinces of Munster.

' Flann Sienna, King of Ireland, returned,
 ' having left Diarmuid, son of Bearbhail,
 ' as King of Ossuiche, and having made peace
 ' between him and his ~~brother~~ relations. The
 ' Eagenians likewise returned victorious. Bearbh-
 ' all, son of Muirgein, King of Leinster, proceeded
 ' then to Kildare, having a great number of
 ' the Munstermen in ~~his~~ Custody, and together
 ' with them, Flathbheartach son of Lon-
 ' mhinein. Flathbheartach was ^{captured} ~~then~~
 ' brought to Kildare, and was attacked
 ' with reproaches, by the Clergy of Leinster,
 ' for they were certain that the battle was under-
 ' taken at his instigation.

After the death of Bearbhall, King of
 Leinster, Flathbheartach was set at liberty;
 and in the space of a year afterwards, was
 conducted home by Muirionn, the successor
 of St. Brigid, who sent a great number
 of the Clergy of Leinster to protect him as
 far as Magh Korbh. And when he arrived
 in Munster, he went to his own Monastery
 on Inis Cathaigh, and spent a part of
 his time with piety and devotion in it. He
 came out of Inis Cathaigh again to receive
 the government of the Kingdom of Munster,
 after the death of Dubhlachtna, son of
 Maoilghuala, who was King of Munster seven
 years after Cormac Mac Cuillinnan was
 killed; He (Flathbheartach) spent some
 years afterwards in the government of
 Munster, as is read in an old book of
 the Annals of Clon-enagh of St.
 Proton in Leix, in which an account
 is given of this battle of Bealach Mughna.
 as it is read in a historic poem composed
 by Dallan Allav to Bearbhull King of
 Leinster, in which is given briefly the summary
 of this battle, and in which, are enumerated

the nobles, and the number of forces
that fell in this battle:— of this
poem, I will not quote but the first
quatrain, as the nobles are already
enumerated according to their names
above given.

These are the words of this quatrain
literally translated in prose.

Cormac of Femeann, Fogartach,
Colman, Callach of the hard battles,
together with six thousand (men) were
slain in the victorious battle of ^{Bealach} Mughna.

Annexed is an extract from Dr.
Lanigan's ^{but} history of Ireland, re-
lative to Cormac Mac Cuilinnann
and the battle of Bealach Mughna.

This account is quoted above

~~972. There was a great overthrow given to the Munstermen at Bealagimowna, by those of Leigh Conn and Lyncster in anno 908 where Cormack mac Cuileanan King of Munster and Arch-Bishop of Cashell was pitifully slain by the hands of a Cowheard. Tohortagh mac Lwyne prince of Kerry Cork, Keallagh mac Kervell prince of Offory, Aillell mac Owen prince of Corck, Mullmorie prince of Rathlyn and Mullmorie prince of Kerry, Lwachra were therein slain. Flann mac Moylescaghlyn King of Tarragh, Cearball mac Morgan King of Lyncster and Cahall mac Connor King of Connoght were victors.~~

Mc. Lyeoghagan's Annals of Clonmacnois.

[Comp?]

The greatest part of what is known concerning the transactions of Cormac is relative more to the civil than to the ecclesiastical history of Ireland. The occasion of his being raised to the throne was, that Kinngeagan, who had got possession of it in 895 (40) was dethroned in 901, and Cormac was called to it by his op-

pongers
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opponents. (41) Yet some time elapsed before he was peaceably seated on it; and it is stated, that Fiannguine, who is called son of Gorman King of Cashel was killed in 902 during the contest by his own people. (42) It was in 903 that Cormac became king without opposition. (43) While he was governing his kingdom in peace, Glann, surnamed Sianna, king of all Ireland, and Iccarbhal, son of Muregan, king of Leinster, marched with an army towards Munster, and laid waste the whole country between Gowran and Limerick. (44) But in the following year Cormac, accompanied by Flathertach Mac-Tommunain abbot of Inniscatthy, a man of a very military disposition, set out with the forces of Munster, and, arriving in the plains of Maigh-leana in the now King's county, gave battle to Glann and his confederates of Leath-Guinn (the northern half of Ireland) and defeated them with great loss, particularly of the Nialls, among whom Maolchraobha son of Iccarbhal king of Kinel-Cogain (Tyrone) was killed. Glann being forced to submit and give hostages to Cormac, the Munster army advanced to Maigh-na-Ceurradh (apparently

(apparently the Kierrigia of Roscommon) and there compelled the Conacians and some of the Mialls to give hostages, after which they plundered the islands of Lough-ree and a fleet that lay there; and then Leathcuinn became tributary to an ecclesiastic. (45) Glann and his adherents did not long submit to this degradation, but, together with Bearbhal of Leinster, the princes of Leath-cuinn, Cathal son of Conor king Connaught, &c. raided a great army, which was met, in 908, at Beallach Mughna (Ballymoon in Idroone, county of ^{Kildare now} Carlow) by Cormac at the head of the forces of Munster and Osory under their various chiefs and many of their principal nobility. A desperate battle then took place, in which Cormac was killed by one Siacha, and along with him several other princes and nobles, besides about 6000 of their followers. (46) This battle is said to have been fought on the 16th of August; (47) and some writers place the scene of it at Moyallie or the White field. This, however, does not imply any difference of situation; for Moyallie was near Beallach-Mughna*, being in the vicinity of Old Leighlin. (48) It has been foolishly said, that Cormac

* Beallach-Mughna was a road passing through May ^{was} Culbherin

was killed not in this battle but by the Danes, a story quite in opposition to the most respectable authorities and to the then state of Ireland. (49) Others tell us, that his death was occasioned by a fall from his horse during the heat of the battle; and according to another account, he did not engage in the battle at all, but was praying apart for the success of his army, when a herdsman coming up put him to death. (50)

(40) *Annals of Innisfallen* as *ap. Harris*.

(41) *Id.* at *et. 891* (*Mrs. O'Reilly's copy*).

(42) *Id.* at *et. 902*. *Colgan* says, (*Tr. Th. p. 186.*) that *Fioungaine* was son of *Kinggeagan*; but how will this agree with his being called in the *Innisfallen annals* son of formán? *O'Flaherty* (*M. S. not. ib.*) asserts that *Fioungaine* was the same as *Kinggeagan*. If so, it is odd that in the course of two or three lines the same persons should be called in those annals first Kinggeagan and next Fioungaine. I do not presume to judge on a matter of this kind, which I have touched on merely to show, that there was a contest for the throne of Cashel after the nomination of *Cormac*.

(43) *Annals of Innisfallen* at *et. 903*. the 4 Masters have earlier

earlier dates for these transactions; but their authority is not equal, particularly with regard to the affairs of Munster.

(41) It. ad A. 906. (45) It. ad A. 907.

(46) It. ad A. 908. I cannot guess what reason Dr. Milner had (Tour in Ireland, Letter 14.) for suspecting, in direct opposition to our Annals, that Cormac lived at a much later period.

(47) Ware, Antig. cap. 21. and Archbishops of Cashel, at Cormac.

(48) See Vol. 36. to Chap. XX.

(49) The fable of Cormac having been killed by the Danes is not to be found in any Irish annals or document that I know of. It is in the chronicle of Caradoc of Lhamcarvan, who calls Cormac "Car-mot, the son of Cuckernan, King and bishop of Ireland." The mighty antiquary Ledwich (Antig. &c. p. 148.) follows Caradoc; for, in fact he prefers every authority to that of Irish history, which indeed is not to be wondered at, as he knows so little about it. Speaking of Cormac, he says that "Irish romantic history tells us that he was descended from Olloll Olum King of Munster of the Eugenian race. &c." The reader will please to observe, that he calls the Irish history of even the tenth century romantic. Then to show his learning he says that Olloll Olum was of the Eugenian race. Pray how could that be? For Eugenius, from whom that race was denominated, and ~~and~~ from whom the Mac Carthys, &c. descend, was a son of Olloll Olum, who was the ancestor also

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of the Dalcajian princes, to whom the O² Briens, &c. belonged. If the Doctor had looked only into Keating's pedigree, he would not have insulted the public with such blunders. Our antiquary adds; "I rely more on the testimony of Caradoc of Llancarvan for his (Cormac's) existence than the plausible fictions of national writers; and I think what this Welsh chronicler relates of his being slain by the Danes most likely; for at this time they were ravaging every part of the kingdom." The insolence of this ignorant man is really intolerable.

To represent what our annalists, historians, and the constant tradition of all Ireland have concerning the existence of Cormac as plausible fictions shows such a perverse carelessness of truth with regard to Irish history, that the proposer of such nonsense is not worth arguing against. What object could our national writers have had in inventing an account of Cormac's existence? But see what this sage critic relies on for it. The testimony of Caradoc! a testimony which would be unintelligible had not Cormac really existed. For who otherwise could discover, who was Learmot son of Cuckernan, &c.? As to his following Caradoc on Cormac's having been killed by the Danes, it would have been more to the honour of Ireland and of its clergy had such been the case; nor would our annalists have attributed the death of a king and bishop, so highly esteemed,

esteemed to his own countrymen, or have so particularly mentioned their names, if they had not been the authors of it. But the fact is, that Cormac could not have been killed at that time by the Danes; for, although neither Caradoc nor his humble follower the Doctor knew it, there were no Danes then in Ireland, against whom Cormac could have fought. For, as we have seen (above §. B.) they had been driven out in 902, and, although they returned afterwards, yet they did not come back, at least in any considerable force, until some years later than 908, the year in which Cormac was killed.

(50) For these various statements see Keating B. 2. where he treats largely of Cormac, and Ware and Harris, archbishops of Cashel, at Cormac.

Dr. Lanigan's Ecclesiastical History of Ireland, Vol. III. p. 351,
[352, 353, 354.]

[Cormac]

9.

Archdall says that in the reign of King John, a priory for Crouched Friars, was founded here by Walter Ridellesford, Lord of the town; and cites war: mon: as authority.

This writer also states that 'it was situated without the town walls and adjoining the road, which leads to Dublin. The tradition of the place however gives the erection of this building to the Knights Templars'.

and he says -

'The Castle of this hospital is still remaining.'

This popularly called Castle still remains in a field to the Left of the road leading to Dublin, as one leaves Castledermot in the direction of the City: and tradition says it belonged to an hospital built ^{or for} by Knights Templars of the order of St John. There is a well called St John's well to the Right of the Dublin road, as one leaves Castledermot, and not far distant from the turnpike gate.

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'we find that this priory paid in the year
'1531, two mares proxies to the Archbishop of
'Dublin' (r).

'Malachias was the last prior, and the
'Inquisition the Tuesday next after the feast
'of St. Nicholas the Bishop ~~XXXIV~~ Henry VIII
'finds that 30th April ~~XXXI~~ of some King, the
'prior was seized of a Church, heltry and Dormitory,
'a tower, two halls, three Chambers and a
'Kitchen, a garden, orchard and Cemetery,
'a Curtilage, three messuages, three Cot-
'tages, and ten acres of arable land of the
'great measure and a watermill in Castle-
'dermot annual value besides reprises 5⁷/₄/.
'And by the Inquisition taken on the Monday
'after the feast of St. Thomas & Edward VI, the
'rectory of Tremocke in this County annual
'value besides reprises 10² was appropriated
'to the prior (m).'

'Inquisition Tuesday next after the
'feast of St. Nicholas &c. Bishop ~~XXXIV~~
'Henry VIII finds that, he was seized of a church,
'steeple, dormitory, hall, Chamber and a
'store, a cemetery and garden within the

(r) Harris's Col. vol. 12 (m) ? 9m

- 14th precincts annual value 4^s. 2 messuages,
 10 Cottages, 60 acres of arable, 4 of meadow
 and ten of pasture, in Castledermot annual
 value 55^s and ancient Castle and 20 acres
 of arable in Grange four alias Grange coole,
 annual value 10^s 8 acres great measure
 of land in Hayestown, annual value 10^s
 16 acres same measure in Tomenston and
 Colenston annual value 20^s 3 acres
 of Land in Kilcra annual value 4^s.
 An annual rent of 40^s of Irish money
 out of the watermill, 4 acres great measure
 in Brey, annual value 3^s 4^d. The town-
 land of Prioriston in Leix and the tithes
 of Mountermocke in Conana and Tenoge.

Note all the said lands &c. are in this
 Country.

Inquisition of the Monday next after
 St Thomas the Apostle V Edward VI finds
 that the rectory of Premocke in this County
 was appropriated to the prior and was be-
 sides reprises of the annual value of
 10[£]

June 8th ~~VIII~~ Elizabeth, a grant was made to Rich^d. Keating Esq. of the Hospital containing by estimation half an acre, two houses in ruins, one messuage, 6 cottages, thirty six acres of arable, four of pasture part of the glebe of the Hospital, one messuage, three cottages, sixteen acres of arable and 4 acres of pasture in the townland of Grangeford, two messuages, seven cottages, sixty acres of arable, seventeen of pasture and Copse wood in Colleneston, Tomenston and Culbrake, one messuage, twelve acres of arable and four of pasture in the townland of Kueston, four acres of arable in Kilka, all in the County of Kildare, and six acres of land in the townland of Bray in the County of Dublin. (5)

August 20th ~~XX~~ Elizabeth, the rectories of Mointerm^{ro} and Kylmakorian with their appurtenances and tithes in the County of Galway, parcel of the possessions of this Monastery, were granted to the burgesses and Commonalty of Athenry in the County of Galway.

(5) Chief Remembrances.

May 6th ~~XXIII~~ Elizabeth this priory and
 the appurtenances were granted to
 Sir Henry Harrington^(t), at the yearly
 rent of 7 L. 6 s. 3 d. Chief Rem.

Sir Henry Harrington Knt. died 3rd May
 1612 seized of this Hospital with half an
 acre of arable land, two houses in ruins,
 one messuage, six Cottages, thirty six
 acres of arable land, and four of pasture,
 in the town and Lands of Grangeford,
 two messuages, seven Cottages, sixty acres
 of arable land, and sixteen of pasture and
 underwood in the town lands of Colleneston,
Tomenston, Culerake, one messuage,
 12 acres of arable land, four of pasture,
 in the townland of Hueston and four acres
 of arable in the townland of Kilka, being
 of the yearly value of 16 s. 6 d. acres of
 Land in the townland of Bray (u)

(t) and. gen.

(u)

14/10/4/8(xix)
 Lib. ing. post. mart. in Bill.
 Honoratiss. W. Coppingham.
 & Chief Rememb. Octaves St Martin
 1552 Elizabeth.

The Repertorium viride takes notice of the Church of the Convent of Saint John, as one of the Churches in the Deanery of Tristledermot; in these words

' Ecclesia Conventus S. Johannis Hec est
' Hospitale olim electivum sed modo certis
' et causis Collativum per Archiepus Dublin epus
' est providere. quemadmodum bone memorie
' Archiepus premis seu saltem prius et im-
' mediate eandem contulit sed Lucas pre-
' decessor noster ad supplicationem Walter
' Riddelford et amicitie uxoris sue Dite
' Domus Donatione confirmavit cum fratribus
' et sororibus super villis et Carruc ac Ecclesiis
' una cum domo ada de Nanerue in Amagle
' citra unum Carruc Willielmi. Riddelford
' Riddelford necnon de molen dinis.?'

The translation must be deferred till ~~such~~
such time as a correct Latin copy can be
procured.

Archdall in his *Monasticon* also re-
marks that 'A Monastery for Conventual
' Franciscans, was founded here in the year
' 1302 by Thomas Lord Offaley (v) to which
' we are told the family of De la Moyle
' were great benefactors. (w)

A.D.
1316 'In this year John the eldest son of John
' Earl of Kildare died at Luttreach Bryan near
' Maynooth, and was interred here. (x)

' Some year in the second week of Lent, the
' Scots under the joint command of Robert and
' Edward Bruce, destroyed this Convent, at the same
' taking away its books, vestments and every other
' ornament, but very soon after, this sacrilegious
' act, they were defeated by the Lord Edmund
' Butler near to this town. (y)

1328 'In Easter week, Thomas, the second Earl of Kildare,
' died, he was Lord Justice of Ireland, and a liberal
' benefactor to the Gray friars, he built the Chapel
' of Saint Mary in this Convent, in which, he was interred
' together with his wife Joan daughter of Richard
' de Burgh Earl of Ulster (z)

(v) Wadding Vol. 2. war. mon. Lodge Vol. 1. p. 9.

(w) Allemunde (x) Wadding. Vol. 3. p. 280 (y) Pembroke.

(z) Wadding. Vol. 3. p. 358.

Inquisition taken the Thursday after the feast of St. Nicholas the bishop XXXIV Henry VIII finds that the prior was seized on 30th April XXXI Henry VIII, of this priory, a church, bellfry, dormitory, a tower, two halls, three Chambers, & a Kitchen, a garden, Orchard, Cemetery; curtilage and three messuages with three Cottages and ten acres of land of great meat measure and a water mill, all of the annual value of 54^s/ beside reprises!

The remains of this friary lie at the extremity of Castledermot town, and to the Right of the road, as one goes from this town towards Carlow. In these ruins, is a tower, commonly called Castle, with winding stairs, ascending inside to a stone floor near its summit. And the remains of St. Mary's Chapel, within which, there is a confused tradition, that the Earl of Kilclare and his wife lie interred.

See A.D. 1328 above. This tradition changes the name of the earl mentioned at this year from Thomas to Maurice, and says his wife Joan was the daughter of the Red Earl of Ulster, in which latter, it is correct. And it further says that this Joan's sister was married to the Earl of Thomond.

14/D/4/8(xx)

It pretends to ~~show~~ point out the tombstone of the Earl and his wife.

At this friary was another Chapel called St James's Chapel, of which, one gable and a side wall still remain. From under where the altar stood at this gable, flows St. James's well, running outward from the edifice. This Chapel was burned in the year 1799, by John Lennon of Ballitore, Bill Lennon of Ballacore, Thomas Conolly of Castledermot - the Charter School-Master's son, and Billy King the Devonshire Militia man. The plot was hatched in Peter Graham, the Shoemaker's house, in Castledermot, and the fire was carried in a Kettle out of Wat Colman's house (in the same town).

+ in Clonlin
ph.

+ in Rathwade
ph.
Co. Wicklow.

Saint James is said to be the Patron Saint of the Parish. The Riddlesford family were according ^{to} information, great benefactors to this friary, and the nunnery of Grangy.

In Ballyvannon townland, is a well called Tobar na bfeadán, which was so named from Conduit pipes, that conveyed its waters formerly to this friary.

Archdall from Pembroke states that
 'in the year 1264 - Richard de Rupella, Lord
 'Justice of Ireland, together with the Lord Theobald
 'Botiller and the Lord John Cogan were
 'taken prisoners by Maurice Fitz Gerald
 'and Maurice Fitz Maurice at Tristledermot.
 'that is - And he says on the authority of H. Marlborough

1408 'Stephen Lord Scroop died at Castle-
 'dermot on the festival of St. Marcellus?

1499 ' On the 26th of August a Parliament
 'was held here when an act was passed in-
 'flicting Certain penalties on such Nobles
 'as did not make use of Saddles when they
 'rode? - (war: annal)

Tradition refers the assembling of this
 parliament to the time of King John, and
 states that Francis Lewis's house in Castle-
 dermot, which is not far from the Franciscan
 friary, is built on the site of the house in which
 it was convened. It is said that an archway
 belonging to it, as yet remains in the yard attached
 to Lewis's house.

This Manuscript
enumerates the
Castles built
by Hugo de Lacy
for the good of
the country.

ca. 1160

B. Moore

(in a modern
hand)

We have it on the authority of a M.S.
in the Royal Irish Academy that 'In My-
ca Murchadach ^{de Hy-Murroughaigh} at Murroughs Country, Hugo
de Lacy built Tristell Dermot at Tristell
Dermott, now Castle Dermott, for Walter
of Kidensford some five miles from
Catherlogh.' &c.

The most
authentic
tradition
says - it
was not in
a castle, they
assembled.

It is very probable the parliament just mentioned
~~was~~ met in this Castle, and that as it ~~has been~~
was since demolished, tradition does not re-
member that ~~this~~ ^{it} was a castle they ^{met} ~~at~~.

This fact transmitted through this M.S. affords
some basis for accounting for the transfer
of the name of Sisert dearnot to Castledermot.

There are
Prumpestown
upper

Es.
(lower)
(t. 13)

In Prumpestown townland in this Parish,
there was a Chapel formerly as appears from
the following words of the Repertorium rinde
at 'Ecclesia de Tristledermot'. igitur adde
premissis subscriptas Capellas de Ballyprumpoll
de Hubbard et de Waas de quibus infra.

Castledermot was a walled town. There are
some remains of the wall that enclosed it, at that side
of the town, where the road from Athy leads to it.

J. A. Larcom Esq.
He. &c.

Your obedient,
J. O'Connor

END

14 D 4/9

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kildare, concerning the history, antiquities and topography of the parish of Monaster Evin (Monasterevin), with particular reference to its monastery, association with St. Evin and the origins of its place name.

3 December 1837

10p.

24 cm

Included are related extracts from Lanigan's 'Ecclesiastical History of Ireland' and 'Monasticum Anglicanum'. O'Donovan describes the local population as 'entirely Anglicized' having 'lost all their ancient traditions.'

Kildare December 3rd 1837.

Dear Sir, I visited Monaster Evin yesterday, but could find no feature or tradition there to throw any light on its history. The people are entirely Anglicised and have lost all their ancient traditions. I long to get to Carrnought again as those of my own province ^{not only} are exceedingly ignorant on the subject of my enquiry, but also harsh and unobliging.

Dr. Lanigan suspects that Monaster Evin received its name from St. Evin, because he could not find that that saint erected a monastery at the place. I shall first give his own words, and next shew ^{to} what objections his assertion is liable.

"To this year (1178) is assigned the foundation of the Cistercian monastery of Rospalap or Monaster Evin, called of St. Mary alias de Rosea Valle, by Dermot O'Dempsey, prince of Ophaly, who richly endowed it."

14/10/4/90

(2) 105

He adds in a note.

"(89) Ware *ibid.* and *Antiq* cap. 26 at Mildare. He
" says that others place the foundation in 1189.
" But it could not have been so late, where as
" one of the witnesses to the deed for it was
" Donat, Bishop of Leighlin, who died in 1185.
" This deed is in the *Monast. Anglic.* vol II. p. 1031.
" *Monasterevan* is supposed to have derived its
" name from a monastery that had been there
" under the name of St. Evin. Ware seems to
" confound it with St. Eving monastery of
" Ros-mac-treoin. But Ros-mac-treoin was the
" place now called Old Ross in the County of
" Wexford and in the southern part of Lein-
" -ster, which could not be said of *Monaster-*
" -*evan* (See Chap xiv § 3, and *ib.* note 46) It may
" be justly suspected that the name Monaster-
" -evan meant merely the monastery near the
" River (Abhainn in Irish) as it was contiguous
" to the Barrow. For I do not find that there
" was any monastery under the name of Saint
" Evin in that part of Leinster nor that St

101 (3)

is Abban, from whom it has been conjectured that
a Monastery got its name erected one there?

Ecclesiastical Hist. of Ireland
vol. IV, p. 237.

Whatever Dr. Lanigan has thought proper to suspect, the
town of Monasterenan is called Mámypín Éinín at pre-
sent throughout Ireland by those who speak the Irish
language, and heard of the town. I never heard any
other name for it in the County of Kilkenny but
Monaster-Queen. This is a fact, which Doctor
Lanigan's substitution of Monaster-^{Abban}own in its place
will not disprove. This ^{ubiquitous in Hibernia} ~~universally~~ established
name is proved by the Martyrology of Donegal
which states:

"December 22nd is revered St. Emhin or Euin, Bishop
of Ros-mac-tren, ^{which?} or Ros-glas and from him
Monaster-Euin is named. This saint wrote the
life of holy Patrick. He lived about the seventh
age of the world, and died in the monastery
which he himself ^(no!) had erected at Ros-mac-tren."

This account, ^{was} scraped together by the Four Masters
about the year 1630; and tho' it is lame enough
it is evident that they looked upon Monasterenan
14/10/4/9(11) as

* this is
what
misled
Colgan,
and he
blinded
Lanigan
who had
not known
large
enough to
discover
the truth

(4)¹⁰²

as having derived its name from St. Evin.

~~Dr. Lanigan~~ ^{Dr. Lanigan} most villainously changes the Rop-glap of O'Donoghue's charter to Ropalap in order that the reader might not see the objection that could be raised against him by identity of name! Who could have suspected him for a forgery of this description, when he gained no point by it but to contradict Ware and Archdall?

Colgan, who ^{seems to have} had no original life of St. Evin, has manufactured a life of him in a very odd manner. He finds that Evin was an abbot of the Monastery of Rop-mac-treim, which was founded by St. Abban, and that all the martyrologies mention him as the patron of Rop-glap. The inference he draws from this is that Rop-glap was an alias name of Rop-mac-treim!!

I will not waste time in pointing ^{out} those errors, but will state what the fact was. St. Evin was abbot of Rop-mac-treim (on the Barrow in the present Co. of Wexford) of which St. Abban was the founder and patron. He afterwards erected a monastery of his own (and of which he ^{at a place} ~~himself~~ was the patron) on the same river lying five miles to the west of Kildare, called Rop-glap, and now Monasteri-Eimhin or Eving monastery.

103 (5)

To prove this statement I produce the following authorities and arguments:

1. It appears from the life of St. Molua that Evin was not the founder and consequently not the patron of Ros-mac-triuin. "One time St. Molua visited St. Eimeneus, abbot in the country of Kinselach not far from the River Berbha of the Monastery of Ros-mac-triuin which the most holy senior Abbanus had founded." Acta S.S. p. 623.

2. Ros-mac-triuin is still the name of ^{New} ~~old~~ Ross in the County of Wexford. It kept it was its name when I lived in the County of Kilkenny not half a century since. The name it received in all the little songs of the district which mentioned it, is Ros mac triuin na tiorde, which means Ros-mac-triuin of the tide. The addition mac triuin distinguished it from Ros na Beapchon (Rosbercon) lying on the Co. of Kilkenny side of the Barrow. There is no tradition there that St. Evin is the patron, and it is not likely that Evin who was merely an abbot there would eclipse the fame of the most holy St. Abban the original founder.

3. We have the testimony of the annals of Clonmacnoise and of O'Donoghys Charter of foundation of 14/10/49 (111) of

of the monastery on the Banks of the Barrow in
 Offaly that the place now called Monasteraven
 was then called Ros-glas.

"A.D. 1225. Moylenmurry O'Connor of Offalie was killed
 at Ross-glasse by Coulan O'Demppie."

Ann. Clonnaenaise translated by
 Canell Mageoghagan in 1627.

Chater of foundation.

"Dermot O'Demesy, King of Ofalia to all his nobles,
 "Clergy and laity both present and to come greeting:
 "I make known to you all that I Dermot O'Demesy
 "King of Ofalia, by the consent of Muredach O'Connor
 "have given and confirmed to God and the monks
 "of the Blessed Virgin Mary of Rosglas land on
 "which to build a monastery in honor of the Blessed
 "~~Virgin~~ Mary ever Virgin and of St. Benedict the
 "abbot as a perpetual clemosinary. These are the
 "lands which I Dermot O'Demesy, King of Ofalia
 "have given and confirmed to the aforesaid monks
 "of Rosglas in remission of my sins and of the
 "sins of my parents: the site of the monastery of
 "Rosglas, and all the lands of Eiothil and Rach.

105 (7)

" Racheailhar with their appurtenances; Clonarkharhan
" Clonangay, Dere, Ardmidie and Kilmore with
" their appurtenances; Glappigelly depending to
" the Barne; Hadimpafot, as far as Hadhildred
" Hadelonan as far the Barne; Kensereden
" with their appurtenances; Thacpartan and
" Archadachaferman with their appurtenances
" and with the men belonging to the same
" lands. All these lands aforepaid I give
" and confirm to the aforesaid monky to be held
" as a free, pure and perpetual elemosinary for
" the health of my soul and the souls of my
" predecessors and successors. Wherefore I will
" and firmly command that the aforepaid
" church of Ros-glas and the monky and
" their brethren serving God therein, may have
" and hold the aforepaid lands; and possess
" ~~them~~ well and in peace, freely and quietly,
" entirely and fully, honourably and peaceably
" all the aforepaid lands with all their li-
" berties and appurtenances, viz. in woods plains
14/6/4/9 (iv)

8) 106

land filings, in meadows and pasturages and mo-
rasses; ⁱⁿ ~~and~~ waters and fisheries; in roads and
paths; in ^{ponds} pools, milly and Vivaries; in turbaries
and all mountains and valleys, and in all
other places and things appertaining to the
same lands, free, quit and solatys from all
customs and exactions and from secular duty.

Witnesses, Nehemia Bishop of Kildare

Donatus, Bishop of Lethlin

Filan, the son of Filan

Filan O'Demesi

Fletkinech O'Dimesi

Danchad O'Dimesi

Fin O'Dimesi

Aed O'Dimesi

Culballinus O'Duin

Congal O'Kelly

Rocnus Bengulla

Kelach Mac Aulaf

And many others.

suis, *Glassigelly* descendens usque *Barre*,
Madinsefot, usque *Madhildred*, *Madelonan*
 usque *Barre*, *Menseretan*, cum pertinentiis
 suis; *Thacsartan*, & *Archadachafernan*
 cum pertinentiis suis, & cum hominibus
 ad easdem terras pertinentibus. Nos ergo terras
 omnes suprascriptas do & confirmo predictis
 Monachis, tenendas in liberam & puram
 & puram & perpetuam elemosinam, pro
 salute anime mee, & omnium ante-
 cessorum & successorum meorum. Quare
 volo & firmiter precipio, quod prefata
 Ecclesia de Rosglas, & Monachi & fratres
 eorum ibidem Deo servientes habeant &
 teneant predictas terras, & possideant
 bene & in pace, libere & quiete integre,
 & plenarie, honorifice, & pacifice, omnes
 terras predictas, cum omnibus libertatibus
 & pertinentiis suis, scil. in sylvis &
 planis, in pratis, & pasturis, & mariscis,
 in agris & piscariis, in viis & semitis, in
 stagnis & molendinis, & vivariis, in
 turbariis & omnibus montibus & vallibus,
 & aliis locis & rebus ad easdem terras
 pertinentibus, liberas & quietas & solutas

ab omni consuetudine, & exactione, & servitio
 seculari. Testibus, Nehemid Darense
Episcopo, Donato Lethlinensi Episcopo,
Gilano filio Gilani, Klan O Dimesi, McKinech
O Dimesi, Donchad O Dimesi, Yin O Dimesi,
Ado Dimesi, Caulballino O Duin, Congal
O Kelly, Rocnur Dengulla, Kelach mac
Aulaf, & alios multis.

Notes.

- (1.) Pos. glas. The site of the abbey is occupied
 by Lord Moore's house adjoining the town of
 Monasteren. Some part of the walls of
 the abbey are still to be seen at the rear of
 the house.
- (2.) Ciothil is now called Cocall or hill
 and by some anglicised Younghill. It is
 a townland in the parish of Monasteren.
- (3.) Racheathar, not known. it must have
 been deciphered wrong as is most generally the
 case in all these ancient documents.
- (4.) Clonarkhan, now the Glade of Monasteren
 generally called Clonartin or Cloncarlin.

re/D/4/9(vi)

- (5) Clanangay (Cluan na nge) now Clanga or Clonegath in the parish of Monasterewan.
- (6) Dere (Dorpe) now Derry in Ballybracken parish. It has been since divided into upper and Lower, East and West Derry.
- (7) Armedia, not now known, at least on this side of the Barrow
- (8) Kilmore, now ^{call} Kill in the parish of Monasterewan.
- (9) Glassigelly - not on this side of the Barrow.
- (10) Barne - so we pronounce Beagba in the Co. of Kilkenny (Baroo).
- (11. 12. 13. 14. 15. 16) These townlands - whose names are very obscure must lie on the other side of the Barrow, in that part of Clannahire which was placed in the Queen's County.

4. It appears from a passage in the annals of
the Four Masters, ^{at the year} that Saint Emhin was the
patron of the O'Dempies, ^{of Clannabur} and that his bell
called ~~Bell called~~ Bearnan Emhin was pre-
served in their territory, and not in the
country of Hy-Kinsellaugh, ⁱⁿ which Rap-mac-
treain stands. This passage proves that
Rap-glas or Mainister Emhin was the prin-
cipal establishment of St. Emhin. If not
why should not the Bell remain in the hands
of the Cavanaghs of Hy-Kinsellaugh?

5. The last argument I shall urge is, that no
authority can be found from which it can be
inferred that Rap-mac-treain in Hy-Kinsellaugh
was ever called Rap-glas.

Archdall, who ~~is~~ was a regular child in investi-
gations of this nature, states that Monasterenan
was founded by St. Abban! Confusion ^{further} still con-
founded! Good lord what antiquaries this isle of
Saints has produced! Ware is right, all the
rest wrong.

14/10/49(vii)

It may be asked here why O'Demsey did not dedicate the modern monastery to St. Columba? The only answer that can be made to such a question is that it was a custom in Ireland immediately after the Anglo-Norman invasion to dedicate all monasteries newly erected to distinguished Saints of the Roman Church. The primitive Saints were perhaps in every instance rejected and the Blessed Virgin, Saint John, or some other favourite of the English nation, established in their place. The same custom is now in existence. I saw a nun receiving the veil today ~~but~~ at Kildare but she does not belong to the order of Saint Bridget. The modern monastery of Mulliscrenan is dedicated to ^{the Virgin} a different Saint from the original ^{patron chosen by O'Demsey} ~~However it is a fact, that even though O'Demsey placed his ^{new} monastery under the care of the Blessed Virgin Mary Mother of God, and of Saint Benedict, ^{as more powerful advocates} he could not efface the ^{memory} ~~name~~ of the patron Saint of his family, for ^{his name remained on} the place ~~retained his name~~ until in the nineteenth century Doctor Lanigan metamorphosed it into a river!!~~

This is wonderful when he takes fire at Ledi-
wicke's attempt to metamorphose St. Senan
into the Shannon! and St. Kevin into a moun-
tain in Wicklow!

It is curious that in the Charter of the founda-
-tion of this abbey O'Demsey styles himself
King of Offaly, a title ~~to which~~ to which
no other of his predecessors or ^{successors} ~~ancestors~~ had
any claim, Honor Faly being at all times (with
this single exception) King of Offaly, and
the senior representative of Ross Faly, from whom
all the families of the territory descended.

The Four Masters record the death of Dermot
O'Demsey the founder of this ^{modern} abbey of Ros-glasp
at the year 1193, and add that he was for
a long time, lord of Offaly.

" 1193, Dermot, son of Cubrogha O'Demsey, chief
" of Clan-Malura, and, for a long time, lord
" of Offaly, died."

It is curious that they do not mention his having
14/D/4/9(VIII)

(16) ¹⁴⁴ having erected the Monastery of Ros-glasp, on the site of the more ancient Monastery of St. Euen.

I made search and every enquiry for a well of a consecrated character in and in the vicinity of, Monastercom, but could find none. The ~~only~~ well near the site of the monastery, and which, in all probability anciently bore the name of Saint Evin, is now called Lord Henry Moore's well, because it was enclosed by him.

I shall now give ^{an extract from} Colgan's life of St. Evin in which he confounds Ros-glasp with Ros-mac-treain, and correct him in notes.

" St. Evin, who is also corruptly called ⁽¹⁾ Euinus, betook
" himself to Linpter, and at the bank of the River Barrow
" where, in the town, at which it is emptied into the strait
" below, ~~he raised~~ he raised a noble monastery, in the
" place which was called by the ancients Ros-mic
" ⁽²⁾treain but in that age ⁽³⁾Ros-glasp, and which from the

(1) Euinus is no corruption.

(2) Colgan knew very little about the localities of Ros-mac-treain.

3. I totally deny this: all the authorities quoted by him prove that Ros-mac-treain, was founded by St. Abban.

118 (17)

a number of fellow-country monks, who followed
the man of God from his own country of Ulster
were most holily governed by him there, began to be
called Ros-glas na Muimhneach, i.e. of the abbe-
monians, and in process of time, grew up into
a large and formerly flourishing town. ⁽⁴⁾ There
the holy man was famous for many and great
miracles, and that monastery on account of the
reverence paid to its first founder, ⁽⁵⁾ stood in
so great a veneration with posterity, that it
was held a most safe sanctuary, and nobody
presumed to offer violence or injury to the
holy place, who did not ^{soon} suffer the severity
of the divine vengeance. For the holy man is
said to have obtained from God that none of
the Lagenians, who should with violent and an-
city take meat or drink in his sanctuary, or
offer any other violence, would live beyond
the ninth day afterwards. It is also said that

-
- (4) This town was built by the Anglo-Normans
(5) The first founder of Ros. mac-triun monastery - now
old Ros was St. Abban. Ros-glas na Muimhneach
the sanctuary of St. Evin, is the present Monasterewan.
14/10/4/9 (18)

18/11/46

that after his death there was a Bell
belonging to this saint, which was called
Bearnan Embin,⁽⁶⁾ and was held in so great
veneration that posterity, especially those
sprung from the seed of Eugenius, his
father were accustomed to swear on it - as a
kind of inviolable oath, and conclude con-
troversies by the virtue of the oath.
It was in defence of this town that the
famous battle of Belach Mughna⁽⁷⁾ in the
plain of the country of Laidrona common-
ly called Magh-aibhe was fought in
which the Romanian invaders suffered great
disaster, their King Cormac Mac Culenan
being slain.

(6) This is the Bell mentioned by the Four Masters
as in the Country of the O'Donoghs.

(7) In the account given of this battle by Lanigom
and Heating, it is not mentioned that ~~this battle~~ it
was fought in defence of Ros-glasp. But the
extracts sent me are too much curtailed.

11/19
" Bacheairiar with their appurtenances; Clonarkethan,
" Clonangay, Dere, Ardmidie and Kilmore with their
" appurtenances; Glappigelly depending to the ^{Barros} Barne;
" Hadinsfot as far as Hadhildred, Hadelonan as
" far as the Barrow, ^{us} Henspereden with their appur-
" tenances; Thacpartan and Archadachaferman, with
" their appurtenances and with the men belonging
" to the same lands. All these lands aforesaid

Colgan adds in a note that St. Evin's monastery
is called Ros-glas in the life of St. Molua
in the Irish life of St. Maidoc, and in the
life of St. Emlin himself, and that it is also
called Ros-glasse at the 22nd of December in the
martyrologies of Marian, Kenig and others; and
the only reference he finds to his belonging to
Ros-mac tream at all is one passage in the
life of St. Molua, from which, however, it ap-
pears that he was not the founder nor
patron of that place. It was therefore very
stupid of Colgan to confound the one place
with the other. I cannot blame Dr. Lanigan so
14/5/4/9(x)

(20)¹¹⁸
so much because he was not so qualified for
the investigation. But I pronounce him a
charlatan in history for having changed the
Popglas of O'Donoghue's Charter to Pop-alas.
This is a vile fabrication which no lover of
truth can forgive him.

Colgan dwells much upon the noble ruins to be
seen at Pop-mac-treain; but they afford no ar-
gument; as the primitive Irish Saints never built
extensive or lofty houses or even churches, and
there is no probability that ^{previous to the arrival of the Anglo-Normans} there were ever any
buildings at St. Alban's town of Pop-mac-treain
or St. Eoin's town of Pop-glas, but perhaps a
round tower, ^{some} small church, and wooden houses
for the monks. Perhaps also there were some peniten-
tiaries similar to Columbkille's house at Kells.

I have come to this conclusion from examining
the ancient ruins on Devenagh, Inisclathran, at Fore
and other places where ruins of primitive churches are
preserved.

I am anxious to hear if Mr. Petrie has examined Kil-
dare to his satisfaction.

your obedient servant
John O'Donoghue

END

14 D 4/10

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, concerning the antiquarian remains of Co. Kildare, notably the rath at the hill of Áillinn, near Kilcullen and a stone circle thought to have been located on the Curragh.

5 December 1837

5p.

24 cm

ill; ink and pencil plan of the Dún Áillinn.

Included are related extracts from the Dinnseanchus.

Plut. 4 Dec. 27
292

119 (1.)

Tar churquech na s carbad ndian,
Triallam (ó foillprigis an grian)
le déine co Strab Cuillind.
d'péigain pop móir mór Cuillind;—
Ráe nísóa na s clár ndomón,
At uapgbad fpi Merdelmonn,
Del-grianán aorbin, álarnd
'na paró ppiéir ar Áillend;—
Áóba áro na nís, rna d triach
'Dar cheppat mop-láerch i nglad;—
Sen brúg grianach nís gárlain,
Rig-óind bpepail bpegamain;
Poprad na ndeig laech rna ndpuad
Aenach n-aindeir ar n-óg-pluaig;
Dún pappirng pappair pappie,
Ór déic pop spech Sleib mappie.
Pop móir muig liphí ar Áillie,
Pop berba rpuach na bailie,
Pop Strab bán-hach Suide laigean,
Pop Almain rpop Co cuclán.
Aorbin amáic ó áil áilne
Pop thulchais pop magais áilne
'r pop rleibis co scochlais ceo
Mappis an t-amáic am meáir co deó.

Dear Sir, yesterday I visited the hill of Áillinn near Kil-
cullen, and found it to contain the famous Dun
mentioned in the Dimpeanchus, from the deep
digging of the earth in the erection of which the
people of Leinster were supposed to have been

styled

14/5/4/10(i)

Domnonii. The Rath is prodigious! the very largest in Ireland, with the single exception perhaps of Emania. I viewed it with admiration, and paced its diameter and circumference. It consists of one high fosse and deep ditch, which ^{beginning} ~~embraces~~ the entire hill at ^{the middle of} half its height. It measures in diameter about 1200 feet and in circumference 3772 feet. On the summit of the hill there ^{was} another fort, now much effaced, but from the segment of its circle remaining I could calculate it to have been about 100 feet in diameter. Within this fort there is another which is somewhat of a square form but of very small dimensions and in its west mound are two rough mountain stones of considerable size, one of these might be the ail mentioned in the Sinnseanchus as placed in the mound by the hero Buirech.

"Buirec don focard ipm clud in clor pil nte dra nebaire ail and scup
 a ppeo dmm nup brd." Ballymore fol. 193

But I think that this internal little ^{stone} is the ^{small} ^{honour monument} grave of Angus Ossory placed within the larger one after the Rath had ceased to be a Royal residence.

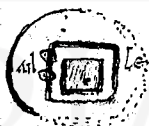
"leat aongara oppete ipm apd op ail Cuilind." Laoch na leacht

When did this fungus assume the flourish? Perhaps ^{12/3}
 in Christian times and that this would account
 for its square form?

Ditch about 3772 feet in some parts 15 feet in height
 steep bank over the ditch

Dún Áillinne h. pharb Éuilhín

Rath on the apex of the hill



leac Dongara Opposite

This was certainly considered a very important work at the rude periods at which it was erected, and it must be acknowledged that Art Melendinond gave his ideas room to expand. The foss is in many places injured, and the bank over the ditch is much cut down by the modern Danes-men, who dug the earth (deeper far than their predecessors had done) to obtain stones for building. I think I could trace tracks of roads, but I could not take upon to say that they are not the tracks of cars carrying away the stones from the quarries in the hills. The author of the poem quoted in the *Dimjeanchus* makes mention of Royal roads leading to this fortress, and there can be no doubt that they existed in his time, or at least that he had a written or traditional account of their existence.

Alend demich Enpnozab

Rach Apt cona piz-podarb.

cap chuipch na scapud ndran, 7c,

128 (5)

"across the curragh of the rapid chariots
Let us pass (as shines the sun)
With speed to Cullen's mount
To view the great mur of Killin
A Royal Path of deep trenches
Raised by Art Megdelmond;
A bright, delightful, beautiful green
In which were Fidera and Killin:
Lofty habitation of Kings and chiefs
At which fell great heroes in battle.
Old sun-bright Bugh of ^{the} Galien Kings
Royal hill of Breagall Breagamain
Rendezvous of heroes and Druids
Meeting place of damsels and youths
Wide Dun of Fergus Fairger
From which he viewed Mount Change
The great plains of Liffey and others
The Barrow stream of silence
The white-grey mountain, Suibh Loughlin
The hill of Olmham and En Calam

14/10/4/10 (11)

(6) 124

Delightful the view from the stone of killium
of hills and spacious plains
And of mountains robed in mist.
The prospect will ever live in my memory.
T. O. O.

It will not be easy to disprove that this is
the Royal Bath of killium mentioned by
the writers of ~~the writers of the~~ Dimpeanchy
the Annalists, Mac Firbisse &c. If it
be not this where will it be found?
It is curious to remark that all the
monuments mentioned in the Dimpeanchy
and the authentic Annals still exist
while no trace is to be found of Finn
mac Cool's palace on the hill of Allo-
-win! I incline to suspect Finn's history!
If he had such a palace as this on killium
near Kilcullen, on his hill of Allowin, it

would not disappear, because the labour of levelling it would be so great that no agriculturist would undertake to level it.

It would take a long time and patient research to fix the periods of the Kings mentioned in the Dinu. searching to have lived here, and to clear up many other points connected with its history.

There can be no doubt of the identity of the monument itself with the ^{old} ~~olden~~ the palace of the Kings of Aemeter. It is proved in the first place by identity of name, and in the second place by its situation in Shishl Cuillim. The A being at present pronounced
14/10/4/10(14)

1020
(8) Long does not, as might be supposed destroy
identity of name, for Lough Illern in
the County of Leitrim is pronounced
lao áillín in Irish, it being supposed that
it took its name from a lady ^{áilleán} Áilleann
whose spirit at present presides over
its waters. In like manner the name of
this monument is attempted, in the
Dimseanchus, to be derived from a
Royal Lady Áilleand, who was interred
on the hill, but — as a remarkable
stone existed on the hill in the time
of the writers — a second derivation is
offered from that circumstance. I
think however that the name was, at
all times pronounced áilleán — as at
present.

your obedient servant

I cannot concentrate
my ideas!

John O'Donovan

12th

Kildare, December 5th 1837.

Dear Sir, Please to send us some quills and square paper as soon as possible as we can get none here to buy.

I received this morning some extracts from Cambrensis about Kildare; but there is another reference to the Curragh of Kildare in his Topographia, which I wish to get. Does he not (2.18) make mention of the old English tradition respecting Stonehenge, which states that the stones were transported thither from Ireland, having been brought to the latter country by giants from the extremities of Africa? I think he adds that there was to be seen in his own time on the plain of Kildare an immense monument of stones ^{this simillim, simillq;} ~~modo erecti~~ ^{corresponding} exactly in appearance and construction with that of Stonehenge.

14/10/4/10(V)

* May be it's like it's what I am only dreaming of this!

Has Mr. Petrie ^{ever} made any enquiry after this stone circle on the Curragh?

Is not Stonehenge in a plain ^{Salisbury} similar to the Curragh of Kildare?

I requested several days since that search would be made in the lives of St. Bridget for any references they may contain, to the Curragh of Kildare, but I have received no answer either positive or negative.

We must leave Kildare in a few days.

your obedient servant

John O'Donovan

Thos. A. Larcom Esq,

Does not Cambrensis state that the trunk of the oak tree, from which Kildare received its name, was in existence in his own time and; "that no one dared to touch it with a knife - I am anxious to have his very words.

END

14 D 4/11

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Kildare, concerning the history, antiquities and topography of the parish of Rathangan, with particular reference to the origins of its place name.

5 December 1837

6p.

24 cm

Included is a note, made by John O'Donovan, concerning 'Conor's research in Rathangan's place name.

Rathangan Ph.

Rathangan — Rath-Longham proved to be

- 1st by its lying in the immediate neighbourhood of other places which together with it were plundered by Hugh O'Byrne in the Reign of Elizabeth.
- 2nd by identity of name proved by the analogy of Anglicising other names of places in Ireland.
- 3^d by a quotation from Cox in which Rathangan is described as butting near upon the lands of the Baron of Ophaly.

Mount Prospect — part of a Castle in Killdare Dec^{br} 5th 1737

Sir, The name of Rathangan Parish is in Irish Rath Longham, which signifies Arx Longham. The Rath of Longham. The present parochial Church stands on the site of an old Church, which probably was the one, that gave name to the Parish from its being built in the place bearing the name of Rathangan. The Rath, which gave name to this place lies immediately at Rathangan town, in a field adjoining the Church yard, and lying to the Right of the road leading from Rathangan to Colonserry in the King's County. It is at present planted, and is, as well as I could guess, about 180^{ft} one hundred and eighty feet in diameter.

and measures from its base to its summit, slantwise about 42 ft. forty two feet, which would probably make 28 ft. twenty eight feet in perpendicular height. It is encircled with a large ditch, which is about 738 ft. seven hundred and thirty eight feet in circumference; and a foss, which is partly destroyed particularly mostly on the South and East side.

That Rath Lomdhain was the ancient Irish name of Rathangan is certain from the fact of it being so, that Rathangan is found situated in the neighbourhood of other places, which are described in a poem composed by Fearganaim Mac Eochaidh, and entitled 'Caithreim Adha Muc Seairin rí Bhraín' - i.e. 'The victories of Hugh, son of Shane O'Byrne'. preserved in a M. S. Lib. Trin. Coll. H. 1. 14. p. 91., as having been plundered by this Hugh, who, in the course of the very same excursion, on which, he attacked these places, set on fire Rath Lomdhain.

The words of the part of the poem relative to these places, are:

'Gill beapá at d'pá an d'crua, fa baile nuas am b'od bulbord
'm'car teide on da baile, glay eile pa nupnaide
'Gill damsg, baile balcar, moir arge da nomarcad
'd'p'car r'geala d'uin on d'p'car, ar d'uin éna 'par eocall
'an t'p'car n'p'car d'p'car d'iom, r'p'car muc moide m'p'car
'baile g'adai, an g'moimn'p'car, ar p'ro' na n'p'car n'p'car
'g'p'car n'p'car ar p'car lib, cill mune, ara c'p'car c'p'car
'p'cel d'ob'at r'om'p'car p'car, p'at r'om'dam do ad'na'p'car
'cluan bols fa bot'ar c'ull, do har'p'car pe hua Remun,
'ar m'p'car d'p'car c'ull do c'p'car, c'ion n' c'p'car na Com'p'car.

of which, this is a literal prose translation.

- ' Bill-beara after thee in want of Cattle
- ' And Baile Maath, in which lives Bulbhuidh
- ' Not cowardly thou passedst from the two towns
- ' Glais Bile and Kurraidhe
- ' Much hadst thou of the abundance of
- ' Bill daingir and Baile baithair.
- ' We heard a true account of thy people
- ' At Dun Ena, and at Cochaille
- ' At Lean Reilig, and Rathmuc, at which we grieved
- ' But the vigorous exertion at Baile Baile-gaidh di
- ' Caused us to return thanks to the King of Heaven.
- ' Grainioch Uaspird was plundered by you,
- ' Bill muine is put out of its form,
- ' We heard a news which raised your fame:
- ' Rath Lomdhain, you consumed
- ' Bluain boly and the Bothar Buill
- ' Were plundered by the grandson of Raymond
- ' And to the spoil taken from Fiodh Culinn
- ' I compare no booty.

Bill beara now Killberry, the name of a Parish and townland in the Bgy of Karragh and Raham.

Baile-maath now Newtown townland in Killberry ph, and appears from the poem, to have been in Brich Bulbhach.

Glais-Bile, now Glassey, a townland in the Parish of Karraghmore.

Nurnaidhe, now ~~the~~ Nurny - the name of a Parish and townland in the Bz of Ophaly.

Gill-daingin, now Killedangan, the name of a Parish and townland in the Bz of Ophaly.

Baile-battair, now Walterstown, name of a Parish and townland in the same Barony.

Dren-Ena, now Doneany, Parish and townland in the same Barony.

Cochaille, now Oghill vel Yoghill, townland in the Parish of Monasterenan in D. Bz.

Leam-Keilig - where ge? perhaps in the King's County.

Rathmuc - now Rathmuck townland in Doneany Parish.

Baile-gaidhdi, now Ballygaddy townland in Rathangan Parish.

Grainsioch-Unsird - now Puncher's Grange a townland in the Parish of Feighcullen and Bz of Great Connell.

Gillmuine, now Killmoney townland in Rathangan Parish.

Rath-Iomshain - now Rathangan, ^{as will be proved,} the name of a Parish, townland, and town of Rathangan.
Coluain-bolg, the name of a village in the King's County, not far from Rathangan town.

Bothar-buill, now Boherkill townland in Rathangan Parish.

Eiodh-Cuilinn, now Feighcullen, the name of a Parish and Townland.

From this enumeration, it is clearly manifest that the places made mention of are all in the immediate neighbourhood of Rathangan, which is the present subject of investigation, and which is in the Catalogue of the names and written Rath-iomdhaín, as will be hereafter proved. And let it not here be omitted that, three of the places viz. Ballygadaly, Killmoney and Boherkill are now townlands lying within the precincts of the Parish of Rathangan.

Again - That Rath-iomdhaín here mentioned was a place of importance and a town, appears from the particular stress laid by the bard upon the glory which redounded to Myrne from his having burned and desolated it - he never sounds his praise so highly on the occasion of his destroying minor places. As an instance of this, he speaks in the same lofty strain of the feat performed by him in the plundering of Castlereham, then an important town. His words literally translated are

'The Royal town of Baislean Nebain

'He sacked and gained much plunder

'Which caused his fame to spread.

That Rathangan is an Anglicising of Rath-
- iomádhain, ^{also made} can be ^{made} appear from the analogy
of the Anglicised names of other places.

In many instances the aspirated Consonants
in the Irish names, are restored in the Anglicised
form, as Dríblín, which was written Devlin by
Stamihurst and the early English writers, now
made Dublin, the dh in the Irish ~~former~~ sounding
v, being restored to b.

At Luam, which was formerly written Alone,
now made Athlone, the th being strongly
pronounced.

At hóí - pronounced in Irish - a-he, is Anglicised
Athy, pronounced - a-theigh.

At bríde, pronounced in Irish, a-lwee, which
would make in an analogical Anglicised
form - a-boy, is now made Athlroy, the
th strongly sounded.

Many other instances might be adduced, but
these will suffice on the present occasion.

In the names of several places d aspirate
is pronounced ~~by~~ hard like g in the Anglicised
form, as ḡair ḡruim in Fermanagh, now
made Gargrim, and in Countless other instances.

Sometimes this sound is sunk entirely, as in

in Dunamon in Roscommon, which is synony-
-mous with Rath-iomdhain, our present subject, and
written by the Four Masters in the Annals, Dun-
-jomgarn and Dun-jomdarn, who also write pat-jomgarn
and pat-jomdarn.

But it matters not, as far as sound is con-
-cerned, whether g or d be used, for the guttural
sound of both is the same, and would be re-
-presented by g hard in the Anglicised form, ~~as in~~
as in gar-grin, or entirely sunk as in Dunamon,
above mentioned.

For this custom with Irish writers, of representing
this guttural sound, indiscriminately with g, or d,
we have the testimony of Colgan, a writer, whose
authority on this subject, is unquestionable.

His words in Note I. page 418 of A.D.I.S. to
the Life of St Comgarnus, Abbot of Gleann-Ussen,
which is commenced in page 417. of the same work, thus

"Quia acta S. Comdani alias Comgani, i.e. Because the acts of S.
Comdan alias Comgan &c. are these:

Note
1. Comdani alias Comgani. Hibernice
scribitur ~~mus~~ comdhan - nunc comghan.
'quia litterae g & d aspiratae eundem apud Hibernos
'edunt sonum'. - Which being translated
run thus -

Comdanus alias Comgarnus is written in
Irish one time comdhan, another time comghan:
because the letters g and d ^{when} being aspirated, have

the same sound with the Irish."

This custom, for the existence of which ~~with~~ with Irish writers, of representing the

This custom of representing this sound indifferently with gh, or dh, of the existence of which with Irish writers, we have now ^{admitted} the authority of Colgan, is instanced with respect ^{even} to Rath-iomdhaire in the Four Masters, who write it on one occasion ra-t-iom-dam, and on another ra-t-iom-dam, as shown above. It is now obvious that, at least as to orthography the Rath-iomdhaire of the poem just cited is the same with that of the Annals.

This being thus far, established, it remains that, Rathangan be ~~ident~~ identified with Rath-iomdhaire, which identification when effected, will afford us a view of the present state of that place, which once invited the ambitious mind of Hugh O'Byrne to plunder.

In the first place, it has been sufficiently established that the guttural sound of dh or gh in Irish names, is represented by g hard in the ~~the~~ Anglicised form. This representation we see effected in Rathangan.

^{In the same place} As to n in the Anglicised form, Rathangan, being substituted for m of the original Irish name, it can be thus accounted for — n coalesces ^{by nature} more immediately and more closely ^{with} g, in consequence of their belonging to the same class of consonants, both being palatal, whilst m is labial.

It will appear, however, from a passage given in Cox under the reign of King Edward I, that the name of this town was written in English exactly with the same letters used in the Irish spelling

Cox, quoting Holingshed, writes - "John Fitzgerald Baron of Ophaly - speaks of his lands as butting near upon the Lord Justice's (William Vesey) 'mannors of Kildare and Rath-ingham.'" and he adds immediately after, that King Edward I "bestowed Vesey's lordship of Kildare and Rathingham on the Baron of Ophaly?"

It is curious to observe that in this County colonised at an early period by the English, the name should be thus Anglicised, the original sound of the Consonant being restored, while in Connacht which remained Irish, a synonymous name should be Anglicised according to the Irish pronunciation, the g being sunk.

It would be an object of no small interest, that the document in which are laid down, the townlands composing Vesey's lordship of Kildare and Rathingham, should be obtained.

14/2/411(v)

Rath-ingham is said in the Annals
 of the Four Masters, to be the place at
 which, 'Flaithniusa the son of Cionacdh
 lord of Hy-Hailghe ^(offaly) was slain in
 A.D. 801. And the same writers state at
 A.D. 1546, that 'many of the Geraldines took up
 arms against the ^(the English then lately arrived) Saxons in revenge of their
 expulsion from their Country, viz: William
 the son of James, the son of the Earl of
 Kildare, Maurice ^{of the Ferm} an fhleadha, the son of
 James Mergach, who was son of the
 Earl, and many other youths besides.
 They did indescribable damage: they plundered
 Baile mor na n-Justasach (Ballymore Eustace)
 and Rath hile (Kavilly, co. Carlow) and all
 the Country around them: they also plundered
 and burned Rath-Donohain, and Carried
 away on that occasion from those places
 so many cows, that the number
 could not be enumerated.'

From the situation of Rathangan in the immediate neighbourhood, as is said above, of the places, described in the already cited poem, as having been plundered by O'Byrne, at the same time that he set fire to Rath-iomdham; and from the identity of the name Rathangan with Rath-iomdham, proved from the analogy of Anglicising other names in Ireland; and also from the just cited passage of Geo., in which, independent of the ^{other} circumstances ^{therein} connected with Rath-inghan —, ~~which would be~~ ^{inghan} calculated, in some degree to ~~for~~ indicate the ^{locality} situation of the place, and ~~in which~~, the orthography given of it, ^{ascribes it} as well to that of the Annals, as to the present name Rathangan, the most unrefutable Conclusion can be made, that Rathangan was originally called Rath-iomdham, under which orthography, it appears in the already quoted documents.

Iomghuin was common in Ancient Ireland as the name of a man, signifying Vulnerator. Does the name occur in the pedigrees of the Leinster Families?

There is part of an old Castle in Mount Prospect in the Parish of Rathangan.

J. A. Larcom Esq.
1897

Your Obedient
Servant

J. O'Connor, 14/2/4/11(VI)

If Beauford and Dawson had taken such pains to prove their assertions, as have been taken in this letter to prove the identity of Rath-Domghaim with Rath-angan, they would lay a foundation for philosophical and honest research; but instead of this they have made bold assertions, and vague references which will now expose them to the censure and ridicule of the learned world,

J. O'Donovan—

END

14 D 4/12

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kildare, in which he refers to the history, topography and genealogy of the town of Athy and historical source material to be used in his forthcoming survey of Co. Laois.

5-6 December 1837

5p.

24 cm

RIA

Allen and Alunhoir two distinct places.
Derivation of Alunhoir. Bog of Allen, anciently
considered as two large Bogs.

Notices of Athy. Derivation of the name, as
given in the Book of Lecan.

Ath-Truisten a ford near Mullamast.

Athy. how called by Ferdinand Keogh, Bard
of Hugh O'Byrne, of Glenmalur.

Places in the neighbourhood of Athy plun-
-dered by Hugh O'Byrne. Identified

Killelan parish, certainly the Kill-Faolain
of old writers.

142
Kildare Decemb^r 5th 1837

Dear Sir, It is mentioned by Keating that
Maghera O'Kelly was the name of a tract in
the immediate vicinity of Athy, and there is a
tradition in the country that the O'Kellys were
the proprietors of Woodstock Castle before the
Fitzgeralds overcame them by treachery. This
tradition was written by Garrett Byrne of
Fallybeg, about the year 1740, from a copy of
whose Mr. Hardiman published a considerable part.
I am anxious to see a copy of this, that I may be
able to ascertain how much of O'Kelly's country lay
on the east side of the Barrow. Mr. Petre has a
copy of Garrett Byrne's MS, which Myles John
O'Reilly obtained for the use of this survey. Let this
and not Hardiman's version of it be copied, and
sent me as soon as possible.

I fear that old Laurence Byrne will not live till we

14/12/12 (11) come

143
to do the Queen's County, as he is now bordering on
Kintyre. He is ^{now} the Ultimus Hibernorum in the terri-
-tory of Leix, and without his assistance I shall never
be able to divide Leix into the seven thwarts of which
it anciently consisted.

Hardiman gives the names of the seven septs of
Leix. Let me have all he says on the subject, as it
may throw some light on the topographical poem
of O'Riadhain.

I want also a trace from the abbe Mageoghegan's map
of Leinster ^{and Meath} and his description of the territories. Also
a trace of ^{that part of} O'Riadhain's improved showing the families of all
Leinster, and Meath. I also a copy of an old map in
the College Library showing the families &c in the
King's County. This map was copied last April by Messrs
Du Voyer, and it is either at the Ordnance Survey
Office or at Mr. Petrie's.

I find that I cannot show into what territories the present
County of Kildare was divided until I become acquainted
with Wicklow and the King's County.

In there no evidence in the O'orman Pedigree to
show why Hy-Bairche was? It certainly is not the
present Barony of Black Maize in the Queen's County.

Another map 780

Does it point out the period at which the family removed to the County of Clare, or the name of the Anglo-Norman family by whom they were dispossessed of their original territory in Leinster?

The poem addressed by Mac Bruddin to the head of this family in the reign of Elizabeth throws no light upon the situation of their territory in Leinster, and Mr. Collings notes are more than ridiculous. Are there no ancient English documents quoted in the pedigree itself to shew the situation and extent of their territory of Hy-Bairche in Leinster.

Could you let me have a trace of Petty's engraved map of Wicklow and Dublin? you may perhaps say that this is mixing Counties; but without knowing the territories and places in the adjoining Counties I could not speak with certainty on the limits of the ancient territories in Kildare.

I am most anxious to have a copy of Beaufort's Ecclesiastical map, and if you could procure one for me, I would be willing to pay for it myself, and feel ever obliged. I am often in the dark without some general guide of this description

your obedient servant

Thos. A. Larcom Esq. &c.

John O'Donovan 14/10/4/12 (iii)

Beaufort's Ecclesiastical map
sent to Mr. O'Donovan
14/10/4/12

Móin Áine agus Móin Éile an dá móin i n-mo A n-Egan. The Bog of Allen and the Bog of Ely are the two largest Bogs in Ireland" is a common saying in Leath and Monaghan.

The extracts I received this morning entirely bear me out in my assertion that Almhain and Killind are two distinct places. The Book of Lecan in describing the limits of the Country of the Lagenians sept called Hy-Diarmada, has the following:

"^{From} Bacan, the son of Bran ~~from whom~~ are descended is the Hy-Diarmada, whose country extends from Cinn-sionna to the Cuirreach (and from Killind to Leath is Almhaine." Fol. 105. p. b.

That is from the head or east extremity of the Bog of Allen to the Curragh of Kildare, and ~~from~~ in the other direction from the hill of Chilleam over Old Kilkullen to the hill of Allowin about five miles to the north of the town of Kildare.

In the same tract Almoin is derived from Almoin 7. ppri móin a n-asp, i. e. West of the Bog. I am of opinion that the present ^{extensive} Bog of Allen ^{was} ~~had~~ ^{only} originally ^{considered} ^{as two bogs which were distinguished by} two names: that part of it in the County of Kildare ^{only} seems to have ^{been} called Móin Almoin, while that part lying in the King's County was called Móin Éile. I never heard any Irish name for the present Bog of Allen in the Co. of Kilkenny, but Móin Éile which means the Bog of Ely, and I doubt that any other name was ever known for it among the aboriginal natives of Kilkenny, Wexford, Tipperary or Waterford, who all remark the flight of wild geese to ^{or from} this Bog. It received the name of Móin Almoin from the hill of Almoin, and Móin Éile from the hill of Cruicín Úpr Éile, both which it originally surrounded

It appears from the same authority (fol 105, p. a.) that
 Maegoghegan is right in making Ath Tripten, a different
 place from Ath hi.

" Then ^{Kennor} Laighseach and Eochy attacked the Mononians;
 " Laighseach Kennor was the commander of the
 " ^{troops} battle for he was a hero, and for his strength a tower
 " in battle. It was at Ath Tripten the first battle
 " was given to the men of Mumster, and they were
 " routed thence to the Barrow (Bennib) where, at Ath hi,
 " a ^{second} battle ensued. In this battle ^{with} Eó, the son of
 " Deargabail, the father of Eochy Tuathmair was killed
 " at the ford, from which circumstance it received the
 " name of Ath hi - the ford of Lei - as the poet said:

Aef tairdeithid slap céic
 Duppan a thortim apéat
 Seuchaid a ndeasais in tairp
 Vap topéap mac Deargabail.

" Others say that Deargabail, the father of Eó was ~~the son of~~
 " Eochy Tript (Tuathmair) himself own son and that Eochy
 " was an aged man at the time.

" After this the Mononians were driven to Cairtine, and
 " a battle was fought in Moy-Reta from Ath Cairtine
 " and to Ath Laighean. After this battles were fought
 " between at Magh, Gabhra, ^{now Ardscuil} Ardscuil and Fer. The Mon-
 " onians were thus driven out and Eochy took possession of
 " the lands which they had occupied in Mumster, &c.

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I think that Ath-Triester was a ford on the River
Greece, which rises at Durlaim in the County of Wicklow
and flows through the parishes of Uoke, Narraghmore,
Timolin, Belin and Dunnanganoge in the County of
Kildare. Mageoghagan calls it a little ford near the
hill of Mullamaiden. The name is now lost.

In Mac Keogh's poem describing the predatory excursions of
Hugh O'Byrne, Athy is called Baile d'Id D'at, which is an
error committed ^{either} by the Bard himself or by his transcribers

Davidstown is Baile Davy Fionnsg received.
a parish.

" Its desolation from ^{his} fiery heavy host

" Add to this that he might be envied

Bolton in " The Booty he gained at Burilton!
Killelan

Simonstown " Baile Siomoin with the rest Kill. élan

Killelan parish " Was void of cattle ~~and~~ ^{as} was Kill-Fhaolain

Ballytore " Bel-a-thair was also wasted.

Blahes or " And every corner left without a cow.

Athy " Baile-atha-^{do}anathi he likewise brought

" And Rath-dubh, under the sway of an enemy

Rosbrin near " He left Ros-Brennind without kine
Athy

" This Hugh has luck of cattle!!

who? " Master Davy he captured.

" and Master Harvey in one conflict.

Castlereban " The Royal town of Caisten Redaim

" He sacked and gained much treasure

" which spread his fame.

" From Doirin Rudoh he drove its cattle.

^{poem}
This shows that Killelan parish in the Barony of Kilker and Moone
is the Kill-Faolain of the ancient writers. It is a very curious and
valuable record of names of places. L.D.

Kildare, December 6th 1837.

Dear Sir, I request that no extracts will be sent me without being carefully compared with the originals; the extracts from the "Repertorium Viride" are so incorrectly copied that we cannot use them, and this is to be regretted as it is a most curious and important document. We are now amassing a vast quantity of national records and I should be very sorry that any one should hereafter have to say that they are full of mistakes, that they were copied in a hurry and never copied compared. The same was said of ^{the work of} the Irish Record Commissioners, and truly, for Hardiman acknowledged to me that the Inquisitions were copied by Law Clerks, who knew nothing of Latin, and that the work was printed from the MSS. furnished by them. I would not receive such documents as correct upon even the oaths of such people. They lost their Commission for this kind of carelessness.

All the extracts sent me from the "Repertorium Viride" Visitation Books, Inquisitions &c. should be carefully compared with the originals, and signed as compared by "the proper officer", otherwise a mass of documents will accumulate upon us, which it would take years to compare.

All the extracts sent me from Mac Firhisce, Dimseachy,
14/D/4/12(V) &c

are most carefully and excellently done as are also all transcriptions from Colgan and other printed works but I have still to request that all be compared and signed as compared. I am generally in a hurry about those documents, but still it is much better that I should be delayed than have one letter wrong.

In saying all this let me not be understood in the remotest degree to blame any of the transcribers: I only suggest that, as now we are at work in earnest, it is better for us to have what work we do so perfect, that no one can ever accuse us of any thing like want of skill, much less of negligence.

I want a copy of the poem called "the will of Cormac Mac Cullenan". It is said to have been composed by him before he had set out to fight the battle of Ballaghmoon. I believe it to be a post-original, but even as such, ^{as} it is a historical document of considerable antiquity and may throw some light upon the history of the period to which it is referred. It is preserved in a MS. belonging to Mr. Petrie and I think he will be able to lay his hands on it without much trouble. Besides the will of Cormac it contains "The death of Moriartach Mor Mac Ene" who lived at Cletty.

We have still a good deal to write about this County. Is it known who Rawson, the writer of the statistical account of Kildare, was?

Thos. A. Larcom Esq,

your obedient servant
John O'Donovan

END

14 D 4/13

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Kildare, concerning the history, antiquities and topography of the parishes of Tully, Nurney, Walterstown, Harristown and Ballybrakan (Ballybracken) with particular reference to their early churches, holy wells, graveyards, place names and Tully Abbey.

7 December 1837

6p.

24 cm



Index.

Tully Parish.

- East Tully townland — Ruins of an abbey in.
 Tully ———— Signification of.
 Tully abbey ———— noticed by Archdall, the names of townlands
 and rectories mentioned by whom in the several
 documents referred to by whom, are as far
 as possible identified with the now existing
 names.
 East Tully townland — St. John's well in. North of.
 St. Brigid's well in West of.

Nurny Parish. — Name of explained. and present

- Nurny townland — old church in ruins in. ^{foundation of} _{land down}
 ———— old Castle in.
 Nurny ———— a small part of the ^{bulwark} ~~wall~~ of a Castle in.
 Called a town in the poem by Ferguson
 Mac Cochadh.

Walterstown Parish.

- No remains of any religious edifice in.
 Walterstown townland — Site of an Abbey pointed out, in.
 Walterstown ———— occurs in the Poem by Ferguson
 Mac Cochadh, just mentioned.

Marristown Parish.

- Marristown village — Ruins of a Church in
 Mylerstown townland — Fuaran well. in.
 Ricardstown townland — Golbar High an domhnaigh in.

Ballybrackan Parish.

- Ballybrackan townland — old Church in ruins in. ^{(according} _{to the people)}
 Riverstown townland — St. Brigid's well in.
 Passagh townland — Church ruins & burying place in St. H.
 Lough hill townland — burying place in St. H. corner of. ^{(according} _{to some books}
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Tully Parish.
East Tully townland - ruins of an Abbey in.
Tully - signification of.
Tully Abbey - noticed in Archdall, ^{the names occurring} in the several documents referred to, by whom, are as far as possible identified with present names.
East Tully townland - St John's well. in North of
 St Barigids well. in West of -
Kurny townland. Kurny Parish. - old Church in ruins. in.
 old Castle in a small part of a castle in.
Kurny - called a town in the poem by Tergaminn M. & Cochoadh.

Sir,
 Kildare December 7th 1839.

In East Tully townland in Tully Parish, are the ruins of an abbey in a grave yard. Tully is in Irish Tullach. i.e. Collis - gently rising ground. and not high.
 Archdall quoting war: mon: says 'There was a Commandery here for Knights Hospitallers'. and from King p. 38. states that. A.D. 1293. Thomas was prior of the Church of Tully. Also, from King p. 80, he says that in 1349, 'The grand prior granted to brother John Cyrrrell prebend at Tully, the tithes of their Church of Prereton near Kildare in the name of a pittance, during

'the term of his natural life?'

^{also} Hereton, is now Friarstown (barlena
(mbratay) a townland in this Parish.

And referring to Auditor. General.
he says ' This Commandery with an Orchard,
'garden, and sixty acres of Demesne lands,
'three messuages, six cottages, two acres of
'pasture, one hundred acres of arable and
'a watermill with the Custom of the tenths
'in the town and lands of Tully, two messuages,
'one Cottage and eighty acres of land, and
'Custom of the tenths in and near Moortown,
'two messuages, one cottage and sixty acres
'of land with the Custom of the tenths in Here-
+ where? -ton, and one messuage, six acres of land
✓ Promptstown in Castleblinnet Parish. gn?
'in Treven, and Promptellan all which
'were the temporal lands of the Manor
'of Tully: also the rectories of Tully, Downen,
'Rathbride, Calvenston with the tithes
2 where gn?
'of the same, the whole lying and
Colvenston ⁱⁿ townland ⁱⁿ Davidstown Phy?
'situate in the County, was granted to
Sir Henry Harrington Knt. and his heirs in &
'Capite at the annual rent of 21^{l.} 6^{s.} 8^{d.}
Note. he paying yearly at Nias, twenty bushels of Corn?

There is Colvenston
townland
in same Parish.

Moor town, now a townland in this Parish.

Downen, now Downings. a Parish in Blane Bay *Downing?*

Rathbride, now the name of a townland in Tully Parish, having an old grave yard in it.

In the Catalogue of Saint Bridget's Churches in Ireland, Rath. bridge is set down as a Chapel in the diocese and County of Kildare.

'This ~~priory~~ ^{is} Commandery is now always held in Commendation with the bishoprick of Kildare'

(Archdall's own words)

'An Inquisition 14^e tuesday next after
'ye feast of Nicholas ye Bishop XXX. Henry
'VIII finds that ye prior of Killmainham
'was seized of this preceptory or manor, a
'Castle, 3 messuages, a cottage, orchard,
' & garden, with 140 acres of arable land
'and a watermill in Tully, annual^e value
' 7 £ 13. 8. 4.

* * * * & also of the following rectories
'Kilheale' (which is now Killeel Parish in the Boy of
Latt,) 'Kylbeg' (now Killybegs Parish in Clane
Boy) 'St. Brigid near Asherston'. There
is a townland called Ashernstown in
Kilias Parish - This rectory of 'St. Brigid'
must be looked for in the vicinity of this place,
and may perhaps be 'Kill'. Parish near
Kilias town, ~~call~~ called Killbride formerly. according
to the tradition of the people, who say that St.
Brigid is its Patron Saint. 'Kardleston' (now
Kerdiffstown Parish in the Boy of Kilias.) 'Ballysax'
(now a parish in the Boy of Ophaly) 'Kilbake'
(now Killcock parish in the Boy of ~~Meath~~ ^{Clane}) 'Clane'
(now Clane parish in Clane Boy) 'Cymone'

(now Timahoe Parish in Clane Bgy)
 'Downinge' (now Downings Parish, above mentioned)
 'Caranghe' (now Carne parish in the
 Barony of Ophaly) 'The Kaas' (well known)
 'Killy' 'Kyllusty' (now Killashee parish)
 in Kaas Bgy) 'Rathmore' (now a parish
 in Kaas Bgy) * * * * *
 'Clonshanboe' (now Clonshanbo parish
 in the Bgy of Meath & Oughteranny)
 'Balraeth alias Balrath' (now Balraheen
 parish in the same Bgy) 'Maynan' (now
 Mainham Parish in the same Bgy)
 'Jellye' (certainly ^{now} Jelly Parish) * * * * *
 'Pounteston' (now Pontstawn Parish in
 the Barony of Ophaly) 'Harlockst
 'Sherlocksteston' (now Sherlockstown Parish in the
 Parish of Barony of Meas.) & the third sheaf
 of Corn in the townlands of Tipper and Coxdorton
 (now ^{and Broad do. Kilmoy} Tipper townlands in Tipper Parish in the last mentioned
 Barony.) ~~and do~~ * * * * *

Inquisition taken the Monday next before the feast of St Thomas, the Apostle, & Edward VI. finds that the Rectory of Killine alias Killymne in this County, Annual value besides reprises, 40^s. was appropriated to the preceptor, or Commendator of Tully. (f)

Killine alias Killymne, is probably now Kilbriny Parish in the Barony of Carberry.

From these Inquisitions, we can collect that the Abbey of Tully was of no small importance, having so many profits arising to it, for support. The tower of the Abbey, being of a square form, and called Castle in common, as yet remains in the ruins.

In the North of East Tully townland, is John's 'well', the waters of which supply a corn mill distant half a mile to the South of it. St Patrick's well lies in the West of the same townland, and near Tully-house, the residence of Mr. Pottinger. A small moat lies near the centre of the townland.

(f) chief Rem.

Kurney Parish.

Kurney is now called Nynnaide. Colgan speaking of Churches in Ireland, of this name, translates nynnaide, oratorium, which signifies, Oratory, or house of prayer.

The ruins of an old Church, stand in Kurney Church yard near the parochial Church. And to Walter Fitzgerald's house ^{in Kurney townland} is attached part of an old Castle, of which, the Baggots, are said to have been the original proprietors. A small ^{part of the} buttment of a castle is to be seen on pigeon house hill at Kurney village. It is said that ~~the~~ a family of the Fitzgeralds, originally had this Castle in their possession.

Kurney is formed from retaining the letter N. of the Irish article an (the) and prefixing it to Nynnaide the Anglicised form of nynnaide thus nynnaide the vernacular nynnaide Kurney

In the poem entitled 'The Victories of Hugh, son of Seamus O'Byrne, composed by Dergananim Mac Lochlainn, to which reference has been made in the letter about Rathangan we find Kurney called a town, as ~~well as~~ ^{also} Glasseally, now a townland in the Parish of Karrowmore.

'cill beanna ad d'ao andr' eun,
'fa baile mha, ambród bulboid,
'ni tar tede on da baile
'glar éile, fa nynnaide

‘Gill damgin, baile-baltair,
‘mop uige damomápcáid.

Which words being literally translated run thus.

- ‘Gill-beara, after thee in want of Cattle
- ‘And Baile-muadh, in which was Bullock
- ‘Not cowardly thou goest from the two towns,
- ‘Glais-eile, and Murraidhe.
- ‘Gill-daingin, Baile-baltair.
- ‘Thou hadst much of their abundance.

The situation of Murragh, ^{our present subject,} with respect to the places enumerated ~~along with it~~, by the bard in this passage, places it beyond doubt, that it is the Murraidhe called here a baile (town).

For Gill-beara, here spoken of, is now the name of a Parish and townland, in the Bty of Kurragh and Reban, and Baile-muadh, is now Newtown townland in this Parish. Glass-eile, ^{called here a baile (town) in correlation with the same} is now Glascealy townland in the Parish of Kurraghmore in the same Bty. Gill-daingin, is now Killdangan, the name of a parish & townland in Ophaly Bty, and not far from Murragh Parish. Baile-baltair is now Walterstown, the name of a Parish and townland mearing Murragh townland, and will be immediately described.

Though these places were laid down in the letter which describes Rathangan, it was, however, deemed

necessary to introduce them here, in order that, by showing their present situations, the locality of Kurny might be determined; which being done, leads us in some measure to a knowledge of the state of this place in the time of the poet Mac Lochadh, who celebrated the exploits of his patron Hugh, O'Byrne.

Walterstown Parish.

In this Parish, there is not ~~the~~ smallest portion of the ruins of any religious edifice; Neither is there a grave yard in it, where it might be expected that a church was at some past period. In a field within the townland of Walterstown, ~~and~~ close to the Right of the Road leading from Kildare through Kurny, to Athy, and nearly opposite John Ennis's house in Kurny village, is pointed out a spot, where, it is said, there was formerly a nunnery. No remains are now observable, but a very small portion of the site, where some of the walls occupied, is said not to have been dug up, or tilled.

It appears from the above quotation, that Walterstown was in the time of O'Byrne, a place of note, and of equal celebrity with at least some of the places, with which it ranks in the poem.

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Harristown Parish.

In Harristown Village is an old Church in ruins in a grave yard: and in Mylerstown townland in this Parish, there is a well called 'Puaran well' at which a patron was formerly held on the 29th of June, and on the 15th of August: and one called Tobhar Righ an Dombnaigh in the Townland of Ricardstown. i.e. Sunday's well

Ballybrackan Parish.

In Ballybrackan townland there is an old Church in ruins, and in Riverstown townland is 'St. Brigid's well' near Riverstown House.

The persons, whom I consulted respecting the name of the place, where the church lay in ruins, look upon it as lying in Ballybrackan townland. In the descriptive remarks in the Name book, on Fossagh townland, is noted 'Bog Burying place and Church ruins ~~in~~ situated in S. W. corner?

And in those on Lughill townland it is ~~is~~ stated, that there is an old burying place in N. W. corner?

J. A. Larcom Esqr.
J. A.

Your obedient
Servant
J. O'Connor.

END

14 D 4/14

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kildare, concerning the history, traditions, antiquities and topography of the Curragh, with particular reference to its raths and association with St. Bridget and ancient sports.

7-9 December 1837

14p.

24 cm

ill; ink plan of the Curragh, indicating the location of its sites of antiquarian interest, including the rath at Pollardstown, the Dun Áilline and Suide Finn, the neighbouring parishes of Ballysax,

Kilcullen and Kildare and the townlands of Rathbride and Raheen.

Included are related extracts from Giraldus Cambrensis' 'Topographia Hiberniae', Sir Richard Hoare's tour of Ireland (1806) and the Dinnshenchas.

Legend about St. Bridget and the King
with the ass's ears.

Curragh of Kildare: said to have been originally
formed by St. Bridget; called the pas-
-turage of St. Bridget in the time of Cam-
-brensis. No notice of, ^{many of} the Irish records
previous to the period of St. Bridget
^{and} Quirick, not the Curragh of Kildare, nor
any topographical feature in its vicinity.

Curragh of Kildare- antiquity of, attempted to
be pushed beyond the period of Christianity;
derivation of the name, ^{Curragh} as given in Cormac's
Glossary; derived from the running of chariots;
the theatre of the Olympic sports of Leinster;
antiquity of, conjectured, and supported by
existing monuments; and a passage in Cambrensis;
the passage in Giraldus translated and dis-
cussed at full length, - present antiquarian
features of,

Kildare December 7th 1837.

Dear Sir, I have not yet received answers to all the queries about Kildare and its Curragh, but as we are just ready to move to the King's ^{co}, I cannot delay any longer. ~~Let~~ I shall now attempt to say something of ^{the Curragh of} Kildare. On looking over the extracts from the Annals I find that one important passage is omitted, from which it appears that the Curragh was originally called Curryech Upe i.e. the Curragh of the Liffey. How those omissions are made I do not understand. It certainly occurs under that name and I have written a long note upon it in the Annals.

of the Curragh of Kildare

I have no reference to this plain previous to the period of St. Bridget, and if the present tradition could be at all relied upon, it would go to prove that it was first formed into a Common by that Saintess. The tradition states that the King of Leinster who was cotemporary with St. Bridget, was cursed with the deformity of long ears like an ass, which rendered him very unpopular among his subjects, who wished to be governed by a King free from every personal blemish. Hearing

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* The tradition does not add many other particulars though various versions of it are extant. It is not added in any version that he got a pair of horns instead of the ears.

of the miraculous powers of St. Bridget, he applied to her for a cure of this natural blemish, which rendered him so odious in Leinster, promising the Thaumaturga, that if she succeeded in removing the appendages and in causing respectable ones fit for a prince to wear, to grow in their place, or to transubstantiate the former into the latter, he would grant her any request she should be pleased to ask, and in his power to give. St. Bridget consented: she threw him into a (magnetic) sleep, from which when he awoke, he found his head adorned with two royal ears of a shape and size similar to the pair which had gained respect for his father. The job having been thus completed to his utmost satisfaction, he asked the Thaumaturga what reward she would be pleased to demand. Bridget, wishing to appear moderate in her demand, and to embrace an opportunity of impressing the King of the province, in which she intended to raise an eternal monument of her fame, with a still loftier idea of her ^{miraculous} ~~creative~~ powers, replied, that all she would demand of his Majesty for correcting the aberration which nature had committed in the formation of his royal person, was as much land near her cell as she could cover with her mantle. The King, who wished to confer a greater favor, consented. St. Bridget took off her mantle, and perceiving to imitate the example set her by

* In some versions of the story, it is stated that the mantle would have expanded so as to cover all Liffey, were it not for a wretched woman who, when seeing its dilatory progress, some words which broke the incantation. This primary strength of Paganism.

16th (5)

Dido, spread it to its natural extent on the green field, but behold, by the miraculous interposition of her God, who was willing that she should obtain lands for the support of the virtuous girls, whom she had under her protection, and of the vast numbers ^{of others} who were willing to join them as soon as any provision could be made for their support, caused, by that sovereign controul he has over nature and her laws, the mantle to expand to such an extent, that it covered the whole of the lands which are now known by the name of the Curragh of Kildare, and also all the enclosures which have been, by the avarice of man, cut off it from time to time. It is indeed more than probable that the cloak spread itself eastwards even to the very margin of the River Liffey, and that for this reason posterity distinguished it by the name ^{of} Curragh Liffe.*

The King looking on, stupified with admiration, acknowledged the great favor of the virgin with her God, and declared that he was more pleased to give the whole extent of ground ^{thus} covered by

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(6) the mantle, than the small spot it would cover had it remained confined within the limits which nature had intended. He returned home rejoicing at the transubstantiation^{figuration} of his ears, and inspired with the profoundest reverence for God and St. Bridget. And he infused the same feelings so powerfully into the minds of his descendants that his grandson Hugh the Black, who was chosen King of the province by the unanimous consent of the Lagenians, became abbot of the monastery, which St. Bridget afterwards established near her own nunnery.

Tho' the lands thus obtained by St. Bridget were granted by the King of Leinster for the sole use of her establishment, (then being or about to be) she never prevented the neighbouring people from turning their cattle to graze upon them whenever they pleased, for as soon as this tract of country became her property it assumed such fertility that if all the cattle in Leinster were daily feeding upon its grass, they could

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could not render the pasture bare ^{for one day}. That such was the fact even so late as the twelfth century we learn from Giraldus Barry of Cambria, who had no wish to magnify the merits of any thing Irish. Giraldus writes with all the ^{gravity} seriousness of a historian:

“ There are also here (at Kildare) most delightful plains, which are called the pasture-range of St. Brigida, into which no one dares enter a plough, and of which it is estimated as a miracle, that although the cattle of the whole province may have clipped the grass close with the ground in the evening, it will appear the next morning as high as ever, as if it had been said of these pastures:

“ Et quantum longis caruunt armenta diebus
“ Exigua tantum gelidus ros nocte reponit.

“ And as much as the herds eat during the long day
“ So much does the cold dew restore during the short night.”

We regret, however to have to report that in this wicked quarter of the nineteenth century, the

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of this pasturage of St. Bridget is so much eaten
down by the sheep, that the bays of Kildare are
known by the appellation of the "Bays of the
short grass." But now that the mung are again
congregating ^{into} at Kildare, we entertain a warm
hope that St. Bridget will take the usual
care of her town and pasturage, which are
now nearly equally bare.

Mention is made in the Dimneanchas
of a place called Ceand Cuirech, but I cannot
identify it with this place, or any features in its
vicinity. The name is accounted for by the fol-
lowing little story about a hero called Cuirech.
Liffe i.e. Cuirech of the Liffey - a name exactly
corresponding with that of the plain in question
"Ceand Cuirech whence named? Not difficult:
"Cuirech of the Liffey had a daughter by name
"Cochran, who was the mother of Diarmaid
"O'Duibhne. He, (Cuirech) Folkad Canan and
"Teidé, the daughter of Madh, were born of the
"same mother. Teidé (from whom Benich Teidé
"the fair of Teidé, was named) was married to
"to Finn, the son of Madaman. It happened
"that this Finn slew Dubhan O'Duibhne, the father
of

(of the race of Felim the Lawgiver) 168 (9.)
" of Dermot O'Duibhne and son in law of Cuirrech.
Mathair. cujus non invenitur nomen

Tothad Canand Cuirrech Tedia = Finn Mac Radaman.
Cochranda = Duban B.

Dermot O'Duibhne

" In consequence of this, a fierce war broke out between
" them; Cuirrech committed a treacherous act against
" Finn; Finn had a ^{mistress} in the east of Femen, at
" a place on the brink of the shore called Cathair,
" Diune Sappaigh (now Cahir) a mistress, by name
" Radamar (from whom Rath Radamrach received that
" name) who supplied ^{him} with food and drink.
" Cuirrech proceeded to the house of this Radamar, and
" ^{killed} slew her and plundered the Cahir of Dun Sappaigh.
" Finn, as soon as he received intelligence of this, set
" out in pursuit of Cuirrech and having crossed the
" River piuir, Faichin, Tethin, Radiu, Cair, Gabhran, and
" Bearba, he espied him in the company of several others.
" ^{no chachan binn, for and d'leas} but Finn pronouncing an imprecation on the point of his
" sance, hurled it among the number taking aim at Cuirrech;
" whom he pierced and killed on the spot. Early on the
" next morning he brought his head to the mountain from
" which he saw Femen to the west. From this circumstance
" it (the mountain) ^{is named} Cann Curricil. &c. &c.

14/D/4/14 (v)

(10) 169

In the metrical version of the story which follows in the Dimpeanchus, it appears that the mountain ^{Rath} called Beann Cuirrech (Kincurry) was over Badamar which seems to be somewhere in the County of Tipperary

Ruad, uas a cheand a céin
G in tleib óp Badamair;

"His head was carried from him (his body) afar
to the mountain over Badamair."

Lib Lec. fol 237 p. b.

Cuirrech was killed at his own home near the Liffey, but his head was carried away a far (a céin) to the mountain hanging over Rath Badamair, from which (mountain) the plain of ^{lying} Termon between Cashel and Clonmel can be seen.

This is sufficient to shew that the beann Cuirrech of the Dimpeanchus, has no connection, as to locality with the present Currach of Kildare, and my only reason for introducing the above story is, to prove my assertion that we have hitherto discovered no reference to Cuirrech Liffe as existing as a Common, or place of sports or meetings previously to the period of St. Bridget. And not even so early.

14011)

I wish however that Mr. Curry would make further search for Cuirrech and Cuirrech Liffe, as the name of a plain, in the Dimneanchas and other tracts.

Is there any account of this plain in the lives of St. Bridget, or any legend about her having obtained it from the king of Leinster as stated in the legend above given?

Notwithstanding the total silence of our annals about this plain previously to the period of St. Bridget I am still of opinion that it was the theatre of the Olympic sports of the Kings of Leinster, who resided at Allinn, as Tailltinn was with the kings of Tara; and its situation almost at the very foot of the hill of Allinn is no very weak presumptive proof of ^{the truth of} this fact opinion.

The explanation given of the word Cuirrech in Cormac's Glossary can also be brought to bear on this argument: That work is one of the most genuine fragments of ancient Irish literature that has descended to our times and if, as is generally believed, ^{it} be the production of Cormac Mac Cullenan, Archbishop of Cashel, who was killed in the battle of Ballaghmoon in 908, it must be received as an authority of much weight. In this glossary the word Cuirrech is given

14/D/4/14(VI) twice

(12)

twice and with two distinct meanings:

1. Cuirrech 7 a Curpu 7 peide. Cuirrech vero do páid páid percend,
coppa peicéit and.

2. Cuirrech 7 a curribus 7 píe cáppat.

This is quoted from the Glossary of the Irish Language, p. 100, where it is said that the word is derived from the Latin curra (cranes) and the Irish peide (to fight).

1. "Cuirrech, from curpu, a course, a plain. A sheepkin (mor. app) is also called a Cuirrech, because Corra (Cranes) frequent it."

2. Cuirrech, a curribus, from the running of chariots.

from píe to fight ní b'í píe,
píe 7 deine.

It was the custom of the author of this Glossary to derive Irish words from the Latin language when ever he saw any resemblance in the form and meaning of the words in both languages, and if we could understand him as establishing analogies between the primitive words in both languages, his system is correct enough. Now let any one weigh for a moment his derivation of Cuirrech a curribus (píe cáppat) and ask himself if he had not the Cuirrech of Kildare in view. Most undoubtedly he had it, and, perhaps, a few other places in Ireland of a similar character before his mind when he came to the conclusion that the word ~~is~~ might have been formed

(at least as far as I have seen and I have seen a goodly number of all the other places in Ireland called Cuirrach are or were shepherds or morasses. This of Kildare never way (contradict this who likes, but in the sense of morass Corra could not have thought of deriving it from curribus; on the contrary he well, and most strikingly distinguishes between the two meanings.)

¹⁷²¹³
"a currius. The next step in the enquiry then is, ^{he have} would
derived the word a Currius if he had not known

that Chariot races or fights were celebrated at the
place? Most unquestionably he would not.

The next enquiry then is, ^{by} whom were these chariot-
-races established originally? Was it by Saint Brid-
-get? No: "She never even for the space of one hour
^{in her life}
"diverted her attention nor her contemplation
"from the one God, but was in constant converse
"with him, by meditation in heart and mind; as
"is stated in her own life and in the life of St.
"Brendan, Bishop of Clonfert."

Annals. 4 Masters.

By whom then were the chariot races established
on the Currych? Perhaps this question will never be
satisfactorily answered; but if I were to venture upon
a conjecture founded upon the strongest probability
I would assert that the chariot races or fights from
which this place received its name were of a si-
-milar character with the sports of Caillinn in
Ulster, and established by St. Medelmond - the
founder of ^{Dun} Rath. Killinn, or some of his bagan
successors. But I hope that other evidences will yet
be discovered, which will place this opinion on
a firmer basis.

Another strong argument to prove the ancient cele-
brity
14/D/4/14(VII)

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(4) of this Curragh can be derived from the Baths and
mounds which still exist on it; and from a passage
in Giraldus Cambrensis recording the existence of a
fragment of a
stupendous monument of stone upon it in the 12th
century. Giraldus writes:

"In ancient times there was in Ireland a wonder-
ful congeries of stones, which was called Chorea Gi-
gantium because giants had carried it into Ireland
from the remote parts of Africa, and on the
plain of Kildare not far from castra Naxenpi erected
it ~~on the~~ by a wonderful power of ingenuity and
(physical) strength on the plain of Kildare, not
(a)
far from Castra Naxenpi; and at the same place
^{lapides quidam} there are certain stones similar to the others and erected
^(what others? b's)
^{to be seen at this day.} in a similar manner. It is wonderful how such large
stones, so many in number and so mazy have been
piled or erected in one place; with how much art,
over stones so large and high others of no smaller
size have been placed, which ^{as} ~~from~~ ^{they} suspended in pendulo
and as it were on inanity, that they would seem to rest
more on the skill of the artists than on the support of
their fulera!

According to British history Aurelius Ambrosius, King of the
Britons, by the divine ^{visions} diligence of (the prophet) Merlinus, had
these stones carried from Ireland into Britain; and that

* All this by the figure prolepsis: the others which were here formerly but now in Britain:
either then Merlin left some behind or the Irish seeing that ^{that} magician had stolen their mighty
stones. set up others in their place.

This story is very badly told by Cambrensis; at least as to arrangement.
Merlin prophesied that Ireland would be conquered by
his own nation.

Merlin in removing this magical circle bled the fountains of Ireland. It would seem that the stones were carried from Ireland to Britain.

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" he might leave some remarkable memorial of such
 " a feat, ^{act, and} he placed them in the same order with the
 " same art by which they had been originally erected at
 " the place, where by the concealed daggers of the Sax-
 " ons the flower of Britain fell, and under the pre-
 " text of peace, the undefended youths of the kingdom
 " by the weapons of treachery.

Topogr. Lit. C. 18.

(a) On Castro Nasensi, Camden writes in the margin "other-
 " wise Kildarensi and according to some in the mountains of
 " Lullarao, but according to others at Obelan near the castle
 " of Naas." I think that Castro Nasensi is wrongly decyphered,
 " for Castro Nasensi, ^{Nasensi} Nasensi being the usual manner in which
 " Kildare is Latinised. It is ^{pretty} certain, at all events, that if the
 " monument in question were near the castle of Naas, Giraldus
 " would not have described it as in Kildarensi planicie.
 " The Lullarao of Camden is a misprint for Lullarao, the
 " present red hills of Kildare. The monument in ques-
 " tion must have been on the Curragh and not far
 " from the town of Kildare, and I incline to think
 " that the stones were removed by the Geraldines to
 " erect their Castles or monasteries in the town. But
 " I shall make further enquiry and search on this sub-
 " ject.

It must be here however, remarked that Cambrensis does
 " not say — as Moore and others have said, ⁱⁿ quoting him —
 " that this stupendous monument of stones was to
 " 14/10/4/14 (VII) se

He seen on the plain of Kildare in his times; he only says that a stupendous monument had existed on it, till it was removed to Britain; and adds by way of ^{indirect} corroboration, that there were ^{certain} some stones to be seen on the plain of Kildare resembling those in Britain in size and position.

"Unde, et ibidem lapides quidam alii simillimi, simili-
-que modo erecti usque in hodiernum conspiciuntur."

Now I insist that we are not to infer from lapides quidam, that there was a perfect circle of stones on this plain in the time of Cambrensis, and that ~~what~~ he intended to suggest by unde that these lapides quidam were perhaps, some poli-
-tary stones, ^(-fragments of the circles-) placed at some distances, ^{from one another} which Mer-
-lin had thought fit not to carry away.

Moore however has come to a different conclusion, but I fear he has not studied the passage with sufficient attention. He writes:

"One of the ^{old} English traditions respecting Stonehenge
" is that the stones were transported thither from
" Ireland having been brought to the latter coun-
"-try by giants from the extremities of Africa;
" and in the time of Giraldus Cambrensis there was

" still to be seen on the plain of Kildare,
" ^{quidam lapides!} an immense monument of stones, corresponding
" exactly in appearance and construction with
" that of Stonehenge."

Vol. I, p. 29. Paris edition

Sir Richard C. Hoare remarks that "the tumuli dispersed
" over this plain prove most evidently that it was
" inhabited in very early times", and that, if pro-
" perly opened, their contents would throw a great
" light on the Irish history, and prove the con-
" nexions both in manners and customs of the
" tribes inhabiting Ireland, and the western pro-
" vinces of England."

(at least the small ones)

The natives do not consider that these mounds are
ancient, but that they were thrown up by the
military in the year 1798, and before and
since that period. The Curragh Rath ^{and one mound} are the
only monuments upon which they look "as thrown
up" at least so far back as the time of the
Danes to whom they attribute the erection of
the Rath of Skilinn and every other earthen
work of that description. Whether these tu-
muli mentioned by Sir Richard Hoare, ^(as dispersed over the plain) be the
14/D/4/14(1X) the

* There need be no question on this subject: the mounds thrown up by the military and small little mounds on which tents were erected, and a perfect list of the ancient ones is given below.

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work of British soldiers who encamped on the Curragh at various periods, or that of the Pagan Irish, can perhaps be ascertained by opening and examining* a few of them.

The first notice of this plain in the annals is at the year 777.

" The battle of the Cuirrech by the side of Kildare
" was fought on the sixth of the Kalends of Sep-
" -tember on Tuesday between Ruadhrach, the
" son of Faelan and Bran, the son of Muireadhach,
" in which Mughron, the son of Flann, lord of
" Offaly, and Dubdachrich, the son of ^{Lynam} Laidgna
" fell by each other (ceciderunt p. invicem) in sin-
" -gle combat."

In the year another battle was fought here by the Fitzgeralds.

Irish

Our Annals are astonishingly meagre in their notices of this famous plain, which has been the theatre of Irish dissension from the period, of Fergus Fairge King of the west of the world, to that of ^{him} Don Donnelly conqueror of the most celebrated knights of the ^{2nd} Circus ^{that} flourished in the 19th century.

It is gathered from Marlborough's Chronicle that in the year 1406, "the Prior of the Monastery of Great Connell at the head of only twenty English put to flight two hundred well-armed Irish on the Curragh of Kildare." For this he deserves great applause, but we fear that fighting did not much belong to his profession, though it must be acknowledged that piety and war were as inseparably united in that unquiet age as religion and politics are at present.

Beauford and Seward assert positively that the Curragh of Kildare was originally a large* forest of oaks from which both it and the town received the appellation of Coill Dara, i.e. the oak wood. They also, if I remember rightly, speak of the Druidical groves of this Curragh. It is shameful to see men thus impose their own fancies on the world as true written history. I could allow a man to conjecture whatever strikes him as possible or probable, so as he publishes it in the shape of conjecture, but when he gives his fancies to the public for true history, I call him an impostor. It may ^{be} remarked here that

14/P/4/14(X)

* I may be mistaken in quoting from memory: perhaps they only say that Kildare took its name from an oak wood.

Beauford and Seward knew as much about the
Druidical groves and oak wood of ^{Kildare, and} the Curragh
of Kildare as ~~much~~ I do about the woods and
groves in which the inhabitants of the moon wor-
ship the earth.

I am of opinion that the Curragh of Kildare has
been a plain from the most remote ages, but I
have no doubt that there were some oak ^{groves} ~~forests~~ on
its borders in which the Druids in the times of
paganism ^{might have} erected rude stone temples similar to
the one mentioned by Cambrensis. But we must
put all those assertions in the ^{scale} ~~same~~ of conjecture
till we discover actually existing monuments to bear
us out.

I doubt that this Curragh was ever ^{within the historical period} a thick for-
rest or a moor, as has been asserted; but this
must ^{be} put to the test by the geologist. It was
a beautiful and luxuriant pasturage in the time
of Giraldus. No improvements ^{were} ~~have been~~ made
by draining or tillage. When was it a moor?
It was a field of battle in 777. When was it
a forest? Seward may make it whatever he pleases
to imagine before the deluge.

There is no ~~no~~ part of the stupendous monument mentioned by Cambrensis now remaining on the Curragh or any where in its vicinity. The following are all the monuments ~~at~~ of antiquity at present to be seen on it.

1. The gibbet Rath lying close to Tully townland.
2. Moteen-an-ou lying close to Ballysax. The people used to carry on diversions here three times a year, such as running in sacks and other sports like those carried on at Finglas near Dublin.
3. Raithin-an-airghe, ^{rodurpe} a small fort near the town-land of Rathbride.
4. The flat Rath within about 50 perches of the stand house.
5. The Black pigs walk (gleann na mbea dubha) a hollow extending from Raithin an airghe to Moteen-an-ou and into the County of Wicklow.
6. A large stone with the impression of two feet on the left side of the road leading from Kildara to Rathbride, and about 1/2 mile from Rathbride.
7. On the other side of the road opposite this stone there is another very large ^{one} but without any impression of any description.

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11. There is a hollow near Maitin-an-an called Dannelly's lossed, in which the brave champion gained his ² victories in pugilism, but this is not yet an antiquarian name. Is it worth preserving?

8. On the hill of Grange within 2½ miles of Kildare there is a large rock called the chair of Kildare, on which the people say there was a castle.

There is no other feature, that could be called ancient artificial.

I have read Cambrensis' story about the stupendous circle for a man who knows every inch of the Curragh, and he states that there are no such stones at present, and that as he never heard any tradition of such ~~tradition~~ he inclines to doubt the veracity of Cambrensis.

It is possible, after all, that the stones thus wonderfully poised might be near Naap and that by Kildariensis planties. Cambrensis meant the plain of the County of Kildare i.e. Moy-Liffe. Kildare was Shire ground in the reign of King John.

In Foranaghts or Fumace someone there stands in the centre of a hath a four-sided ^{stone} side about 20 feet high. In the T.L. of Sto Kilgamon near Kilkullen there is a granite stone about 8 feet high, on one side of which there

is a chiseled cross; another in Pinnerston
called the "long stone", and in Newton townland
there is a red stone cross." But it does not
appear to me that any of these stones could
come under the description given by Cambrensis:

"It is wonderful how such large stones, so
many in number, and so massy have been
piled or erected together in one place;
with how much art, over stones so large and
high, others, ^{of equal magnitude} have been placed, which appear
so suspended in pendulo and as it were in
inani, that they would seem to rest more on
the skill of the artizans than on the support
of their fulera!"

It may be objected that in this description he had
Stonehenge in view, but he adds that "there are
certain stones on the plain of Kildare in every
respect similar (Simillimi) to the others and
erected (poised) in a similar manner."

There is no doubt, however, that such stones exis-
-ted in the time of Cambrensis either near the
Castle of Kildare or that of Naas, but I
fear they have been long since destroyed.

To-morrow I shall write about Kildare, and
then pass westwards into the Kings. We had
a fall of snow here yesterday, and I was afraid

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(24) 183

that it might continue and cover all the antiquarian features of Offaley. It disappeared this morning. I received the trace from the Map of Leax & Ophaly and also Beaufort's map, for which I return thanks. The map of Leax and Ophaly when properly illustrated by other documents will turn out a most curious and valuable document.

I want the passage in Tyne's Elroyson stating that Dangan was the ancient name of Philipstown, and the account which the same author gives of certain men in the same parts who were yearly metamorphosed into wolves! and also Cambrensis his account of the same extraordinary fact. He tells a most astonishing story of a priest hearing the Confession of a wolf. I want to ascertain if there be any tradition of such a change, but must take ^{care} not to get my head fractured by proposing ^{the question} ~~it~~ in an incanting manner.

Your obedient servant

John O'Donovan

Alpe per *Cambium* mag
-circumfero sculo
-Sciara *hentannum*, *curry*
inter *two* *happ*
Plutonium *amassu* *cyro*
-rum *calcaum*
Planician *agerum* *vin*
-lum, *regulium* *myces* *ca*
-eritum.

Pécam pop Snerch an chuppech,
maí nglac searbat ar searbat
partie doibín ná n-each luath
plá na maípat pna píó-pluag

Curpech, a curibug i. píe cappat
Com: glogg.
"Ex pi to fight: m b3 pm"
Solely *stacnamare*.
Kildare December 9th 1837.

* about a quarter of a mile from its entrance on the Curragh

Dear Sir, I visited the Curragh to day with a view to ascertain what features upon ^{it} I could consider ancient. There are countless tracks of modern encampments, and also several flat Raths, which I think can be classed with the ancient forts of Ireland and also two little mounds or tumuli similar to those called Dunhuas in Carraught, I give a rude sketch of all the features mounds, raths &c which I consider ancient on page 3.

1. Setting out from Kildare in the direction of Rathbridge you meet the Curragh after having walked one mile. The road then runs unfenced across the N.W. ~~side~~ ^{limb} of the Curragh for about one mile. On the left side of this road there is a rude stone with several hollows two of which are supposed by the natives to be the impressions of two naked feet; but upon examining the nature of the stone one must come to the conclusion that they are natural not artificial hollows. The stone is a mixture of limestone and piles, and the impressions, I think, were formed by detaching two pieces of the latter from the former. I have seen several mixed rocks of this description from which the silicious part could be easily detached which is often done by the operation of the nature, as can be seen at the ^{Cataract} ~~cliff~~ in the County of Derry, where the many of the silicious pieces are removed by the waters, and beautiful hollows of various forms, left behind in the rocks.
2. About half a mile to the north of this, and at the N.W. extremity of the Curragh, where the road enters the lowland of Rathbridge there is a square stone raised on a very small mound. It is about 33 inches by 44 and about 3 feet in height; it was evidently hammered, and on the top there is a square hollow about one foot

14/D/4/14 (XIII)

but very shallow
 foot square, and evidently formed by the chisel. This hollow
 generally containing some ~~water~~ water, which is used for curing
 warts, and hence the stone has received the name of the
wart stone. Judging by analogy, I should suppose this stone
 to be the pedestal of a cross, which St. Bridget, perhaps,
 erected as a limit of her sacred pasturage, for there is
 no tradition that the Curragh ever extended farther in
 this direction, while there is a vivid tradition that it ex-
 tended southwards as far as the town of Kildare,
 and it is said it was on the lands lying between the Curragh
 and the town that St. Bridget fed her own cow, and that
~~these were~~ her favourite part of the Curragh. There is how-
 ever no tradition of the person, ^{or persons}, ^{by whom} or period, at
 which these fields were cut off the sacred pasturage.
 If the exact ancient limits of the Curragh could be ascer-
 tained, it is probable that three other stones of this
 description would be found in opposite directions.
 These are the only remarkable stones at present to be
 seen on the Curragh, and it will be seen that they do
 not come under the description of the wonderfully paired
 stones given by Cambrensis.

3. Proceeding south eastwards from this stone (no. 2) one soon
 meets a Rath with a flat mound and shallow ditch called
Raithin an adhaire (Rathen or little Rath of the shepherd).
 It is about 30 paces in diameter.

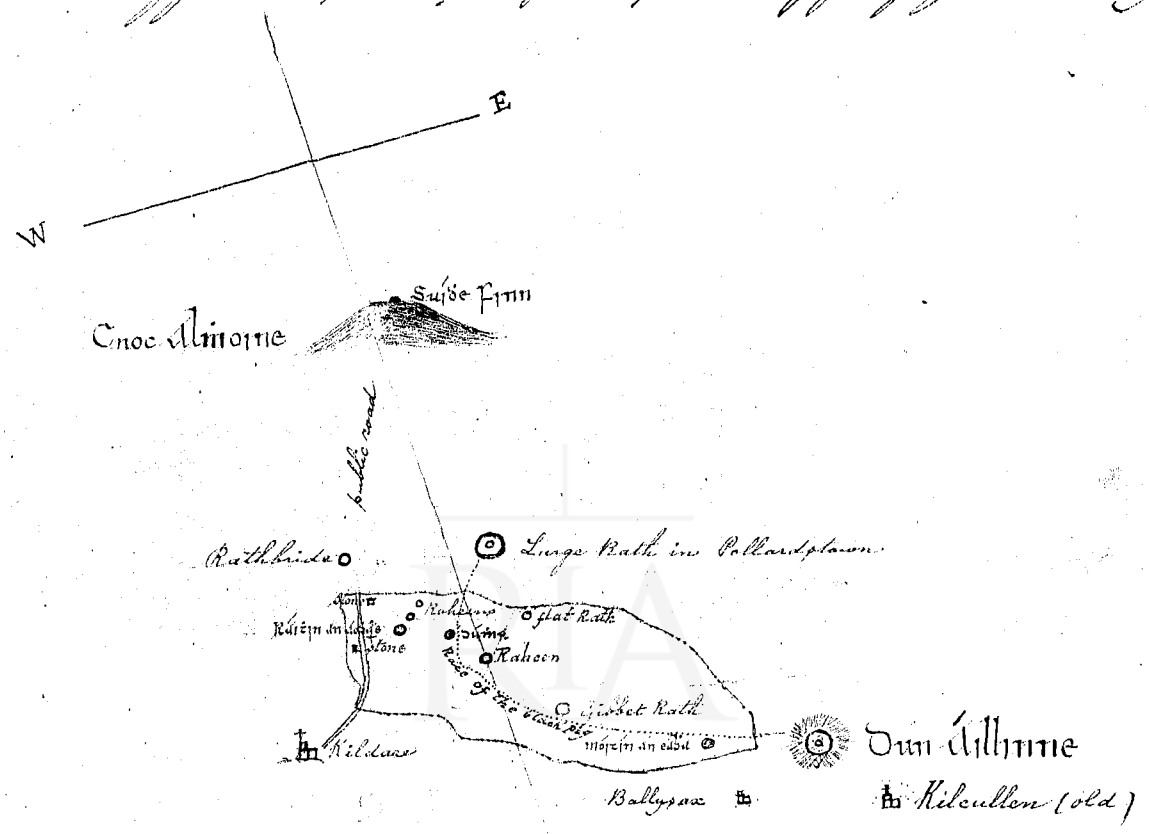
X 4. Close to the north east of the last there is another Rath
 similar to it in form, and of the same extent.

5. Another small Rath 15 paces in diameter. These two
 Raths (4 and 5) have no distinguishing epithets, being
 called simply "the Rathens".

around these raths in every direction there are traces of modern encampment, which do not come under the head of antiquities.

14/D/4/14(XIV)

6. East of Raheen-an-airy (No. 3) there is a small tumulus not much affected, perhaps by people digging for money.



7. E. of the tumulus there is another Rath of the same size with Rathin-an-airy (3) but with a higher ^{base} mound and deeper ditch.

8. S.E. of No. 7, at the distance of one mile there lies the Gibbet Rath, which is much longer than any of the others. There are some traditions connected with the name of this Rath from which it would appear that its present name is not ancient. Some ^{modern} groves are shown near it.

9. Within about 50 perches of the Curragh stone house there is a Rath called the flat Rath, which is re it nomine flat.

10. In the S. E. extremity of the Curragh near the townland of Ballysac there is a moat called *stóten-an-ao* of which I spoke before.

11. But the most remarkable feature on the Curragh is "the Race of the Black Pig" which is evidently the track of an ancient road running across the Curragh in the direction of the ^{great} Rath of *Stilleann*. Is not this one of the Royal Roads mentioned in the *Dinnpeanchus* as leading to this palace?

Stilleann Stindice juanum

Clleand genach drapnogaib

Raíe Aipt co n-a pignodaib.

Ballymote folio 193.

It runs through a vale of the Curragh and it would be now difficult to form an idea of its original breadth as the rains have much altered the surface by washing down its banks and disfiguring it by its deposits. ~~Modern~~ ^{are} ~~carries~~ ^{are} ~~still~~ ^{are} ~~seen~~ ^{are} brought over it.

I now incline to think that tradition generally gives the name of race of the Black Pig or Glen of the Black Pig to any remarkable trench or dyke of which the true name and history have been lost. The true version of the legend of this Pig is given in the *Dinnpeanchus* under the head *Dumbha Sealga*.

I hope that these eleven features are shown on the map. I am most anxious about this remarkable track,

your obedient servant

John O'Donovan

END

14 D 4/15

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Kildare, concerning the antiquarian remains of Kildare parish, with particular reference to its round tower and castle.

10 December 1837

2p.

24 cm

Reference is made to the absence of any existing early church dedicated to St. Bridget in the parish.

RIA

Kildare December 10th 1837,

Dear Sir,

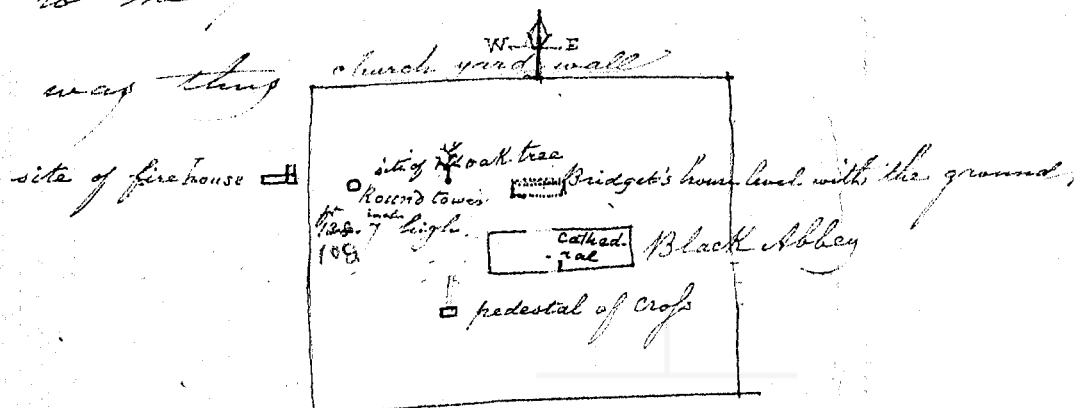
We shall start for Portarlington to-morrow, being heartily tired of this wretched town. I return all the name Books of Kildare with the exception of the County ^{one}, which shall follow in a day or two.

I examined the ancient remains at Kildare ~~but~~ ^{and}, to my great disappointment, I could not discover any ^{church, cell} feature or inscription which I could refer to the primitive ages, with the single exception of the Round Tower! The natives pretend to be able to point out the site of Saint Bridget's house, ^{oak} tree, & fire house, but I fear that one cannot safely rely upon their traditions.

I am anxious to hear Mr. Petrie's opinion on this subject. Is there extant any ancient map of Kildare shewing the relative situation of ~~these~~ its primitive churches ~~of Kildare~~ before they were

14/10/4/15(1)

destroyed? Daep Ware or any of our ecclesiastical writers mention their having seen any of the ancient Churches of St. Bridget at Kildare? I think they stood around the tower. According to the present tradition their relative position was thus



It would not be safe however to show these sites on the plan with the names attached, unless some old map or accurate descriptions of their situations can be found.

The castle of Kildare stood in the north part of the town opposite the Hotel; one tower of it yet remaining but ^{it} is much modernized. A piece of the town wall is also shewn close to what is called the site of the Castle. It appears to have been very firm, and if not a part of the town wall, is at least a part of the external septum of

of the Castle itself. Tradition says that Kildare was a walled town Does this appear from any of our Irish writers? Is there any reference to more than one Castle at Kildare? Tradition says that there was a second Castle belonging to the Fitzgeralds of Kildare in the townland of Lackagh lying between Kildare and Monasteravin. The sites of these Castles should be shown on the map.

I find the modern abbeys ~~are~~ described in the field name books from which I conclude that they are shown on the plan.

I shall write something about the history of Kildare tomorrow.

Your obedient servant

John P'Donovan

Sunday
December 10th 1834.

* See vol. II of Extracts p. 147

11
Mr. A. Larcom Esq.

END

14 D 4/16

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from T[homas] O'Connor, written from Portarlinton, Co. Laois, concerning the possible location of the monastery of Tulach Fobhair in Co. Kildare, traditionally associated with St. Fechin.

11 December 1837

2p.

24 cm

RIA

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Inlach. Tobhair spoken of by Colgan,
shown not to exist, at present.
At least as to name.

Portarlington December 11th 1837

Sir,

Negative information may prove sometimes
as useful as affirmative information could be, nor in-
deed is it necessary, though Custom seems to sanction it,
to make the distinction, called 'Negative information';
for whilst it denies existence, it affirms Non-existence:
whence all information can be said to be affirmative.

Colgan in S.A. I.G. page 137. Col: 1. C. 33, says
that, * * * (The King of Leinster) granted for ever
(unto Saint Fechin, the place which is called
'Inlach. Tobhair, with its inhabitants, mill,
and adjacent Country?'

Notes.

22. S. Fechin's locum qui Inlach Tobhair dictus
est. C. 33.

14/D/4/16(1)

This place is situated in the County of Kildare and might have been so called because it was conferred by Royal favour, (for Favour is called in Irish Pobhar; or because among other Communiters of living (monasteries) of Saint Pechin, it belonged to his monastery at Povar, which was the principal.

A. A. S. I. page 143, Col. 2. C. 2.

Tulach Pobhair in Seinster near Kaas in the County and Diocese of Kildare. C. 32.

Tulach-Pobhair is not known as the name of a place in any part of the County about Kaas where one might, from Colgan's description of it, expect to find it. Neither is it known as the name of a place in any part of the County of Kildare, nor is there any place within the County, with Tully entering into the name of it, with the exception of Tullygorey townland in the Parish of Killberry, and Tullylust townland in the Parish of Kathangan, nor a place ~~even~~ called even Tully, with the single exception of Tully Parish at Kildare town to the South, all and every of which, disagree in situation with that of Tulach Pobhair as laid down by Colgan.

Add to this difference of situation that it is not remembered that any of these three places, was ever called Tulach-Pobhair, neither does any of them written under this form, occur in any document in our hands. The only Tully that could have any pretension to the epithet Pobhair, is Tully parish at Kildare, as it has within it the ruins of a Monastery, one feature of pretension. But even this Tully, excluded at once from identity with this Ancient place, at once by two weighty circumstances — difference of situation, and the never having ^{as far as is yet known} the definitive Pobhair, postfixed to it, is still farther removed by the fact that there is no notice of the existence of an Abbey at this place, in the documents in our hands anterior to the year 1293 in which, Archdeall quoting King page. 38. Says 'Thomas was prior of the Church of Tully'. — The same writer citing War. Mon. as authority, ~~says~~ states, that 'There was a Commandery here for Knights of ~~Samplass~~ Hospitallers'. Whereas the Monastery of Tulach Pobair, which place was granted to St. Fechin, as we see above, must have been erected at the latest period possible in the year ~ 652, in which the death of this Saint occurred.

From what has been said, we may deduce that the name Tulach Fobhair, has been erased as well from memory as from common usage. And there is not the slightest probability that either the name or monastery existed in the time of Colgan, who does not give the least intimation of its state, when he wrote. It is very likely that he finding this place described in some old Irish MS as lying near Naas, and knowing Naas to be in the County of Kildare, placed the monastery also within ^{some} ~~this~~ County. It is certain, however, that the name has disappeared, whether before Colgan's time, or not, and that another ~~name~~ has been imposed on the place, whether the feature exists, or not. For a new name by transfer might disinherit the old one, the feature existing. This disquisition has been introduced to show that there is no name of a place, existing in the County of Kildare representative of the ancient Tulach Fobhair described by Colgan.

J. A. Larcom Esqr
J. A.

Your obedient
Humble Servant
J. C. Conner

END

14 D 4/17

O'Donovan, John, 1806-1861.

Letters, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Portarlinton, Co. Laois, in which he refers to the local traditions associated with the antiquities of the Curragh and the source material due to be consulted for the Co. Kildare survey.

12-14 December 1837

3p.

24 cm

Reference is made to the discomfort experienced by O'Donovan during his survey of Co. Kildare.

O élap Cúppuch-, o Teapmon b'p'g de,
 bail ap báinead a beagte pu b'p'g de,
 T'pallay an páineide gan poñ n-áig'p'g,
 So b'p'g na beap'bia h'g s-clon maob-áig'p'g. S. O'S

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Portarlington Decemb, 12/37

Dear Sir, I find that there is a tradition in the neighbourhood of the Curragh of Kildare that the square stone I have referred to as standing close to the road near the townland of Rathdrill, is as I have conjectured the pedestal of a cross. It would be curious to mark it as such on the map. They assert that the feature called the race of the Black Pig is mentioned in the prophecy of St. Columbkille, as a place that is to be the scene of dreadful slaughter towards the end of the world. A Black pig will, it is added, ^{run over} ~~traverse~~ that track, and destroy all before it. It is curious to consider with what confidence the country people refer to the book of Columbkille for a corroboration of wild stories of this description. Cambrensis states that the prophecies of Columbkille were preserved in books in his time and that the Irish people believed in them with the most implicit faith. There is a perfect collection of his prophetic poems in the ^{many of which are decidedly ancient} old Library of Trinity College, but there is no reference to any particular

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place to be found in any of them. It would be curious if they did mention this old road of the Black Pig on the Curragh.

I want Luning's note 131 to Chap IX, in which he attempts to point out the situation of Hy-Bairche. I have turned my attention to the ancient territories of Kildare, but cannot get on until I know those in Wicklow. Rawson's account is childlike romance, and copied nearly word for word from Vallancey's Collectanea, a work which has done more harm to the cause of truth than any other published on Irish history or Antiquities. Beauford, Vallancey and another (whose name I have the pleasure to forget) styled themselves the Triumviri of Irish history because they rejected all the old accounts of Ireland, and made new words with new meanings! This was gaining but a poor triumph.

If I could get over the writing for Kildare I think we might be able to finish the King's County ~~at~~ in about six weeks, but the wretched town of Kildare nearly killed me, and I am now so nerveless that I can scarcely hold the pen. I dread to attempt giving any account of the ancient territorial divisions, as I have so many references to ~~to~~ make to original MSS, and so many ^{opinions of} modern writers to refute, and still if I do not put my ideas into some

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tangible shape while the situations of the places ^{are} fresh on my memory and the extracts before ^{me} I shall never be able to remember all hereafter. I shall however make the attempt, and if I fail I cannot help it. Let me have from the book of Lecan the names of the Attacotic tribes, who were expelled by King Tuathal, out of Cuatand, Ur murreddatz, Ur Garpice, Ur fadlarn, Ur fadize, Éile, forcutia larsean, fothpta, and Oppaise. Also the limits of Ur Garpice from Kicunpton to aicille Corb. natan, given in the Book of Lecan or Ballymote under the head Rordap larseach. Also O'Flaherty's account of the seven Fotharty, and the pedigrees of the seven tribes with any topographical notices that may occur relating to the same as given in either of these Books. I find that Donald Mac Firlise has shortened many of his accounts of ancient territories and that he principally copied from the Book of Lecan. It is better therefore to use the original always. Whatever errors there may be in these works (and I do not believe that there are any topographical errors) they must be considered better authorities than Vallancey's or Beauclerk's childish topographical theories.

I want a copy of Ptolemy's map as published by Dr. O'Sonno and as manufactured by Harris, to see if I could trace

14/10/4/17(11) any

any analogy between ^{the names} his tribes and our Attacoti,
 or between his cities and those mentioned by
 our Irish writers, which existed ^{as} ~~and~~ surely
 as Ptolemy wrote. The system followed by
 Camden and Ware of attempting to identify
 the ~~names~~ ^{places} in Ptolemy with such names
 as ^{abbey church!} Regles is surely erroneous. We should
 first ascertain what names existed in Ire-
 land in that Geographer's time, and then
 compare names and situations, allowing
 for his very great ignorance of the true
 situation of places in Ireland.

I am very anxious to examine the County of
 Wicklow, as I think it is entirely unexplored.

your obedient servant

John O'Donovan

Wm. A. Larcom Esq.

Portarlington. th
December, 14. 1837.

Dear Sir,

I now return the County name Book, with as many Irish authorities added as I could find. The principal authority for the Irish spelling of the names of Parishes is the poem of Ferganaim MacKeogh, describing the incursions of Hugh the son of Shane O'Byrne chief of the Gaval-Ramail. I am much obliged to Hugh for having plundered those places, not because I glory in feudal robberies but because in consequence of their having been successfully plundered and burned ^{by O'Byrne}, his Bard has handed down their true ancient names in his poem of triumph, which he styled Cathraim Aedha Mac Sheoin, or the victories of Hugh Mac Shane. He was the father of the famous ranger of the Wicklow mountains Liach O'Byrne, whose name the poet Spenser has immortalized.

14/D/4/17 (11)

I have not yet received any extracts for the
Kings County so that I do not know what to
call for.

Your obedient servant

L. J. Danneberg

We want some sealing wax,

END

14 D 4/18

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Portarlinton, Co. Laois, concerning St. Bridget and her association with Co. Kildare.

15 December 1837

16p.

24 cm

Included are related extracts from Cormac's Glossary, Colgan's 'Trias Thaumaturga' and Cambrensis' 'Topographia Hiberniae' and references to source material concerning the traditions associated with the saint and her falcon and the antiquities and place name of Kildare parish.

illuminauit

doctorum

multisq; verbis

petitionem audi.

obscuritas

radiis fulgidis

interius secularum manus

Calla quercus

et vis Dei

pura sem casta

* Bwoms.

olim

dirigo, mitto

scintillas

P, Lynea pagitta

flamma eterna

fulgens

virginis nobilis

amor. ardens

pauperas peregrinatoris

causas

Sanctimonialis

die et nocte

erumpet

de colo

sententiam dicere

Al b'rigid, a b'ande, po lap

Inteet na puas ppi penchar

Do p'epuad' a luos' ppi p'ndr

h' m'p'at'p'ab' b' m'p' b'lap

E'p' p'p'm p'p'i: p'p'it t'p'p'p'p'o

d'ib'p' c'ech dubn'at' ap' c'eo

Om' p'p'p'i; mo' t'p'p'p'i lap

p'p'i b'el' b'at'p'p' b'c' p'olar

Co' n'de'p'at' t'p'p' c'ech t'om'el

Ro' l'ud' p'enl'm' na' p'as'al

op' c'nd' p'at'p'e na' d'at'p' c'ill'i

a' t'up' a' t'at'p'i p'a' b'rl'i; -

nemet' a'eb'nd' no'p'i b'p'ig'de

o'p'i p'nd'p'ic' l'm' da' b'p'ig' d'e

d'ie t'ue'd'o' t'at'p'm' o'p'p'de'p'o.

Al' d'ee'b'en' c'at'p'n' na' m'op' d'ep'o

Al' n'gen' m' d'ag'da' m'op'p'nd'

'nallo'p' d'as'p'at'p' p'p'p'p'nd'

c'ug'at' d'ib'p'ac'ism' mo' g'uid'i

Al' d'oi' co' n'g'p'p'p'p'p' m'op'p'p'p'p'

p'p'i d'p'it'p' b' do' b'p'eo' p'ao'p'p'p'

Do' p'ep'p'ad' p'ep'at'p' b'p'ig'p'

An' o'p'i p'os'at'p' p'en'at'p'p'p'

do' b'i' na' l'ap'at'p' p'p'op'at'p'

Az' d'ell'p'p'p' o'g'p'at'p' m'ic' d'eb'i'

p' do' l'ap' b'eo' c'p'at'p'ad' h'i' g'ep'p'i'

Sach' o'p'i u'at'p'h' do' l'ean

p'p'i d'at'p'at' h'i' na' t'ep'm'at'

Pop' c'at'p'p'p'ad' don' c'om'd'ia' p'p'

lap' an' o'p'i p'i' t'ep'ne' p'p'

d'p'up'at'p' ar'd'ignat' ap' u'at'p'p'p'

p' do' b'ap'ad' b'is' do' c'ec' n'ech;

ap' d'ub'at'p'p' o'p'i; a' h'ep'p'p'p'

p'p'i c'ec' c'at'p'p'o' na' h'ep'p'p'p'

"Al' no'et' co' d'eo' ap' c'oi'd'c'i

" b'io'd' mo' t'ep'ne', l'a' ap' o'p'i;

" pop' l'ap'ad' pop' p'ep'o' nd'e

" go' p'p'lan'op'at'p' t'ep'ne' an' l'ae

" a' d'ep'at'p' c'p'it'p' d'ep' n'm' h'i' n'el

" da' b'p'et' b'p'et'p' pop' an' t'p'at'p'p'at'."

Audi Diva Bridgida ad quam vates
Preces olim effundere appuebant
Ma petentem tuum auxilium benignum
Filia Dagda!

Da tuis ut auspiciis nitendo
Prospem ex frugibus historiis obscuris
Veros factos scribere et perdisperis
virgine Sancta.

Qua tuum nomen nobile, portita
Flamma fulgebat simili candoris
Dei amore, mente, elevatq; ardore
Fide recepta.

Et qua verum virginibus amoram
Dei et fidem in cordibus accendebat
Igrem et eternum faciebat templo
Mittere flammam.

Ignis ardebat, ut amoris Dei
Staret constant symbolus utque victus
Cogueretur pauperibus devotus
Quotidianus.

Brigida, Muse, who didst of old inspire
The minds of bards to weave historic lays
In words of honeyed sweetness. Hear my prayer.
Behold me ^{in kneeling} prostrate at thy sacred shrine

(In which the pure aetherial effluence glows,
With hands uplifted and with eyes dimpled
In tears of purest piety. O Muse!

Send down some rays from thy immortal source
To strike me with that sacred phrenzy*, which
Awakes the loftiest thought in human soul;
Remove the veil which dims my mortal eyes,
Disperse all mists, and shadows from my mind,
That I may see through all the murky clouds,
Which time has drawn o'er old Kildarish town, -
The sacred Temon of Brigida, who

Received thy name and shone with all thy light.
Dread Dagda's daughter fling thy glowing dart
And cause my soul to burn with holy fire
To sound thy virgin's praise in lofty strains,
Who proved herself ^{so} ~~most~~ worthy of thy name.

Thou wert the true adorer of the sun,
Of all that in the world is pure and chaste
Ennobling, brilliant, beautiful and bright,
For which thou wert exalted to the spheres,
And made thyself the glowing spirit, which
Presides o'er all the noblest thoughts of man;
She shone with equal brilliance in the love
Of that eternal fountain of all good
And might be called a bright and sacred flame
Which blazed with vigor, and inspired the souls
Of other virgins with the love of God,
For which she was enrolled among the saints.

Great Dagda's daughter, didst thou not rejoice
To see her kindle in her sacred house
A fire perennial - emblem of the love
Of that great source of life and light, who fills
With his pure ^{self} ~~essence~~ the vast expanse of space?
An emblem too of what in life is pure.

This fire was not an idle emblem here
It cherished all, and lent its kindly heat
To dress their food for pilgrims and the poor.
The night before this sacred virgin died
She called her nuns before her and impressed
These words in solemn accents on their minds

* I love
that sacred
madness -
Tins of
Moldavia
the Bran-
ham Spy

noein-burle furor sanctus

* bneá-pojóð

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"Behold this fire, which now with brightness burns,
 "An emblem of the love we bear our God;
 "Neglect it not; but let its flame be fed
 "From this night forth until that dreadful day,
 "When all the fire diffused through nature's frame
 "Shall issue forth in ocean floods to burn
 "This earth polluted by the sins of man."

lb
Portarlington December 15, 1837.

Dear Sir, After such an address to the muse of the Pagan Bard of Ireland, it might be expected that I should dwell at full length upon the history of St. Bridget and Kildare, but I shall ^{only} touch upon a few points so connected with the sciences of Etymology, that it would appear unpardonable in me to omit them.

of the name BRÍSID.

That the patroness of Kildare was not the first who bore this name is evident from many old fragments of Irish history still extant, but especially from Cormac's Glossary in which it is distinctly stated that three Goddesses of the name were worshipped in Ireland in the time of paganism. One was believed to preside over poetry, the second over the medical science and the third over the art of Smiths, three important arts among the Irish from the earliest period of their history. Keating, however, speaks of the name of Bridget of Kildare in such a manner, that one would suppose that it was first applied to her. He says that Brísid is the same as Breóg-brisid, a fiery dart and that this was a very meet name for St. Bridget, because she was constantly glowing with the love of God and, emitting her petitions and aspirations to him as deíspice a gúrdúirse do éire. Cormac, who is a far better and more

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authority, took a far different view of the history of the name, for, finding it the name of the Slugs of the pagan Irish, he explains it as applicable to her alone, making no mention of the Christian Bridget. In his view the explanation of the name is beautiful; "fiery dart", the ignea vis, or fiery force of poetry, being, an expressive name for the Goddess whom the poets adored. (Bandra no d'pacty p'ledia)

An ancient Latin writer of the life of St. Bridget observed that she received a name worthy of her virtues, and Colgan observes in a note that he does not understand what his author means, unless he looked upon the name Brigida to be derived from Brigh, which means virtue. It must be remarked however that the word Brigh does not mean virtue in the Christian sense of the word, but vigor, energy, powers it being the Irish word corresponding to the vis of the old Romans. It is so used ^{at present and} by all the Irish writers as "b'p'is beo'ic vis vite, b'p'is p'p'ain'g'each, vis imaginativa, an b'p'is d'la'g'ic vis digestiva" (Lilium Arlis Medicæ)

Patrick Lynch in one number (which was all he ever published) of the life of St. Bridget derives her name from Brigh De, the force of God, which he says must be considered the true meaning; but though it sounds very well upon the ear of a pious reader who knows nothing of the nature of etymology, it is by far the most erroneous ever offered. The truth is that Brigid was the name of a woman among the pagan Irish and that Bridget of Kildare who;

who was born a pagan happened to be called by it, without any reference to her future sanctity, and the name is formed from Brigh vigor, vig, energy, and ¹⁵id a termination usually postfixed to the names of women, as Gobnaid, Dambnaid, Ragnaid &c. The ^{Iona pagitta}Oreo-pagitta of Keating and Cormac is too poetical to be true, though ^{when} applied to the muse of the pagan party it looks very plausible.

Of the Tower of Kildare

Vallancey states positively that this tower is mentioned in Cormac's Glossary as one belonging to the Pagan Brigid, the daughter of Dagda, but in making this assertion, he, who styles himself in the preface to his Collectanea, master of the ancient language of Ireland, has handed down to posterity, an instance ^{either} of his deplorable ignorance of it, or of his great dishonesty in historical research, but I think of both. In order that the reader might not be able to detect his forgery, he makes a vague reference ^{to Cormac's Gloss.}, and only gives a mutilated fragment of the sentence.

"Brigid, the daughter of Dagda (says Cormac) and great was her frithgnamh tower (ba ro mor an a frithgnamh*)"

This would be swallowed very easily by common readers but to a person who knows any thing about the subject it appears truly disgusting: outrageous humbug,

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* ba ro mor an frithgnamh 7 tugadh catad na baint an-1715. (Dair an-1715 i.e. town of the fairy circle) Ba hian an frithgnamh 7e cen amh.

vile imbecility, or sheer stolidity, or ^{rather} a mixture of all; in which the last predominates!

The passage in Cormac's Glossary runs thus, and it makes no reference to either tower or steeple.

"Brigit, the daughter of Dagda, a Goddess
 "whom the poets worshipped, for very great
 "and very noble was her ppuignam. She had
 "two sisters of the name Brigit; one the
 "Goddess of the physicians, and the other
 "the Goddess of Smiths. Brigit in their
 "names is interpreted Goddess (by some) and
 "by others Breo-paigit, a fiery dart."

The mutilated fragment of this quoted by Vallancey runs in the original thus Ba po mór ocu ba po an a ppuignam.

Of an here Vallancey makes a tower, because he found that an sometimes signifies a year, a circle; but from the construction of the sentence it must be an adjective here.

Cura

Fuit	valde	magna	et	fuit	valde	nobilis	opus	diligentia
Ba	po	mór	ocu	ba	po	an	a	ppuignam.

ppuignam written also pproignam and pprocinam is used by the Four Masters and many of the old Irish writers to signify, care, diligence; the diligence of a superintendent, as "as pproignam reol n-epend, superintending the Schools of Ireland" & Masters, as pprocinam na subaslce, watching, caring or vigilantly attending to the virtues or moral duties. But it is generally applied to the

20th 17

diligent superintendances of a professor in a school
or College.

An, as an adjective is of frequent occurrence, ^{in Irish MSS.} and
signifies, distinguished, noble, clarus, eximius, &c.
What then did Cormac mean by the priggin
of the Goddess of the poets? ^{him} The diligence with
which she presided, ^{or was believed to preside} over the poets, and in firing
their imaginations with her igneus vis, or
fiery arrow.

The most ignominious torture of the sentence could
never squeeze the idea of tower or steeple
from ^{his} mind, and Vallancey was obliged to mutilate
it to serve his silly purpose.

This tower is said to be 138 feet ⁱⁿ 7 inches height
and seems to have been the largest of the round
towers of Ireland.

In a ^{fragment} ~~translation~~ of a part of the Irish
Triads published by Mr. Hardiman from
a translation by Dermot O'Connor, it is
said that the Three steeples of Ireland
are Armagh, Kildare and Clonmacnoise,
but on referring to the original in the
Book of Ballymote, I found that Steeple
is a mistranslation by that slovenly
writer (I mean Dermot). The word in the original

14/5/4/18(1)

(8)²⁰⁸ is doctus, which does not ^{mean} tower or steeple, but College or Congregation, according to the Gloss given in the copy of the Triads preserved in a MS. in Trinity called the Psalter of Tara.

I find no mention made of this tower in the Annals of the Four Masters nor in any Irish record; the only reference to it in history is found in Cambrensis's Topographia Dist: II. c. 37.

"Of the Falcon of Kildare, tame and domestic."

"From the time of St. Brigida a fine falcon used to frequent that place, and to perch on the summit of the Eccelesiastical Tower, whence he was called by the people Saint Brigida's bird, and was held in considerable veneration by all. This bird as if tame, and domesticated for the purpose, was wont, when the towns people and the soldiers of the Camp signified it, ~~to pursue~~, to pursue, with no small pleasure to the beholders, ducks and other birds of the fields and rivers, about the ^{the Curragh} plain of Kildare, ^{and} with innate rapacity to force them to the ground (what place was there left for the wretched little birds, when the land and waters were beset by men, and the air invaded by a hostile bird, a cruel tyrant?) Respecting this bird it is wonderful that he does not allow his female companion

* He did not wish to violate the sanctuary by attending even to his matrimonial duties in it. This hawk was a boy of war!

"to come about the church he frequented, but retiring
 "far from thence in the breeding season, and meeting
 "his companion as usual, in the mountains of
 "Glendaloch, he indulged nature. After which he
 "returned alone to the church, presenting the mark
 "of honesty to the ecclesiastics, and particularly then
 "when within the bosom and the pale of their
 "churches as they are decorated with divine offices.
 "At length ^{is Prince of} On the very first departure of Lord John, the Earl
 "from Ireland, a certain countryman struck with
 "a stick this bird (which had lived through so many
 "ages, and delightfully enriched the place of St. Brigida)
 "as he unwarily sat over a prey he had taken, not avoid-
 "ing the approach of man. From which it is evident
 "that a fall must be dreadful in prosperity, and
 "that little or no confidence must be placed in
 "a life continually delectable and delightful."

I wish that Cambrensis had told us something about the
 history of the tower instead of telling us about the half
 monastic habits of this hawk. But he had no intention
 of mentioning the tower at all unless as incidental in
 the history of the bird, whose exemplary conduct - even
 though the styles ^{must} claim a tyrant - he seems to have
 admired very much. It is however very curious if the
 bird had by ^{from} an unaccountable instinct picked up monas-
tic notions!

14/12/18(v)

We regret to say that at present the ecclesiastical tower of Kildare is not ennobled by the presence of any warlike half monastic tyrant of this species, it being the habitation of such vulgar birds as tame pigeons ^{only}, which pay no veneration to the sacred character of the pantheum, having no idea whatever of the monastic states.

Has Mr. Petrie met any reference to this tower in any of the Irish annals or other documents which he has himself or met any where? I think he has.

of the signification and antiquity of the name
Kildare

Vallancey, Beauford, Seward, and their humble follower Rawpon assert that the ^{was anciently called} County of Kildare, ^{Cill} Chille dara or the wood of oaks, and Rawpon adds that it was also called Kill-dara from the cell of St. Bridget first placed under a large ^{oak} at Kildare, ^{*} as also Kill-drag. But the present extent of country called the County of Kildare was never called Kildare till it was reduced to Shire ground after the arrival of the Anglo-Normans, who called it after its head town of that name. Kildare does not signify oak wood. Kildare was never the name of a territory previously to the 12th century. Kildare town was never called Kil-drag ^{fire}!

In all the authentic Irish annals and other documents the ecclesiastical establishment of Kildare is called Cill dapa ^{and town} which means the Cell of the oak, and this has been from the period of St. Bridget and is now its only name in every part of Ireland.

* i.e. We are to understand that Kildare received its name from a Cill (cross) and a Cill (Cell)! ^{well they agree!}

* Wallancey's imagination was heated in the East; and he returned to the habit of copying mad with the notions of poetic fire-tamery and bulldozed breeding.

Usher, Ware, Colgan and all the ^{sobber} honest & clear headed investigators of Irish history agreed that this was the true name, nor was it ever questioned till the end of the last century, when Wallancey and the other Triumviri introduced a new and thithersto unheard Irish language from Hindostan. Then was the history of Kildare reversed, or turned topsy-turvy. The tower of St. Bridget was transferred to the pagan Bridget, who flourished one thousand years before her; Gillidara, which was the name of St. Bridget's cell, was made that of an extensive ^{woody} territory in pagan times, and by a kind of magic, that of a ^{Kill-drag} fire temple also; Carman was removed from Wexford to Mullamast, and Cualann transformed into Galeng and dragged from its old situation by the fiery force of an eastern ^{*} innagination, which ^{provoked} moved the wheels of the etymological machine.

I never would dwell ^{so much} upon the reveries of those Triumviri if I did not see the adept of our writers led astray by their fabrications, and that most men incline more to believe what is romantic and imposing than dry truth. If Wallancey and the Triumviri had published their works in the shape of Novels, they would have done no harm; but ^{as} they have given their dreams in the shape of grave history, I think myself ^{bound} now while the language of Ireland is living, and while I have all the means of understanding it, to put posterity on their guard against them.

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These triumviri in the pride of fancied wisdom have affected a contempt for the evidence of the writers of the lives of the early saints; but the wisest, ablest and most sceptical historians and lovers of naked truth are opposed to them on this subject. Among these I reckon Montaigne, Gibbon, Pinkerton, ^{the modern Benedictines. Keen philologists,} and the eloquent Sir James MacKintosh whose words are so beautiful, and so much to the point that I am tempted to transcribe them.

"The vast collection of the lives of Saints often throws a light on public events and opens glimpses into the habits of men in those times; nor are they wanting in sources of interest, though poetical and moral rather than historical.... The whole force of this noble attempt to exalt human nature, was at this period spent on the lives of the saints - a sort of moral heroes or demi-gods, without some acquaintance with whom it is hard to comprehend an age when the commemoration of the virtues then most venerated, as they were embodied in these holy men, was the principal theme of the genius of Christendom."

That Gill Dara signifies the cell of the oak and nothing else, we have the authority of a grave writer of the life of St. Bridget - Cogitator. The following are his words, and it will require more than the etymological guesses of Vallancey to prove them historically false.

"When the most glorious virgin Brigid returned to her own country she was received with great
"honour

with
 " honor and the great joy of the whole province, and
 there
 " a cell was assigned unto her, in which this saint
 " of God afterwards ^{ward} led a wonderful life. There she
 " erected a monastery of many virgins, and there
 " in honor of Saint Brigida
 " a very great city afterwards sprang up, which
 " is at this day the metropolis of the Lagenians.
 " That cell is called in ^{the} Scotic Kill dara which
 " sounds in Latin Cella quercus (the cell of the
 " oak). For there was a very high oak there which
 " St. Brigida ^{disfigurat} loved much and blessed; of which
 " the trunk ^{A.D. 980} still remains; No one dares to cut it
 " with a ^{ferro} weapon; but he who can break off
 " any part of it with his hands deems it a
 " great favor, hoping for the aid of God by means
 " of it because through the benediction of Saint
 " Brigida many miracles have been performed
 " by that wood. The ^{same} name which the cell bore,
 " the city ^{also} is called."

IV. Vita S. Brigide. L. II. c. 3.

Irish. Thau. p. 550.

In another life quoted by Usher it is trans-
 -lated Cella roboris.

No name in Ireland beginning with Bill, (^{Donagh} teampull, Regles, Daimhliag, Eglais, Tearmann*,
 are older than the period of the introduction of
 Christianity, and there is no evidence, or probability

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* Tearmann may be questioned, but we cannot produce any instance of
 any place bearing the name, which was not a Christian Sanctuary.

(14) ²¹¹⁴ that the name Killdara existed before the period of St. Bridget, who died in 525 in the 74th year of her age, nor that the ^{place,} locality now called Killdara contained any town or village. Dun Killynn was the town of that district during the reign of paganism, and it is very probable that the Stone Circle referred to by Cambrensis, was the pagan temple (in the open air?) which belonged to the royal city and the district. From many other notices of the Plain of Killdara in Cambrensis it appears plainly that by it he meant the Curragh and nothing else; and hence this Circle stood on the Curragh. It was the only temple that existed at Killdara in pagan times, but unfortunately its name is (perhaps irrecoverably) lost, and has been ~~perhaps~~ ^{probably} more than one thousand years for Chorea Gigantum, ^{Dance of the giants} the name given it by Cambrensis is one formed by ^{like several apparent} vulgar tradition?

16 Where has Mr. Petrie found that Cir-gor was the ancient name of Stonehenge? This might afford a

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a clue to the ^{ill}aboriginal name of those stone circles in Ireland, which are now called after giants. Could Giraldus's Chored be an attempt at Latinizing Cathair. Perhaps it was called by the Irish Chéar na bFomoirí, as they called the Giants' causeway clóán na bFomoirí, the causeway of the Fomorians?

Of the perpetual fire at Kildare

The inextinguishable fire of Kildare has been much talked of as a continuation of the Vestal fire, but ~~the~~ ^{it} fire is not mentioned by any of the writers of the life of St. Bridget, nor has its existence been recorded by any writer previous to Giraldus Cambrensis, who, though, he was in the habit of censuring the customs of the Irish clergy &c. does not look upon it as a pagan rite or a continuation of the Vestal fire. Harris says that it was pretended to be preserved for the benefit of the poor and strangers. And Seward and his assistants, have asserted, not in a conjectural but positive form, that Saint Bridget, one of the heathen vestals, on her conversion to the Christian faith, founded a church and monastery at the extremity of the Curragh near which after the manner of pagans, it

14/D/4/18(VIII) Bridget

(16) 214

"Bridget kept the sacred fire in a cell, the ruins
of which are still visible."

Such assertions are disgraceful to the human intellect!

Where is the authority that St. Bridget was ever a ves-
tal virgin? How can it be proved that the preser-
vation of this fire for the use of the poor and
strangers was not a laudable and truly Chris-
tian idea? How does it appear that this use
of it was a pretended use? Or finally, if
St. Bridget wished to light a perpetual fire
could she not have done so on the authority
of the books of God?

"The fire upon the altar (of the Taber-
nacle) shall be burning in it and shall not
be put out." Leviticus C. VI. v. 12. It was for
contemning this inextinguishable fire and using
a profane one in its stead that the Levites
Nadab and Abihu were miraculously sent to
to death. (See Milner's Inquiry, Letter II.)

Q₃ Is there any mention made of St. Bridget
having established such a fire, in any of
her lives published by Colgan? It is worth
attention.

I insert here all Cambrensis' notices of Hil-
dare.

[Giraldi Cambrensis, Topogr. Hib. Dist II. ch. 34]

Of various miracles at Kildare
and first of the fire as if inextinguishable
and of the ashes not growing out.

Chapter 34th

At Kildare in Leinster which the glorious
Bridget renders ennobled, many miracles are
worthy of being recorded among which the fire
of Saint Bridget first occurs which they say
is inextinguishable, not because it could
not be extinguished, but because the nuns
and pious women nourish and feed it with
fuel, which is so anxiously and constantly
supplied, that it has always remained
inextinct from the time of the Virgin, and
though such great heaps of wood have
been consumed here during so long a time
ashes however never grows out (of it)

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(18).

Of the fire preserved by Saint Bridget
on her own night.

Chapter 35th

When in the time of Bridget twenty nuns had
served the Lord here (she herself being the twen-
-tieth) after her glorious transit nineteen always
remained, and did not increase the number
and when each kept the fire her own night
in order, on the twentieth night the last
Nun putting faggots on it says, Bridget
keep your own fire, for this night has fallen
to you and the fire being left so is found
extinct in the morning, the fuel being
consumed after the usual manner.

Of the fence about the fire
within which a Male enters not.

Chapter 36th

That fire is surrounded with a circular
fence

(19)

fence made of twigs within which a male
 enters not and if one should by chance
 presume to enter (which was sometimes
 attempted by some ^{giddy} rash persons, he receives divine
 not durable punishment, Also it is allowable
 only for women to blow the fire, and even ^{Divine}
 for those not with their breath, but only with ^{punishment}
 bellows, and fans. In like manner the
 young of goats do not walk forth here, on
 account of the curse of the virgin, There
 are also here most delightful ^{and} places which
 are called the pasturage of Brigid, into
 which no one dares to enter a plough,
 and of which it is estimated that as
 a miracle that although the ^{Cattle} ~~animals~~
 of the whole province may have clift
 the grass close with the ground in the ^{at the grass}
 evening, the grass will nevertheless appear ^{will on the}
 on the next morning; As if it has been ^{next morning}
 14/10/18(x) send ^{appear in}
 not a quantity

(20)

Said of these pastures

*Et quantum longis Perpetua armenta diebus
Exigua tantum gelidus ras nocte reponit.*

i. e. And as much as the herds ^{crop} ~~clasp~~ during the long day
So much does the cool dew restore during the short night.

Of the Falcon ^{of} Hildare, as domestic
and tame.

From the time of St. Brigid an excellent
falcon frequented that place and used
to perch on the summit of the ecclesiastical
tower, whence it was called by the people
the bird of Brigid and was held in
certain veneration by all. This bird
as if tame and domesticated, for the
purpose, (or moreover domestic) or domestic
for this purpose) was wont when the towns-
people and the soldiers of the camp
signified

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signified it, to pursue with no small
 pleasure ^{to} the beholders, Ducks and other
 birds as well (those) which belonged to the
 fields as to rivers about the plain of
 Hildane, and with innate ^{velocity} rapidity to force
 them to (descend) to the ground (what room
 was then left for the wretched little birds
 when the land and waters were ^{beset} blockaded
 by men, and the air by a hostile bird
 which is a grievous tyrant!) - Respecting
 this bird, it is wonderful that he does
 not allow his ^{female} companion to come about
 the Church, which he frequented but
 retiring far from thence in the season
 (of the desire) of procreation, and meeting
 his companion as usual in the mountains
 of the Glindelachan he indulged nature.
 After which he returned alone to the church.

presenting
 14/10/4/18 (X1)

(22)

presenting the mark of honesty to the Ecclesiastics and particularly, then when within the bosom, & the pale of their churches as they are deputed with divine offices.

On the very first departure of Lord John the Earl from Ireland a certain country man at length struck with his staff which he carried this bird (which had lived through so many ages and delightfully ennobled the place of Brigid) as he unwarily rested on a prey which he had taken and did not avoid the approach of man. From which it is obvious that a fall must be dreadful in prosperity and that little or no

confidence must be reposed in
a life continually delectable and
delightful.

Of the book miraculously written
Chapter 38 -

Among all the miracles at Kildare nothing
more miraculous occurs to me than, that
admirable book written in the time of the
Virgin, an Angel (as they say) dictating
it. This book contains the harmony of
the four gospels according to Hieronymus
in which there are almost as many ^{images} figures
diversified and most embellished with
a variety of Colours as there are pages
In one place you may see the countenance
of Majesty divinely unprepared; in
another the mystic forms of the

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Evangelists, some having six, some
 four and some two wings, In one
 place an Eagle in another a Calf, here
 the face of a man, there, that of a
 Lion, and other figures almost infinite
 in number which if you look at super-
 ficially and not sharply as is usual
 the meaning will be seen rather than
 the ligature and not attending to any
 niceness at all, when however there is
 nothing but niceness. But if you invite
 your keen eyes (the keenness of your eyes be it)
 to inspect them more perspicaciously, and
 penetrate much more intrinsically to the
 secrets of the Art, you can note the enveloping
 so delicate & ^{subtle} nice, executed so close so knotty
 and so bound together as it were with links

And so brightened with colors as yet fresh, that you would affirm that all these were indeed composed (executed) rather with angelic, than human diligence, The oftener and more diligently I inspect them I am always stricken with amazement as it were at some things new - & I always see properties ^(some new) ~~properties~~ to be admired more and more in them.

Of the composition of the book.

Chapter 39th.

On the first night (on the morning of which the writer was about commencing the book) an Angel stood by him ^{during} in his sleep, shewing him a certain figure impressed on a tablet which he carried in his hand, and saying D. you think you can impress this figure ^{first} on the page of the book which you are about

to
14/10/4/18 (xiii)

to write? the writer distrusting (to his own knowledge) of an act of so great subtlety, and also of a thing so ^{unfamiliar} strange and unusual, answered him, Not at all, So when the angel on the morrow-morning told your Governoress that she pour forth prayers for you to the Lord, to the end that he may open the eyes as well of your mind as of your body to inspect more acutely, and understand more ~~draw~~ subtilly and direct your hands to delineate correctly. After this was done the angel stood by him on the following night presenting the same figure and many others to him; all which the writer adverting to, by the help of Divine grace and faithfully committing to memory -- unprepared to perfection in apt places in

in his own book, thus then, that book
was written, the Angel presenting it,
Brigid praying and the writer imitating,

The description given of this book agrees
exactly with the embellishments in
the book of Kelly, preserved in the
Mss. Library of Trinity College
Dublin. The ligatures ^{so close} are so minute
and delicate that one would, at first
sight, take them to be litura or
blot. The only part of the descrip-
tion which, in my idea, does not
agree with the book of Kelly is
the following: "In one place you
may see the countenance of majes-
ty divinely impressed". The artist
who ornamented the book of Kelly had

Kelly had ^{no} very little idea of perspective, and while he draws the most beautiful lines, circles and ligatures of the most pleasing and fanciful capivolutions, he represents the human countenance in the most barbaric manner, being guided by mathematical principles ^{only}, and having no idea of optical or perspective effects he draws two circles for the eyes, a square-ish figure for the nose &c &c. The page on which he represents the virgin and child affords a curious contrast of power and defect. ^{want of skill} The ligatures and colors are beautiful and regular, but the countenance of the child Jesus speaks the brutality of a ^a savage, instead of the mild and heavenly radiance ^{afterwards} impressed on it by the soul of Da Vinci.

I fear however that the book of the angel had similar defects, and that Giraldus had no idea of how the human countenance should be divinely impressed with majesty. Is it known when artists first attended to perspective?

[Translation of Cambrensis's Topography
of Ireland p. 157]

Of the archer becoming insane who
leaped over the fence of (the fire) of
Brigid, and another person losing his
leg -

Dist. II. Chapter 48th

* St. Bridget
killed this
Earl after
wards for
his sacrilegious
violation
of her
sanctua-
ries and
churches.
This he
confessed at
his death-
bed.
4 March

At Hildare a certain archer of the
family of Richard the Earl, leaping over
the fence of the fire of Brigid, blew it
with his mouth, and leaping back immediately
began to be mad, blowing into the mouth
of every person whom he met, he said, do
you see? thus I have blown up the fire of
Bridget. Also running in this manner
through all the houses in the ^{village} town, he blew
out fire wherever he happened on it re-
peating often the same words. Being at
length taken and bound by his companions

blew away
i.e. scattered
by blowing

14/10/4/18 (XIV)

he asked them to lead him to the nearest water, of which when he was brought to it he drank so much, with his dried up mouth that he burst in the middle between their hands and expired.

And as another person was entering to the fire and placed one foot ^{beyond} across the fence being however drawn back and detained by his companions, that foot with the leg became immediately withered. Whence as long as he lived afterwards he remained lame and feeble.

This fire was put out by in the year 1220 by Henry de Loundres, archbishop of Dublin; but it was afterwards relighted and continued to burn till the total suppression of monasteries. (Ware)

I never met any passage to prove that there were septal virgins in Ireland and I fear we have nothing to prove or disprove it.

The Jews used consecrated water and fires: the pagans worshipped, ^{alii} some water, some fire; the Christians retained the use of consecrated waters in imitation of the Jews. Did not the primitive Christians retain consecrated fire also? Is not the burning of wax candles, Frankincense &c. in religious ceremonies a continuation of the sacred fire ^{&c.} of the Jewish tabernacle, but modified according to time place, ^{inspiration} and taste?

The Pagans had very few rites which the Jews had not. The sacrificing ^{and burning} of bullocks, rams, goats pigeons to cause an odoriferous fume to ascend to God are found also among the pagan nations; but it will be found that the ordinances of every sect of Christians in every age have been established on some model or precedent.

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(32)

to be found either in the New or old Testament,
and I have no doubt that St. Bridget found
the idea of her ^{perpetual} fire in that part of Leviticus
which commands that a perpetual fire be
lighted in the Tabernacle.

Be this as it may, we have every authority for
stating that St. Bridget was never a vestal
Virgin, and we have no proof, nor can we
assume without more evidence, that there
were ^{fire} Druidesses* or Vestal Virgins in Ire-
land before the introduction of Christianity
in the 5th century.

The vir-
gins who
were
murdered
at Tara?
g. what?
they were
at school
O. F. L.

I could believe that this fire was kept lighting by
the nuns in honor and memory of their patron
St. Bridget, and, as there is no mention in
her lives of its having been lighted by her-
self, that it was perhaps, an innovation
of modern times. In like manner St.
Bridget's 'Oak', hawthorn, &c. would ^{have been} rendered
perpetual if the principal of ^{their} life and
duration could be continued or supplied
by any means. And I could also believe that
there is very little reliance to be placed on
those insular stories of Cambrensis.

It is astonishing that Capitatus who described the Ecclesiastical establishment at Kildare so minutely, takes no notice of this perpetual fire. He describes it as follows, and it will appear that ^{he} ~~was~~ intimately acquainted with the place.

"This church containing the glorious bodies of
 " both (Conlaeth and Brigida) resting in
 " monuments ^{which are} placed on the right and left
 " side of the decorated altar, and ^(which are) adorned
 " with various ornaments of silver and gold
 " of gems and precious stones, with crowns of gold
 " and silver hanging over them. When the num-
 " ber of the faithful of both sexes had increased
 " this church was rendered spacious in its extent
 " on the ground and raised to a menacing height
 " and decorated with paintings. It had within it
 " three ample ^{chairs} Oratories, which were divided from
 " ^{one another} each other by boarded ^{partitions} walls under the one
 " roof of the large house, in which one ^{partition} wall, which
 " was decorated and painted with images and
 " covered with linen cloth extended the whole
 " breadth of the church from one wall to the
 " other in the eastern part of the church. This
 " wall has at its extremities two doors. By the door

(34) 23/4

on the right hand side the chief bishop (Summus
Pontifex) together with his regular school, and
with those who are deputed with sacred minis-
^{offices}tries to immolate the sacred ^{Sunday} dominical sacrifices;
and by the other door on the left of the afore-
said transverse wall enter only the Abbess
with her nuns and faithful widows to enjoy
the banquet of the body and blood of Jesus
Christ. And there is another wall dividing
the pavement of the house into two equal
parts and extending from the east side as
far as the wall running across in breadth.
And this church has many windows on it
and one ornamented ^{entrance} door on the right side
by which the priests and the faithful of the
male sex enter, and another door on the
left side, by which the congregation of vir-
gins and of the faithful women are accus-
tomed to enter. And thus in one very great
^{Temple} Basilica, a great people different in
order and degrees and sex, separated by
walls pray to the omnipotent Lord in
different order but with one mind.

Triad. Th. p. 626.

It is curious that Cogitosus makes no mention of the tower or perpetual fire of Kildare. However we should be very cautious in venturing to assert that he ~~has~~^{does} not without examining his work most carefully. He makes another reference to the Basilica of Kildare which I have not, viz that it was an inviolable sanctuary in which the regalia of kings were placed, and that it had an ornamented roof. The passage is extremely obscure and should be compared with all the editions of Cogitosus.

Cogitosus informs us that there was a regular succession of Bishops at Kildare and that there were three Ecclesiastical degrees in the establishment; a bishop, an abbot and an abess with their dependant priests monks and nuns. His words on the subject of the regular succession of Bishops are curious and worth attention.

"Brigida soliciting about the churches in many

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2510
 (36) ^{provinces} adhering unto her, and revolving in her mind
 that things ^{affairs} could not be managed without a
 high priest, who would consecrate churches
 and substitute ecclesiastical grades in them,
 called an illustrious and solitary man (adorned
 with all morals, and through whom God had
 worked very many virtues) from his desert and
 solitary life, and having gone to meet him her-
 self, brought him, that he might rule the church
 in episcopal dignity together with her, and
 that nothing of the sacerdotal order might
 be wanting in her churches. And the so anointed
 head ^{and} ^{Confulasts} principal of all the Bishops, and
 the most blessed ruler ^{of the} ^{Episcopa} church, by a felici-
 tous association, and by the government of all
 virtues, ^{*} afterwards erected their principal
 church, and through the merits of both, their
 Cathedral like a fructiferous vine with branches
 spread in all directions extended its Episcopal in-
 fluence ^{with respect to the Bishops and abbess} throughout the whole island of ^{Scotia} ^{Hibernia},
 And this church is always ruled in ^{happy suc-} ^{cession} ^{rite of consecration} and perpetual rite by the Archbishop
 of all the Irish Bishops, and the abbess whom all the
 abbesses of the Scots venerate.

presiding over all the churches and
 communities belonging to the order
 of St. Bridget in Ireland.

I am anxious to have the subject of the perpetual
 fire examined further.
 your obedient servant
 P. O'Donovan,

END

14 D 4/19

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Portarlinton, Co. Laois, concerning accounts of the history of the ancient fort of Ardscull, Co. Kildare.

19 December 1837

2p.

24 cm

Included are O'Donovan's criticisms of James Hardiman's writings regarding Ardscull, and his admission that 'If Hardiman knew that I wrote in this manner about his book he would become my most bitter enemy.'

There is nothing remarkable about this
 fort but its size and commanding situation.

Portarlinton Dec^r 19th 1837.

Dear Sir, I have seen the large fort at Ardscull. It lies near the monastery of Moone Columb Killis from which, tradition says, a subterranean passage leads to it; but this is one of those old stories which you find about ^{most} ~~every~~ churches and Rath in Ireland. ^{and pool, hill of the slough} Ardscull is mentioned in the Book of Leam, as the site of a battle fought between the Egeimans and Mononians in the reign of Felim Machtmar, at which time the latter had conquered Leinster as far as Mullamast.

On this subject it is laughable to see Hardiman write as follows:

"An old historical vellum manuscript in my
 possession states that the King of Leinster
Fitzpatrick being at war with the King of
Leinster entered into a treaty with N. Moore
 then settled in the north of Ireland, the latter
 having come with considerable force to the
 assistance of his ally, succeeded in defeating

14/10/4/19(4) the

the Monanians, and claimed the fulfillment
of the conditions entered into with him; this
being refused, he seized upon the territory of
Leix (Lisignis) a country now comprehend-
-ing the greater part of the Queen's County,
which he parcelled out among his followers,
the O'Kellys, O'Lalors, ^(now Deevys too) O'Devays, or Macabays
O'Dorans and O'Dawlings, whose descendants re-
-main there to this day". Or,

Minstrelsy, vol. I, p. 114.

O'Moore living in the north of Ireland in
the reign of Felim Neachtmar and
Fitzpatrick then King of Leinster!! It is
astorishing how such ^a man ^{*} could as Hardi-
-man could insult the public by such
glaring nonsense! His vellum MS. gives
the same version of the story ^{which is to be} found in the
book of Lecan, but surely it does not
make Fitzpatrick King of Leinster in
the reign of Felim Neachtmar. In this
account Hardiman not only confounds ^{historical} names
but also tells the story wrong, thinking, of course,
that, as Irish literature was dead, ~~that~~ no one

* a man of a keen, discerning and clear intellect
and of a great information.

* Mr. Hardiman could have made the name O'More equally respectable, by treating of its history in a proper manner.

would ever have the courage to find fault with an account which he published from a reuerable vellum volume in his own possession. But with every deference to Hardiman's great knowledge, we beg to correct him, & say that Fitzpatrick was not the name of the King of Leinster ~~at~~ at this period but Cuorb, and O'More was not ^{the name of} his Ally, but Lauighseach Beann mor, and that the name O'More did not exist for ^{720 years,} 24 generations afterwards! But any trick in historical names to push the name O'More far back into antiquity.

If Hardiman knew that I wrote in this manner about his book he would become my most bitter enemy. He told me one time that the Dublin Penny Journal should be put down for presuming to question the authenticity of his account of the Garden of Galway! Such a paltry publication lessening the authenticity of so respectable a book as the history of Galway! But

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don't care about the feelings of any man, friend or foe, when truth is to be investigated, and I always lose temper when I find men falsifying originally to serve a paltry purpose. Look at Hardiman's Odyse of the Glen, a pastoral song. Nil nisi veritas.

Nothing for me but plain, honest truths. No quibbling, equivocating, disguising or suppressing. No confounding of names or periods. No assumption with ^{poor} proof. No conjecture in the shape of positiveness! and finally no vague references to vellum &c &c, without giving ^{bold} column and line, and the words of the original without any suppression or fabrication.

You will say that I am getting mad again. This perhaps is so sublime that it throws one back three centuries. Your obedient servant,

John O'Donovan
(Cavanagh!!)
I want a copy of the will of Cahir More to see if it would afford any hints about the ancient territories in Leinster. I wish Mr. Curry would gloss any hard words occurring for it is very difficult for one to carry them all in his head.

END

14 D 4/20

O'Donovan, John, 1806-1861.

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from John O'Donovan, written from Tullamore, Co. Offaly, concerning the history and topography of the ancient territories of Ui Falgia, Ui Ciaardha, Ui Faolain and Hy-Muireadhaigh in Co. Kildare.

6-7 January 1838

14p.

24 cm

Included are extracts from the Annals of the Four Masters, the Annals of Clonmacnoise, the topographical poetry of Seán Mór Ó Dughagáin, O'Heerin and Dubhaltach Mac Fhir Bhisigh's pedigree of the O'Byrnes.

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(1)

Territories in the County of Kildare enumerated
and their extent proved.

Hill of Shinhuin or Allen the boundary be-
-tween four famous territories in Leinster
viz Offelan, Offaly, Carbury O'Kiery and
Omorthie.

Carbury O'Kiery placed in Leinster, and south
of the boundary of ancient Meath. Southern
boundary of ancient Meath painted out.
Hi Faslain, extent of proved. Map in it.

O'Tool's Country anciently in the present
County of Kildare - proved from O'Heerin
and the Liber Regalis visitationis.

Pedigrees of O'Byrne and O'Tool as given
by Donald Mac Firbisce,

14/12/2007

tho
Tullamore January 6th 1838,

Dear Sir, I shall now attempt to point out the an-
-cient territories in that tract of ancient Leinster, ^{called} the
County of Kildare; their history & exact measures I cannot
attempt till I become better acquainted with
the Counties of Carlow and Wicklow, the an-
-cient Territories in which ran in to the County
of Kildare.

I.

The Barony of Ophaly in ^{the west of} this county, is, as I
have already shown, a part of the ancient
Ui Falgia, which had been wrested from
O'honor Faly by the Fitzgeralds of Kildare.
It comprized the two Cantreds, as I have
also laboured to prove, of Magh Aoife, the
inheritance of O'Murchain, and of Leighe
the inheritance of O'Kelly Lay, who sunk
at an early period under the Geraldines
and O'Dempseys. Magh Aoife extended
to the foot of the hill of Kilen, as one must
infer from the natural phases of the country

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and

* I am not certain of this; but it must be ascertained
hereafter whether they did or not.

(4) 243

and comprized the northern half of the Barony of Ophaley. Inath Leigh, the patrimony of O'Kelly Ley, extended westwards as far as the castle of Leighe in the Queen's county, and comprized the southern half of the Barony of Ophaley in Kildare. This is described by O'Heerin who died in 1420, as a delicious territory.

I defy the literate of Europe to contradict this by direct evidence.

II.

The Barony of Carbury in this county is the Cairbre Mi Ciardha of the ancient writers, as can be demonstrated from the Topographical poems of O'Dugan and O'Heerin. O'Kiery (now Kearney) was chief of this territory, and O'Dugan informs us that he was the only chief of the descendants of Niall of the Nine Hostages, who was located in the Province of Leinster.

" O' Ciardha ar Carrige éhupais
" O' fneaduib Néill na gíallais
" Ní fuit aot iet féin éall tóir
" Do élanduib Néill ar laiguib."

O'Dugan, 1372,

" O'Kiery ^{der} Carbury of the clergy
 " of the tribes of Nine-hostaged Niall
 " There are but ^{i.e. the O'Kierys} themselves, ^{to the} there east
 " of the dependants of Niall in Leinster."

Carbury in Leinster lay east from O'Dugan who wrote in Hy-Many. If a northern Bard were describing Carbury in Leinster he would have used the term teap to the south.

O'Keerin is still more definite as to O'Kiery's locality: he calls his territory Carbury of Leinster and himself "the twig of Allen" who kindled battles around the hill of Craghan," which is sufficient to satisfy any sceptic on this point.

" Uir charpppe lurgan na leap
 " O'Cranga na gcolg plir deap
 " Slao Alman gan taia tarp
 " leir haonao eacha im chrudam."

" Over the Leinster Carbury of plains
 " By O'Kiery of the Red-bladed sword
 " The twig of Allen
 " By whom battles were kindled round
 " Craghan."

From this we are to understand that O'Kiery was located in Leinster and south of the Boundary

14/10/4/20(11) of.

(3) ** Can any authority be found for this description of ancient Meath but Keating? What did he copy it from?

It is in millions of francs. Who can this Frenchman have been?

+ Now a parish in the south of Fera beall, which was the most southern territory of ancient Meath.

* It is now called the River of Birr, as I shall prove here after.

of ancient Meath. Let us next see how the boundary
of ancient Meath passed in this direction; ^{Resting}
informing us that it ran^{**} "from Dublin to the
" Abhainn Ríge (now the Rye or Rye water still
the boundary between Meath and Kildare)
" and from the Abhainn Ríge westwards to
" Cluain Conrach (Cloncurry) and from Cluain
" Conrach to the Ford of the French Mill;
" thence to the ^{confluence} of Clonard (still on
the boundary of Meath and Kildare) " and
" thence to the tochar or causeway of Carbury
" and from the causeway of Carbury to Cranach
" Geisille; thence to Drumcullen; thence to
" Birr, and to the River called the Abhainn
" Chara, and thence to the Shannon."

This description is exceedingly correct, curious
and valuable; all the places mentioned have
been ascertained excepting "the ford of the
French Mill" and the tochar of Carbury, which
lie in the north of Kildare, where I have
not been, Honor and Skeffe having examined
that part of Kildare? The French Mill is
14/10/4/20(IV) certainly

(8) ^{24th} certainly mentioned in the Inquisition, and can
be easily identified? but the ^{Cannigary} tochar of Carbury
which must lie on the boundary between that
Barony and Meath, cannot perhaps be readily
identified unless the name be found still
to exist. This description of the boundary of
ancient Meath throws a flood of meridian
light upon ancient Irish topography, and
among the many other curious points cleared
up by it is the one in question. It shows
that the territory of Cairbre, O'Kiery in
Leinster is immediately to the south of
the boundary of ancient Meath, and
that it can be no other than the present
Barony of Carbury *** in the County of
Kildare. It could not be the Carbury
which lay in the present County of Long-
ford, because that was not in Leinster
but nearly in the very north of ancient
Meath. ^{Texta} From ^{Cannigary} Cairbre ^{supplement} towards 7 Cape Constanbua. ^{Texta}
Mac Firbisse, Colgan and Lanigan, have
been all astray on the situation of this
territory. Mac Firbisse supposed it the Carbury

in Sligo, Colgan knew but little about it, ^{because} and Lanigan is not worth talking about, ^{as} he had no power of making original research as he could not understand the ancient Irish Manuscripts. MacFirbisse or Colgan could have ^{easily} settled it, if it lay in their way, or ^{if they} had directed their attention to it, but Lanigan could do nothing, but on the strength of the evidence of Printed Books..

A question next presents itself; who were the Carbrians, who had occupied the territory lying between the River Inny and Liabh Cairbe at Ballinamuck, and who possessed that tract before they were conquered by the Conmaicne or O'Farrells? They were certainly there and prevented the beautiful place called Grannard to Saint Patrick. They were without any doubt the descendants of Miall, of the nine hostages, and they are no imaginary tribe, but come within the period of true history. This is a question which ^{it} will take some research to answer. MacFirbisse
14/D/4/20(V)

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finds that there were O'Kierys in ^{the} Carbury in Sligo
which he was inclined to make their real ^{and only} country
until he found that the Book of the Island
of All Saints places the O'Kierys in Carbury
in Meath. He then gets over it by saying
that there may have been O'Kierys in both
~~in~~ the Connought and Meath Carburys.
This is a puzzle of the old puzzles of Ireland, and
it must be left in dubio until it is discovered
when the ^{southern} Connaiene afterwards O'Farrells
settled in the Meath Carbury, and what tribe
they conquered or expelled thence. Mean-
time it can be very safely asserted on
the authority of Shane More O'Dugan
Bard of Hy-Many, who died at Ransdown
in the Monastery of John the Baptist in
the year 1372, that O'Kiery was then
and for a considerable time before the
chief of Carbury in Leinster, now the
Barony of Carbury in the County of
Kildare.

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The Four Masters looked upon Cairbre vi Chiartha to be the Cairbre in the present County of Longford, but Mageoghegan, who knew better, seems to place it in Leinster.

"A D 1080, great numbers of the people of Teffia
"of Muinter Geradain and Cairbre made an in-
"ursion into Offaly and plundered the Ter-
"mon of Bills Achaidh (now Killeigh). The
"men of Offaly opposed them and killed
"Giolla-Muire O'Kiery, Lord of Carbury
"Hugh, the son of Mac Fionnathair, chief
"of Muinter Geradain and several other
"nobles besides."

The same is translated by Mageoghegan from the Annals of Clonmacnoise, thus:

1078.
"The people of Teffia came to the Ter-
"monland of Killeachie, and preyed and
"spoyled the whole Tymonland, and also
"killed Gillemorie O'Keyrga, King of Carbury
"and the son of Mac ffynbarr, chief of the
"Ogerans with many others.

14/D/4/20(vi)

The Four Masters make the Teffians, the Ogerans and the Carbrians the aggressors, and the Offalians only the resistors; but Mageoghegan makes the Teffians only the aggressors, and the Carbrians &c. the resistors. This alters the case very much. But in order to settle which is correct, the original annals must be consulted viz. Kilonan, Ulyster, Chronicle Scotorum, Continuation of Tighernach, and, bad as they are, the interpolated Annals of Inghisfallen.

III.

Ui Faolain.

This is the original name of the tribe of the O'Byrnes who were in the latter ages located in the mountains of Wicklow from Glenmalur to the sea, and from the Glen of Imale to near Dublin. We have however sufficient evidence to prove that this is not the original country of the O'Byrnes, but a very extensive tract partly in the present County of Kildare, and partly perhaps in the west of the County of Wicklow, comprising the Baronies of Skeathy & Doughtersfinny, Salt, ^{part of Connell} Clane, and Naas in the County of Kildare. This is proved from the following facts:

places
1. The Calendar of Donegal, Cluain Conaire
in the north of Ui Faolain. This is the present
Cloncurry in the Barony of Skeathy and Ough-
terinny.

Sep. 16, Maorinean Eppr Juana Conaire i dtuairceirt na Faolain."

Sep. 16, Mavineann, Bishop of Cloncurry in the north of Ui Faolain,
in the same territory.

2. The same authority places, Clonao, now, beyond any doubts,
Clane, a town in a barony to which it gave name, in the
County of Kildare, in

May, 18, Brian beg o' Clonao in Ui Faolain i magh Laignean.

May, 18, Brian, Beg, of Clane in Ui Faolain in the plain of Leinster.
The Magh Laignean here mentioned signifying the plain
of Leinster, is the same as Magh Liffey.

3. The same Calendar places Láirpeach Bhrúin, now clearly
Laraghbrine parish, in the Barony of Salt also in this
territory of Ui Faolain.

"Sept. 2. Senán Láirpís Bhrúin in Ui Faolain

"Sept. 2. Senan, of Laraghbrine in Ui Faolain."

4 The same Calendar places Domnach mor mhuighe,
Luaghat in the north of Ui Faolain.

"Oct. 27. Eapc Eppr Domnach mor moighe luadac i dtuairceirt na bFaolain

"Oct. 27. Erc, Bishop of Donaghmore of Moyluadac in
"the north of Ui Faolain."

Donaghmore Moyluadac is certainly the present parish
14/12/4/20(VII)

(14)²⁵⁴ of Donaghmore lying to the South of Maynooth.
Magh Luadhat seems to have been changed to
Magh Muadhat in modern ages. O'Flaherty writes
that Magh^L or Magh Luadhat, which was otherwise
called Rath-inil (the Rath on the ^{small} border) was
the principal palace of the King of Leinster in
the reign of Luathal Teachtmar, but we have
^{not} been able to discover from what ancient authority
he derived that information. Magh Luadhat is
in all probability the most ancient form of the
name Magh Muadhat, at least we have not
been able to find any older authority for the
^{could do} latter form (Magh Muadhat) than the Four
^{do in} Masters and Mac Firbis. Whether or not
^{McKeister} there be a large Rath at or near Maynooth,
^{F.C.D.} similar to Rath Maigean or Dun. Killiney,
I cannot say, as I have not been in that part
of the County of Kildare, but O'Conor and
O'Keefe, who had examined that part of the
County before I joined them, have not made
any mention of it in their letters. Perhaps such
or traces of such a royal entrenchment, could
be traced at Maynooth, or somewhere in the

the parish of Donaghmore. Is there any such shown on the plan?

5. The same Calendar places Fíod cúlán in the same territory.

Aug. 8, Beoan mac Neapain Ep̃ o Fíod cúlán in Uib Faoláin.

"Aug. 8, Beoan, the son of Neapain, Bishop of Feighcullen in Uib Faoláin."

A part of the parish of Feighcullen lies in the Barony of Ophaley, but that part of it, which contained St. Beoan's church, is in the Barony of Connell.

Hence we have the strongest reason to infer that the Barony of Connell (or at least the north part of it*) was also included in this ancient principality of the Uib Faoláin.

6. It appears from a passage in Hanson (quoted evidently from some very ancient English document) that Naap was also in the territory of Offelan. "In the general division of this county or amongst the first English settlers, Carbric was given to Meyler Fitz-Henry; Naap Offelan to Maurice Fitz-Gerald, from whom descended the three great families of Kildare, Kerry and

14/10/4/20 (VII)

* O'Toole's county extended to the hills of Allen.

"Deymond." &c.

Hence we may, with great safety, conclude that
previously to the English invasion, the Hy-
-Faolain or O'Byrnes possessed the present
Baronies of

1. Skeathy and Oughteriny.
2. Salt
3. Glane,
4. Connell
5. Maap

Their country was therefore bounded on the north
by Deisi Teamhrach; on the west by Ui Failghe;
on the south by Ui Mureadhaigh, O'Toole's
Country, on the North east by the Hy-Dun-
-chadha, whose territory comprised a great
part of the County of Dublin (the ~~Dun~~ river
Dohair Dodder running through it) and
on the east by — ?

IV.

That O'Toole's Country of Hy Mureadhaigh
extended far into the County of Kildare we
learn from O'Scerin, who extends his Country
northwards to the hill of Allen, and West

wards to the Barrow.

Tmall tair beapda an baird eataig
 O'n tair iochmar upmeataig
 O' dind níg co mairdin nír
 Do díol m'airtír ó an nairle,
 O' Tuathail an mair meadag
 Ar uib meapda mairpeadag
 Co halinam an ceol coclag
 An peoir bairpistair baironpistair

(i.e. out of Leix) herd
 We pass o'er the Barrow of the flock-abounding
 banks

From the country of corn & ^{up-meataig} richest honey
 From Dinree to warlike [#]Maigtean

My journey is rewarded by the nobles

* The Irish
 of Leix will
 make metheg-
 -lin of honey.
 it intoxicates
 a little, but
 not so much
 as gin.

O'Toole of the ^{mair} hall of ^{meadag} metheglin *
 Rules the vigorous Hy-stuircadhaigh
 As far as strumain of harmonious music
 Of the fine luxuriant crop of grass.

At this period, according to O'Keerins, ~~Mac Gillas~~ Mac Gillas
 Mochoimog was chief of Cualann; and O'Feige

14/D/4/20(IX)

Roepeson, now Mullagh Keelins way also
 in Hy-stuircadhaigh, according to the
 Dictionary.

(18)²⁵⁸ of Smale into which S. Toole was afterwards driven from his original level country, by the Fitz-Geralds and other powerful families of the English Pale. These facts however cannot be sufficiently cleared up until we come to examine the Counties of Wicklow and Carlow.

Mac Firbis traces the pedigree of the chief of the Hy-Faolain thus:

"Pedigree of the Hy-Faolain i.e. the Byrnes."

"Donogh from whom the Hy-Dunchadha,
and Faolan, a quo, the Hy-Faolain, were
"brothers?"

"The Gawal Rannal,"

1. Fhugh, Colla, & Brian, sons of

2. Felim O'Byrne

3. Fiach, O'Byrne

4. Fhugh

5. Shane

6. Remond

7. Shane

8. Fhugh

9. Donnell Glas,

10. Conor

11. Rannal

12. Lorcan

13. Philip

14. Rannal, a quo G-Rannal

15. Donogh

16. Moregh more of Dun-Caomoga

17. Oilik of the wood

18. Dimling of Duncloon

19. Donogh more

20. Donnell of the shield

21. Donogh na sagha buidhe

22. Brian, a quo O'Byrne

23. Malinora

24. Moregh

25. Faolan

26. Moregh

27. Finn

28. Malinora

29. Muiregen

30. Dermot
 31. Ruadhach or Rory
 32. Faolain, a quail
 | My Faolain
 33. Clorogh
 |
 34. Brian Moy
 |
 35. Conall
 |
 36. Faolan
 |
 37. Colman
 |
 38. Carby Duff
 |
 39. Cormac
 |
 40. Duill
 |
 41. Dumlung
 |
 42. Enna Maadh
 |
 43. Breasal Belach
 |
 44. Fiacha Beicadha
 |
 45 Cathair Mor, R. Lib.

4530
 -1350

Dumlung O'Byrne, who flourished in the
 reign of Queen Elizabeth was the last
 chief of this tribe, who was inaugurated
 according to the Irish custom. After his
 death Hugh, the son of Shane O'Byrne
 14/10/4/20(X) who

(20) 260
was head of the Gaelic Rannal in Ballina-
cor in Glenmalur, took the leadership
of the whole clan, but he was not the
senior of the tribe.

Mac Firbais gives the pedigree of O'Toole thus
a Pedigree of O'Toole, i.e. of Hy-
a Muirtheadhaigh.

- | | |
|----------------------------|--|
| 1. Dermot, son of | 16. Morogh |
| 2. Hugh | 17. Dilall |
| 3. David | 18. Dumlung |
| 4. Faulan | 19. Muirtheadhaigh |
| 5. Gilla-Kevin | 20. Bran |
| 6. Walter | 21. Muirtheadhaigh, a quo the
Hy-Murrayes |
| 7. Gilla-Kevin | 22. Morogh |
| 8. Gilla-Comgall | 23. Bran, Moy |
| 9. Duncuan | |
| 10. Gilla-Kevin | See pedigree of |
| 11. Gilla-Comgall | O'Byrne (34) |
| 12. Duncuan | |
| 13. Dumlung | |
| 14. Inathal, a quo O'Toole | your obedient servant |
| 15. Ugaire | J. J. Donovan |

The Royal Visitation Book of 1615 throws curious light upon the situation of O'Toole's country of O'Muiradhaigh, ^{or} Muiradhaigh. It places the following parish churches in the Deanery of O'murthies.

1. Ecclesia de Athy
2. Ecclesia de Castlerehan
3. Ecclesia de Kilberry
4. Ecclesia de Dollardstown
5. Ecclesia de Nicholastown
6. Ecclesia de Tankardstown
7. Ecclesia de Kilkan, (Kilkea)
8. Ecclesia de Grangerapnolan
9. Ecclesia de Belan,
10. Ecclesia de Castledermot
11. Ecclesia de ^{Spilnped} Grance (Grange) ^{enaney?}
12. Ecclesia de Moone
13. Ecclesia de Timoling
14. Ecclesia de Narraghmore
15. Ecclesia de Kilcullen
16. Ecclesia de Hyke.

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It then adds "Adjacent to the Deanery of
"O'murthy is the parish church of ^{Damenago,}
"and the parish church of ^{Forty town.}"

This shows that the Deanery of O'murthy, which
was in all probability coextensive with the
territory of that name (at least at the period
of the establishment of the Deanery) comprised
the Baronies of Norragh and Kesham, and
Kilkea and Moone with the exception of a
very small portion. But it is certain from
O'Heerin that the Barrow was originally the bound-
-ary between Leix and O'Duiscadhaigh, and
that this territory extended not only to the
northern extremity of the parish of Kilkullen
but even to the very foot of the hill of
Sluckham.

O'Tuathail a mup meadag
ar urb meupda mupendag
co hullman an ceol cochlao. O'Heerin

Hence I assert that O'Toole was not located in
the County of Wicklow until he was driven there
by the Anglo Normans, and that Glendalough
was not originally in his country. which will now

sound almost heretical in Irish history. Mr. Petrie will consider this a frightful innovation; and perhaps it may be, but I see nothing to contradict it in the remotest degree.

There were other minor territories comprised in those larger ones of Mi Fhailghe, Mi Faolain, Mi Muiredaigh, and Cairbre Mi Chiardha as Fothart Airbreach lying to the east of the hill of Craghan, and Kinel Nathamhain or Kinel Fathamhain lying near the hill of Almhain; also Mi Beadaigh, and Machtar-finne, subdivisions of Mi Faolain now the barony of Ikeathy and Oughterinny in the north of the County. Moy-Liffe and Moy-Kilne are rather the names of natural ^{Districts} territories than of any ^{artificial} territories; the former lies in Mi Faolain or O'Byrne's Country and comprised the greater part of it; the latter in Mi Muiredaigh or O'Toole's Country and contained perhaps the southern half of it. It is certainly the plain lying

14/10/4/20 (XII) be.

(24) ²⁶⁴ Between Gliabh Maige in the Queen's
County and Lug-Ed-Cualann in the County
of Wicklow.

This is all I can say with certainty on the
exact extent of the Country of O'Byrne and
O'Toole until I examine the history of
the Counties of Wicklow and Carlow.

Your obedient Servant

January 7th 1838, John O'Donovan.

Int. h. faolam .i. bnaig. Gabal Raiznuill (omg o'bz donch as)
h. duncha, 7 faolan as. h. faolan r. h. falan.

Int. h. noun=	ss. Duill	ss. faolam	ss. faolam
cada .i. me	ss. faolam	ss. colm. 7t.	ss. ssupicuo
Gille macolmog	ss. colm. 7t.	ss. doñe uo	ss. fmn
ss. xpi buill	ss. doñe uo	ss. ssich moip	ss. ssolmida
ss. ssupicue	ss. ssich moip	ss. dume co'oze	ss. ssupigen
ss. Gille cele	ss. dume co'oze	ss. o'hta an	ss. Dapada
ss. Gille macolmog	ss. o'hta an	ss. f'ooth	ss. Ruiojac
ss. Duncaia	ss. f'ooth	ss. dunluigz dub=	no Ruiojz
ss. loicayn	ss. dunluigz dub=	ss. eluana	ss. faolam as
ss. faolam	ss. eluana	ss. doñch moip	ss. ssupich
ss. ssupieoigz	ss. doñch moip	ss. domnuill n	ss. bpaon muiog
ss. bpaon	ss. domnuill n	ss. f'at	(no moie)
ss. faolam m faolam	ss. f'at	ss. doñch na	ss. conuill
ss. cealt	ss. doñch na	ss. saza buide	ss. faolam
ss. Duncaia as	ss. saza buide	ss. bpaon as	ss. colmiam
ss. ssupicaia	ss. bpaon as	ss. n bpaon	ss. i'ab o'uib
ss. bpaon	ss. n bpaon	ss. ssolmida	ss. coimayc
muog	ss. ssolmida	ss. ssupicuo	ss. o'hta
	ss. Raiznuill o		

¶ Dunlunz

¶ Emda mas

¶ bryl bet

¶ Fricas

bucera

¶ Catoy m.

Dōn m pshb

¶ Luga

¶ Dymean

¶ qorict

na noepas

¶ qcha

dupe romoige.

Tomay q qch

¶ qbt

¶ qurp

¶ dya

¶ dalbanz

¶ qabal

qalb q qch m

¶ qsta.

Tas me qalt

¶ Dunlunz

¶ qalt

¶ tas

¶ qcha

¶ qalt

¶ Dōnch m

¶ Dunlunz

¶ tas

na qrach

¶ uge

¶ Dunlunz

dubclana.

Dunlunz q

qabal Dunlunz)

¶ tas

¶ qurp

¶ qurp

¶ Dōncuo

¶ tas na

qrach.

Dunlunz balb

¶ em

¶ b

¶ tas

¶ em

¶ b

¶ pshp

¶ qurp

¶ qalt

¶ Dōnch

¶ Dunlunz

¶ tas

na qrac.

qabal Dunlunz

qurp

¶ Emda

¶ tas coyle

qomom

¶ qurp

¶ Dunlunz

¶ tas

¶ qurp

¶ qurp

¶ Dōncuo

¶ tas

na qrac

¶ uge

¶ Dunlunz

dubclana.

qabal qomom

qlla padz

¶ Dōncuo

¶ qunz

¶ elgeyo no elgozo

¶ qomom q a qab

¶ ugarpe	¶ Donnch	¶ tarōs m	¶ Tnt n tuatml .i.
¶ tarōs	¶ dunlomz fm	na hubpauze	¶ ugarpe .i.
na ffric.	¶ tarōs	¶ bpi	
	na ffric	¶ donciuo	¶ Dapmado
¶ Tnt n bpiam	¶ ugarpe	¶ bpiom iuaio.	¶ .i. da
beor	¶ dunlomz		¶ .i. d.
¶ Slet donch	¶ Dubcluma	¶ Tnt n	¶ .i. falam
¶ n bpi. mupē	¶ Donnch	¶ falam	¶ .i. iolla coigim
na hubpē.	¶ inop. .i.	¶ Folan	¶ .i. baltā + baltōza
		¶ .i. ceipbuill	¶ .i. iolla coimzim
¶ tarōs ois	¶ bpi. donciuo	¶ .i. cealt	¶ .i. iolla coigiuill
¶ .i. ffric	¶ egiuē falt	¶ .i. bpiam	¶ .i. dunciuan
¶ tarōs m	¶ ois. ffric	¶ .i. ffricmōa	¶ .i. iolla coimzim
na hubpē	¶ eumono	¶ .i. ffricpēgen	¶ .i. iolla coimziull
¶ .i. bpi	¶ dunlomz	¶ .i. dapmado	¶ .i. dunciuan
¶ donciuo	¶ calbaic. .i.	¶ .i. Ruapac. .i.	¶ .i. dunlomz
¶ bpiom .i.	¶ catomēt		¶ .i. tuatml .i.
¶ .i. pib	¶ tarōs ois		¶ .i. ugarpe
¶ .i. ffricmōa	¶ .i. ffricmōa		¶ .i. ffric
¶ .i. ffric	¶ .i. ffric		¶ .i. ois

¶

iss. Dunluynz	Int. h. asaltapba	Int. h. asamcene	iss. asamceme. 7c.
iss. asupisdois as	Catal	colza	
iss. bpiom	iss. wda	iss. cquymail	allme m
iss. asupisdois	iss. oull	iss. cappe	iss. aqb
o ayo n	iss. asaltapba as	iss. upza	iss. copme
iss. asupisdois	. h. asaltapba	iss. cmf. ot	iss. ahta.
iss. asupch	iss. asalcac	iss. asalby ¹	7 enaiz h. ney.
iss. bpiom ^{to} munt	iss. Roman	iss. asalocetiz	7 h. fobmo
iss. conaill	iss. colm	iss. asalcozuz	a huacty fme,
iss. folam	iss. aqb	iss. asamceme	7 aye 7m
iss. colmayn	iss. copme	iss. aqb	mac na
iss. aypb	iss. ahta	iss. copme	hulltaze.
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		iss. cmfola	
		iss. asalbyfyal	
		iss. asalcoz	

Compared with original
Ed.

END

14 D 4/21

O'Donovan, John, 1806-1861.

Map of County Kildare, indicating its ancient territories and contemporary parishes.

7 January 1838

1p.

47 x 41 cm

Included are annotations made by John O'Donovan, outlining the lands held the O'Toole, O'Byrne, O'Kiery and O'Conor Faly families.

14 D 4/21

Outsize map

Filmed at the end of this reel

END

14 D 4/22

O'Connor, Thomas

Letter, to Lieut. Thomas A. Larcom, Superintendent of the Ordnance Survey, from Thomas O'Connor, written from Blessington, Co. Wicklow, concerning the history, topography and antiquities of the parishes of Tipperkevin, Ballybought and Ballymore-Eustace, with particular reference to their early churches, holy wells and the origins of their place names.

20 January 1838

8p.

24 cm



269
Blessington January 20th 1839

Sir

Tipperkevin parish is bounded on the North by the parish of Rathmoreⁱⁿ County of Kildare, on the S. East by the parish of Burrage, on the South by Ballymore Eustace, and on the West by the parishes of Boghlanstown, Kille and Tipper, in Barony of South Kias and County of Kildare.

(Same book. p. 4)

The local name of this parish is Tobercavan, and sometimes Tiobar - Cavan - tobap + tiobar Caomhán - i.e. The well of St. Caomhán.

The well which probably gave name to the parish is the one still called St. Kevin's well near the old Church yard of the parish. In this Church yard, there are still traceable the vestiges of the foundation of a religious edifice.

14/10/4/22(1)

In the History, of the Cathedral of St. Patrick, Dublin, by William Monck Mason Esq., we have the following account of the double Prebend of Tipper-
-Kevin.

Archbishop Richard de Perenges, in the year 1303, appropriated the Church of TipperKevin with its appendant Chapels, to the support of two Prebendaries, who at the time of their admission, were sworn to pay, to the oeconomy fund the sum of eight marks sterling; moreover the Archdeacon's rights as to visitations and Proxies, were by the act specially reserved to him, so he enjoyed in as ample and full a manner, as before they had been made prebendal; and for the better support of divine service in the Cathedral, each of the prebendaries, was bound to pay, a vicar, to officiate for them in their absence, a like stipend with that which the other vicars in the same Church received; the Archbishop

made provision that the Cure of soules should not be neglected in the prebendal Church.

This Church was at the time of John Comin, endowed with a Curate of land by Robert Fitzmaurice, at that time lord of the manor; the Parish is situated within the Cross of the Archbishop, being part of the Lordship of Ballimore⁽⁴⁾

Six Jurors of the Neighbourhood determined the extent and value of this parish, 38th Henry VIII. their report was as follows:

Domense
Tithes

This prebend is divided into two portions.

There is here one manse and fifty acres arable, pasture and furze, which with the tithes from the townlands of Typperkevin, Dowdyston, Barreston and Bluerston are worth annually 13[£] 6^ⁱ 8^ⁱ besides utterages to the Curate and repair of the Chancel, to which the farmers

(4) Repertorium Viride.

Amount. 13[£] 6^ⁱ 8^ⁱ

1460/4/22(11)

2472
4
The townlands just mentioned, are now written, Tipper Kevin, Dowdenstown, Barretstown, Edwardstown or Elverstown, all which are situated within this parish.

Tipper Kevin is afterwards mentioned in the Annals of the Cathedral in the work just referred to, as one of the prebends, which, according to an account of a visitation ^{held} in the Chapter-house, on the 26th April 1468, by Michael Oregun, Archbishop, were not, as the Dean reported, visited, and which lay in the Irish Territory, or on the Marches of the pale, so that he dared not to visit them on account of the wars in those parts &c. —

Liber Regalis Visitationis under
Status Ecclesie Cathedralis Divi
Patricii Dublin? notes the prebend of Tipper Kevin
in these words.

Prebenda de { Richardus Bartholomaeus Minister
Tipper Kevin { Valoris quadraginta
non residents { marcium. —

278

A burial ground not now in use, lies within the townland of Kilmolom -
Gill molom - in this parish." Is there a Saint Molom, mentioned in the Calendar &c.?

Ballymore - Eustace Parish.

This parish is bounded on the North by the parish of Tipperkevin, on the East by Burgage P.^h, on the South by Bollywood Parish, on the West by Ballybought P.^h, Lingo and Coghlinstown (See N. Book - p. 103).

Ballymore - Eustace is ^{in Irish} written *Balla mór na n-Urtaich*, which signifies the great town of the Eustaces - or Eustace family. Under this form it occurs in the Annals of the Four Masters, but the extract containing what is said by them respecting it, is not at the present time in my hands. I leave, then, the next page vacant for its insertion.

14/12/4/22 (iii)

Under the heading 'Of the Dean's endowments' in the History of the Cathedral of St. Patrick, Dublin, above referred to, we find it stated that 'The Church of the Blessed Virgin, at Ballimore, was by Archbishop Luke, granted to the Treasurer in exchange for Blonkene, which latter, with its five appendant Chapels, were conferred upon the Convent of the Holy Trinity, by that Prelate (1)

* * * Although the Church of Ballimore is united to this dignity, the tithes of the Archbishop's demense land there, were appropriated in early times to the economy: the Treasurer enjoys the tithes of other portions of Ballimore and Ardrington; by a lease dated 22^d Oct. 1703, he demised two thirds of the

(1) The chapel of Ballybought belonged originally to the regular Canons of the great Church of Ilandeloch, and the prior thereof had the administration. Report: Visid: 14/10/4/22 (14)

2nd/5

whole tithes of Boystown, and
two thirds of the great tithes of
Ballimore and Ballybought,⁽²⁾ which
last, in the time of Alan, were of the
Archbishop's Mensals: The Chapel
of Lechohan was in ruins in Alan's
time and was then Contended for,
by the rectors of Ballimore, Bally-
bought and Bollywood; it lies
as he informs us, near the Ligin,⁽³⁾
(a small river, which discharges
itself into the Liffey,) and probably
on the Commons of Ballimore, now
known by the denomination of the
Broad-leas.

Archbishop Allan calls
Ballimore the dignity, and his
moiety of Luake, the prebend of
of the treasurer.

(2) Leases H. Pat. Reg.

(3) Repert: Virid:

14/10/4/22 (8)

The Inquisition held upon the dissolution of the Cathedral, so far as the prebend of Luske is concerned, has been already given in the account of the precentor's endowments; it remains now to give the verdict of the jury relative to the extent and value of the Treasurer's other benefice, the Parish of Ballimore, which is as follows:

There is in the townland of Ballimore belonging to the Rector a fortress (fortilagium) with appurtenances and twenty four acres of arable land, worth, per annum — 20.

The tithes of the rectory issue from the townlands of Ballymore and Ardnought, and are worth 38[£] annually, besides the clerimense above mentioned and besides half the utterages, which are assigned to the Curate, and repair of the Chancel to which the farmer is bound. total amount 29[£].

(1) The jurors were four in number, the same persons valued likewise, the parishes Ardyre, Yagoestowne, Dunlavan, Donaghmore, Mansmahenoc, Tipper, and Donoghmore in Imayle. —

27th May
Ballimore is said in the Annals
of the Cathedral referred to
above, under Tipper Kevin, to be
one of the prebends not visited
as the Dean reported, and lying
in the Irish territory, or on the
marches of the Pale &c —

At Ballymore we find at present
the Eastern gable of an edifice locally
called 'Chapel', which stands in
the Church yard. There was a ^{large} window
of stones dressed with a chisel on the
middle of it, which is now broken
at top, and battered on both sides
as far as the ground. Two small
pointed windows, also of stones dressed
with the chisel, are seen, one on
each side of this. The one on the
North side is perfect, the one on
the South side is partly battered.

There is at the S. East Corner
of the Parish Church a holy water

font, and near it, where there is now a stone quarry, stood a Church, which tradition says, was used as the parish Church before the present one was erected."

A large stone cross stands to west by north side of the Church. It is fixed in a pedestal, and has a shaft 7 feet 1 inch in height, 17 1/2 inches broad ~~on~~ ^{on the sides} front side, and 1 foot under the arms. On the shaft is fixed a circular head with the arms extending from it.

2m?
height
of the
part over
the shaft

On the arm to the left, as one looks facing the cross in front, are the letters,

R
N
O
T
H
9

on the cross within the circle
IHS

On the arm to the right

16
89

outside the circle over the shaft is.

ERECTED by

on head of the shaft then, is

R

AMWAT!

14/10/4/22(V)

279
12

There was a Castle, on Garrison hill, it is said, at Ballymore town.

Was this the fortress, (fortilagium) mentioned in Inquisition just quoted from Monk Mason's history &c. - belonging to the Rector &c.?

In the townland of Long Stone, distant one mile from Ballymore and adjoining Broad Lays Commons, is seen the Stone after which the townland is called. It stood in a small earthen moat, but now lies on the ground, having been thrown down about 2 or 3 years ago.

Its length is 12 feet 4 inches, - its girth is not ascertainable by reason of it being somewhat sunk in the surface of the earth. It is of a ^{rough} ~~tapering~~ form, and the top is rough and uneven, and measures 2 feet 4 inches one way, and 1 foot 4 inches another way, being partly sunk in the ground.

It appears to have been dressed by art, and was, if tradition tell truth, used as a gallows in the rebellious times. The opinion is that it was originally set up for the purpose of execution. This I suppose is the pillar stone alluded to by Mr. Petrie, who also ~~also~~ notes the existence of a circle of stones near it, which will be spoken of when we come to treat of the parish wherein ^{the circle} it lies.

Mr. Petrie likewise observes respecting ^{a search for} the remains of a round tower at Ballymore. I could find no local knowledge of such, even having existed there; Perhaps the fortilagium above mentioned ^{as belonging to} was ^{the} rector or round tower.

William Monck Mason conjectures in the words above adduced that the Chapel of Lechohan, which was in ruins in Henry's time, and lay, according to him (Alan) near the Ligin (a small river &c.), was situated on the Commons of Ballimore now known by the denomination of the Broad-leas. -

On the list of names, I don't find any referable to Lechohan and Ligin, nor did I get any local information relative to the existence of even the site of a religious edifice in Broad-leas. Do the ruins or the site of any appear on the townland plan?

282
15

Ballybought Parish.

This parish is bounded on the N. East by the parish of Ballymore Eustace, on the South by the Tⁿ of Alligantstown, on the West by the parish of Lingo, Co. Kildare - (Name book. p. 1)

Its name in Irish is baile boit which literally signifies poor town. See the notice of Ballybought in the History of the Cathedral Tⁿ by Wm. Monck Mason Esq^r. - quoted above, at Ballymore Parish.

One gable of an old Church, remains here, having a window with a small stone cross placed over it.

14/10/4/22 (viii)

And at a short distance to the N. West of it, was St. John's well, which, as I was informed, is now closed up.

In a field near the old Church, stands a large stone cross, which exhibits some letters of an inscription now illegible.

I find nothing else that deserves notice in these parishes. I mistook the dates in the two or three last communica-

Your obedient
humble servant

Thomas O'Connor

T. A. Larcom Esq. &c. &c.

END

14 D 4/23

[Unknown]

Copy map of Co. Kildare.

[1838]

1p.

52 x 54 cm

Indicated are the baronial boundaries, parishes, towns and townlands and the location of churches, roads and waterways of the county.

RIA

14 D 4/23

Outsize map

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END

14 D 4/24

[Unknown]

Map of County Kildare.

April 1838

1p.

40 x 31 cm

Indicated are the baronial and parish boundaries of the county.

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14 D 4/24

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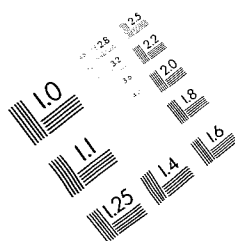
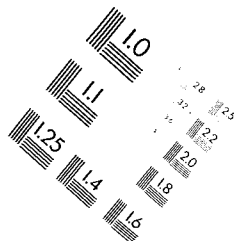
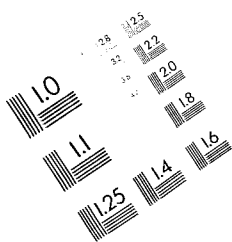
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Kildare (Vol. 2)



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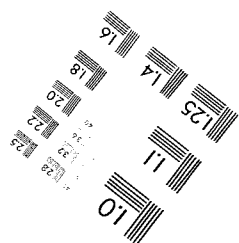
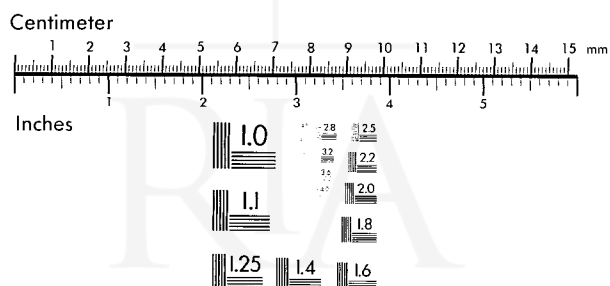
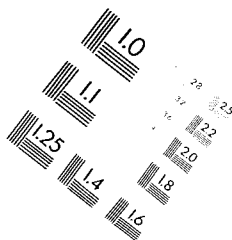
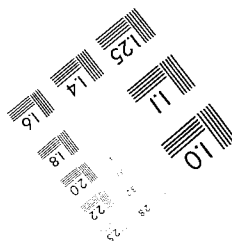
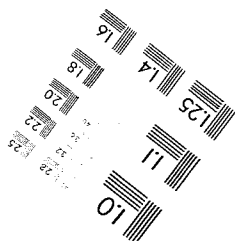
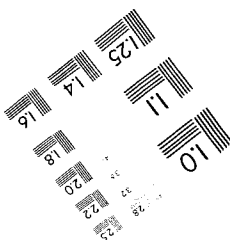


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Outsize map

14/D/4/21

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14/2/20



1. Baird's M. Chardha
Hills, Country.
 2. M. Fairly, House
C. Hills, Country.
 3. M. Fairly, Hills
Country.
 4. M. Fairly, Hills
C. Hills, Country.
 5. M. Fairly, Hills
C. Hills, Country.
- W. L. Fairly, Jr.
June 1st, 1888.

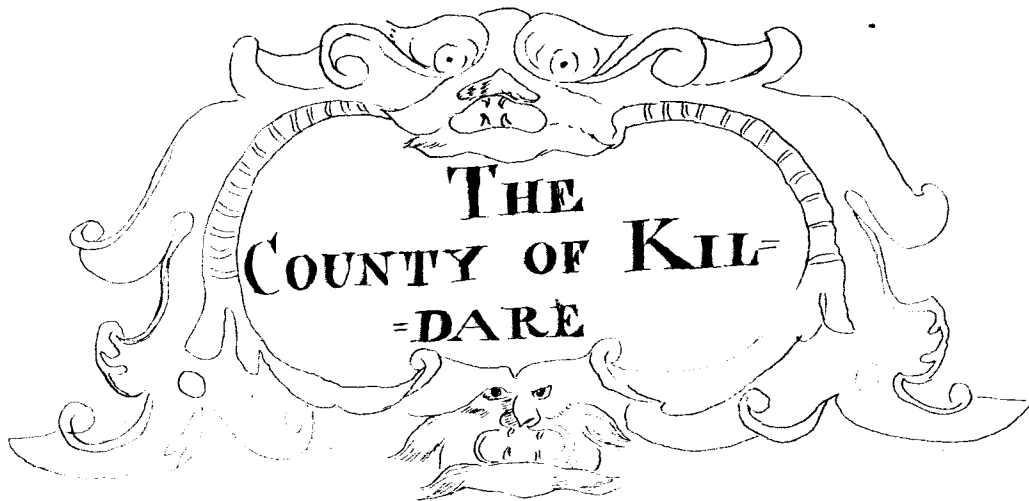
Outsize map

14/D/4/23

52 x 54 cm

RIA

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Outsize map

14/D/4/24

40 x 31 cm

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KILDARE

REFERENCE.

A. Clonsilla	(part of)	
B. Clonsilla	do.	
C. Lyons	do.	
D. Tully	do.	
E. Kells	do.	
F. Loughlin	do.	1. South Naas
G. Moore	do.	2. South Naas
H. Ballyshannon	do.	3. South Naas
I. Kilsallan	do.	4. Upper Philipstown, Kings Co.
J. Ballyshannon	do.	5. East Narragh & Rheban
K. Drogheda	do.	
L. Kilsallan	do.	
M. Kilsallan	do.	
N. Kilsallan	do.	
O. Kilsallan	do.	
P. Kilsallan	do.	
Q. Kilsallan	do.	
R. Kilsallan	do.	
S. Kilsallan	do.	
T. Kilsallan	do.	
U. Kilsallan	do.	
V. Kilsallan	do.	
W. Kilsallan	do.	
X. Kilsallan	do.	
Y. Kilsallan	do.	
Z. Kilsallan	do.	

Received of Brown
J. W. Brown
the sum of 1838

C A R L O W

REFERENCE.		1870.	
A.	Clonovets (part of)	do.	
B.	Clonovets	do.	
C.	Clonovets	do.	
D.	Clonovets	do.	
E.	Clonovets	do.	
F.	Clonovets	do.	
G.	Clonovets	do.	
H.	Clonovets	do.	
I.	Clonovets	do.	
J.	Clonovets	do.	
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